Gospel Advocate

Volume LXII. No. 1. NASHVILLE, TENN., JANUARY 1, 1920. $2 Per Year, in Advance.

Contents

Our Contributors 2
Query Department 5
Studies in Church History 7
Georgia and the Far Southern Field 8
At Home and Abroad 9
Editorial 10
Relief Fund 12
In Memory of J. D. Allen 14
Gifts on Christmas Day 15
Church News 16
"Baptists vs. Campbellites" (No. 16) 18
"Timely Sayings of Jesus" 19
Progress of the Work in St. Louis, Mo. 20
"Seeking the Truth" 21
Among the Colored Folks 23

The Old Year and the New

BY S. HOUSTON PROFFITT.

I.

FAREWELL, OLD YEAR, 1919.

Farewell, old year, thy harvest yield
  Is gathered in from hill and plain;
But memory gleans anew each field,
  And finds some heads of scattered grain,
Which to our hearts will bring good cheer—
Glad mem'ries of the closing year.

Farewell, old year, we turn from thee,
  Forgotten be thy shadows past;
But long remembered sunshine free,
  Which o'er our pathway thou has cast.
With joy we greet the coming year,
And hope for skies so bright and fair.

Farewell, old year, thy death has come,
  Thy sunshine o'er, thy shadows fled;
Thou'rt laid away within thy tomb,
  With hopes and disappointments dead.
Now o'er thy tomb we drop a tear,
And turn to greet the coming year.

II.

WELCOME, NEW YEAR, 1920.

O glad New Year, we greet thee here,
  Upon thy threshold now we stand;
Thy promises of hope and cheer
  Will bring great joy to all the land.
Thou comest to us bright and clear;
A welcome to thee, glad New Year!

O glad New Year, with joy we turn
  To greet thee on this happy morn;
Our hearts within our bosoms burn,
  Thou bringest joy to mortals born;
Thou'rt laden full of hope and cheer.
With joy we greet thee, glad New Year!

O glad New Year, may sunbeams fall
  Throughout thy life upon our way;
May sorrows flee away from all,
  And joys along our pathway stray.
Let sunshine bring its gladsome cheer,
Throughout thy days, O glad New Year!

OUR CONTRIBUTORS

How to Interest Children in the Bible.

BY H. E. WATTERS.

Every mother wants her child to love the Bible. She is happy when he reads it, remembers it, and really takes a delight in it; but how to bring about this happy result is her problem.

The average child looks upon the Bible with awe, finds but little interest and pleasure in reading it, and does not comprehend or remember what he reads. The staid old Scotch parent used to consider this an evidence of the child's depravity. The serious old deacon wondered why his child yawned when he read the comforting doctrines in Romans. Grandmother, whose heart was thrilled to rapture with the Psalms, couldn't understand why her grandchild dozed while she read them. Many a solemn-faced Doctor of Divinity has been confused because little children in his audience showed impatient restlessness while he drawled forth in solemn sound a chapter from Chronicles.

Now, the fault is not with the child that he does not take delight in the food that God has prepared for well-developed saints; for, as the apostle says, "strong meat belongeth to them that are full age," but "milk for babes." How often has the writer, as a school-teacher, been disappointed to see a minister in making a chapel talk before a roomful of little children read and comment in a learned sort of way on a passage from the Psalms or Proverbs! I have admired the patience and long-suffering of the children under such circumstances, but equally I have pitied the lack of tact and understanding of child nature on the part of the speaker.

God made child nature, and made it "very good." He also made the laws by which this nature must be developed and trained. These laws are not to be ignored or condemned; neither let any blundering hand attempt to change them or work in violation of them.

In teaching children, some fundamental truths must be kept in mind, a few of which must be remembered when we try to interest them in the Bible.

1. The child's store of knowledge is small.

2. It must increase this stock of knowledge largely by experience and observation. In this, pictures must play an important part.

3. God made the child inquisitive, a veritable "question mark," a "curiosity box," in order to impel it to seek information and increase its stock of knowledge.

4. It was given large memory so as to retain the knowledge thus gained.

5. It was given vivid imagination to enable it to create new forms of mental images, and thus assist in acquiring new knowledge.

6. Its power to reason is small. This is true because the knowledge is too limited to enable it to make broad and trustworthy conclusions. Although it frequently astonishes us with mature observations, this is the exception, not the rule. It is not expected of children, hence our wonder when these brilliant flashes come.

Thus we see the child begins life a perfect ignoramus, but with its eyes and ears wide open; in fact, its every sense is exceedingly acute, and it has an insatiable desire to see, to feel, to smell, to hear, to taste, everything within reach. This intensity makes a child's memory better, and its imagination makes everything more real than at any other period in life, but its judgment is very unreliable.

SOME OBSERVATIONS AND CONCLUSIONS.

The exercise of any of our predominating faculties gives us pleasure. A mature man loves to reason because he is in the "reasoning period;" hence, he loves to hear strong argumentative sermons; but not so his child. He loves Romans and Proverbs, for they give him strong food for reflection; his child finds them intolerably dull, for the same reason.

One of the child's strong points is activity; hence, he delights in play, motion songs, and stories of action. "Jack the Giant Killer" is his hero, and Indian legends his delight. Only narratives interest him, and the one who would try to force philosophy upon him undertakes not only an impossible task, but a criminal one. He will read with delight Samson's exploits, the story of David's slaying the giant that defied the armies of Israel's God, and will rejoice in the heroism of the "Hebrew children" who went into the fiery furnace rather than bow before the golden image; but lectures intended to teach the same truths are intolerable to him.

The second point in child nature is acquisitiveness—his insatiable thirst for knowledge; therefore, he gets peculiar pleasure in finding out things. What he wants is percepts, not concepts; objects, not results; information, not conclusions. What he reads must speak of things, not thoughts. A story with a moral wrapped up in it is worth whole chapters of moral philosophy. This is the time to teach him the facts of the Bible. Properly plant these seed in his mind and heart now, and they will bear their own spiritual fruit and philosophy in after years.

The third strong point in a child is his wonderful imagination—a natural and valuable gift that too many parents try to repress and destroy, rather than to use and develop. Imagination gives a rose tint or an ominous hue to everything in child life. It clothes a rag doll in tenderest flesh and softest silk; it turns the broomstick into a thoroughbred, Ponto into a roaring lion, and an old newspaper in the darkness into a sheeted ghost. Nothing in childhood brings so many joys and fears, so many sorrows and delights.

The child without imagination is exceedingly dull. He is unable to supply satisfactory links in his incomplete chain of knowledge and can take no lively interest in the prosaic things surrounding him. However, strong imagination frequently deceives the child, presenting an imaginary picture so vividly that the child receives and remembers it as real, so reports it, and is convicted of lying when he is perfectly honest. The writer remembers the day when he rushed into the house in a state of great excitement and reported to his mother: "There is a great big old orchard with two great big eyes sitting up in the top of the old poplar tree down below the barn, and Mr. Burnett started down there, and saw it, and got scared, and just ran back home." Although more than thirty years have passed since then, the writer still sees distinctly "the old orchard," a great bird, like an owl, twelve feet high, sitting in the top of the old poplar tree, and Mr. Burnett, a neighbor, running for life. The picture, quite real to my childish mind, was no doubt suggested by the sight of a hawk or an owl, and connected with a story that Mr. Burnett told of his boyhood adventures. Many a poor child has been whipped for lying that told a story like this in all sincerity. Instead of crushing a vivid imagination like this, let it walk with Eve in Eden and hear God calling out of the shadows, "Where art thou?" Let it thrill with true heroic spirit in the lion's den with Daniel, who "prayed with his face toward Jerusalem." Let him walk into the very presence of Jesus and hear him say: "Suffer little children to come unto me."

A man's life is largely fashioned by the mental pictures he formed in childhood. These pictures must be formed of the material at hand. What shall we say, then, of the

probable difference in the characters of two men, one whose child mind and life was filled with only the vilest and meanest images, and the other whose mind was filled with the stories of the lives of men God has selected and recorded for an inspiration to all ages?

APPLICATION.

The application of the foregoing principles to the Bible, or, perhaps more correctly, the application of the Bible truths to the child's mind in accordance with these principles, is obvious. It is quite clear that the narrative, or story, is the "open sesame" to the child's heart, which never fails to respond to the one who uses this magic wand. Fortunately, there are no stories more interesting to a child than God's own stories in the Bible; but he cannot find nor appreciate them in our Bibles, cut up as they are into chapters and verses.

There are three ways of getting these stories into the heart of a child. The first, and perhaps the best, is to sit down with him about the fireside in the evening and tell them to him with all the glow of a soul kindled by a "coal from off the altar." It has pleased the Lord that this personal element should accompany his message; hence his sending out men to "preach the word." And what can be more beautiful than God's truth shining through father or mother into the life of the child?

But you say you cannot do this. Yes, you can; you must. God demands it. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house." "But how?" Search your Bible for the stories it contains. You will be surprised to find that more than half of it is narratives and that much of the remaining part lends itself to story form. Study one or two stories a day, and you will be astonished at the progress you will make. Besides, children are not very particular about how the stories are told.

The second way is to get a book of Bible stories retold for children. There are many of them printed, most of them good. Place these in the hands of your children, and they will read them without much persuasion.

The third way, and one far better than the last, is to get a book, a real Bible, prepared for children. The writer has long believed in the value of the Bible in the story form, but was not well pleased with the books he had seen prepared for this purpose. They were all good and interesting, but were not the Bible, although most of them were so named. The child realized he was not reading the Bible and acquired no special love for it. In fact, the story book itself was a standing apology for the Bible, virtually saying that the Bible could not interest a child, but that a man could make it so by rewriting it. This is the spirit that naturally pervades the situation, and I observed it and felt it. I searched for a better book, but all in vain, until one day, while looking through a great bookstore in Philadelphia, where secondhand books were kept, I found the book for which I long had searched. It was a real children's and young people's Bible, and in King James translation. Some skillful hand had gone through the Bible and gathered together all of the narrative portions, together with some other selections, put them in logical order, removed the verse and chapter divisions, and restored the natural paragraphs as God had intended. Each story had its own appropriate head; for example, "The Story of the Creation," "The Story of the Flood," "The Parable of the Vine." Under each of these subjects, in large, clear type, in natural paragraphs, was God's own account in his own simple, direct, and charming style. He chose words simple enough for all intelligent minds; so what need is there that man should make it simpler? Then each story was accompanied with a large and beautiful picture illustrating some central thought.

I placed this book in the hands of my children, and found, as I had believed, that the Bible in natural form is intensely interesting even to children. It was not necessary to tell them to read it; I had sometimes to tell them to stop reading it. Besides, they were reading *the Bible*, not somebody's story of it. They were becoming familiar with Bible language and were unconsciously storing up quotations and seed thoughts which would develop in after years. I find they do not get tired of this in reading it more than once as they do of the retold stories, for God's stories in his own language are inexhaustible. Furthermore, they do not tire of them as they grow older; for these were not written by man for little children only, but by God for all ages.

I was astonished to find how much more interesting the Bible is to me in this form, how much more easily comprehended and remembered, and how easy it is for me to prepare stories from it; so I often read it for my own benefit.

RESULTS.

As an evidence that the methods mentioned get results, I recount two incidents. A few years ago I was preaching one day, contrasting the lives of David and Saul. Near the front seat sat two little boys, ages five and seven, although they looked to be younger. I noticed that as I sketched the lives of the two great kings of Israel, drawing lessons from them, the bright little eyes of those two little boys followed me almost without winking. I marveled that minds so young should be so much interested in such an historical sermon. That afternoon I called upon the family, and the mother said: "My little boys repeated your sermon word for word to their grandfather when they got home." Then I mentioned their attention and my wonder at it. Whereupon she said, "O, we have just finished reading together in their Bible the lives of these two men;" and she handed me a book similar to the one I have described above. Then I understood why they were the most interested listeners in my audience. They knew the men I was talking about. The seed fell into good and well-prepared ground that day.

The other instance relates to my own children. One evening while sitting around the fire with them alone, they besieged me for a Bible story, and one that was new to them. They had been reading their Bible for about a year, so I thought it a good time to test them for results. So I began: "Well, I will tell you the story of a man who killed his brother." "O," they said, "Cain and Abel? We know that." I went through the Old Testament, only to receive the same answer to all the stories I suggested. Then I began with the New Testament. "Then I will tell you the story of the man who was baptizing in the Jordan." "O, was he the man who got his head cut off? We know about him." I tried many others with the same result. It was getting interesting. I was about to exhaust my resources. The tables were being turned. I was on examination and about to fail. At last, in desperation, I turned to Revelation. "Surely," I said to myself, "I will be victor here." So I said: "Then I will tell you the story of the woman in the wilderness." "O," they said, "is that the woman that had the moon under her feet? We know about her." At last they kindly came to my relief. "Well, just tell us a story we already know; tell us about Dagon." Then I surrendered, for I could not do it.

But while I had been defeated in the contest, my heart rejoiced that it was my own children, the oldest only ten, who were the victors, and that I had contributed something, at least, toward interesting them and directing them in their Bible study.

CONCLUSION.

"But," you say, "why teach the Bible stories to children?" Volumes might be written in reply, but a word suffices here. We become like our associates and those

we admire, and no child can spend his childhood in company with God's chosen characters and not become like them. You can trust the boy whose hero is Joseph or Daniel; who has spent his childhood in imaginary walks and talks with Jesus. Besides, it is then so easy for them when a few years older, when their hearts are touched by the power of God, to believe on Jesus and surrender to him their hearts and lives. The seed falls into "good and honest hearts" and brings forth a hundredfold.

World Has Frequently Fooled the Credulous.

Mother Shipton and William Miller Proved False Prophets—"Dark Day" and "Night the Stars Fell."

Of course, those who expected the world to come to an end on December 17 were doomed to disappointment. It's a way this little old globe has with its credulous inhabitants. Time and again it has been scheduled to perform the closing-up scene, but always it has failed to come up to the scratch. Many a prophet in high standing it has put out of business by simply spinning along past the appointed time on its regular schedule. Old-timers are now recalling the excitement that swept the country in 1881, the date fixed for the wind-up by the famous Mother Shipton, says the Kansas City Star. Had not all her other prophecies come true—the railroads, the steamships, the telegraph, the submarine, the rise of the Jew, Disraeli? There remained only one to be fulfilled—

"And this world to an end shall come
In eighteen hundred and eighty-one."

True, the old lady had fixed no particular day or date for the big event, but after eleven months had rolled away the true believers centered their hopes on December as a last chance. The prophet Daniel was invoked again, and his figures were found to coincide quite accurately with Mother Shipton's year. But when New Year's Day came, Terra opened up for business at the same old Firma stand, and an investigation of Mother Shipton was started which resulted in the discovery that all of her prophecies had been made for her by an Englishman some five hundred years after her death.

The year 1843 was another widely advertised terminal epoch that failed. A decade before that William Miller, the founder of the sect of Second Adventists, had published a book based upon the Old Testament prophecies, in which he set forth elaborate calculations which he claimed showed that in 1843 "Christ would appear the second time in the clouds, raise up the dead and judge them with the living, and purify the earth with fire." The propaganda spread rapidly throughout the New England States, and as the time of judgment drew near camp meetings were held throughout the country, and numbers of preachers and speakers went about warning the people to prepare for the day. A large tent capable of holding five thousand people was constructed, and Miller made a tour of the large cities of the New England States and of New York State until the fever reached the stage of hysteria.

As the appointed year drew near, Miller reduced his calculations to a more concrete basis, and announced October 21 as the particular day upon which the business of the final judgment was scheduled to begin. Collections were taken up at the various meetings for the erection of tabernacles in which the faithful were to congregate, clad in white robes, ready for the day of doom. Several days in advance of the date thousands thronged to the tabernacles, bringing with them provisions enough to last them to the end, and remained there praying and singing until the morning of the 22nd. Many of them remained all day on the 21st on the roofs of houses, wearing their judgment robes and with their eyes fixed upon the east. In many of the country districts farmers refused to reap their crops, saying that it was "flying in the face of Providence" to store up crops for a season that would never arrive. But the day passed like other days, and Miller "confessed his great disappointment, but still believed that the day of the Lord is near, even at the door."

Ten years before that, on November 13, 1833, the Western Hemisphere was given the biggest scare recorded in its existence, without any prophetic warnings. That was "the night when the stars fell." It was a night of terror never forgotten by those who had witnessed it. From two o'clock until daylight, the sky being serene and cloudless, the heavens bombarded the earth with a barrage of meteors of huge size and brilliance, which illuminated the atmosphere like a deluge of fire. During these hours the skies literally rained meteors. One astronomer computed that not less than two hundred and forty thousand were visible at one time above the horizon of Boston and a similar display was witnessed throughout the United States. Panic was widespread. People ran about the streets shouting that the day of judgment had come. Thousands flocked to the churches to pray. The negroes in the South rushed forth and threw themselves prostrate in the fields with shrieks of terror, praying to be saved. But when the accounts were checked up a few days after it was found that no damage had been done and the little old globe went bumping along as if nothing unusual had happened.

One of the most mysterious of natural phenomena that ever occurred on this side of the water, and one that, for the time, convinced the forefathers of the republic that the end of things had really come, was the so-called "dark day of May 19, 1780."

Beginning suddenly at ten o'clock in the morning of that date, which fell on a Friday, an extraordinary darkness, for which no scientific explanation ever has been given, enveloped all of the New England States. The sun was blotted out as if by a local eclipse, without even a corona showing. The chickens went to roost, the birds flew to their nests, and the cattle went to their stalls. So complete was the darkness that people were not able to make their way about the streets without lighted fagots. This condition continued until midnight, no stars or moon being visible. It was attended by strange aberrations of the barometer and a suffocating thickness of the atmosphere. The belief that the world was doomed to destruction spread far and wide. To add to the terror, heavy thunders began to boom from dense massed banks of clouds, without any accompanying lightning, and a thick, gummy, black rain began to fall.

"Thousands of the good people of that day," writes a chronicler of the event, "became fully convinced that the end of all things terrestrial had come. Many gave up, for the time, their secular pursuits and betook themselves to religious devotions, while many others regarded the darkness as not only a token of God's indignation against the various iniquities and abominations of the age, but also as an omen of some future destruction that might overwhelm the land unless speedy repentance and reformation took place. The ignorant indulged in vague and wild conjectures as to the causes of the phenomenon, and those profounder minds, even, that could 'gauge the heavens and tell the stars,' were about equally at a loss for any rational explanation of the event.

"It is related that the Connecticut Legislature was in session at the time, and that, so great was the darkness, the members became terrified and thought the day of judgment had really come; a motion was consequently made to adjourn. At this, Mr. Davenport, one of the members, arose and said: "Mr. Speaker, it is either the day of judgment, or it is not. If it is not, there is no need of ad-

journing; if it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business.'"

And, after all, the policy of the philosophic legislator turned out for the best, and in a little while the business of making laws and the other concerns of the republic went on as usual. Within twenty-four hours the sun came up smiling again and the "dark day" soon became a memory.

"And," says our quoted historian, "it may easily be imagined that, as the deep and mysterious darkness which covered the land on that memorable 19th of May filled all hearts with wonder and fear, so the return, at last, of that brightness and beauty characteristic of the season brought gladness again to the faces of the young and composure to the hearts of the aged; for never before did nature seem clothed in so charming an attire of sunshine, sky, and verdure."

Query Department

By J. C. McQUIDDY

Brother John Lawrenson, of Carman, Manitoba, Canada, says: "Please explain, through the Gospel Advocate, Rev. 20: 4 and Matt. 25: 31." He further says: "I always enjoy reading the questions and answers. I also read with interest the different articles written on the kingdom and Christ's second coming."

The passages on which he seeks an explanation have been interpreted in many different ways, and some of them have been the subject of considerable discussion. While I am not sure that I will be able to satisfy him as to the meaning, I shall take the passages in the order mentioned and explain each as it appears to me. However, I shall not claim that the explanation I give will be infallible or absolutely correct. I shall not be dogmatic about my own explanation.

Rev. 20: 4 reads: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years."

The verses preceding this show that Satan was to be bound for a thousand years, and should be cast into the bottomless pit and shut up, with a seal upon him. He should deceive the nations no more until the thousand years should be fulfilled. After that he must be loosed a little season. This language is highly symbolic, and evidently means that the devil should be bound with the chain of truth and should be deprived of his influence on the earth.

From the verse under consideration we learn that John saw those who sat on thrones and who reigned with Christ a thousand years. This does not mean that Christ will come and visibly reign as an earthly monarch for a thousand years. The personal and second coming of Christ is placed by all inspired writers as the last event before the great judgment day. This is clear from 1 Cor. 15: 23, 24: "But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power."

Here "coming," as it occurs in verse 23, is from "parousia," which is defined by Thayer as "the presence of one *coming*. Hence, the *coming, arrival, advent*." Thayer further says: "In the New Testament especially of the *Advent*—that is, the future, visible return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God." He refers to Matt. 24: 3; 1 Cor. 15: 23; as well as a number of other passages. When Paul wrote, the second coming of Christ was not an accomplished fact; but when his second coming is an accomplished fact, then the next event in order will be the delivering of the kingdom up to the Father.

The adverb of time, "eita," as it occurs in verse 24, is thus defined by Thayer: "*Then; next, after that.*" So we see that Paul was not teaching that Christ would appear immediately, but that when he did appear the second time his mediatorial reign would cease and the kingdom would be delivered up to his Father. When Christ's second coming is treated as an accomplished fact, as shown by the form of the verb used in Matt. 25: 31, which means "when Christ comes," we learn that a different adverb of time, "tote," is used, which means, according to Thayer, "at the time when the things under consideration were taking place." Matt. 25: 31 reads: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory." When Christ comes, then, at that time, he shall sit on the throne of his glory. This will be the end of the world, when all nations will be gathered before him and the good shall be separated from the bad, "as the shepherd separateth the sheep from the goats." Thus we see that *when* the Son of man appears again, *then* the kingdom will be delivered to the Father, the dead will be raised, and the judgment will be held.

It should be noted that those who lived and reigned with Christ a thousand years were not literally resurrected from the grave. Not one word is said about their bodies being resurrected. Neither does John say that he saw the bodies of them that were beheaded, but he distinctly says that he saw their *souls*. He saw the souls of those who had been put to death in the body. While their bodies had ceased to exist and their souls were not seen on earth, yet their souls had never ceased to exist and live. They were alive with Christ, and were living in some sense upon the earth different from that existence which they had formerly enjoyed. The passage does not mean that their souls came to life, for they had never been dead. As Christ lives and reigns upon the earth during the thousand years, so the spirit of the martyrs is alive and lives in the church. After Elijah was dead, he lived in the spirit and power of John the Baptist. Elisha did not cease to live when his body died. A dead man touched his bones and came to life. If God could use the dead Elisha, so God can use the resurrected spirit and influence of martyrs who have been put to death for the truth. We learn from Ezek. 37: 12, 14, that God proposed to open the graves of his people, cause them to come up out of their graves, and bring them into the land of Israel. While this does not mean that they would be literally resurrected from their graves, it does mean that God did not intend for them to be wholly blotted out, or for their influence to cease to exist, but that he would still bring them into the land of Israel. While they were as dead, their influence was alive. We cannot reconcile or harmonize the Scriptures with the view that the resurrection here is of the body, when there is not one word in the passage which indicates anything of the kind.

Group Evangelism.

BY C. M. STUBBLEFIELD.

The Christian Standard has championed the cause of the American Christian Missionary Society and other organizations of its kind throughout their history. Concerning its work along this line, in a challenge issued to some of his opponents, the Standard editor says: "Until . . . 1907 I had done more free service for our missionary societies, our colleges, and other public interests, in the way of publicity, than all other papers among us have done before or since."

Although, as the editor here contends, the Standard has been a leader in this work, it now proposes, for reasons entirely satisfactory to itself, to withdraw its support from the societies and bend its splendid energies in another direction. Hear it again: "The Standard led in the inauguration of society work; led in its vindication when opposed; led in putting it on a safe financial basis; and has led in rebuking its departures and abuses. It is now about to lead in a demonstration of coöperative efficiency that has already proved its worth, and the expansion of which will lend incalculable power to the Restoration movement."

The plan now urged by the Standard, and which it sees proper to designate "group evangelism," is the one followed by Cecil J. Sharp and the church in Hammond, Ind., by which a church has been established each year for the past thirteen. Of the Hammond work the Standard says: "It had but little help from abroad, but by a common consecration of means little short of the New Testament 'holding all things in common,' it has outdone the best that so-called mission work could do. It is apostolic in spirit, in results, and in power."

Concerning the efficiency of group evangelism, it remarks: "There is nothing in the nature of a barren ideality about it. It is an assured result, a living witness to the value of a great idea. That idea is as old as the New Testament, and as good. It is nothing more nor less than the common-sense coöperation of neighboring Christians in multiplying and caring for their kind."

Of the workings of group evangelism in Kansas City the Standard says: "Had our churches generally followed the plan (simple group evangelism) instituted by T. P. Haley in Kansas City fifty years ago, not only would our strength in this land be fourfold what it is to-day, but there would have been untold wealth for extension in other lands. The fallacy that a church is fulfilling its duty to the world in casting money into a contribution box, while neglecting the field at its own door, is felt by thousands where it is expressed by few."

Under "A Congress Catechism," speaking further of the Hammond work, it says: "There is not a wealthy church in the Calumet District, yet they build a church a year. What would the Cincinnati District have been on this plan, in a hundred years of history? Question: Then, you do not have this plan in Cincinnati? Answer: Far from it. Cincinnati is too much given to the society plan."

These are enough to fairly introduce our theme, a subject under which it is hoped to provoke a wide range of thought and discussion out of which shall come an awakening productive of such results as we have not enjoyed in a quarter of a century. And in the very outset I wish to say, and in saying it I hope to be understood, that if group evangelism is what I understand the Standard to say it is, we should adopt it at once and urge it with every particle of energy within us. Now, before any one accuses me of having gone off at a tangent, let him consider:

Fact One: We are not producing such results as were obtained by the early Christians. Should one doubt this, let him read Acts of Apostles.

Fact Two: Neither are we obtaining the results enjoyed by the Fathers of the Restoration. Should one doubt this, let him read the Christian Baptist, the Millennial Harbinger, the early issues of the Gospel Advocate, or the Christian Standard, or the American Christian Review.

No difference what opinion one may hold with reference to the efficiency of this or that plan of evangelism, the stubborn fact is before us that we are not producing results formerly enjoyed, and the Standard freely and frankly admits that the society plan is not producing the results anticipated by its sympathizers and supporters. If, then, as above said, group evangelism is what I understand the Standard to say it is, we should adopt it at once for the following reasons:

(1) It works. A church in Hammond, Ind., with "but little help from abroad," grew, in thirteen years' time, into thirteen churches, thus outdoing "the best that so-called mission work could do." And the Standard asks: "What would the Cincinnati District have been on this plan, in a hundred years of history?" (2) It would eliminate one of the two points of disagreement between us and them. Surely every thoughtful Christian would rejoice at that. Jesus prayed that his disciples might be one, and whoever does not desire the unity and union of God's people is not in harmony with that prayer.

When the society plan was introduced, many good, honest, thoughtful brethren refused to support it, either by money or influence, thus forming a breach in a happy, united brotherhood which has widened with the years. Their reasons for refusing to support the society, if I have understood them, were about as follows:

(1) The church of Jesus Christ is all-sufficient, as an organization, for the carrying forward of the Lord's work, and, therefore, human organizations are, to say the least, superfluous.

(2) A belief that a condition would arise, in time, substantially as that described by the Standard editor in the following: "Our missionary societies are all appealing for money—and the appeal for money is always legitimate, provided that the money secured is properly used. Just here, however, the trouble appears on the surface. The appeal is made by a vivid portrayal of the 'needs of the field.' Yet, when the report of expenditures come to light in itemized statements or bulging 'miscellaneous disbursements,' it is frequently discovered that a considerable part of the money given to the Lord for the 'needs of the field' has been spent defraying the expenses of secretaries and other 'representatives' to denominational powwows in New York, Philadelphia, Atlantic City, Cleveland, and other cities. Moreover, some of our missionary societies are forming the habit of federating with the denominations, 'swapping' fields and putting up 'Keep Off the Grass' signs, and thus spending missionary money in a compromise way, which the brethren who give it do not indorse. Again, missionaries who are reported to be unsound teachers are supported out of the society treasuries. Hence the widespread dissatisfaction which now threatens the future of certain agencies among us."

They had other reasons which we may enumerate later.

What God Gives.

What God gives birds and flowers
  Assuredly is ours:
And more—
  Their Maker sends their store:
We share
  Our gracious Father's care:
This much
  The earth and heaven doth touch:
    The earth to sow in;
    The heaven to grow in;
    The earth to lie in;
    The heaven to fly in:
To whom so much is pledged hath everything—
A home on earth, and room to soar and sing.

—Mark Guy Pearse.

Studies in Church History

By A. B. L.

Religions from the East.

Strangely enough, the Græco-Roman world turned to the East in order to find spiritual support. The conquest of the empire by Oriental religions is one of the most striking facts of religious history. The Great Mother was introduced from Pessinus, the Syrian goddess and Baals came from Syria, Mithra from Persia. It is difficult to explain the enthralling charm of these Eastern faiths which in the beginning were gross and naturalistic, but which were purified to such an extent that they became the vehicles of a warm religious emotion.

Mithraism was decidedly the most popular of all the Eastern religions. Mithra was regarded as the great Giver of Light, the mediator between man and God. Since the sun is the chief source of light, this religion was a species of sun worship. In their mythology the ancients conjured up some fantastic ideas. There is a picture of Mithra seated at a table with the sun, with five loaves of bread between them. The most heroic feat ascribed to Mithra was the slaying of the Bull. Mithra has cast the beast upon its knees and strides upon its back, dragging its head upward, while with the right hand he plunges his knife into the right shoulder. This was, of course, a symbolical act. The Bull is the power of evil and was slain twice—once at the creation and again at the end of the world.

☼ ☼ ☼

Wherein Mithraism Excelled.

Mithraism was a religion of enthusiasm. Its adherents were earnest missionaries, and its best missionaries were slaves. They believed in their mission. No Eastern slave or trader ever forgot the god of his fathers. The only religion of the West that spread eastward was Cæsarism backed by the might of Rome, but as a religion it never became a competitor with the Eastern religions; whereas the cults from the East spread to the ends of the empire and were as much at home at York, on the Rhine, on the borders of Sahara, as in their native habitat. In these religions no national or racial distinction was maintained. It might have been said: "There can be neither Jew nor Greek, there can be neither bond nor free, in Mithraism." Like the early disciples, these pagan missionaries went everywhere preaching their doctrine of universalism. Their religion was a great brotherhood in which rich and poor, slave and master, were united. Like Christianity, they began with the lower classes and worked upward. Rank and birth did not count. A slave found in Mithraism his lost liberty. It was no unusual thing to find a local brotherhood in which the slave was president and the master was just a disciple. Furthermore, they were not state-supported. Man values his spiritual wares in proportion to what they cost him. So these cults were all the more valuable in that they were supported on the voluntary system. What is more important still, they had a message for the individual. Undoubtedly Mithraism in its refined form was the most elevating of all the heathen religions that existed in the empire. But after all has been said in its favor, it is only a myth, a figment of a fanatical imagination.

If you will put the elements of zeal and brotherhood and sacrifice in any organization, it will engage the attention of a great many people. That is the reason why fraternal orders have such a great hold upon the masses. "I have joined this lodge," says one, "because I think it cultivates more than anything else the fraternal feeling." If you feel that way about it, you should come into the church of the living God and receive a joyful disillusionment. You will find there the highest standard of fraternity that has ever lived in the heart of man. "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." If you have anything finer than that in your lodge, I should like to see it.

☼ ☼ ☼

Cæsar, Mithra, or Christ—Which?

Now that we have set before us the three religions with which Christianity had to compete, we may close this part of our study by mentioning the result of the competition. The thoughtful man of that distant age revolved again and again in his mind the three alternatives—Cæsar, Mithra, Christ. When Jesus came, some of the best said, "We do not need you;" while some of the worst received him gladly and were made better than the best. "Blessed are they that hunger and thirst after righteousness: for they shall be filled." The most pathetic and at the same time the most encouraging sign of that time was the heart hunger of the age; that groping, feeling, longing for a mighty Redeemer who could fully satisfy all the needs of the soul. It was not the proud, the arrogant, nor the self-satisfied man who took Jesus in preference to Cæsar and Mithra; it was the hungry who found the peace that passeth all understanding. Do you hunger for Jesus? Then you, too, must put away your pride, cast down every idol, overcome every objection, and throw yourself unreservedly at his feet, saying, like one of the proudest emperors of the East: "O Galilean, thou hast conquered!"

(To be continued.)

Book Notices.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

We are now ready to deliver a new edition of "Uncle Minor's Stories" and also "Outlines of Bible Study." Send your order to-day to the McQuiddy Printing Company, Nashville, Tenn.

Send us $1.50 for the book, "Salvation From Sin," by David Lipscomb. This book is made up of the editorial writings of this master mind and will be found very useful and helpful to all who will read it.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

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

Georgia and the Far Southern Field

By S. H. Hall

My Forty-Second Birthday.

To-day—December 23, 1919—is my forty-second birthday, and I know no better way to use some of the time than to give those who have helped us and prayed for us a brief report of the condition of the Atlanta churches. It would be well to say, however, before doing this, that, so far as I know, my health is perfect. I know of no change that I would make in my present condition, except to reduce my weight about twenty-five pounds. I have never felt, in all my life, that I was grown; still feel that I am a boy. I have never been satisfied with present attainments, and hope that I shall never be, so long as I am able to be at work. We are all very busy this week trying to see after the poor who need the sunshine and joy that only the religion of Christ can give through the acts of faithful members of the church of Christ. Our sisters are busy buying gifts, preparing baskets, and sending out cards to those who should be remembered. Every child who has a father and mother able to remember him has been asked to strive to find some child who will not be remembered so well, and early Christmas morning to make a selection from his or her gifts and hurry it to some one who has no father to help make the days joyful.

The leaders of all the congregations are checking up, thinking of the little that has been accomplished, the much that should have been done, and striving to get things ready for a greater work for 1920. The year that is now closing has been a glorious year, in many respects; in fact, it has been the best year in the history of the work.

✡ ✡ ✡

The West End Avenue Congregation.

This, as many of our readers know, is what we call "the mother church," the outgrowth of the faithfulness and loyalty of Brother O. D. Bearden and wife. Too, it must be remembered that F. W. Smith had much to do in getting this work started; in fact, it was his first meeting here under a tent that resulted in a regularly organized congregation being established and a house of worship built, and he is also the one who had most to do in getting me to move to this city to help the "faithful few" get on their feet. I shall ever be thankful that the Father, who knows best, was in it all.

I know that this congregation is in the best condition in its history. Not that we are satisfied—no, never! We are closing the old year and beginning the new year with the study of the question, "The Church Christ Would Have Us Be," and we are studying it as though we had not accomplished anything; and, indeed, we have not, when considered in the light of what should be done and of what Christ himself has already done. I have never yet seen a congregation that works as I verily believe all congregations should work. I have never seen a congregation *give* as I believe all congregations should *give*. I have never seen a congregation live as close to God as I believe all congregations should live. I have never seen a congregation sing and pray as I believe all congregations should sing and pray. I have never seen a congregation as joyful and as happy as I believe all congregations should be.

The West End Avenue congregation does well, but she can and must do better. When our treasurer makes his annual report, I am sure the money this congregation has donated to the various works will go close to, if not above, the six-thousand-dollar mark. But this is not enough for this congregation to give. Yet I am sure there is not one out of every hundred other congregations in existence that has given as much as this congregation, all things considered. More along this line later.

The West End Avenue members have been favored with the able assistance of Brother John Klingman and Brother Silas E. Templeton much of the time that I have been out of the city this year. They are fine men, and we are so glad that they are in this field to help us.

✡ ✡ ✡

South Pryor-Vassar Streets Congregation.

The South Pryor-Vassar Streets congregation was the second congregation to be established in this city. For quite a while, instead of being a success, it proved to be a burden to us. The difficulty in getting efficient leaders developed was one of our troubles. The moving of Dr. C. H. Paine and wife, with Brother and Sister J. A. Harding, to this city, and their casting their lot with them, has meant more than we can ever tell to the faithful at South Pryor-Vassar Streets. Then the Lakewood Heights members' throwing their strength and numbers with them put them where they were able to secure the services of a man for all of his time. This every congregation should do. The churches in the days of the apostles had elders that labored in "the word and in teaching," and they gave all of their time to the work and were supported for it. When you have not such elders, then use a Titus or a Timothy and work the field around you; give every soul in the community a chance to know the truth by laboring as did Paul the three years he was located at Ephesus, preaching "publicly, and from house to house," and ceasing not to "admonish every one day and night with tears." (See 1 Tim. 5: 17, 19; Acts 20: 18-21, 31.)

This congregation, therefore, never did a better thing than when they secured the services of Brother R. H. Rogers, who moved to this city and began to work with them the first of July, 1919. During the six months he has been there the attendance has more than doubled, the contributions have more than doubled, he has baptized ten more souls into the fellowship, some two or three have been reclaimed, and some of God's own in Babylon have been called out into the fullness of God's truth. Brother Rogers is a man of sunshine, hope, and faith, and keeps busy preaching the word publicly and from house to house. This always brings results; for it is God's way, hence the best way to do things.

I am glad to report that the brethren, recently, in a business meeting, arranged for his services to continue and added twenty-five dollars more a month to his support. Brother Rogers tells me that they did this, too, without his having to ask them or even hint that he needed more. This looks like business. No set of men are fit to be elders unless they have business sense enough to know when a man is being supported, and certainly they do not have religion enough to be elders unless they see that he is supported; and it is just as true that no man deserves a support who does no more than preach two sermons on Sunday and attend prayer meeting on Wednesday night. "Publicly, and from house to house," was Paul's way of doing things; and, "By the space of three years I ceased not to admonish every one night and day with tears," is another one of his expressions.

✡ ✡ ✡

East Point.

It was about ten o'clock Sunday night, December 21, when Brother Childers telephoned me from East Point and said: "Brother Hall, we had two more additions to-night." One of the things I very much like about the congregations here is that they continually stay in touch with each other, report each other's progress from their own pulpits, and rejoice in each other's success. And, along with this, we have union meetings along as we need them, and espe-

(Continued on page 13.)

AT HOME AND ABROAD

From R. L. Roberts, Henderson, Tenn.: "I think lots of the Gospel Advocate. It is a fine preacher."

From J. M. Gainer, Scottsboro, Ala.: "I will be with the church at Fayetteville, Tenn., after January 1."

There is no time like the present, for the present is all that we are sure of. "Every day is a new beginning, every morn is the world made new."

From S. Houston Proffitt: "I think the Gospel Advocate grows better all the time. I look forward each week to its coming. I hope you will keep up the special-number feature."

Foy E. Wallace, Jr., writes from Temple, Texas: "I will assist the church here, my home, during January, February, and March, after which I will resume my evangelistic labors in the field."

Paul said: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Let every congregation begin the new year by making a liberal contribution to the Tennessee Orphans' Home next Lord's day. Send contributions to the Tennessee Orphans' Home, Columbia, Tenn.

D. F. Draper, of Fort Worth, Texas, will be in Tennessee during the holidays, preaching and visiting in the "land of his fathers." He should be addressed at Defeated, Tenn. He is open for appointments.

In forgetting the past, we are not to dishonor it. The things which are behind may be made to have a vital bearing on the things which are before. To-day is what yesterday has made it; to-morrow is determined by to-day.

On last Monday this office was favored with a visit from G. H. P. Showalter, editor of the Firm Foundation, of Austin, Texas, and F. L. Rowe, editor of the Christian Leader, of Cincinnati, Ohio. We had a pleasant conference.

Married, on December 24, at the Gospel Advocate office, Mr. Jesse B. Coleman to Miss Frances Paul, both of Lavergne, Tenn.; on December 27, at the Hermitage Hotel, Mr. Eli Vinson Taylor to Miss Hortense Harris, both of Franklin, Ky. A. B. Lipscomb officiated at both weddings.

From J. C. Mosley, Pikeville, Tenn.: "We are getting along fine in our Bible school. I baptized two persons on Christmas Day. They came some thirty miles to be baptized. Andrew Perry is a fine teacher. We are having good attention, and some others are talking of obeying the Lord."

Book Wanted—I will appreciate your putting a call in the Gospel Advocate for the book, now out of print, entitled "Scenes from Mountain Tops," by Daniel March. I think that is the title. I have seen it in some of the homes in Tennessee. I will pay any one the price for it.—E. W. Sewell, Dinuba, California.

Wanted—To rent a small farm for cash or share crop, in Alabama or Tennessee, or Central Kentucky, where in need of a preacher's work. I will be glad to preach in week-end meetings and hold protracted meetings when not engaged in working crop. Address Jarratt L. Smith, 167 Fourth Avenue, North, Nashville, Tenn.

From R. H. Johnson, Campbell, Mo., December 26: "I have moved from Booneville, Ark., to Campbell, Mo. I will preach for the congregation at this place two Lord's days in each month and will preach at other points, perhaps in Arkansas. The brethren at this place are alive. We have some splendid leaders in the church."

We have received the following announcement: "Mr. and Mrs. James Nathaniel Cox invite you to be present at the marriage of their daughter, Clara Annette, to Mr. Samuel Henry Coile, on Wednesday, the thirty-first of December, at nine o'clock in the evening, at home, Cookeville, Tenn." The Gospel Advocate extends heartiest congratulations.

From John A. J. Bradford, Sweetwater, Texas: "This makes forty-one years since I began reading the Gospel Advocate. I was baptized in June, 1878, by Randolph Clark, then of Add-Ran College. I have just passed my sixty-seventh year. I hope to be able to still read the paper for many years. I wish the paper a prosperous year, 1920, and many more."

From Ira L. Winterrowd, Norman, Okla.: "I enjoy your articles in the Gospel Advocate very much. I think you are putting in some of the best articles that I have ever seen in any paper. The recent issues have all been good, and on subjects that no doubt are sorely needed. This is much better than airing the pet theories and complaints of brethren. What we need is more religion taught and practiced."

From Willis G. Jernigan, Dolores, Cal., December 15: "The work is progressing nicely at this place. I preached to a small but very attentive audience last Lord's day. I would be glad to spend the month of June, 1920, in Tennessee or Alabama. Any congregation desiring my services in either of these States should write me by February 1, as I expect to have all my time promised by then. I also could spend the latter half of August with some congregation in central or eastern Texas. Address me at Box 11, Dolores, Colorado."

From William P. Walker, Clarksville, Tenn., December 26: "I have just finished a successful year's labor in Montgomery County. I have promised to remain in this county, if the Lord wills, another year. If any brother or sister should read this who lives in Montgomery County or an adjacent county, in a community with no church of Christ, but a prospect of establishing one, please write to me. I have also just finished writing a tract on the subject, 'God's Tithe.' I will send free, upon request, twenty-five or more copies to any congregation. Inclose postage."

From J. H. McBroom, Montgomery, Ala., December 27: "I began preaching for the Highland Avenue church of Christ, in Montgomery, Ala., on the fourth Sunday in November. This is a splendid congregation. We are planning to do a great work in 1920. Brethren Talley and Smithson have done good work here and are held in high esteem by the church. I hope to build substantially upon the foundation laid by these brethren, for I believe the foundation was 'Christ, and him crucified.' The Gospel Advocate is fine, and especially the special numbers. May 1920 be a 'special year' for the Advocate in its efforts to promote primitive Christianity."

From W. S. Long, Washington, D. C., December 25: "A happy and prosperous New Year to the Gospel Advocate and its hard-working force. May 1920 be the best year for you. May it be a fruitful year for the church of Christ in all the world. Let us have the hearty coöperation of the brotherhood so as to finish paying for a good house of worship in the national capital, and then we can turn our strength to St. Louis, New York, and other cities that are so destitute of the pure gospel. Address J. W. Gibson, Twenty-eighth Place, S. E.; T. F. Colvin, Box 51, U Street Station, N. W.; E. L. Mills, 2421 Pennsylvania Avenue, N. W.; or W. S. Long, 110 Second Street, S. E., Washington, D. C."

From W. A. Record, Route 4, Paducah, Ky.: "The Lord willing, I shall engage Jesse Neal (Baptist) in a four-days' debate on the following propositions: "The Bible teaches that a regenerated child of God cannot so apostatize as to be finally lost in hell." "The Bible teaches that since the death of Christ baptism is one of the conditions of salvation from past (alien) sins." I will deny the first and affirm the latter. This debate is to be held at the Blue Springs church of Christ, near Fort Henry, Tenn., and is to begin on January 20. The good people of that congregation will gladly welcome and take care of all who attend from a distance. For information about how to reach the place, write to M. N. Mathes, Route 1, Fort Henry, Tenn."

From Guy Renfro: "The first semester of David Lipscomb College has closed with the largest attendance in its history, possibly too large for the greatest good in particular. The few that were here that failed to imbibe the spirit of the school and refused to be influenced by spiritual teaching have been advised not to return. We are very anxious for all the boys and girls that we can accommodate, whose hearts can be touched by spiritual lessons and principles of righteousness. It would be hard to estimate the good that has been accomplished during the last term. Hardly a week has passed during which there have not been a number of confessions, some confessing their faith in Christ and submitting to baptism, others confessing their faults and manifesting a desire to live more consecrated lives. I think it rather significant that most of these confessions have been made at the prayer-meeting services, which services are conducted principally by the young men. The last prayer meeting before we separated for the holidays was especially joyous. A goodly number of the young men made short talks. At the close several came forward, two for baptism."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

We Should Profit by Our Mistakes.

BY J. C. M'Q.

It seems but yesterday since the dawn of 1919, and now we are writing 1920; and as this is the first issue of the new year, it is well for us to take a retrospective view of the past, provided we profit by the failures and mistakes that we have made in the years that are gone. So long as we are in the flesh we cannot hope to be absolutely perfect, but we should endeavor to reduce our imperfections to the minimum. In our work of faith and labor of love we should ever remember that it is not our mission to make improvements on the works of God, which are perfect for their uses. God created Adam a perfect man, and so are all the works of his creation. In the gift of his own Son he gave to the world a perfect sacrifice for sin. In holding up to Christians a pattern for them to follow, he gave them a perfect model. Through Christ he established a perfect church, which is for the salvation of men through the ages. He also gave the world a perfect revelation, "that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 17.)

God will not suffer any man to alter or modify his will. The man who dares to do such a thing incurs the anathema of Jehovah. No man has ever changed or modified God's revelation without paying the penalty. We should be warned by the fate of those who have attempted changes and resolve that, with all our shortcomings and mistakes, we will never be guilty of adding to or taking from the word of God.

A strict adherence to the word of God, however, does not mean a deifying of our own methods of work. God has left some things to the common sense of man. For instance, Christ commanded the apostles to go and teach all nations. He neither told them how to go, whether to walk or ride, nor did he limit them in the manner of teaching. He left the method of going and the method of teaching for man to decide, expecting him to have sufficient judgment to select the most efficient way. Men have contended for a certain order of worship or manner of contribution where God has not spoken, and this, too, to the disruption of churches. Then they have sought to bind their ways on the churches. They have contended and argued over methods of work—purely human methods—even to the destruction of the unity of the body of Christ. Christians should leave off such conduct, as it is displeasing to God and destroys the peace of the church.

When we look back over the past, we realize that mistakes have been made in our missionary endeavors. While zeal is commendable, that zeal has not always been tempered with knowledge. The church is a missionary institution ordained of God for preaching the gospel to the world. It is "the light of the world," "the salt of the earth," "the pillar and ground of the truth." Christians should be as businesslike and systematic in their missionary efforts in the church as they are in the conduct of their own business. If any difference is made, they should be more systematic in doing the Lord's work. Haphazard methods will not work in business, neither will they work in the Lord's business. Those who contribute to benevolent works are slow to contribute until they are assured the contribution will be used wisely. Men who contribute for the advancement of the kingdom of God in the world have a right to know how their funds are used. When the churches intrust the handling of their funds to certain individuals, it is a protection to those individuals to give the churches a statement that shows just how much has been received, just how much has been expended, and for what purpose the expenditures have been made. Any man who properly appreciates honor and integrity will positively refuse to handle funds of the church or anybody else without showing just what disposition has been made of the funds.

There is no divine warrant for any individual who may elect to do so to undertake to handle the funds of the churches. The man who so elects may be a good man or he may be a bad man. Paul was very careful to give proper indorsement to those who handled the funds of the church. We have no example in the New Testament of any person unknown to the churches volunteering to collect funds from different churches for the benefit of the poor saints or for any other purpose. Inspiration saw proper to safeguard individuals who handled the funds of the church by giving them such indorsement as would remove all doubts as to their authority and reliability.

We have a striking example of this in 2 Cor. 8: 16-24. Here we learn that Titus was recommended by Paul for the work of making up the bounty of the Corinthians, and we learn also that Titus was earnest in doing such work. We learn also as a final commendation, and as one calculated to stop the mouths of all objectors, that Paul describes Titus as a partner with himself in raising the funds at Corinth, and he describes the other two who went with Titus not only as messengers of the churches in this behalf, but also as men whose daily lives glorified Christ, whom they served. Because of the special fitness of all the messengers who were sent to the church at Corinth,

Paul recommends them as worthy men and asks the Corinthian church to raise the collection. Instead, therefore, of giving authority to any one and every one who sees proper to choose to represent the churches, this scripture teaches clearly that only those who are properly recommended by the church should undertake such work. It is the duty of the elders of the churches to exercise caution and diligence, to select only men who are full of the Spirit of Christ and who have the ability to raise such funds. We should all labor to see that the autonomy of the church is preserved intact. When this is done, we should give due diligence to have the funds of the churches used in the most efficient way. Slipshod methods should be abandoned. If a church or churches undertake to support an evangelist, those churches should publish this fact to other churches, so that other churches may undertake the work of supporting others.

The word of God is as well adapted to the needs of the people to-day as it was when first given. The word of God, however, has educated the people and brought them to a higher standard of living than formerly. The apostles had given to them what to speak, so they did not need to study in order to preach the gospel. They did not stand so much in need of an education as does a minister now to properly preach the gospel. But when it came to writing the books of the New Testament, we find that the apostle who was highly educated wrote fourteen of the Epistles, containing one hundred chapters. However, education will not take the place of respect, love, and loyalty to the truth. Still, an educated minister who has these qualifications will be more effective in winning souls to Christ than one who is not educated. One hundred years ago there was not so much demand for an educated ministry as now. The Bible has not changed, but the people have changed. In order, therefore, to reach them for Christ, we must fit ourselves so as to present the truth to them in an intelligent manner. The efficient minister of to-day must properly equip himself; must, like Paul, become all things to all men; must make all sorts of sacrifices—yea, must be ready to sacrifice his own preferences, but never sacrifice the truth. It is a mistake for the churches to imagine that unprepared and untrained preachers can efficiently do the work of winning souls to Christ. It is a mistake for the churches to ignore a properly educated minister and send forth ministers who cannot correctly speak the English language and oftentimes who do not understand very well even the plan of salvation.

With this, the beginning of the new year, those of us who linger behind should resolve again to be true to God and to be true to ourselves in the midst of all the temptations that may come upon us. Men who have stood like pillars for the truth in the past are gone. When we remember that such men as David Lipscomb, J. M. Kidwill, Dr. T. W. Brents, William Anderson, J. L. Bryant, William Lipscomb, G. Lipscomb, J. W. Harding, F. D. Srygley, G. G. Taylor, H. F. Williams, J. D. Floyd, W. H. Dixon, and many others, have passed to their reward, we realize the necessity of others doing the work which they did so well and loyally, and of others standing bravely and unflinchingly for the truth. We must not be timeservers, but must be true to self and right.

> "This above all: to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

Instead of adopting some of the changes that have come upon us during the last half of a century, let us work diligently, practice rigid economy, and live strictly for the Lord. When I came to the Gospel Advocate in January, 1885, people thought nothing of working fourteen and fifteen hours a day. Now people are seeking to work even less than six hours a day. We may expect the Germans, who are working from ten to fourteen hours a day and who are asking for no holidays, but who want to work on holidays, to soon outstrip us, unless we devote ourselves to the work that must be done to meet the needs of the world.

When God created man, he put him to work. He "put him into the garden of Eden to dress it and to keep it." When man had sinned, God did not tell him to quit work, but required him to continue to work. One of the best things that any man can do to-day is to quietly work, live economically, and trust the Lord. Of such faithful servants we may say with David: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. 37: 25.)

"Conscientious Objectors."

Brother McQuiddy: Brother Elam's recent article on "Forgotten 'Conscientious Objectors,'" with quotations from the Literary Digest, impressed me very much, and, I believe, will impress, not only all Christians, but all fair-minded people to whose attention the matter is brought. Surely something can be done for these unduly persecuted people, if only the existing conditions are made known to the public generally. Surely our great President, in his overtaxed mental and weakened physical condition, has overlooked this matter.

It is not only morally wrong, but out of all keeping with the very basic principles of our government, that a man who has done no crime should be punished as the vilest of criminals, and, having done nothing to enforce his conscientious convictions upon others, should suffer persecution nigh unto death simply for having conscientious convictions forbidding his taking part in a certain movement. The fact that he is in the minority should not alter the status of his case.

Though some of these men, if not all, may be extreme in their views (and I am not sure that they are), who can doubt their sincerity? Now, that the war is a matter of history, what could these men hope to gain, other than a clear conscience, by still clinging to their position? Whatever may be thought of their views, who will not honor their courage of conviction? Imprisonment should be for the protection of society, not for the punishment of the prisoner. What has society to fear at the hands of these men who suffer imprisonment and maltreatment rather than use force against their fellow man?

I respectfully offer the following suggestions:

1. An earnest prayer by each Christian in behalf of these persecuted people.

2. The sending by each congregation of a message to the President and to Congress requesting the release of all, guilty of no crime, regardless of faith, creed, or color, who, for conscience' sake, refused to fight in the late war.

3. Collection and expenditure of a small but sufficient fund, by the church of Christ at large, to insure to the sufferers warm clothing and bedding, good food, writing materials, and good reading matter.

Please consider giving this matter publicity through the columns of the Gospel Advocate. H. L. MEEKS.

We are glad to publish the above from Brother Meeks. The consciences of men should be respected. Before sending the message to the President, it would be well for some one to find out just how many conscientious objectors are in prison and where they are in prison. The men who stand firm for their convictions of right certainly are to be commended for the course they have taken, and it is very probable that if the attention of the government is called to the fact that these men are being held in prison, something will be done for their relief. However, the churches should be sure they are right and that their information is correct before taking up the matter with the government.

Doubtless Secretary Baker could give the desired information concerning conscientious objectors. We would be glad to see some one undertake to get accurate and correct information from the proper source, that cannot be questioned.

When the desired information is given, it would be well for Christians to remember those in prison. It would be a good time to visit them, and especially a good time to make them as comfortable as possible in their imprisonment. J. C. McQ.

Christ Is Coming, the World Is Coming to An End—But When?

BY E. A. E.

On page 4 of this issue of this paper can be seen an article taken from the editorial page of the Courier-Journal, Louisville, Ky., of December 22, under the caption, "World Has Frequently Fooled the Credulous." Read it and see how "the credulous," but the many who lack faith in God, have been fooled. The author of this article says: "Mother Shipton and William Miller proved false prophets." To these two we should add Charles Russell and several minor prophets.

This article is copied into this paper for, at least, three reasons: (1) That our readers may know (if they do not already know) these facts and may see the credulity of people who do not know and believe the word of God; (2) how easily, therefore, such people are misled; (3) how all predictions of men concerning the time when Christ will come and the world will end have proved false.

The "sanctified" or "holiness" people sometime ago, it seems, fooled themselves and fooled some others. They read the words "sanctify," "sanctification," "holy," "holiness," etc., and God's command to be holy, to sanctify oneself, etc., and then gave to these words meanings which they do not have, and as foreign to the truth as Mother Shipton's and William Miller's prophecies, and the uninstructed in the word of God said they proved their *theory* of sanctification from the Bible. Just so, it appears that others, like William Miller, read from the Bible that Christ is coming, that the world will end, and that these and other things have been foretold by the prophets of God (all of which is true), but fool themselves and not a few of "the credulous" by thinking they can figure out, and that the Bible tells, not the day nor the hour, but the *imminent* time or even the century when Christ will come and the world will end. One of the most serious things was, our "sanctified" friends seemed to think that because we could not accept their theory of sanctification, we denied the Bible doctrine of sanctification. Just so, it is very serious and very wrong to charge that we do not teach prophecy and the coming of Christ because we do not accept Mother Shipton's, William Miller's, Charles Russell's, or any other man's "interpretation" of unfulfilled prophecy" and *dates and theories* as to when Christ will come and the world will end.

We are commanded to preach the gospel, the word, Christ crucified, and are likewise commanded to avoid untaught and unrevealed questions. It is as much disobedience to God to not avoid the unrevealed and untaught questions as it is to refuse to preach the word, or what he has revealed.

I have no more faith in modern predictions of unfulfilled prophecy, where God has not pointed out its fulfillment in his own clear way, than I have in Mother Shipton's, William Miller's, and Charles Russell's.

According to the will of God, some should apologize for making such a charge.

Are Mother Shipton's, William Miller's, and Charles Russell's prophecies and predictions, etc., more ridiculous than the speculations of those who know no more about these things than they did?

Yes, give all the emphasis to the coming of Christ that the inspired writers do, and then stop, by saying with Paul: "But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." (1 Thess. 5: 1, 2.) If Paul could not write about "the times and seasons," no man should now. *And Paul was inspired.*

We are never more like God than when we are doing good.—John Calvin.

Christmas Offerings for Relief Fund.

Church at Stewart's Creek, Tenn., $11.15; "A Sister," Maury City, Tenn., $1; Mr. and Mrs. James A. Reid, Blount Springs, Ala., $3; L. J. Shofner, Nashville, Ark., $3.50; Julia A. Rankin, Belle Mina, Ala., $10; "Two Sisters," Lawrenceburg, Tenn., $2; Mrs. M. C. Gillespie, Thyatira, Miss., $5; Dalton L. Priestley, Greenfield, Tenn., $2; Lee Jackson, Tillatoba, Miss., $5; Mrs. L. G. McMillin, Martin, Tenn., $1; Mr. and Mrs. T. P. Priestley, $6; W. H. Neal, Lebanon, Tenn., $25; church at Celina, Tenn., $50; Chapel Avenue congregation, Nashville, Tenn., $25; Alvie L. Grubbs, Hazel, Ky., $5; Mrs. Belle Birdwell, Castalian Springs, Tenn., 50 cents; Miss Ella Birdwell, Castalian Springs, Tenn., $1; Wilkie Huffman, Castalian Springs, Tenn., $1; John Huffman, Castalian Springs, Tenn., 50 cents; William Huffman Corum, Castalian Springs, Tenn., $5; Mrs. Minna Corum, Castalian Springs, Tenn., $2; J. L. Rutherford, Mount Vernon, Texas, $50; Mrs. J. L. Daniel, Chattanooga, Tenn., $10; primary class at Christiana, Tenn., $2.17; Mrs. H. Z. L., Nashville, Tenn., $25; Mr. and Mrs. M. W. McCuiston, Sweatman, Miss., $3; Grant Street congregation, Cordell, Okla., $5.17; church at Dunlap, Tenn., $26.32; Mrs. Mason N. Ball, Lynnville, Tenn., $5; church at Miller, Ky., $4.50; "A Friend," Mount Juliet, Tenn., $20; Mr. and Mrs. Earl M. Hodson, Moulton, Ala., $10; "A Friend" (left at office), $2; church at Riceville, Tenn., $10; church at Friendship, Tenn., $9.15; T. J. Crosser, College Grove, Tenn., $5; church at Salem, Franklin County, Tenn., $16; Mrs. A. Paden's class, Center, Ark., $5; Mrs. Minnie Johnson, Thyatira, Miss., $2; Mrs. Thomas W. Davis, Franklin, Tenn., $10; church at Poynor, Mo., $6; Mrs. B. M. Williams, Petersburg, Tenn., $5; Mrs. Bertha Roberts, Statesville, N. C., $2; Mrs. R. M. Sanford, Nolensville, Tenn., $6; Mrs. P. A. Bates, Atlanta, Texas, $6; Verna H. Stultz, Portland, Maine, $1; Mrs. A. E. Perry, Colfax, La., $5; H. F. Mustain, Horse Cave, Ky., $5; H. F. Mustain and R. T. Smith, trustees, Horse Cave, Ky., $10; Martha Wooldridge, Martha, Okla., $5; Mrs. C. A. Grayson, Owen Cross Roads, Ala., $5; church at Union Ridge, Ky., $3; Mr. and Mrs. J. E. Barbee, Yost, Ky., $3; D. A. Sumner, Yost, Ky., $1; Mrs. W. R. McKissick, Culleoka, Tenn., $5; Elvira and Alice Nell Brothers, Fosterville, Tenn., $1; Mrs. B. P. Sloan, Humboldt, Tenn., $1; Joe and Mrs. Jennie Ratcliffe, Bardwell, Ky., $7; Mrs. Lou Moore and Mrs. Maude Brister, Coldwater, Miss., $2; Mr. and Mrs. C. B. Arnold, Christianburg, Ky., $10; "A Friend," Allensville, Ky., $5; "Two Friends," Goodspring, Tenn., $2; Mr. and Mrs. R. D. Cross, Marysville, Texas, $8; Mrs. G. T. Basler, Louisville, Ky., $5; junior classes and Mrs. J. H. Caldwell, Charleston, Miss., $15.60; Jimmie Taylor, Huntsville, Ala., $2; Bartie Walton, Bowling Green, Ky., $1; Mrs. M. E. Johns and grandson, Murfreesboro, Tenn., $3; Mrs. Ann Hudspeth, Valley View, Texas, $50; G. T. Hale, Ravia, Okla., $5; church at Albany, Texas, $12; Annie May Stephenson, Huntsville, Ala., $5; "Two Disciples," Knob Lick, Ky., $10; C. H. Byrd, Barney, Ga., $1; J. A. J. Bradford, Sweetwater, Texas, $6; Mrs. J. M. and Charles Ransom, Kensington, Ga., $6; church at Gardner, Tenn., $60; Mrs. J. D. Shipp and children, Rucker, Tenn., $4.06; Maurel Richard, Wartrace, Tenn., $2; Minnie Denton, Buffalo Valley, Tenn., $5; church at Sharon Grove, Ky., $12; Mrs. J. B. Young and children, Martin, Tenn., $5; H. M. Van Arsdall and family, Louisville, Ky., $25; W. E. Howery, Salem, Va., $5; Miss Addie Travers, England, Ark., $10; Bernice B. Howard, Howe, Texas, $3; church at Wardell, Mo., $20; Mr. and Mrs. Joe Shultz, Jr., Beaver Dam, Ky., $1; May Berryman, Beaver Dam, Ky., $3; Mr. and Mrs. W. H. Thomas, Kanima, Okla., $10; church at Bear Creek, Ala., $16.50; "A Sister," Route 1, Nashville, Tenn., $5; Miss Alice Crabtree, Horse Cave, Ky., $4; Mr. and Mrs. D. B. Lane, Petersburg, Tenn., $8.50; Mrs. Grady Hasting, Petersburg, Tenn., $1.50; church at Latham, Tenn., $50.

(Further acknowledgments next week.)

CATARRH DOES HARM

Whether It Is of the Nose, Throat, or Other Organs, Get Rid of It.

Catarrh of the nose or throat when it becomes chronic weakens the delicate lung tissues, deranges the digestive organs, and may lead to consumption. It impairs the taste, smell and hearing, and affects the voice. It is a constitutional disease and requires a constitutional remedy.

Take Hood's Sarsaparilla, which by purifying the blood removes the cause of the disease and gives permanent relief. This alterative and tonic medicine has proved entirely satisfactory to thousands of families in three generations.

If there is biliousness or constipation, take Hood's Pills,—they are a thorough cathartic, a gentle laxative.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.
60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

HOTEL LONGACRE

BROADWAY AND 47TH ST.

Convenient to everything. The refined air and good service of the Longacre are well established.

RATES PER DAY

Room with Lavatory..... $1.00
Room with Private Bath..... $2.00
Room with Private Bath for two... $3.00
Two-room Suites..... $3.00 to $4.00

SPECIAL WEEKLY RATES

The Best Value in New York City.
Phone 7790 Bryant.

Soothes Heals ECZEMA

As well as all other skin injuries.

Ka-Dene
REG. U.S. PAT. OFFICE
TRADE MARK
Ointment

Keep it handy for emergencies. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on It."

Georgia and the Far Southern Field.

(Continued from page 8.)

cially at the beginning of the New Year, and in these meetings we study and pray together to the end that we may do more.

There is something especially good that we can say about the East Point congregation—namely, Brother Hugh E. Garrett is now taking the lead there as teacher and preacher. Brother Garrett and wife are the cause of this congregation's now being in existence. Nine years ago they were the only members in this splendid suburb of Atlanta. They continued to call until the tent was stretched and a meeting was begun which continued six weeks and resulted in one hundred and thirty-five additions and the buying of the lot and building a house of worship. He and his wife love the church there and have made many sacrifices for it. Brother R. R. Brooks worked with this congregation from the fall of 1918 till last August, when he resigned for other work. Brother Garrett was unanimously asked to take the work, with the exception of three, I think it was, these three not objecting, but rather raising the question as to whether home talent could do what should be done. He began working with them the first of September following Brother Brooks' resignation, and no work has done better. He has baptized thirteen, reclaimed three, and some two or three have left Babylon for the simplicity of New Testament Christianity. Brother Garrett is one of the foremen at the Southern Shops. He is holding his job there, and for this reason allows the East Point brethren to pay him only fifty dollars a month. This congregation is not doing as some I have heard of, however. They feel that they are able to support a man for all of his time, and they are giving just as they did when Brother Brooks was with them, and will use their additional funds for the support of others who will be called to help them and for general evangelistic work in the State. I have known of some churches able to raise one hundred and fifty or two hundred dollars a month that would invite preachers who labor with their hands for a living to preach for them on Sundays, and they would pay them on an average of five and ten dollars a Sunday and do no more than this. What about the other money they could and do not give? I ask again: *What about it?* It may be the cause of their not getting to heaven. Think on this.

Joy is not in things, it is in us.—Charles Wagner.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Foley's Honey and Tar

COMPOUND

IS A TIME-TRIED REMEDY that can be relied upon to get rid of coughs and colds that lead to serious illness if neglected.

Every User a Friend

"The only remedy we ever use for coughs and colds is Foley's Honey and Tar Compound. It has been our standby for years, and it never fails us."—T. H. Foley, Marquette, Mich.

"I surely know the worth of Foley's Honey and Tar, as I have taken it with good results. Also have sold hundreds of bottles."—A. L. Stansbury, Parkersburg, W. Va.

Children like Foley's Honey and Tar. It contains no opiates, and will not injure a delicate stomach.

HEADACHE

Bad for Health
Upsets Nerves
Go to Drug Store - Try

CAPUDINE

BY DOSE AND IN BOTTLES - 10¢ 30¢ & 60¢

300 EGGS A DAY

"Since using 'TWO for ONE' I get 250 to 300 eggs a day instead of 25 or 30" writes J. C. Hoff of Indiana.

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the United States. Now is the time to increase your egg supply, when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2911 Le Moyne Building, Chicago, for small box of our **Special Offer,** or $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE** $5,000.00 egg-laying contest. Full particulars in each box of **"TWO for ONE."**

FREE Puncture Proof Tube
6,000 Miles Guaranteed

For a limited time only we are offering **absolutely free a puncture proof tube guaranteed 6,000 miles,** with every purchase of one of our famous Reliable Double Tread Tires which are guaranteed 5,000 miles, and often give 8,000 to 10,000.

4 Reasons for Buying this Bargain Offer

1—6,000 miles without a puncture!
2—Save repair bills!
3—Save entire cost of tube!
4—Save two-thirds cost of tire!

Price Includes Tire and Tube

Size	Tires	Size	Tires
28 x 3	$6.85	34 x 4	$11.35
30 x 3	$7.25	34 x 4½	$13.00
30 x 3½	$8.35	35 x 4½	$13.25
32 x 3½	$8.95	36 x 4½	$13.75
31 x 4	$10.20	35 x 5	$14.50
32 x 4	$10.55	36 x 5	$14.75
33 x 4	$11.00	37 x 5	$14.90

Free Reliner With Each Tire

In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.

Reliable Tire and Rubber Co.
3440 Michigan Ave. Chicago, Ill.

NUXATED IRON
HELPS GIVE
VIM
TO THE ATTRACTIVE YOUNG GIRL
PUNCH
TO THE STURDY YOUNG FELLOW
ENERGY
TO THE BUSINESS MAN & WOMAN
HEALTH
TO THE MOTHER AT HOME
POWER
TO THE STRONG RUGGED FATHER
3,000,000 people use it as a Tonic, Strength and Blood-Builder.

PILE RELIEF.

No matter what kind of piles you may have, no matter how serious the case, if three jars of Hancock's Pile Remedy does not cure you, we will refund your money. Price, 50 cents a jar. At your druggist's or by mail from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues a Specialty
HOME OFFICE
CLINTON, S. C.

In answering advertisements, please mention the Gospel Advocate.

In Memory of Major J. D. Allen.

BY S. M. YOUNG.

In the passing away of Maj. J. D. Allen, of Dixon Springs, Tenn., the people among whom, for half a century, he made his home have suffered a grievous loss, and I do but voice the universal sentiment when I say that within the knowledge of the present generation no man has lived and died in this community who held in a more marked degree the lasting esteem of its people. This high estate in the hearts of his fellow men was not sought primarily; it was not attained by any of the arts by which men aspire to be popular. It was born of the inherent excellence of his character, nurtured by a sincere public recognition of his righteous living. He disdained to reap where he had not sown; his neighbor's rejoicing and his neighbor's sorrow were his.

John Douglas Allen was born at Gallatin, Tenn., on March 29, 1835, and died, of pneumonia, on Monday, November 24, 1919, and on the following day was laid to rest in the Dixon Springs cemetery. Notwithstanding the inclement weather, a large crowd attended the funeral service, and Elder E. A. Elam, of Lebanon, Tenn., delivered a most appropriate and impressive address. His last illness was of short duration. Being unusually active for one of his age, he was regularly at his place of business until three days prior to the final summons.

Major Allen, through his parents, combined the blood of two old and well-known Scottish families, that of his mother being especially distinguished. He was a son of Judge George Webster Allen and Eliza Douglas. Before the dawn of the nineteenth century the Allens and the Douglases came across the mountains from North Carolina to Middle Tennessee, and, with others of their heroic mold, began transformation of the wilderness into a land of thrift and civilization. Early in life Major Allen was a merchant in his native town, and was so engaged until the beginning of the Civil War. Without hesitancy he cast his fortune with the South and served with valor and unswerving loyalty the cause of the Confederacy until the final surrender. He enlisted in the Seventh Tennessee Infantry, commanded by Colonel Hatton, and was for two years with the Army of Northern Virginia. By successive promotions he was made brigade commissary, with the rank of major. In 1868 he married Miss Clara V. Burford, daughter of Maj. David Burford, of this place; and after spending a short time in business at Brownsville, Tenn., in 1869 he removed to Dixon Springs. His wife died in 1914. Four children survive them—namely, Col. John Howard Allen, of the United States Army, now stationed at Nashville; Judge Webb Allen and Miss Ella Louise Allen, of Dixon Springs; and Mrs. James G. Stalcup, of Winfield, Ala.

During the long period of his residence here Major Allen was thoroughly identified with the thought, the enterprise, and the progress of the community and section; he evaded no duty, he shirked no responsibility; and for more than thirty years the church of Christ at Dixon Springs found in his godly walk and his zeal for the Master's cause a strong and steadfast support. I have not asked myself what good thing might be said of him, but, rather, what good thing might not be said of him. He was a prominent and worthy citizen; he was a born gentleman and a consecrated Christian; he was invariably fair and honest in all his dealings; he was ever a friend to those in need and his influence was on the side of justice and right; his life was without stain and above reproach. And yet I have not adequately portrayed his character. These and more. The unsullied purity of his mind; the gentleness, the magnanimity, the utter unselfishness of his nature; his abounding faith in his friends and in humanity, and his unalterable fidelity to his convictions, were attributes that could not and did not fail to leave their deep impress upon those around him. Blessed himself with a long and honorable life, his family, his friends, and his community were likewise blessed by it.

A man of sound common sense, of education, reading, and culture; unassuming in his manner, artless and frank as a child; broad and generous in his views; firm in his own opinions, though tolerant of the opinions of others and charitable toward their faults and shortcomings; watchful, yet calmly confident of his every step, as fearlessly as he had met the problems of life, he faced the grim destroyer and passed in victory and peace to his great reward. "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia. It strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

Gifts on Christmas Day.

BY J. M. DENNIS.

The giving of presents and the doing of alms are very commendable in the life of any one; but this "Christmas" giving has long since formed itself into a habit, hence there is danger of our allowing the force of habit to control us at the time of giving rather than being controlled by the spirit of true Christianity and the needs of the party to whom we give our gifts.

Paul says: "It is more blessed to give than to receive." (Acts 20: 35.) This is a quotation from Jesus Christ; so we will look to him for counsel along the line of giving. "Give, and it shall be given unto you." (Luke 6: 38.) Again, Jesus says: "Not as the world giveth, give I." (John 14: 27.) Here we learn that Jesus does not give as the world gives.

How, then, should we give, or in what spirit should we give—in the spirit of self-aggrandizement, that we may have glory of men, or in the spirit of submission to God and love for needy and suffering humanity? Should we attend a public gathering on December 25, commonly called "Christmas," and hang our gifts on a "Christmas tree," exposed to public gaze and "tagged" "From —— to ——," the names read aloud by some one appointed for this work, or should we give as Jesus advises in Matt. 6: 1-3? "He that giveth, let him [the giver] do it with simplicity [or liberality]; . . . he that showeth mercy, with cheerfulness." (Rom. 12: 8.) Why? Because God loves a cheerful giver. (2 Cor. 9: 7.)

No doubt many people give gifts and do alms at times when they can make a public display of the matter. This is not in harmony with the counsel of Him who "spake as never man spake" (John 7: 46), but in violation of the law of the Lord as expressed by Paul: "And be not conformed to this world." (Rom. 12: 2.) To "conform" to the world is to yield to the world's invitations, go after the world, do like the world, and, therefore, be like the world. All this appointing of "set days" to give thanks and "set days" to give gifts is of the world.

It is strange that people have no time to give thanks except on a certain day in each November, and no one is able to give anything to relieve suffering humanity on any day in the year when the needs require, but that everybody is able to give on December 25—not to relieve the suffering, to clothe the naked, or feed the poor, but to get in the great "procession." When asked why they do this, they answer with the old, hackneyed excuse: "When in Rome, do as Rome does." Why did you go into Rome? No wonder the greater number of professed Christians are going in the direction of Rome instead of going in the direction of Jerusalem!

Long ago I decided to have no "set day" or days to do acts of kindness and give gifts, but to try to be ready at all times to do what little I could do, prompted at all times by the counsel of Him who, when he shall reward the faithful, will say: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord." (Matt. 25: 21; see also verses 31-46.)

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

FINE PILLOWS

And Feather Beds. Order by parcel post right from this advertisement. *Get good pillows*—fine, new, gray goose feathers, big size, 5 lbs., $4.50 pair. Gray goose beds, 25 lbs., $21.72; 30 lbs., $24.60. Cheaper kinds. Pillows, 5 lbs., $1.80 pair. Beds, 25 lbs., $10.20; 35 lbs., $12.45. We have $500 deposited with the Security Savings Bank, Charlotte, N. C., to guarantee satisfaction or money back—you take no risk. Order to-day or write for circulars. Hygienic Bed Company, Dept. 28, Charlotte, N. C.

Miller's Antiseptic Oil, Known as

Snake Oil

Has Brought Relief to Thousands of Sufferers.

And what it has done for others it will do for you. Don't continue to suffer with rheumatism, neuralgia, stiff and sore muscles, cold in the chest, croup, coughs, and kindred aches and pains. Ask your druggist for a bottle of Miller's Antiseptic Oil (known as Snake Oil), use according to directions, and know what it means to be free of pain.

Miller's Antiseptic Oil (known as Snake Oil) is powerful and penetrating, yet will not harm the most delicate skin. In 30c, 60c, and $1 bottles. Ask for and insist upon the genuine Miller's Antiseptic Oil (known as Snake Oil). Your money back if it doesn't do what we claim. For sale by all good druggists.

Walk Erect

Strengthen Your Aching Back With

ALKAVIS

When your kidneys and bladder fail in the discharge of their duty much of the poisonous waste, instead of being eliminated, is retained, developing inflammatory conditions. The result is Bright's Disease, Diabetes or chronic Inflammation of the Kidneys or Bladder. Rheumatism and Gout follow.

The System Needs Regulation.

ALKAVIS

for

Kidneys

Liver and Urinary Organs will regulate the organs, cleanse the system, drive out the poisons and stop the aches.

Will Put You on Your Feet.

MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1909.
The Alkavis Co.

Gentlemen:—I was bothered with Kidney and Bladder Trouble for about twelve years, and finally got so I could not walk without a cane and had to be careful how I stepped. I tried everything I could get that was recommended for it, but nothing did me any good until I tried Alkavis. I sent for a bottle, which did me more good than anything I had tried. I then sent for six bottles of it, and it cured me. I advise all sufferers from Kidney or Bladder Trouble to try Alkavis, for I believe that it saved my life.

Yours truly,
(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.
The Alkavis Co.

Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

Yours very truly,
(REV.) JAMES BINKLEY

TRIAL BOTTLE FREE.

Ask your druggist for ALKAVIS. It will save you many pains. If he can't supply you, write for a trial bottle *free*.

ALKAVIS CO.,

81 Warren Ave., Detroit, Mich.

When writing to advertisers, please say you saw their "ad." in this paper.

Letters That Inspire Confidence

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

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

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

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

Name.....

Address.....

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

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

TETTERINE

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

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

CHURCH NEWS

Arkansas.

Fort Smith, December 22.—Last Sunday was a good day with the Park Hill Church. We had large attendance at both services, with three additions at the morning service. Prospects are very bright for the future of this congregation. We are all at peace and working in harmony. I filled my regular appointment at Valley View, near Greenwood, yesterday, closing my year's work with them. We had good services. These brethren have a mind to "do things" for the Lord. I do not know as yet whether I will labor with them next year or not, as the brethren at home are wanting all the time I can give; then, too, I have so many other calls for meetings, etc. I have had a good year's work, but want to make next year better, if possible.—Will W. Slater.

Oklahoma.

Oklahoma City, December 22.—Yesterday was a great day with us at the Tenth and Francis Streets church of Christ. There were thirteen additions to the local congregation. We are advancing toward the three-hundred mark with the completest unity in our ranks. There is harmony, there is love, and there is a spirit for work. I believe that Brother T. S. Bain said in the columns of the Gospel Advocate a few weeks ago to keep an eye on the Oklahoma City work. If the devil does not insinuate himself, I am sure that we shall accomplish much. After all, it seems that the greatest thing we have to fear in a church of Christ where we are numerically strong is schism, division, or wrangling. The brethren made up a nice purse and presented it to my wife and me for a Christmas present. Brother A. W. Lee, of the Lee Oil Company, was the church's spokesman for the occasion. As I told them, I appreciated the spirit of the gift more than anything—more than the sordid gold that was in the purse. Literally my time is consumed. Visiting the sick, sitting with them through nights of suffering and waiting for the great debt to be paid to sin, looking up backslidden members, visiting new members, attending to the needs of orphans and widows, going to midweek meetings and preaching on Lord's days, not to mention other things which must be done as occasion may direct, I have all that I can do. I very greatly need a coworker. Perhaps I shall soon have one. The cause here prospers as only the efforts of the diligent can make it prosper. I wish all of the Gospel Advocate readers might know our brethren here individually and personally. There are many good Tennessee brethren among us. Yes, good and devoted—good, with all that the word

Only One "BROMO QUININE"

To get the genuine, call for the full name, LAXATIVE BROMO QUININE Tablets. Look for signature of E. W. GROVE. Cures a Cold in One Day. 30c.

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

A Real Medicine Not a Candy

Promptly relieves sore throat, coughing, tickling, bronchial irritation and hoarseness. Finest medicinal properties—proven safe and sure for 70 years. Prices: 15c, 35c, 75c and $1.25.

JOHN I. BROWN & SON, Boston, Mass.

BROWN'S Bronchial TROCHES

In answering advertisements, please mention this paper.

means. Nor shall I exclude those who have hailed from elsewhere or those who are natives of this State. I think that I shall get off to the Christmas meeting of the preachers of the church of Christ to-morrow. It is to be at Ada. There will be a number of fine brethren there. Brother J. N. Armstrong, Brother A. Leroy Elkins, Brother J. Will Henley, and others are on the program.—J. A. Hudson.

Tennessee.

Henderson, December 20.—I have just closed a debate with N. V. Parker, Primitive Baptist. Nearly all considered it a great victory for the truth. Brother L. R. Wilson preached at the close, and two demanded baptism. I will go to Arkansas for meetings during Christmas and immediately following. I have a good piece of property here in Henderson for sale—a good six-room house, including two acres of ground; well located; convenient for the Freed-Hardeman College; a good bargain.—S. O. Allen.

Allen's Creek, December 25.—I came to Wayne County four years ago, leaving a small farm. I was in debt and had a large family. I have labored hard on rented land, and earnestly tried to follow the example of Paul, laboring with my own hands to support my family in order to preach the gospel almost every Lord's day and some at other times. I have joined several in marriage, conducted a number of funeral services, and held a few short meetings for several local congregations. I hope to do more during the year 1920. I have gained many friends in this county. The good brethren have helped me some, which I appreciate. There are but few Christians in this county, but many good people. The Lord willing, I will serve him in this county another year.—C. A. Lancaster.

Decherd, December 25.—I began preaching in the year 1915, beginning my first series of meetings in July, and preached thirty-five sermons. At the close of the year there had been one hundred and five additions to the one body, two new meetinghouses had been built, and the contribution for the year was one hundred and fifty dollars. At the close of the year 1916 there were one hundred and eighty-six additions, two new meetinghouses, and a contribution of five hundred dollars. At the close of the year 1917 there were one hundred and twenty-nine additions, one new meetinghouse, and a contribution of seven hundred and forty-eight dollars. At the close of the year 1918 there were one hundred and sixty-two additions and a contribution of eight hundred and five dollars. At the close of the year 1919 there were one hundred and eighty-three additions, one new meetinghouse, and the contribution was thirteen hundred dollars. I have been preaching four years and seven months, have had seven hundred and sixty-two additions to the one body, built six new meetinghouses, and have received for preaching, marrying people, and funerals, thirty-five hundred and three dollars. I have promised all of 1920 and a portion of 1921. I am asking all Christians to pray for me, that I may have health, that I may carry the gospel to many poor souls yet before God calls me away. I wish all a happy and a prosperous New Year.—R. E. L. Taylor.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

NEW WAY TO MAKE HENS LAY

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the United States. Now is the time to increase your egg supply, when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2911 Le Moyne Building, Chicago, for small box of our **Special Offer,** or $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE** $5,000.00 egg-laying contest. Full particulars in each box of **"TWO for ONE."**

WANTED IMMEDIATELY
Commissioned Salesmen

Thousands of unmarked graves and hundreds improperly marked. We have an elaborate collection of Marble and Granite designs, and for quality, beauty, and endurance recommend Elberton Blue Granite and Georgia Marble. Essential qualifications, perseverance and integrity. We have only limited local territory, which we offer subject to prior acceptance. Write immediately for particulars.

COGGINS MARBLE COMPANY
521 Main Street **Canton, Ga.**

Your Choice $4.35

All Sizes
$4.35
On Approval

These two beautiful shoes are the Smartest Styles of the Season. They are worn by the best dressed men and women everywhere. Trim and neat, they fairly sparkle with style. You will be proud to wear them. Your friends will instantly recognize their good taste and smart style. You have only to see them to appreciate their splendid qualities, and try them on to enjoy their blessed comfort. That is why we are glad to send them to you ON APPROVAL.

SEND NO MONEY!

Simply mail coupon and your pair will come at once, postage prepaid, direct from the Shoe Market of the World. Boston is the shoe style center of America. You do not have to wait till these shoes travel to New York or Chicago. We want you to get your pair Direct, with no obligation on you to keep them unless you are convinced that they are the most beautiful, comfortable, stylish boots you ever saw.

All Sizes
$4.35
On Approval

This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

Send NO MONEY, Mail This Coupon TODAY

Pay nothing until shoes arrive. We even pay the postage. Simply mail coupon. Either pair or both will come at once direct to you, from the Oldest, Largest house selling Direct from the Shoe Market of the World. Let the shoes themselves convince you. Compare them with shoes at $7.00 and $8.00 a pair. If you are not delighted, send them back at our expense.

Boston Mail Order House, Dept. X
6066 Essex P. O. Bldg., Boston, Mass.

Send shoes I marked, prepaid. I enclose no money, and am buying on your **Approval Plan.** I will pay only $4.35 a pair on arrival. **I Risk Nothing!**

☐ **Men's Button Size**..... **Color**.....
☐ **Men's Lace Size**..... **Color**.....
☐ **Ladies' High Heel Size**..... **Color**.....
☐ **Ladies' Low Heel Size**..... **Color**.....

Name .....
Address .....

1800 EGGS 112 HENS

Mrs. Harper writes: "I wouldn't be without "TWO for ONE" for the world; my 112 hens layed 1800 eggs in one month."

World's Greatest Egg Producer

"TWO for ONE" is the marvel of all egg tonics. It is the most remarkable producer of eggs ever known to the poultry world. "TWO for ONE" is making records every day in egg production that were never before believed possible. Flock owners all over the country are amazed with the results. The most experienced poultry experts say they have never seen the like of it.

"TWO for ONE" is not a mere food. It is an egg tonic in the truest sense of the term—a scientific preparation in concentrated tablet form—the result of scientific research and experiment. Every factor entering into the matter of egg production was scientifically studied.

As a result you have in "TWO for ONE" a tonic that conditions the hen for the utmost in laying capacity—that builds muscle and bone—that stimulates active functioning of the hen's reproducitve organs—that insures fertile eggs and 100% hatchings—that makes the laggard lay and increases the production of active layers. A tonic that gets more eggs for you winter and summer than you ever thought posssible.

$5000 Egg Laying Contest

Enter our $5000.00 egg laying contest. It's free to all users of "TWO for ONE." You not only double your egg production but you can win one of the big cash prizes we are giving every month. Full particulars in every box of "TWO for ONE."

Money-Back Guarantee

Don't take our word for it. Every box of "TWO for ONE" is sold under the distinct guarantee that if you are not entirely satisfied you get your money back. Take advantage of this offer and send for a box of "TWO for ONE" today.

Only $1.00 a box, or, our special offer of $2.00 for large box containing as much as three $1.00 boxes — enough for an entire season. This costs you 1-15 of a cent a day. per hen, or less than 1c a dozen for the additional eggs you will receive from your flock.

Kinsella Co., 2913 LeMoyne Bldg., Chicago, Ill.

Gentlemen:—I want to increase the egg-laying ability of my hens, make more money out of my chickens and take advantage of the high prices that will be paid during the coming fall and winter. So please find enclosed $.....for a box of "TWO for ONE" as checked below:

(Check in square opposite size wanted:)

Small Size (Including War Tax) $1.00 ☐
Large Size (Including War Tax) $2.00 ☐

This order entitles me to an entry in your $5,000.00 egg-laying contest, of which you are to send me full particulars, and my money is to be returned if I am not entirely satisfied with the tonic.

Name.....

Address.....

.....

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

In answering advertisements, please mention the Gospel Advocate.

"Baptists vs. Campbellites." No. 16.

BY M. S. MASON.

Mr. Bandy continues, on page 25, to defend his order of faith and repentance. He refers us to Matt. 12: 29; Rom. 10: 13; James 2: 19.

Matt. 12: 29. This is our verse. Taking it out of the context and using it as Mr. Bandy suggests, it does not teach his view. What is the item which enables us to overcome and bind the "strong man?" John tells us: "This is the victory that overcometh the world, even our faith." (1 John 5: 4.) So it is faith that binds the strong man and causes him to yield in a penitent life.

Rom. 10: 13. Read the next verse, which says, in the form of an affirmative interrogation, that we cannot "call on him" or repent without believing. So we must believe first.

James 2: 19. Of course, "the devils also believe, and tremble," and are lost. We believe, obey, and are saved. The Baptists believe only. They do not tremble, only in the presence of so-called "Campbellite" preachers, though they are in jeopardy just like the evil ones.

I do not wonder that Mr. Bandy would not make the arguments on these passages. He was afraid of being humiliated by the consequences.

He quotes Matt. 21: 32; Mark 1: 15; Acts 20: 21.

The words in Mark 1: 15 were addressed to Jews. They believed in God. They were to repent toward him and believe the gospel. Thus it affords no example, as there is none, or precept either, for repenting toward that in which we have not previously believed. Those to whom Paul testified in Acts 20: 21 were Jews and Jewish proselytes who were Jews religiously, but Greeks nationally. So the same solution is offered for this as Mark 1: 15. The same applies to Matt. 21: 32 as to the others. The publicans and harlots were either Jews or Jewish proselytes. Of course, reformation of life as instituted by John and indorsed by Christ preceded faith in the Savior to those people. To us, we reach God through Christ. Heb. 6: 1 does not contemplate a moral change. The works were dead, not the people. Therefore, they were to change systems rather than themselves. So as the repentance here does not imply moral change as that does which we are considering, the passage is not permissible evidence.

Mr. Bandy says, on page 26, that no impenitent man will ever believe to the saving of the soul. That is so; for the faith that saves, or the perfect faith, includes repentance. He now says, on page 26, that after we have heard and repented we must believe, and offers as proof Mark 16: 15, 16; John 8: 24; Heb. 11: 6; Acts 16: 31; and every passage is against his contention on the order. In Mark 16: 15, 16, why didn't Jesus say "repent" first? Those referred to in John 8: 24 were certainly impenitent Jews of the strongest type. Why didn't he mention repentance instead of belief? Now see Ps. 125: 1. How could a man trust in God who did not believe in him, and how could we commit or surrender our lives to Christ without faith? So faith must come first. (Heb. 11: 6.) "Without faith it is imposible to please" God. We certainly please God in repentance. Then we must have faith when we repent. If we have faith when we repent, then we have faith first. So we have faith and repentance, and not repentance and faith.

He places baptism fourth and omits confession entirely, regardless of Matt. 10: 32, 33; Rom. 10: 9, 10; John 2: 42; Acts 8: 37.

He now defends the order of hearing, conviction, repentance, belief, baptism, Lord's Supper, by saying this: "Those on Pentecost heard and were convicted, then were told to repent." Belief properly belongs after hearing and precedes conviction. Why? No one can be convicted or convinced who does not believe. When I am convicted of wrong, I believe I am wrong; when I am convicted of sin, I believe I am a sinner. Otherwise, I would not be convicted of sin or wrong. The very reason they called out was because they believed the great proposition presented by the apostle Peter. The receiving his word, which Mr. Bandy identifies as faith, is the doing—not the believing, or faith, but the carrying out of what the word contained.

In closing Chapter 6, he makes an effort to identify the Baptist Church with "my church," saying that "Baptist" is only another name for "my church." Well, we could see that all right. But, Mr. Bandy, why not call that church by the right name? Paul says in Col. 3: 17 to do things in the name of the Lord Jesus. Why not do our calling of the church in that name? Paul preached anathemas on people who used another gospel. Might we not suffer for using another name?

On page 27 Mr. Bandy begins a dissertation on church government. He says the church is a democratic republic. Of course, he anticipates that people who have brains would rather question this, so he explains that Daniel said it should be "diverse from

Use MURINE FOR YOUR EYES often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine

all other kingdoms." So it is a kingdom, not in all respects like other kingdoms, but somewhat different. That is to say, if the American colonists, when they established this nation, had made it, as they did, a democratic republic, then said, "Of course, it is entirely different from a kingdom like England, yet it is a kingdom nevertheless," they would have used the good sense that Mr. Bandy has used on this proposition.

Timely Sayings of Jesus.

BY A. M. BURTON.

Should I undertake to get up a sermon for Christmas Day, I would select the following as my scripture texts:

"Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." (Luke 14: 12-14.)

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was ahungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was ahungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25: 34-46.)

If I were going to make a New-Year's resolution, I would incorporate the following:

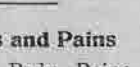
"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." (Deut. 11: 18, 19.)

Colds Cause Headaches and Pains

Feverish Headaches and Body Pains caused from a cold are soon relieved by taking LAXATIVE BROMO QUININE Tablets. There is only one "Bromo Quinine." E. W. GROVE'S signature on the box. 30c.

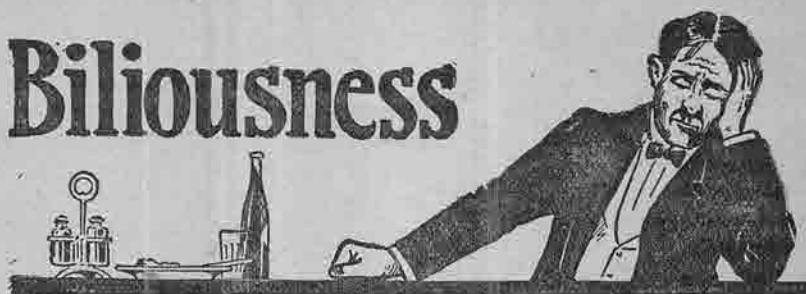
"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.



Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Biliousness



WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

NEW SONG BOOKS

Evangelists and Churches Attention.

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. **Money back if not pleased.**

8c

E. A. K. HACKETT, Dept. No. 2, FT. WAYNE, IND.

WINTERSMITH'S CHILL TONIC

SOLD FOR 60 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

A Pretty Face

should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

In answering advertisements, please mention the Gospel Advocate.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Progress of the Work in St. Louis, Mo.

About one-fourth of the two hundred and thirty contributors of one dollar per month for thirty-six months asked for have now been secured; and while the pledges are coming in slowly, we feel that our efforts are going to be (they must be) successful. We cannot afford to give up the work now, once it is well under way.

St. Louis is one of the first cities of our nation in population, with nearly a million people, and is situated almost in the geographical center of the country. There is not a greater field nor a more suitable location for "sounding out the word," with all its natural advantages of a great city in the heart of the country and its influences radiating to our borders in every direction.

As most of our readers know, it was here that the first innovation, the organ, was first introduced into the church after the early restoration movement; and it seems that since that time there has not been a single congregation of faithful Christians in this city sufficiently strong to establish the cause again in a substantial way with a permanent meeting place of their own, although there has probably been ever since that time, as there is now, a few loyal disciples meeting from place to place in private homes and rented halls.

Great religious movements among other people, by which millions of dollars are being raised for the promotion of their organizations, are being carried on successfully. The church of the New Testament, with our Savior as its head, cannot afford and we do not believe that it will, at this opportune time, leave undone anything consistent with its faith, doctrine, and practice that is necessary for the furtherance of the cause of primitive Christianity. Let us all "put our shoulders to the wheel" and push, all together, with all our might, to see that the work does not fail in St. Louis or elsewhere.

With the prompt response of every reader to this appeal, with the promise to do what you can, there is no doubt but that the ten thousand dollars necessary for the St. Louis building would be many times oversubscribed. If you pass it by this time, the other brother will do the same thing; and, of course, you know the result. Will you not, therefore, write us to-day, without fail, that you, your family, or your congregation will contribute to this work one, five, or ten dollars per month for thirty-six months, or any other amount that you can, remittances to be sent when the rest of the contributors necessary have been secured?

Address: Dr. J. W. Pruett, 6006 Virginia Avenue; P. B. Johnson, 1304a Mississippi Avenue; J. M. Snow, 4847 Page Avenue; George Miller, 5071 Arlington Avenue; or W. W. Moody, 3667 Botanical Avenue, St. Louis, Mo.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Freckles

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

STILLMAN'S Freckle Cream

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

"Would st Thou Be Fair"

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

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

14 HENS LAY 13 EGGS A DAY. EASILY DONE

Mr. Moore's Hens Lay When Eggs Are Scarce. Here's the Plan.

"I had been getting 2 or 3 eggs a day from 15 hens. Then I commenced putting Don Sung in the feed, and am getting 11 to 13 eggs a day, with one hen sitting. Don Sung is the best thing I ever found for making hens lay."—E. L. Moore, 818 Clayborn Street, Danville, Va.

Mr. Moore used 50 cents worth of Don Sung in January. Figure his profit with eggs selling at around 70 cents a dozen. And this is no better than Don Sung is doing for thousands of others. Accept our offer, just as Mr. Moore did:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us, and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days; and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer, or send 50 cents for a package by mail, prepaid. Burrell-Dugger Co., 477 Columbia Building, Indianapolis, Ind.

Don't Forget the Orphans.

Let every congregation begin the new year by making a liberal contribution to the Tennessee Orphans' Home next Lord's day. Send contributions to the Tennessee Orphans' Home, Columbia, Tenn.

A man is not excessively wicked on a sudden, but no man knows when he is going how far he shall go.—Benjamin Whichcote.

Laid Eggs All Winter

Mrs. Charlotte Green writes "My hens have laid all winter since giving them 'TWO for ONE.'"

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the United States. Now is the time to increase your egg supply, when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2911 Le Moyne Building, Chicago, for small box of our **Special Offer,** or $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE** $5,000.00 egg-laying contest. Full particulars in each box of **"TWO for ONE."**

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

"Seeking the Truth."

BY J. N. TWITCHELL.

The uppermost thought in my mind is to do the will of the Master. Elders and deacons are likely to forget their responsibilities as servants of the church. We may liken our lives to a ship on the River of Life. Christ is the Commander, the gospel is the compass, and we are the pilots of our own craft. Heaven is the eternal port. The needle of the compass always points in that direction.

I have reason to believe that the elders and deacons should be the flagships of the local congregation; and as we move down the stream of life, we must ever keep in mind the Commander. There is no other name under heaven whereby we can be saved except the name of Jesus.

It is an evident fact that if we keep in mind the Master we will also remember the compass (Bible), which is to guide us to the port of eternal life. But I sometimes believe that we are forgetful of ourselves and are more likely to follow our own opinion; and when we do this, we are in danger of running on the rocks. We may steer to the right or to the left, use our own judgment, and get out of the channel, and we may say to ourselves that no harm is done in steering to the right or to the left of the channel as long as we keep the vessel aright; but I am thinking by these acts we are likely to forget the Master and more likely be guided by our own opinions, and if not brought to face the truth, our lifeboat will run on the rocks and the waves will settle our own hope of ever reaching our heavenly port. If it was only our own life that is lost in the wreck, it would not be so bad; but there are other lives following ours, and they, too, will steer their vessels in the wake of ours; and what a piling up of broken boats on the rocks of time! And all because we, as leaders in the church, used our own opinions, or because we coveted the praises of men more than we loved the words of life.

God wants clean men in the church as leaders, that the weaker vessels may be led aright. God wants men—clean, honest men—with good red blood in their veins, to volunteer in the army of Christ. God wants men that can battle twenty-four hours a day, seven days a week, until the blood-stained banner of Christ is planted on the ramparts of the enemy and Satan has run up the white flag, symbolizing that he has surrendered to the "King of kings, and Lord of lords."

Brethren, let us keep our eyes upon the compass and our mind upon the Master.

DO YOU NEED A KIDNEY MEDICINE?

Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it may be found just the medicine you need. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle healing herbal compound—a physician's prescription which has proved its great value in thousands of the most distressing cases according to reliable testimony.

At druggists in large and medium size bottles.

You may have a sample size bottle of this always reliable preparation by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

ATTENTION! Sick Women

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

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

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

Why Not Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

Among the Colored Folks

Brother Womack's Report.

Our meeting at the Jackson Street Church, this city, the last of October and first of November, in the way of interest, attention, and attendance, was a good one. The preaching was done by Brother James Gant, of Duck River, and it was well done. One was added by baptism and four took membership.

A meeting at Christian College, Silver Point, was held by Brother W. M. Phillips, of Centerville. The interest, attention, and attendance at this meeting were also good, and four were added by baptism. The church was pleased with the preacher and the work done. Following the meeting, there was a trustees' "booster" meeting. As a business meeting, it was one of the best; but, on account of the bad, rainy weather, the attendance was not large. The church, trustees, and Brother Clay arranged to get a tent to be used in that upper country for mission work in 1920. The brethren here are very much delighted over Brother Burton's movement and are ready to fall in line; but they do not want to give up the school at Silver Point. They have arranged to begin the second part of the nine-months' term of 1919-1920 on the first Monday in January, with Brother H. D. Gilbert as teacher. This upper country is a fine field for mission work, and the white brethren at Cookeville are talking of taking hold of the work. I was asked to be present in the school trustees' "booster" meeting to give advice, but I was not able to say or do much. I think, with proper attention and good management, much good work can be done among these people.

Brother Burton's efforts should be encouraged. Let us give him our hearty coöperation. It is not just now that this good man is beginning his attention to the work among us. He has long manifested his interest in us otherwise. I am thankful to the Lord for all men and women like him, whose names I cannot now give.

I am grateful to all who have been so mindful of me during my illness. The good sisters of East Nashville, with Sister Mary Douglas in the lead, have my thanks for their surprise a few nights ago. Harris Chapel, Lebanon, Center Star, Christian College, and Beech Grove remember me frequently. Brother Joe Killingworth dropped in to see me a few days ago, and was full of the Book. He left his and Sister Peters' contribution. Brethren Pittman, Hart, Cayce, Harlin, Daniel (of Chicago), Sister Peobles, and others, still remember me. I thank them all and wish them a happy Christmas.

Brethren Carrington, Smith, Walker, Black, and a few of the sisters called on me a few days ago. I am grateful for their interest.

I have not done much in the way of preaching or holding meetings during 1919, and at this time I feel that I will not be able to do much soon; but I am trusting in the Master. I sometimes think my best days for work are gone by. When such men as Lipscomb, Brents, Floyd, Anderson, and others have gone, I see no way for me to stay. Pray for me, that I may grow in faith and be ready for the hour.

Brother B. F. Hart says: "Inclosed you will find a check. Be strong and trust in the Lord." Thank you, Brother Hart. I hope others will remember me during the holidays. Let me hear from you.

S. W. WOMACK.

The Strong Withstand The Winter Cold Better Than The Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the cold weather by taking GROVE'S TASTELESS chill TONIC, which is simply IRON and QUININE suspended in syrup. So pleasant even children like it. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Skin Tortured Babies Sleep After Cuticura

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

You May Read the Christian Herald 8 Weeks at . . . . **HALF PRICE**

THE CHRISTIAN HERALD is sacrificing all its immediate profits from subscribers in a big drive to extend its present 300,000 circulation (representing 1,500,000 readers) to the million mark (representing 5,000,000 readers) by making an irresistable half price trial offer. New subscribers may have the next

8 big satisfying weekly issues for 25c

20	scintillating crisp, human interest	Stories
20	pages of world news	Studies
50	inspirational educational	Feature Articles
70	wonderful interpretative	Editorials
70	helpful daily devotional	Meditatations
10	short, pithy, worth while	Sermons
200	or more black and white	Pictures
8	beautiful covers usually in several	Colors

and hundreds of other wonderful features, all now available to new subscribers at half price.

The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read interdenominational family magazine in the world. It is dedicated to the service of humanity. It aims to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but the organ of none. You need the stimulus, the inspiration, the vision of world service the Christian Herald gives. A million new short term subscribers is the Christian Herald's goal. 25 cents in coin or stamps sent now (at the Christian Herald risk) is guaranteed to give you more and better literature than you ever could imagine possible. Address The Christian Herald, 427 Bible House, New York.

IMPORTANT—During the 8 weeks for 25c period, another of those wonderful Courtenay Savage Serials, entitled "Morning," will appear exclusively in the Christian Herald in advance of its publication as a $1.50 book.

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. **Established 1879** It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

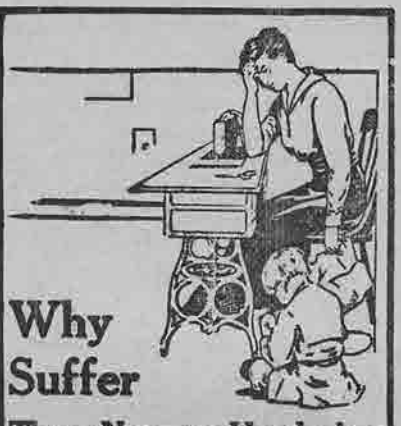
The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

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

Cresolene's best recommendation is its 40 years of successful use. **Send postal for Descriptive Booklet 43.**

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada



Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

CANCERS CURED AT KELLAM HOSPITAL,

1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife. X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from **A. B. Richards Medicine Co., Sherman, Tex.**

160 Hens—1500 Eggs

LAST winter eggs sold as high as $1.00 a dozen. I predict that this winter eggs will go even higher. This is my judgment as America's foremost poultry expert. Poultry raisers are going to reap tremendous profits. You, too, can make sure of a big egg yield by giving your hens a few cents' worth of Reefer's "More Eggs" Tonic. This product has already been tried, tested and proven by 400,000 chicken raisers. It has stood the test of years and is acknowledged the best and most successful egg producer on the market today. Every day that you don't use it means that you are losing money. Start with a few cents' worth of Reefer's "More Eggs" Tonic. Act NOW

Got 117 Eggs Instead of 3

That's the experience of one enthusiastic poultry raiser whe wrote me. Read the the wonderful testimonials printed below and remember they are just a few out of *thousands.*

Banker Endorses "More Eggs"

Some time ago I got from you "More Eggs" and now it means MORE EGGS. I am now fully convinced of its utility. I have 14 pullets and 14 hens one year old and the first 10 days in December they laid 11 dozen eggs. Yours very truly, H. F. POHLAND, President, The Citizens' Bank of Ashland, Oregon.

A Godsend

Please accept my thanks for advertising such a Godsend to the poultry. It is more than a miracle.—THEODORE ARMSTRONG, Snow Hill, N. C.

Doubles Egg Production

I have been using "More Eggs" Tonic 3 or 4 weeks now. My egg production has been doubled.—J. C. KOENINGER, Paradise, Tex.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefitted by "More Eggs." I've paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ doz. eggs last week, set 4 doz., ate some and had 1½ doz. left.—MRS. LENA McBROON, Woodbury, Tenn.

8988 Eggs from 125 Hens

Since using the "More Eggs" I have got more eggs than at any time I have been in the poultry business, about 30 years. Since March 15th to Nov. 16th I have marketed 740 dozen and only have 125 hens. I highly recommend "More Eggs" Tonic to all poultry raisers. — MRS. W. S. DEAHL, Exline, Ia.

160 Hens—1500 Eggs

I have fed 2 boxes of "More Eggs" to my hens and I think they have broken the egg record I have 160 White Leghorns and in exactly 21 days I got 125 dozen eggs.—MRS. H. N. PATTON, Waverly, Mo.

This $1 Package FREE

I have convinced over 400,000 poultry raisers of the value of my "More Eggs" tonic. I want to convince *you.* My *free* offer is made in the sincere hope that you will give me this very opportunity. I know what your verdict will be when you once try "More Eggs"—but my difficulty is to get you to *ACT*—to get you to decide *NOW* that you will give "MORE EGGS" an honest and fair trial. Won't you do this—when I offer you a package FREE, just to show how I can make your hens lay more eggs? Why delay? Others are getting more eggs than they ever dreamed of getting; you can do the same.

Results Guaranteed!

The Million Dollar Merchants Bank of Kansas City, Mo., absolutely guarantees that "More Eggs" will produce satisfactory results, that you will be satisfied in every way or your money back. You do not run the slightest risk.

How to Get the Free Package Fill in and mail to me the coupon below. Enclose only $1.00, the price of one package. I will send you two $1.00 packages of "MORE EGGS"; one package *FREE!* Keep the extra package; or, better still, sell it to a poultry friend, so you can get your money back and have your own package for nothing.

Send Coupon!

Just fill in and mail coupon with only one dollar. I will immediately send you two $1.00 packages of "MORE EGGS," the extra package being **FREE!** Don't wait! Eggs are steadily advancing in price and will soon reach the $1.00 per dozen mark. Reap the **BIG** profits "MORE EGGS" will make for you. Don't let your neighbor get the advantage of you. Act **NOW!** Every day's delay means extra egg profits lost. Send the coupon today!

$1 Package FREE

E. J. Reefer, *Poultry Expert*
2251 Reefer Bldg., **Kansas City, Mo.**

Dear Mr. Reefer—I accept your offer. Send me the two $1.00 packages of Reefer's "More Eggs" for which I enclose $1.00. You agree to refund $1.00 if *both* of these packages do not prove satisfactory in every way.

Name .....

Address .....

.....

E. J. Reefer
Backed By a Million Dollars!

Poultry Expert
2251 Reefer Bldg.
Kansas City, Mo.

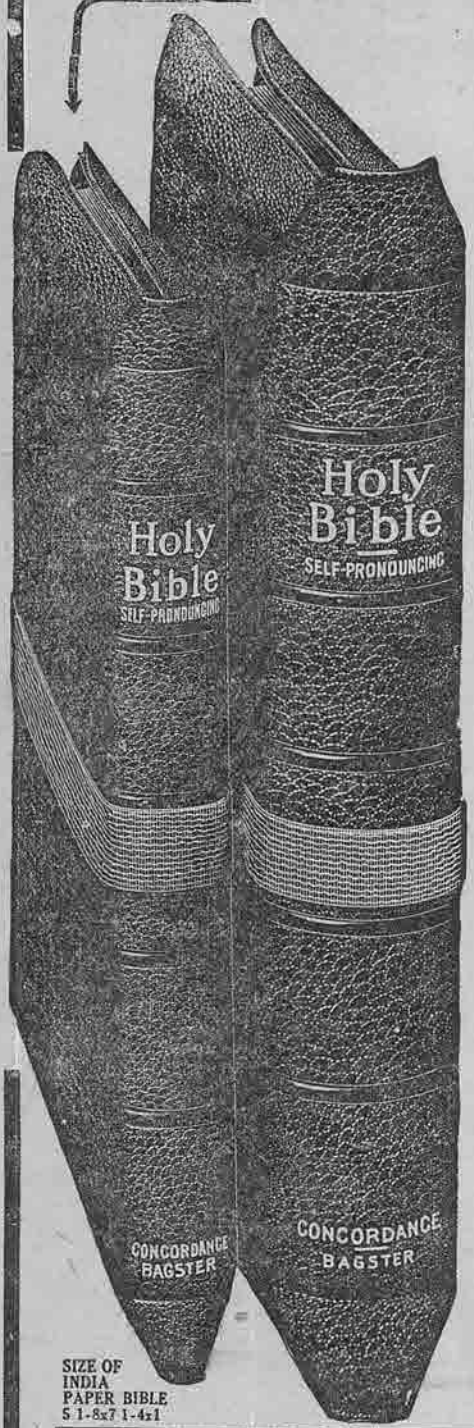
SPECIAL CHRISTMAS SALE of this superb self-pronouncing, India paper BIBLE

In spite of the enormous increases in the cost of the finest morocco leather bindings, genuine India paper and of skilled labor, equal to 33 1-3%, we have secured 196 of these marvellously beautiful Bibles for immediate, or Christmas, delivery, at a price which, as heretofore, is unmatchable anywhere.

Actual Value $8.00

OUR PRICE $4.95
Delivered Post-paid

THIS INDIA PAPER BAGSTER BIBLE



SIZE OF INDIA PAPER BIBLE 5 1-8x7 1-4x1

is about half the weight, thickness, and bulk of the ordinary paper edition. The India paper used in these genuine Bagster Bibles is the costliest, the thinnest, the whitest, the toughest, the most opaque that the world's best mills can produce. It has nearly 1,200 pages, including a complete Concordance, References, colored maps so indispensable to Teachers, Pastors, Superintendents, Bible Students, Evangelists, and Christian workers generally, **but is only about seven-eighths of an inch thick** and weighs only about 20 ounces. Its superb silk sewn, leather lined **Genuine Morocco** leather binding, and its luminous red under gold edges make it not only exquisitely beautiful, but it is protected by its

This shows the beautiful clear type in exact size

	CHAPTER 17. 355
19 1 K. 8. 15	
20 De. 27. 15; Ne. 8. 6; 1 Co. 14. 16	NOW[1] it came to pass, as Da'vid sat in his house, that Da'vid said to Na'than the prophet, Lo, I
21 2 Ch. 1. 3, 13	dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.
d in the morning and in the evening	2 Then[2] Na'than said unto Da'vid, Do all that *is* in thine heart; for God *is* with thee.
22 Ex. 29. 38, Nu. 28. 3, 4	3 And it came to pass the same night, that the word of God came

PATENTED UNBREAKABLE BACK

because of which we can and do absolutely guarantee the binding not to break or crease, **and to outwear any other.**

A ROYAL CHRISTMAS GIFT

for Scholar, Teacher, Pastor, Superintendent, or Friend that will not only delight the recipient, but will be a lasting credit to the giver.

OF SUPREME IMPORTANCE This Genuine Bagster Bible must not be confounded with the cheap imitations, claimed to be printed on "thin" paper or "Bible" paper and bound in so-called "leather." "Thin" paper and "Bible" paper are not the expensive INDIA paper on which this genuine Bagster Bible is printed. The edition is limited and only when orders are sent in promptly can we guarantee delivery before Christmas. Money cheerfully refunded and delivery charges paid both ways if you do not agree that this is the most extraordinary Bible value you ever saw.

NOTE—For 60 cents additional we will furnish our Thumb Index Edition and stamp name in pure gold on cover

THE S. S. SCRANTON CO., 118 TRUMBULL ST., HARTFORD, CONN.

GOSPEL ADVOCATE

Volume LXII. No. 2. NASHVILLE, TENN., JANUARY 8, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

STUDIES IN CHURCH HISTORY 25
OUR CONTRIBUTORS 26
EDITORIAL 30
TRIBUTE TO J. D. FLOYD 33
TRAINING LITTLE CHILDREN 34
QUERY DEPARTMENT 35
AT HOME AND ABROAD 36
THE MASTER'S VINEYARD 37
COMMENDABLE EXAMPLE 37
A LETTER FROM MUSKOGEE, OKLA. 38
A PREACHER RECOMMENDED 39
THE POTTER ORPHAN HOME CAR 41
TRIBUTE TO W. A. MOODY 41
"UPON THE ROCK" 42
THE LOT FUND COMPLETED 45
BIBLE READING AT DAVIS CITY, IOWA 45
THE CHURCH OF CHRIST WILL DO IT (No. 1) 46

Studies in Church History

By A. B. L.

Pilate's Superscription.

When Pilate placed a superscription above the cross of Jesus, it was written in three languages—Hebrew, Latin, and Greek. These three languages correspond to the three great peoples that prepared the way of the Lord and to whom the gospel was first preached. It is our purpose to make a brief study of each in the order of its importance. The Hebrew, of course, comes first. We shall notice the character, genius, and position of the Jews at the time when Jesus came. His one absorbing interest was his relation to God. Though oppressed by a sense of their inherent weakness and sinfulness, no people ever had a grander conception of their high calling and purpose in history. They believed that in them all the nations of the earth should be blessed. Did you ever stop to consider why the book of Psalms is the only book that is frequently taken out of its proper place in the Old Testament and printed in connection with the New Testament and sometimes as a single book? No doubt your first thought is that this is done because the Psalms constituted the great hymn book of the Jews. This is an explanation, but it is not the chief one. It is because it is the *one* book of all the Old Testament that may be properly termed the Sacred Book of Monotheism. It is the voice of the monotheistic faith as a personal religion, seeking with a passion that will not be denied the one God who is the life and light of the soul. It passionately cries out, "I need him"—I need him in joy and in sorrow, in the face of death and in the midst of strife; when I go to the house of God in goodly company, and when I pine alone, forsaken of all men I have trusted; when I dwell in the besieged city or watch on the lone plain the flocks by night; when I am uplifted or cast down into the depths or humbled by being allowed to go on my own way to disaster and shame; but, above all, I need him when I have sinned against him, and can only ask that he would, according to the multitude of his tender mercies, blot all my transgressions.

The Jew's Yearning for "God and Gold."

But we find an unexpected contradiction in the character of the Jew. In spite of his deep yearnings after God, the Jew manifested a strange hankering after the material things of life; his spiritual history is one of ebb and flow. It may be comprehended under the meaning of four words—sin, repentance, forgiveness, joy. The property-loving trait is often dominant. We see it in the choice of Lot; in the dealings of Jacob with his uncle, Laban; and in the hankering of Israel after the fleshpots of Egypt. It is, indeed, a great paradox in Jewish character. Some one has facetiously suggested that his motto through the ages has been, "God and gold." It is certain that we cannot serve both to any advantage. For the same reason apparently the selection of Jewish names has been suggested by the money-loving trait. In every city you will find Mr. Goldberg and Mr. Goldstein and Mr. Goldblume and Mr. Rich. Now that silver has become more valuable than gold, we may expect an increase of the Silversteins. The only explanation that I can offer for this inordinate love of material things is psychological. It is, perhaps, traceable to the fact that the Jews, inherently believing themselves to be God's special people, naturally assume that they are entitled to the very best this world can possibly afford. They have magnified the words, "We own God," rather than the words, "God owns us." There is a distinction here that it is plain to see. It is the difference between pride and obedience.

Hope was a cardinal note of Hebrew character. No people ever hoped so long and so patiently. It is both interesting and inspiring to note how many times David speaks of waiting upon the Lord. The Jews had an abiding faith that the Judge of all the earth would do right, and they were willing to wait for him. "Though he slay me," Job cries from his poverty-stricken place, "yet will I trust in him." However distressing the vicissitudes of their national life, however dark the present, the future was theirs. "The best is yet to be." The Golden Age lay always in front of them. Its most characteristic expression was the Messianic hope, which, as a Jewish rabbi said, "has become the driving wheel of all civilized humanity." Jewish writers carried that same predominant hope into the pages and life of the New Testament. The fact that Jesus had come did not dispel its meaning nor vitiate its power. This fact only changed the object. The hope is now set upon his coming again. The second coming is mentioned more than any other event in the New Testament. This, of course, does not imply, as some may contend, that it is imminent. It does show that hope of a great and glorious future was still a dominant note of the Jewish mind. But let us not forget that he also knew how to wait without becoming impatient or excited.

Wherein the Jew Excelled.

The genius of the Jew does not find its truest expression in the realm of the artistic. The only form of art cultivated among them was religious lyrical poetry, in which they have never been surpassed. Not artists themselves, Forsyth observes, "they have left that new creative life of the soul which makes art possible; they produced that which produced art." It is well to remember that the subjects of our greatest paintings are taken from the Bible; and the greatest subject is the Man of Sorrows. It is where we feel noblest and most divine that the Hebrew speaks to us.

But when we turn to the realms of commerce and organization, we find innumerable marks of Jewish enterprise and genius. We have mentioned his inordinate love of material things and wondered at it. That which is truly more wonderful is how he manages to get so many things and in so many different places. Wealth is everywhere the synonym of Jewish citizenship. I have never known a Jewish beggar, nor have I ever heard of a Jewish person, young or old, suffering from neglect. If only Jews lived in the world, we would need no almshouses. At the time we are describing Jewish wealth was enormous, if we are to judge from the immense treasures which accumulated in the temple. The contributions were so large that sometimes as many as a thousand Jews were appointed to bring them to Jerusalem. It was a freewill offering and not the result of a "tag day." If there were only Jews in the world, we would never hear of a "tag day." We have a collection of Jewish bank books from Babylonia from about the time Xerxes. It would seem as if they had become bankers to their conquerors. Cicero tells of enormous contributions for the temple from Asia confiscated by Flaccus in 62 B.C. Josephus tells of two million seven hundred thousand people as present in Jerusalem at a festival. If we make a liberal deduction for the residents and for Oriental exaggeration, we have an enormous number of travelers from every quarter of the globe who had leisure to travel and money to spend.

Many Jews rose to positions of eminence and influence. Inscriptions show that the "chief physicians" of Ephesus were Jews. At the time of the Jewish war some Jews were Roman knights. In Egypt the Jews rose to the highest position. One Ptolemy is said to have intrusted the administration of the whole kingdom to Jews, reminding us of how Joseph had stood second only to Pharaoh. Jewish generals were not uncommon. It was just as true then as it is true now that you cannot keep a Jew down, nor apart from the great centers of progress and civilization.

(To be continued.)

Book Notices.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

We are now ready to deliver a new edition of "Uncle Minor's Stories" and also "Outlines of Bible Study." Send your order to-day to the McQuiddy Printing Company, Nashville, Tenn.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

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

OUR CONTRIBUTORS

The Abiding Christ.

Abide in me: there have been moments pure
When I have seen Thy face and felt Thy power;
Then evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare;
Abide in me, and they shall ever be;
I pray Thee now, fulfill my earnest prayer:
Come and abide in me, and I in Thee.

—Harriet Beecher Stowe.

Peter as Paul's Interpreter.—Inspired Exegesis.

(By Prof. I. B. Grubbs. Submitted by Isaac C. Hoskins.)

"What if God, [while] resolving to show his wrath and make known his power endured [nevertheless] with much long-suffering the vessels of wrath fitted for destruction; and that he might make known the riches of his glory on the vessels of mercy which he prepared before for glory?" (Rom. 9: 22, 23.)

If the exposition which has often been given this passage, and of the whole context in which it is found, should be seen to conflict with an inspired interpretation of some of the terms here employed, the incorrectness of the exposition becomes a matter of demonstration. Exegetes, like Alford and Meyer, in giving the Calvinistic construction of the passage and the chapter to which it belongs, could not certainly have studied sufficiently the scriptural usage in the light of which one of the most important words of the passage finds a ready explanation. When we know how Paul himself employs in other places the term "long-suffering," and especially when informed by Peter as to the specific Pauline use of the word, we cannot with the expositors mentioned above, as well as a host of others, suppose that the "vessels of wrath" were "fitted for destruction" by divine agency, and that, too, irrespective of all human conditionality. The middle voice of *katecrtismena* (fitted), which certainly refers to the agency, of "the vessels of wrath" themselves, cannot be reconciled with this Calvinistic view. But upon this we do not at present lay emphasis. The object of God's "long-suffering," as understood by Paul and explained as to its Pauline import by Peter, ought to convince every one that God never, by an absolute decree, fitted these vessels of wrath for destruction irrespective of their own agency.

By turning to chapter 2: 3-5 of this Epistle, we learn the aim and purpose of God's long-suffering. "And thinkest this, O man, who judgest those who do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Here it is seen at once that the object of God's "goodness and forbearance and long-suffering" is to "lead to repentance," and that this relation of means to the specific end to which they were definitely adapted is interrupted only in the case of such as through their hardness and impenitent heart *treasure up to themselves* wrath against the day of wrath, becoming thereby "vessels of wrath fitted for destruction." To represent these two agencies—the leading to repentance and fitting for destruction—which here stand in direct opposition—as proceeding alike from God is to represent him as divided against himself. We wonder not, brethren, that Alford, on

recognizing the true purpose of the divine long-suffering, should speak of its coëxistence with the supposed divine agency in fitting for destruction the very objects of this long-suffering as "a mystery which we cannot fathom." Now we may not perceive the consistency of two things which are nevertheless compatible, and it is the province of faith in such case to bow before the mystery; but when we clearly perceive the *inconsistency* of two things as utterly contradictory in their nature, it is nonsense to speak in such case of "a mystery" opposed to our faith. If men become the objects of wrath through a disregard of God's goodness and long-suffering, which would, if properly heeded, fulfill their specific design in leading them to repentance, then it can never be said with truth that they become "vessels of wrath fitted for destruction" by virtue of a divine arrangement apart from all human conditionality. When, in exposition of his long-suffering, God says of the impenitent, "All the day long have I stretched forth my hands to a people disobedient and rebellious," he thereby disclaims any share in the production of the denounced disobedience and rebellion, and the consequent fitting of these vessels of wrath for destruction.

Passing now to Peter's exposition of Paul's doctrine of divine long-suffering, we find the clearest possible confirmation of the positions already elucidated by the statements of Paul himself. In his second Epistle, chapter 3, verse 9, he thus writes: "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward [or to you-ward], not willing that any should perish, but that all should come to repentance." Here, before he makes reference to Paul's use of the term "long-suffering," he clearly shows that the object of this divine agency is to prevent the perishing and secure the repentance of the objects toward whom it is benevolently exercised, in perfect accordance with the teaching of Paul in Rom. 2: 3-5 as set forth above. The expression, "not willing that any should perish, but that all should come to repentance," is exegetical of the term "long-suffering." According to Peter's conception, therefore, God's purpose to lead men to repentance through the exercise of his long-suffering is incompatible with a divine willingness or purpose that any should perish. In fact, Peter says, in effect, that the exercise of divine long-suffering is a proof that God has no agency in fitting men for destruction, inasmuch as its very aim and design is to lead them to repentance. All this, as the context shows, he offers in explanation of the delay in the coming of the Lord, "the day of judgment and perdition of ungodly men." Hence the hortatory conclusion in verses 14-16: "Wherefore, beloved, seeing that you look for such things, be diligent that you may be found of him in peace, without spot, and blameless; and account that the long-suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things."

We thus see that, according to Peter's inspired exposition of Paul's doctrine of divine long-suffering, the exercise of this attribute is promotive of, and subservient to, the salvation of men; and, consequently, when Paul affirms that God "endured with long-suffering the vessels of wrath fitted for destruction," his purpose was to save these vessels from the destruction for which they had fitted themselves, in "*treasuring up to themselves* wrath against the day of wrath," as Paul affirms in Rom. 2: 4, 5. Thus God is fully resolved indeed to visit his wrath upon all vessels of wrath that ultimately withstand the saving influence of his forbearance and long-suffering; yet he benevolently affords, through his exercise of clemency, both the opportunity and the means of reformation, in order to prevent the destruction which will certainly come upon all who persistently ignore his goodness as designed and calculated to lead them to repentance.

To the objector who is represented as saying, "Why doth he yet find fault; for who hath resisted his will?" the apostle, after rebuking the spirit of the objection, points out in the passage under consideration that very resistance to his will which the objector denies. If, as Peter informs us, the long-suffering of God means that he is not "willing that any one should perish, but that all should come to repentance," then, to "despise the goodness and forbearance and long-suffering of God" is to resist his will to bless and save even "vessels of wrath" already fitted through their "hardness and impenitent hearts" for the righteous visitation of divine punishment. Fitting for salvation, not for condemnation, is here exclusively affirmed of God, Alford, Meyer, and others in the contrary notwithstanding.

Arkansas Christian College.

BY O. E. BILLINGSLEY.

The idea of this college originated in the mind of Sister Jenney Hill, the wife of W. A. Hill, who, inspired by her inspiration, offered ten thousand dollars as an original gift to the school. The location of the school was offered to the town which would offer the best proposition for the school, and Morrillton won with a bid of one hundred thousand dollars.

The Board of Trustees is composed of the following men: W. A. Hill, Conway, a successful business man and mine operator; Joe L. Rector, Conway, manager of the Fair Store; J. A. Mode, Conway, president of Mode & Clayton Wholesale Grocery Company; J. C. Dawson, Conway, manager Hill & Dawson Lumber Company; Joe H. Blue, Morriston, Christian evangelist; J. F. Brummitt, Mountain Home, salesman White River Grocery Company; Dr. J. A. Matthews, Aplin, physician and planter; O. E. Billingsley, Waldo, Christian evangelist; J. T. Jones, Alma, president of bank; J. H. Bradley, Little Rock, salesman Beal-Burrow Dry Goods Company; F. M. Hill, Calico Rock, president Calico Rock Hardware Company; John F. Stobaugh, Plumerville, buyer Lesser-Goldman Cotton Company; W. S. Watson, Morrillton, buyer Fiser Mercantile Company.

The officers are as follows: W. A. Hill, president; O. E. Billingsley, vice president; Joe L. Rector, secretary; J. C. Dawson, treasurer; O. E. Billingsley, field agent; J. C. Dawson, campaign manager.

This school is no part of the church. It is owned and operated by the brethren, and they are to give to its support as individuals and not as churches. Its purpose is to educate boys and girls, and is to be run just as a business is run, the business being to educate our children.

It is our purpose to have one school in the State, and to enlist the support and influence of the entire membership of the church in the State in the move. It is your school the same as ours; and if we will all support it, we will have a school that we will all be proud of.

We want to raise $350,000 so we can build a one-hundred-thousand-dollar school building, two seventy-five-thousand-dollar dormitories, and to have $100,000 as a beginning of our endowment fund to help maintain the school. The funds of the school have been safeguarded by the board in that they have passed a resolution requiring an appropriation by the board before the money can be drawn for any purpose.

Morrillton is now putting on a campaign in Conway County in an effort to raise their bonus, and their goal is $150,000 for the school. If they do this, it will leave $200,000 for the brethren of the State to raise, or an average of $3,000 for each county. Some of the counties will not be able to raise their part, and this will make it necessary for some counties to give larger amounts, as some counties have a larger number of brethren than others.

Morrillton is a town of some five thousand inhabitant

and is located in a few miles of the center of the State. The lay of the land is rolling and the health is unusually good. It is one of the richest towns in the State, this being shown by the amount they are giving for the school. Their offer is the largest ever paid for a school in Arkansas. Brethren, they think that much of the school, and this should be an inspiration to you, and should prompt you to give as you have never given before. Let the rest of us give as Morrillton has given, and we will have the best school of its kind in the South. The Arkansas Christian College has the brightest prospect that any school in this State has ever had. We have taken the word "fail" out of our language, and have placed in its place "success." There is now no danger of this move being anything but a success.

Do not keep your money, die, and leave it for some one else to spend as they please. Place some of it in this school, and it will be doing good for you in all the years to come.

Southern Practical Institute.

BY A. M. BURTON.

Those who are interested in the Southern Practical Institute for training colored boys and girls will be glad to learn that the movement is meeting with deserved encouragement. Cash contributions of a thousand dollars have been received, and the colored congregations of West Tennessee, Arkansas, and Mississippi have collected about the same amount and report that they will bring another thousand to Nashville during the holidays. Some fifteen or twenty applications for enrollment as pupils have been already received from the sections represented by these congregations. Several Nashville congregations have agreed to furnish a room in the boys' or girls' dormitory. Many nice letters have been received from leaders of the negro race all over the South, and the negro papers have all given the school considerable publicity. From present indications it seems that we will start the school on January 5, with forty or fifty students.

Those who are in sympathy with this movement to teach the negroes the Bible and fit them for usefulness along trade lines will never find a better time to help than at present. Last Wednesday night I heard one of the best sermons I have heard in years preached by Nathan Hogan, of Blackton, Ark., a sixteen-year-old colored boy who for two years has been a student at the Silver Point Negro Bible School. This young boy quoted scripture after scripture from memory, giving chapter and verse, as fluently as many of our white brethren quote from the Bible. I was the more gratified to see how this young colored boy was improving his opportunities because several years ago Brother David Lipscomb asked me to investigate conditions and prospects for the Silver Point school, and as a result of my report the brotherhood responded liberally and helped erect a nice brick chapel for the school.

As I heard the sermon referred to, the thought came into my mind that the Christian training of this one student, who gives promise of being capable of doing much for the spiritual uplift of his people, means the money contributed to the Silver Point school was well spent. What has been done there can be multiplied a hundredfold at the Southern Practical Institute. Just across the alley from our building the Catholics have a large training school for negroes, where tuition is practically free. Shall we, as members of the church of Christ, allow them to excel us along educational efforts in this neglected corner of the Master's vineyard, which lies at our very door? Your response will be your answer for time and eternity.

There is never any lack of hope when there are children in the house.—J. A. Riis.

PRICE OF MUSIC BOOKS.

On account of the great advance in materials and labor, it became absolutely necessary to make an advance in the price of all our music books. The cost of production has advanced much more than we have increased the price of books.
Below we give revised price list.

McQUIDDY PRINTING COMPANY,
Nashville, Tenn.

PRAISE HIM
Music Edition—Boards

Single copy	$ 50
Per dozen	4 80
Per fifty	17 00
Per hundred	32 50

Music Edition—Cloth

Single copy	60
Per dozen	6 00
Per fifty	22 50
Per hundred	43 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

CHRISTIAN HYMNS
Music Edition—Boards

Single copy	$ 55
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

Music Edition—Cloth

Single copy	$ 65
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

WORDS OF TRUTH
Music Edition—Boards

Single copy	$ 45
Per dozen	4 80
Per fifty	18 00
Per hundred	35 00

Music Edition—Cloth

Single copy	50
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

VOICE OF PRAISE
Music Edition—Boards

Single copy	$ 35
Per dozen	4 00
Per fifty	16 00
Per hundred	30 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

CHRISTIAN HYMNS AND WORDS OF TRUTH, COMBINED—CHRISTIAN HYMNS AND VOICE OF PRAISE, COMBINED
Music Edition—Boards

Single copy	$ 70
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

Music Edition—Cloth

Single copy	75
Per dozen	8 75
Per fifty	36 00
Per hundred	70 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

GOSPEL PRAISE
Music Edition—Boards

Single copy	$ 50
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

Music Edition—Cloth

Single copy	60
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

SEVENTY-SEVEN SWEET SONGS
Flexible Cloth

Single copy	$ 25
Per dozen	2 50
Per fifty	7 50
Per hundred	14 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

NEW CHRISTIAN HYMN BOOK
Music Edition—Boards

Single copy	$ 40
Per dozen	4 80
Per fifty	16 50
Per hundred	32 00

Music Edition—Cloth

Single copy	50
Per dozen	5 60
Per fifty	22 00
Per hundred	42 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

Yearly Report for Relief Fund.

During the year 1919 nearly ten thousand dollars was contributed to the Relief Fund. This is another pleasing reflection of the thoughtful generosity of our readers. The end of the great war did not mean cessation of suffering and hardship in the Near East countries, in Poland, and in France. In some of these countries there has been more of hunger and destitution than ever before. Those who have visited the Near East, and especially those who are on the ground distributing supplies, have sent many urgent messages calling attention to terrible conditions. Consular reports are confirmatory of these messages. The Near East Relief Committee, with headquarters in New York City, is continuing its nation-wide campaign, in which it has the sanction and assistance of the United States government. While the Polish people have not received so much exploitation as others, the fact remains that thousands of them are in dire need and are suffering many persecutions. We believe that conditions in devastated France are very much improved. Many of the donors to the Relief Fund have requested that the money be used for orphans and poor people here at home. Some sent in money with the request that it be used to educate poor children. Others were inclined to help some needy mission field. All contributions have been duly acknowledged in our columns. I have asked Mr. J. R. Jones, expert bookkeeper and accountant, to look over the receipts and disbursements. His statement follows:

Nashville, Tenn., December 31, 1919.—I have checked over the disbursements from the Relief Fund handled by Brother A. B. Lipscomb during the year 1919, and find a total of $9,530.03, which corresponds with the total of contributions acknowledged in the Gospel Advocate. The total amount received was disbursed as follows: Armenian and Syrian Relief, $5,000; Polish Victims' Relief Fund, $2,000; French orphans, $989.03; home orphans, $500; educational, $750; special cases of distress, $196; mission work, $95.

Attest: J. O. HOOPER. J. R. JONES.

FURTHER ACKNOWLEDGMENTS.

Church at Lavergne, Tenn., $13.60; Mrs. W. L. Alexander, Palmersville, Tenn., $3; Mr. and Mrs. J. A. Wharey, Yorkville, Tenn., $10; Miss F. McCorkle, Yorkville, Tenn., 25 cents; Mrs. J. G. Jackson, Yatesville, Ga., $3; T. W. Bullington, Lexington, Ala., $5; Mrs. Luke McMenaway, Lebanon, Tenn., $5; Mrs. J. J. Walker, McMinnville, Tenn., $10; Mrs. R. C. Underwood, Rosedale, Miss., $3; Gladys and Benjamin Lewis, Nashville, Tenn., $2; Virtna Gillespie, Como, Miss., $1; Sarah Morgan, Vienna, Ill., $1; Lois Harnick, Vienna, Ill., $1; G. W. Albritten, Vienna, Ill., $5; Roy Robinson, Westfork, Ark., $1; Mr. and Mrs. W. H. Arrington, Mount Vernon, Texas, $2; "A Generous Brother," Bowie, Texas, $100; church at Burns, Tenn., $10; Sycamore Church, near Ashland City, Tenn., $5.05; church at East Jackson Street, Albany, Ala., $50; church at Franklin, Tenn., $20; Mr. and Mrs. J. N. McAbee, Franklin, Tenn., $10; "A Friend," Berclair, Miss., $100; church at Coal City, Ind., $30; L. Meade Williams, Tulare, Cal., $5; church at Topeka, Kan., $82; Helen E. Smith, St. Petersburg, Fla., $10; "A Sister," Denton, Texas, $3; Mrs. W. S. McCubbin, Valley View, Texas, $4.50; C. E. Jones, Mount Ranier, Md., $1; W. B. Thompson, Braxton, Tenn., $5; "Three Friends," Route 3, Lebanon, Tenn., $17; Ira L. Winterrowd, Norman, Okla., $4; Pleasant Home Church, Devall Bluff, Ark., $25.25; Mrs. H. H. Wilson, Fayetteville, Tenn., $12; Dr. C. M. Southall, Florence, Ala., $50; "A Sister," Statesville, Tenn., $4; "A Sister," Smyrna, Tenn., $10; church at Stewart's Creek, Tenn., $10.05; A. L. McCorkle, Phœnix, Ariz., $1; V. E. Taylor, Fulton, Ky., $3; W. B. Houston, Portland, Maine, $1; church at Paul's Valley, Okla., $17; "Friends," Stevenson, Ala., $15; Mrs. L. H. Elam, $1; C. H. Byrd, Barney, Ga., $1; Sallie A. Watson, Dresden, Tenn., $2; church at Garvin Springs, Okla., $10; Mrs. M. McClellan, Columbia, Tenn., $3; Jesse Morris, Ashland City, Tenn., $5; R. L. Moore, Bells, Tenn., $10; "A Friend," Stockdale, Texas, $1; Mrs. S. J. McCullough, Adlai, W. Va., $2; M. M. Combs, Prairie Grove, Ark., $5; Mrs. N. C. Andrews, Roswell, N. M., $10; H. C. Fleming, New Pine Creek, Ore., $10; W. R. Woodhouse, Weatherford, Texas, $5; T. M. Karnes, Trenton, Tenn., $5; church at Cullman, Ala., $5; "A Sister," Russell Street Church, Nashville, Tenn., $5; Miss Martha Allen, Nashville, Tenn., $10; Mrs. Jim McQuiddy, Wartrace, Tenn., $2; church at Ashland City, Tenn., $12; C. M. Wright and family, Fulton, Ky., $5; Mrs. Joe Timmons and son, Cunningham, Ky., $6; Mrs. M. E. Fields, Palestine, Texas, $1.05; J. B. Mankin, Murfreesboro, Tenn., $5; church at Russellville, Ala., $10; Miss Doula Payne, Nolen, Ky., $1.50; Mr. and Mrs. G. A. Payne, Nolin, Ky., $1.50; Miss Hulda Payne, Nolin, Ky., $1; J. F. Draper, Defeated, Tenn., $10; R. E. Scoggin, Gunter, Texas, $5; church at Valdosta, Ga., $28; church at Dasher, Ga., $56.77; Mrs. Mary C. Dill, Murfreesboro, Tenn., $5; Bethel church, Mount Pleasant, Texas, $41.50; W. M. Hobbs, Lebanon, Tenn., $100; I. L. Boles, Atmore, Ala., $5; E. Gaston Collins, Huntsville, Ala., $5; L. M. Culp and family, Bells, Tenn. (bond), $46; Pauline Crutcher, Chase, Ala., $1; D. L. Lindsay, Nabors, Texas, $150; Mrs. Ramsey and daughters, Morrison, Tenn., $2; "A Sister," McMinnville, Tenn., $4; J. A. Bobbitt, Moscow, Tenn., $2.50; Mrs. T. C. Watkins, Kilgore, Texas, $8; Mrs. Luke Lea, Bridgeport, Ala., $20; Mrs. W. S. Patton, DeSoto, Texas, $2; church at Friendship, Tenn., $25; church at Charlie, Texas, $50; A. B. Comer, Nashville, Tenn., $25; "Two Friends," Bowie, Texas, $5; Mrs. E. F. Pouncey, Calvert, Ala., $2; L. A. Utley, wife and son, Tecumseh, Okla., $4; "A Friend," Nashville, Tenn., $5; W. H. Buchanan, Seffner, Fla., $5; church at Meaford, Ontario, Canada, $8; W. T. Wilson, Memphis, Tenn., $5; Center, Ark., community, by Dollie Paden, $10; "A Sister," Center, Ark., $6; church at Eagleville, Tenn., $20; Mr. and Mrs. W. T. Clark, West Normal, Tenn., $5; M. B. Timmons, Columbia, Tenn., $4; church at Graton, Cal., $33.20; C. E. Jones, Mount Rainier, Md., $1; church at Albany, Texas, $25; J. W. Westcoat, Amarillo, Texas, $7; R. J. Raper, Rienzi, Miss., $5.

Crying over spilled milk does not do any good. The thing to do is to go after another pailful.

In Perfect Peace.

Like strains of music, soft and low,
That break upon a troubled sleep,
I hear the promise old and new:
God will his faithful children keep
"In perfect peace."

From out the thoughtless, wreck-strewn past,
From unknown years that silent wait,
Amid earth's wild regret there comes
The promise with its precious freight:
"In perfect peace."

Above the clash of party strife,
The surge of life's unresting sea,
Through sobs of pain and songs of mirth,
Through hours of toil it floats to me:
"In perfect peace."

It stills the questionings and doubts,
The nameless fears that throng the soul;
It speaks of love unchanging, sure,
And evermore its echoes roll:
"In perfect peace."

"In perfect peace," O loving Christ!
When fall's death's twilight, gray and cold,
And flowers of earth shall drop and fade,
Keep thou thy children as of old,
"In perfect peace."

And through the glad eternal years,
Beyond the blame and scorn of men,
The hearts that served thee here may know
The rest that passeth human ken,
"Thy perfect peace." —Selected.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

The League of Nations and the Prince of Peace.

BY M. C. K.

As we begin the record of this particular new year—the year 1920—probably no theme has a more pressing or serious claim upon our immediate attention than the measures now under consideration by different nations looking to the establishment of permanent international peace. This does not mean, nor is it intended to imply, that at any time or under any circumstances religious newspapers or any other religious teachers should take the initiative and lead in the discussion of civil affairs along any line whatsoever; but it simply means that, when the civil authorities themselves propose such measures, religious teachers of all classes, to the full extent of their obligation to support the civil government at all, should gladly and unitedly use every opportunity to encourage them in their effort.

Referring, in a recent editorial, to the importance and absolute necessity of the world's exchange of its own galling yoke for the easy yoke of Christ, the statement was made that "every step it takes toward that exchange should be hailed with joy and meet with unstinted encouragement from the church. Why not? This is exactly the reason why all Christians, and particularly all preachers, should use every opportunity to encourage their respective governments in an effort to establish any national or international measure, such as the League of Nations, looking to the abolition of war and the reign of peace."

In direct line with this, it is most gratifying and encouraging to know, from facts recently gleaned and spread out before the world in the Literary Digest, that a canvass of "thirty representative cities" in "the East and Middle West" of the United States revealed the significant fact that only "about one out of twenty" of the preachers in that vast region could be found "who would defeat or drastically alter the League covenant." Moreover, a "monster petition made up of seventeen thousand names of clergymen in the United States" and sent to the national Congress at Washington called for "the ratification of the League covenant in a way that would not cause its resubmission to the Powers in Paris." It is gratifying to note still further that, after hearing "from every State of the Union," it is ascertained that "the great majority of" the preachers "are responding to" the issue "and are using their influence in order that the treaty may not be defeated."

That is a remarkable and gratifying record, and, as far as it goes, is precisely what it should be. Of course, it is a pity that even "one out of twenty" could be found who was not encouraging the adoption of such a measure as the League; but no doubt the failure on the part of this small number to give their influence to the State's movement for world peace is because of their failure to fully comprehend and appreciate the real nature and scope of the League. That document is in no sense a political document. In fact, it is not only neither Democratic nor Republican, in the partisan sense of these terms, but it is neither English, French, Italian, nor American, except as any one of these stands for that which is for the common good of all. Party politics, as is usual wherever it gets in its deadly work, has, in this instance, exerted a bad influence, and, in some instances, has led good men to fear that harm to our own country may somewhere lurk in the League. Other selfish considerations may have influenced some in their course. It is most deplorable, indeed, that a great issue of world-wide interest with possibilities of incalculable good to all mankind should be clouded by partyism or selfishness in either church or state. If the demon of party politics can be relegated to the rear, and Christians themselves will consent, for the time being, to suspend controversy over their differences about Christians and war, here is a common ground where all parties and all creeds in both the civil and the religious realm can stand shoulder to shoulder and pull together for the common weal of all mankind. Why not improve the golden opportunity? Even those of us who are thoroughly united in opposing all war in all forms and under all circumstances are not united on the extent to which it is proper for Christians to go in standing by and supporting their governments when the latter are engaged in war, and hence we were not so united in sentiment and action in the recent great war. The love that "thinketh no evil" presumes that each acted as he felt God made it incumbent upon him to act; but this lack of unity and united action among them then is no reason why they should not now, before the opportunity passes unimproved, unite their efforts and present a solid front in encouraging the civil governments in the adoption of a measure which, both directly and indirectly, is designed by its originators to accrue to the benefit of all mankind. To spend any of the precious time, at this critical juncture, in assailing and criticizing one another on matters in which each thinks the other was wrong would, to say the least of it, seem to be inexpedient and untimely. If the leading nations of

the world would at once unite in ratifying the Versailles League of Nations, or some similar league, it would not only reduce the chances of war to a minimum, but would open the way, if logically followed out, for such future international arrangements as would stop all war. This would be a long step in the direction of establishing the claims of the Prince of Peace, and surely his followers should encourage it.

On the other hand, if the nations allow to pass unimproved the present opportunity to establish an international covenant that will secure peace, they will be in danger of lapsing again into the old regime under which, to apply the words of the Bard of Avon, the devotees of Mars will again be liable at any time to

"Cry 'havoc' and let slip the dogs of war."

Hence, the critical situation of to-day makes it possible for Christians to either help or hinder the present world movement for peace: the former they can materially do by harmonious and united effort in encouraging the movement on all proper occasions; the latter they will certainly do by untimely bickerings and controversies among themselves over their own differences.

Moreover, the statesmen of our time, from their own point of view as well as Christians from theirs, have a heavy responsibility upon them. In an article on Bolshevism published in the Christian Century of November 27, 1919, Mr. John Spargo said:

That a certain proportion of the men who have served in the various armies and had their lives so thoroughly revolutionized surrender to the specious propaganda of Bolshevism ought not to perplex or surprise us. Instead of marveling that there should be so many of them, we might very well marvel that there are not many more. Yet there is danger in an easy complacence. When the house is afire, hysteria and complacence are equally dangerous, because they each make effective thought and action difficult. Serious students of the social problem have long known that a great war would bring an aftermath of revolutionary unrest fraught with great possibilities of danger. Not for a brief period, but for many years to come, these possibilities of danger will remain and must be reckoned with by governments. Great is the responsibility of the statesman of to-day and to-morrow.

Then, describing some of the unavoidable consequences of the war, he said:

Thirty-five millions of men were under arms, it is estimated, when the armistice was signed. The demobilization of these immense armies, and of the civilian auxiliaries to them; the wholly changed mentality of the men, many of whom find in the homes they left environments no longer suitable; the friction inseparable from the process of turning industry and commerce back into the channels of peace—these are equivalent to bringing immense masses of highly inflammatory materials into the very heart of the social structure, needing only a touch from the torch of revolt to set the whole mass aflame.

In such a situation, it would seem that Christians should not only be wide awake and alert, but that they should indeed be foremost in their readiness to encourage all measures calculated to bring a distracted world back to an equilibrium that would enable it to hear and properly consider the higher claims and mission of the Prince of Peace.

Hence, finally, well-informed and properly thoughtful Christians have no time, under these trying circumstances, to criticize and oppose either men or measures which they think were wrong in the war. They know that it is too late now to correct or change either so far as the recent great war is concerned; and that, as to further wars, to prevent them altogther is a better and wiser service than to dispute over how far Christians should support their governments after war has come. If the nations will agree to abolish war altogether, Christians will have the best opportunity of the ages, not only to discuss their relation to the civil governments, but to present in their entirety all the claims of the Prince of Peace. How enchanting the vision of a covenant and comity of nations that will honor the "Golden Rule" among men; when capital and labor shall become brothers and comrades; when the weakest men and nations in common with the strongest are accorded justice and mercy; when peace and good will among all shall prevail; and when every heart can sing with Milton's hymn on Christ's nativity:

No war or battle's sound
Was heard the world around!

The above article by Brother Kurfees does not deal with the League of Nations from a political viewpoint, but views it entirely from the Christian attitude. All Christians should unitedly work for peace and should encourage the nations in their efforts to bring about peace and good will in all the world. It is antichristian to discourage peace. No Christian will knowingly do anything that will in any way destroy peace and bring strife and bloodshed. The article leaves little to be said on the subject. I bespeak for it a prayerful and careful reading. J. C. McQ.

"The Model Church."

BY E. A. E.

"The Model Church" is the title of a book written by Brother G. C. Brewer, of Winchester, Tenn.

Mechanically, the book is well made, a product of the McQuiddy Printing Company. The reputation of this company for neat, good, and thorough work is well established. To give work to this company is an assurance that it will be well done.

Intellectually, the book is well written. Scripturally, it is a conscientious effort to teach the truth and to accomplish good, which is commendable.

I read this book some weeks ago with interest, encouragement, and profit. It is both interesting and encouraging to note that so vigorous and thoughtful a young man as Brother Brewer takes hold of the church of the New Testament with a strong grasp and with love for God and his word in an earnest effort, without any theories and peculiar crotchets of his own, to place it before the world in its constructive and working capacity and efficiency as Christ built it and left it.

Using the word "divine" as embracing the wisdom and power and love of God, it will help all to "come to the knowledge of the truth" to remember that the church of the New Testament is a divine, or God-built, institution, having a divine foundation, a divine structure or organization, a divine head, a divine Lawgiver, divine laws, divine conditions of entrance, a divine Spirit—is a habitation of God through the Spirit—a divine mission, and a divine destiny—"and it shall stand forever." All who enter this church become "partakers of the divine nature, having escaped from the corruption that is in the world through lust." This church cannot be improved upon or changed in any way.

The appointment of elders in every church (congregation) and the work of the elders are the appointments of God. Brother Brewer brings out the work of elders—their responsibilities and duties—and their reward, a work which the great majority of so-called elders never attempt to do. Neither do many churches endeavor to develop elders or to have scriptural elders. This effort seems to have been abandoned. On the contrary, they are seeking some young preacher to take the place and to do the work of scriptural elders, while the young preacher feels flattered to attempt the work and to be dubbed "the minister" of a given congregation in a town or city, or "the evangelist." "The one-man pastor" or "the one-man minister" is as unscriptural now as it has ever been.

To give up the earnest and prayerful contention for the New Testament church in all its divine proportions and

work and destiny is to surrender the truth and to become both sectarian and one of "the other denominations."

Brother Brewer emphasizes the reverence and awe which are due to Jehovah and the profound respect which must be manifested for his word. Without these, people cannot be Christians. These are all needed lessons.

This is not intended as a review of the book, but to commend the effort to get back to the truth and to teach it. Brother Brewer states what he thinks is the Bible way of appointing elders without arguing the question or giving at length his reasons for so thinking. He subjects himself to just criticism in saying that he thinks this is the Bible way of appointing elders, yet he is willing to agree on any other way so as to have harmony and efficient elders. This would be consistent had he said God says appoint elders in every church without laying down any appointing ceremony or form.

It is encouraging to see young and strong men contending for the church of the New Testament. Continued efforts of this kind will result in the knowledge of the truth.

THE KIND OF PREACHING CALLED FOR.

In connection with the above, a wise and godly man wrote me a few days ago to help his congregation secure a man for five or six weeks' preaching who is clear in his conceptions of the gospel, who has a clear grasp of the truth of God, and who can show distinctly, in the love of the truth and souls, the difference between sectarianism and Christianity, the church of Christ and denominationalism.

A thoughtful and wise Christian woman said to me recently that top-water work will not do and that too many preachers skim along without grappling with the great questions of the gospel and eternal life.

Truly the harvest is plenteous and the laborers are few.

Humility.

BY J. C. M'Q.

The New Testament inculcates, demands, and encourages humility. Humility is the most admired virtue, yet the least practiced. Failing to appreciate the enormity of sin and ignoring the fact that hell will be awful and that men cannot escape torment without possessing contrite and lowly spirits, men refuse to humble themselves. All should appreciate the truth that Emerson uttered when he said: "He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted. He who puts off impurity, thereby puts on purity." We cannot love, harbor, and cloak sin and be a child of God. So sure as we do not loathe and hate sin, we are sure to be miserable in this life and in the life to come. If we are not humble, our lives here will be one series of blunders. The road that leads to glory first leads downward. If we are not humble, we are sure to stumble.

On the very threshold of Christ's teachings, he inculcates poverty of spirit. The first beatitude reads: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Christ, the great Teacher and Redeemer of mankind, was the most humble being this world has ever known. He devoted his life, his energies, and his talents to the elevation of sinful people. He not only shows that the poor in spirit shall enjoy the kingdom of heaven, but he also shows that those who are haughty, proud, and self-righteous shall be brought low. He says: "And whatsoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." (Matt. 23: 12.) James, writing as inspired of God, says: "Humble yourselves in the sight of the Lord, and he shall exalt you." (James 4: 10.) Also, Peter, the bold and fearless apostle, says: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5: 6.) The prophet says: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 8.)

In the light of such teaching we must know that without humility our lives cannot be useful, but will be failures. If we have done wrong, if we have sinned grievously in the sight of Jehovah, like the publican, we should confess our shortcomings and say to Jehovah: "Be thou merciful to me a sinner." When our shortcomings are known to the world, we should humbly confess them, regardless of how the world receives the confession. When David had numbered Israel, he did not refuse to make confession of his sin, but humbly confessed it, placing himself in the hands of a merciful God. He did not even seek to excuse or palliate his sin. Here is what he says: "And David said unto God, I have sinned greatly, in that I have done this thing; but now, put away, I beseech thee, the iniquity of thy servant; for I have done very foolishly." (1 Chron. 21: 8.) He was far from seeking to cover up his own folly. He so loathed the sin that he had committed that he had no hesitancy in saying that he had done very foolishly. On another occasion, when he had committed a fearful sin and had been guilty of having an innocent man put to death, when his sin was pointed out to him by Nathan, the prophet, he did not refuse to humble himself and make full confession because he feared some of his enemies would use the confession against him. Such conduct on his part would have given the enemies of Jehovah an opportunity to blaspheme. Instead of pursuing such a rebellious course, he, with a lowly, contrite spirit, and without seeking to justify himself in committing adultery with the wife of Uriah, the Hittite, humbled himself and said: "I have sinned against Jehovah." It was in this act of penitence and in hating and loathing the sin that he showed himself to be a man after God's own heart. He is not said to be a man after God's own heart because he committed this terrible crime, but because he repented of it and hated the wrong he had done.

God demands that we expel sin from our lives and that we show ourselves of a broken, contrite spirit, not only for our good, but also in order that we may thus be fitted and qualified for heaven, where sin cannot enter. God did not pass by David's sin without punishment. He took from him the child that was conceived by his wickedness, and for the sin he was required to suffer the consequences during his life. God, however, did not take the kingdom from him, because he humbled himself. Being forgiven and living with God's approval upon him, long after this sin was committed David says: "Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." (Ps. 34: 18.)

We show our penitence by confessing our sins, regardless of consequences. God encourages us to repent by telling us that there is "joy in heaven over one sinner that repenteth." Zaccheus tells us that when he had wronged a man he restored to him fourfold. When the prodigal son had deserted his father's home and had spent all his substance in riotous living, he humbly confessed that he had sinned, felt his own unworthiness, and pleaded for mercy by requesting his father to make him as one of his hired servants. Such contrition, such lowliness of spirit, and such repentance will always exalt to the greatest good. So the father had the best robe brought forth and put upon him; had a ring put on his hand and shoes on his feet; had the fatted calf killed, and they ate and made merry with his son.

It is folly, it is shortsightedness, it is rebellion, not to humble ourselves and confess our shortcomings, regardless of what the world may think of our confession. We cheapen our lives every time we fail to do our duty, and thereby we obscure some truth which we should have known. Every time we humble ourselves and confess our sins, we

bring sunshine into the lives of our friends, and thereby bring sunshine into our own lives. It is as impossible to be happy until we have thoroughly humbled ourselves and turned away from sin as it is for us to blot out the sun. Every fiber of our being, every talent and energy that we have, should be devoted to the abasement of self. If we will do this, God will exalt us and make our lives useful and happy here, and at last fill them with the rich, mellow sunshine of heaven.

The Gospel Advocate's Relation to Missionaries.

BY J. C. M'Q.

The Gospel Advocate has never assumed the rôle of controlling our missionaries. It has stoutly advocated that the churches should do this. It is firm in the conviction that the churches should select, send out, and fellowship the missionaries in their work. In turn, the missionaries should report their labors, the receipts and expenditures, to the church or churches sending them out.

Years ago Brother E. S. Jelley went to India, the church at Vancouver, British Columbia, having recommended him for the work. On the recommendation of this church, the Gospel Advocate encouraged the churches to raise funds to send him to India. When Brother Jelley reached India, the obligation of the Gospel Avocate ceased, so far as his support was concerned. A Brother Sanders agreed to furnish Brother Jelley thirty dollars a month, which Brother Jelley said at that time would be sufficient for his support in India. Recently, when Brother Jelley wished to return to America, while the Gospel Advocate did not feel obligated to raise funds to bring him home, as a matter of gratuity it did, however, with other papers, encourage the churches to raise sufficient funds to bring him home. This paper does not undertake to send Brother Jelley back to India, neither does it contemplate doing so. The management of the Gospel Advocate has said to Brother Jelley and other missionaries that it is not in the business of sending out missionaries and that they must look to the churches to send them out and to support them. This journal stands ready to encourage missionary endeavors when scripturally conducted. We have given Brother J. M. McCaleb to understand the same. It is the work of the churches to select their missionaries, to send them out, and to support them. The papers have no right to usurp this work of the churches. This paper does not undertake to stand as sponsor for any of the missionaries. The churches must decide for themselves whether they wish to raise funds to return Brother Jelley, Brother McCaleb, or any other missionary to foreign lands. In advocating the truth, the Gospel Advocate does stand irrevocably committed to mission work and boldly asserts that the Christian spirit is a missionary spirit. It would rejoice to see the day when the gospel is preached to every creature in the world and when the knowledge of the Lord Jesus Christ covers the earth as the waters cover the sea.

Later we will have something more to say of missionaries and missionary endeavors.

Tribute to J. D. Floyd.

BY T. C. LITTLE.

Elder John D. Floyd was born on September 1, 1839. He enlisted in the Confederate Army, Seventeenth Tennessee Regiment, Volunteer Infantry, in 1861, was a lieutenant, and served with gallantry until the close of the war in 1865. He was married to Susan B. Motlow on December 28, 1865. They lived each for the other and both for God, walking together in love until June, 1919, when she died, his oldest daughter having preceded her mother to the grave only a few months, leaving him only one child, Mrs. R. H. Mitchell, with whom he made his home from then until his death, November 30, 1919, being a little over eighty years old. Burial at Flat Creek, after funeral services by Brother B. F. Hart and me.

In relating his experiences in life, Brother Floyd often spoke of the wicked war and the four years of suffering and uncertainty in body and mind, as the preaching he had heard only beclouded his mind so that he could not tell whether or not he was one of the elect. He was rapidly drifting into infidelity when the war closed and he returned home. While in this mental condition, soon after the war, he learned that Dr. T. W. Brents, an eminent physician and preacher, was to preach at Lynchburg, about seven miles from his home. Having heard the Doctor lecture while attending school at New Hope Academy, in Marshall County, Tenn., and remembering him as a very able and logical speaker, he decided to hear him. He was sorely disappointed when the hour for preaching arrived. Another preacher, B. B. Trimble, arose and preached, taking for his text Acts 2: 38 and Acts 8: 22, from which he showed the law of pardon to the alien sinner and the erring child of God as well. He soon became interested in the sermon, which was a complete revelation to him. He saw for the first time a beauty and fitness in the Bible, and often spoke of the occasion as the turning point in his life. At once he began a close, careful, and honest study of the blessed Book. A few weeks afterwards he was baptized into Christ upon his confession of faith in him as the Son of God. In a short while he began preaching the word in his community and surrounding communities, continuing until his death—fifty years.

Very few men have done better work than he. The number of churches that he planted or served testify of his efficiency and faithfulness. It was a source of much pleasure and satisfaction to him in his last years to look back over his life work and see the faithful ones to whom he had carried the gospel continuing steadfastly in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers. His spirit was sorely vexed at the divisions that had taken place in a few of the churches he had served, so earnestly endeavoring to "keep the unity of the Spirit in the bond of peace," and he spoke of it as his greatest sorrow. He was a strong man, morally and mentally. His writings were forceful, clear, and logical, and his book, "The Word of Reconciliation," will live on to lead men to the Lamb of God for salvation. His preaching was not with excellency of speech or wisdom of men, but in demonstration of the Spirit and of power, coupled with an earnest, modest, faithful life in every walk, and he won the esteem and confidence of all who knew him. Only a few days before his death he said to me: "I am anxious to go on. I am still trusting my Savior with the same faith in his word and its power to lead us all to the home of the soul. Yes, I believe the things I have believed for more than fifty years." Truly, his was

"A faith that did not shrink,
Though pressed by every foe.
Nor tremble on the brink
Of any earthly woe."

It was certainly beautiful, comforting, and inspiring to see this old man of God passing through the valley of the shadow of death in the full assurance of faith, journeying to the "city which hands have not piled, to live forever in the country by sin undefiled." An honest man, a good citizen, a devoted father, a faithful husband, and a Christian gentleman!

We sorrow not as those who have no hope.

As soon as we lay ourselves entirely at His feet, we have enough light given us to guide our own steps; as the foot soldier, who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.—George Eliot.

Training Little Children

By HARRIET H. HELLER

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

KEEP TRYING.

"When first the child begins to initiate,
Do not the little effort underrate.
Do thou the same, it will the more delight him,
And ever to renewed attempts invite him."

The way lay through a cheery part of the city, down a long hill. Grass plots and flower beds bordered the path, and sometimes little children played among them.

The sunlight flashed an arrow of gold down the incline, and I could see a child alone, sitting upon the pavement. Apparently he was most intent. His hands were busy, and his sunny head bent close over his undertaking.

As soon as I approached he seemed to realize my presence, though he was too busy to look up until I was quite close. He was very small, brown-eyed, and very winsome.

His hand grasped a piece of crayon, and as his eyes critically surveyed his drawing on the walk, he said, including me now within his glance: "I've made another kind of an 'S.'"

"So you have," I replied; but the questioning look in his eyes made me inquire: "What troubles you?"

"It's—it's another kind," he replied, uneasily. Before him was a well-drawn letter "S" about a foot high, executed with the swinging stroke of a strong and skillful arm; beside it, his own imitation of the first half of the letter. He saw the difficult curve to the left, but he could not make it, so turned to me for help.

"Shall I finish it?" I asked. With a sigh of relief he yielded the crayon.

"Who made this one for you?" I asked.

"A man," he answered. Evidently he was acquiring his instruction as the opportunity permitted.

"There!" he cried with satisfaction when I made the required stroke. "There it is."

"How old are you?" I ventured, for he looked too little to be concerned with difficult curves.

"'Most three, I think," he said.

Later I learned from his proud little mother that he knew "nearly all of his letters," and that he had learned the letter "S" soon after he was two years old.

An unusual child? Yes, but with greater possibilities come graver responsibilities.

Parents sometimes fail to realize that the young child needs widely varied activity and constant direction to awaken and broaden his interest, rather than the overstimulation which induces him to "go far" with some one kind of play.

The ordinary interests of a three-year-old boy lead him to convert the diningroom chairs into horses or the sofa into an automobile. He first takes an interest in things that move, then in things that make a noise. By imitating in his play the life about him, a child unconsciously develops some understanding of it; then when one phase of activity ceases to interest him, he turns to another to "play" that while his interest lasts.

The young child is tremendously alert, vital, experimenting at life firsthand—*living;* for most of them, experience must be the great educational factor. Froebel appreciated this fact and chose the windmill with its attractive motion as a symbol of the child's experimental interest.

The wise parent always avoids extremes with even the "most unusual" three-year-old, but has care for his normal development, since that is the most urgent need.

Encourage the experiments of children, but never force them; let them keep trying.

On Guard.

There was a border of mignonette round the pansy bed, and the young mignonettes were just getting their eyes open.

"O Mrs. Pansy!" said one to her nearest neighbor. "What is that awful thing coming through the grass?"

Mrs. Pansy laughed. "You little darling!" ("Mignonette" means little darling, you know.) "That's Mr. Toad, our policeman. He's our best friend. There are three of them in this garden, and I wish that there were a dozen. He saved my life once."

"O Mrs. Pansy!" shuddered young Mignonette. "Tell me about it."

"It was long, long ago, quite early in the spring, while I was still young and tender. My first eye was just open, and I was just like you. The world seemed very strange, and I was afraid of everything.

"It was a lovely moonlight night. The orchards were in bloom and the air was full of sweet odors. I was just thinking what a beautiful and peaceful world it was, when the ground near my roots began to heave, and out crawled a queer creature. You think Mr. Toad is ugly, but you ought to have seen that cutworm."

"O Mrs. Pansy! What did you do? Were you terribly frightened?"

"What could I do?" asked Mrs. Pansy, solemnly. "We plants are so helpless. I couldn't run; I couldn't call for help. Then I saw a huge dark creature hopping toward me. I didn't know what it was; I thought that all was over. Soon Mr. Toad was hopping away down the path and the worm was gone. It was a long time before I knew what had become of it; but one day I heard Patty and Betty talking about toads and cutworms, and then I knew what it was, and what I had been saved from, and how. Mr. Toad ate that worm, little darling."

"Ate it!" gasped Mignonette.

Mrs. Pansy nodded solemnly. "And saved my life. I had only three branches then, and that worm would have cut them all off before morning. 'Handsome is that handsome does,' say I. I love my friends for what they are."

"O, so do I!" whispered Mignonette, as Mr. Toad hopped by again. "Really, he has beautiful eyes, and he looks so strong. I hope that he will stay close by."

"He will," replied Mrs. Pansy, cheerfully. "This is his regular beat, and he'll keep it clear of bugs and worms, never fear."—Mary M. Parks.

✡ ✡ ✡

Men are still panting for God. They know that nothing is more insipid than technical excellence devoid of spiritual reality. We must have life, and we have it in Christ. As flame feeds flame, so life feeds life; and the Christian has life—the only Life, the true Life, the æonian Life—in ever-flowing abundance.—F. F. Shannon.

✡ ✡ ✡

A Morning Prayer.

I thank thee, Lord, for sleep and rest,
For all the things that I love best.
Now guide me through another day,
And bless my work and bless my play;
Lord, make me strong for noble ends,
Protect and bless my loving friends.
Of all mankind good Christians make,
All this I ask for Jesus' sake. Amen.

—Christian Work.

Query Department

By J. C. McQUIDDY

Sister Maybelle Whitfield, of Coxburg, Tenn., who has been a member of the church only since July, 1919, inquires to know the meaning of Acts 2: 4, which reads: "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

The particular point on which information is desired is to whom "they" and "them" refer. The baptism of the Holy Spirit was promised to the apostles and not to the one hundred and twenty disciples. Neither was it promised to the multitude. "Apostles" is the last word of the twenty-sixth verse of the first chapter of Acts. "They" of the first verse of the second chapter refers to "apostles." The "mighty wind . . . filled all the house where they [the apostles] were sitting. And there appeared unto them [the apostles] tongues parting asunder, like as of fire; and it sat upon each one of them [that is, each one of the apostles]. And they [the apostles] were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them [the apostles] utterance." According to the law of language and interpretation, it is clear that "they" refers to the apostles.

☼ ☼ ☼

Brother C. V. McCollum, of Hurricane Mills, Tenn., tells of a young man who married a young lady and went to war. While he was gone the young wife left behind spent his money freely, dressed fine, and had a big time. When the young man came back from the war, his young wife would not live with him, saying she married him simply to get his money. A young Christian sister fell in love with this young man and contemplates marrying him. The querist told the young sister she would have a right to marry him, quoting Matt. 19: 9, which reads: "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery."

This scripture is clear. If the young wife who stayed at home and had a good time is not guilty of adultery, then the marriage tie is not broken. The young sister would be guilty of adultery to marry the young man, although his wife was not living with him. The young wife should be shown the error of her way and should be encouraged to live with the man she married. We cannot properly respect the marriage relation, its sacredness and its holiness, unless we encourage people to be true to their marriage vows. Whenever we break down marriage, we destroy the home, the church, the government, and the nation. Marriage is God's oldest institution and is honorable and desirable in all. "What therefore God hath joined together, let not man put asunder."

☼ ☼ ☼

Brother C. T. Hall, Tarpon Springs, Fla., inquires to know the meaning of Eph. 2: 8, 9. He says he is continually confronted with these passages and that those who present it to him claim that baptism is a work. He also desires to know the meaning of Rev. 12: 14, 15.

Eph. 2: 8, 9 reads: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." This passage has no reference to baptism as a work. The salvation which comes through grace is the gift of God. Man's works had nothing to do with preparing this salvation. After grace has offered man this salvation, then it is a work of man to accept the proffered salvation, which he does through faith and obedience. The Bible nowhere calls baptism a work. It does speak of faith as a work. John 6: 29 declares: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." God has ordained that men should believe in order to be saved. While salvation is the free gift of God, yet no man can hope to enjoy it without accepting, through faith, the proffered salvation. Heb. 11: 6 says: "And without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Also read Rom. 14: 23: "But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin."

Rev. 12: 14, 15: "And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream." I am not certain as to the meaning of this passage. Revelation is a book of symbols. It is usually held that the church is represented by a woman who is given two wings with which to fly from the persecution of the dragon.

☼ ☼ ☼

Mrs. A. D. McAdams, of Ackerman, Miss., asks for information on certain conditions that appear to exist in her community. (1) "Is it right or scriptural to call on a sectarian to take charge of the Lord's Supper when none of our brethren are there to lead, since they say they do not consider it essential?" (2) "When no man is there to lead, should the women take charge of the Supper or leave it off?" (3) "Are members who are hard of hearing excused for not meeting and breaking bread with others because they cannot hear anything?"

1. We have no right to invite any one to, or exclude any one from, the Lord's table. Neither have we any right to invite any one to serve, or exclude any one from serving, at the table. If a man serves at the table who does not do it in faith, he is guilty of sin; "for whatsoever is not of faith is sin." I certainly do not think Christians act in harmony with the Scriptures when they invite a man to do a thing in which he has no faith. As to the part any one is to take in the Lord's Supper, he must make the examination and decision for himself. "But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." (1 Cor. 11: 28, 29.)

2. When no man is present, the sisters certainly should worship God as he directs. The scriptures that apply to men and women when worshiping together do not prohibit women from serving the Lord when no brother is present. Unless women wish to leave off going to heaven, they should should not fail to worship God as he directs.

3. Simply because people do not hear is no reason why they cannot eat the bread and drink the fruit of the vine. Certainly they can meet and worship God, though they cannot hear everything or even anything that may be said. Sometimes people would be better off if they did not hear so many things during the hour of worship. Whispering, scraping of the feet, and many other noises would be better not heard at that time. If those who are deaf do the best they can in the worship, God will make all due allowance for their deafness.

AT HOME AND ABROAD

Every day is a holy day, and every day is a doomsday.

W. S. Long writes that we may expect some good news from Washington soon.

Change of address: Thornton Crews, from Lawrenceburg, Tenn., to Box 36, Rogersville, Ala.

Mrs. U. M. Ferguson, of Magnetic Springs, Ohio, writes to tell us that "the special numbers are fine."

From R. H. Rogers, Atlanta, Ga.: "I think the special numbers are the best move the paper has made."

Lamenting over the opportunities and privileges of the past will be injurious to the interests and values of the future.

We appreciate a good letter from B. T. Miller, of McHenry, Ky., in which he extends best wishes for a prosperous year.

The door of 1919 has closed; the door of 1920 is opened. If it has "Opportunity" written on one side, it has "Responsibility" on the other.

John M. Rice, of Merkel, Texas, has located with the brethren at Altus, Oklahoma, for six months' work. Correspondents should note change of address.

"Behold, I have set before thee an open door." God sets an open door every day. Every day begins a new year. It is the first of the next three hundred and sixty-five.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

From G. C. Parham, 611 West Fourth Street, Oklahoma City, Okla.: "Please state in the Gospel Advocate that I am anxious to hear from congregations needing an evangelist for meetings in 1920."

Brother McQuiddy officiated at the wedding of his niece, Miss Lillian McQuiddy, to Mr. W. E. Stephens, on Wednesday, December 31, at 9 P.M. The Gospel Advocate extends heartiest congratulations.

The philosophy of the Christian is: "The best is yet to be." The future is the heritage of the man of faith. A great artist was asked: "What is your best picture?" He answered: "The one I am about to paint."

Bemoaning the fact that the big fish got away does not help anybody. The thing to do is to try for another, for "there are as many fish in the sea as were ever caught." Good advice for disappointed lovers and for everybody else.

We appreciate the following New Year's greeting from T. C. Little, of Fayetteville, Tenn.: "Fifty-one years ago to-day I began my subscription to the Gospel Advocate and have kept it up all these years. Long may it live and prosper!"

The Southern Practical Institute for colored people, founded by A. M. Burton, witnessed a fine opening. Twenty-eight students enrolled the first day. There are students from Tennessee, Louisiana, Arkansas, Georgia, Mississippi, and one native African.

We rejoice with the Arkansas brethren in the very auspicious start made toward the acquisition of a first-class Christian college. The aggressive little town of Morrilton seems to be fully awake to the importance of securing such an educational asset.

It will be good news to the churches to read that Matthew Cayce, of Nashville, has given up his secular interests and will devote his entire time to evangelistic work. He will devote much of his time to promising fields in Mississippi. Brother Cayce has won the confidence of all who know him.

From Dr. B. F. Houston, Corsicana, Texas, December 31: "I think the Gospel Advocate is the best paper published among our brotherhood. I have been reading it for more than fifty years, and it seems to get better all the time. I have enjoyed the special numbers very much, indeed; also Brother Lipscomb's articles on 'Church History.' They are very instructive and interesting, and I expect to save them all."

From D. S. Ligon, Coxey, Ala., December 30: "On account of my long sickness, I am not going to be able, I fear, to go on in the general evangelistic work. If there are some three or four congregations that would like to cooperate and have a preacher labor with them in building up the cause, I shall be glad to hear from them. I am just able to be up and around in the house. Address me at Denton, Texas."

From Silas E. Templeton, 16 South Ashby Street, Atlanta, Ga., December 31: "May our Heavenly Father, through the Christ, bless the work of the Gospel Advocate and all connected with it during 1920 far above all blessings in the past. May the church of God as a whole 'awake out of sleep' in whatever respects there should be an awakening and do more in 1920 than in any one year since 'a common faith' has been known."

From S. C. Garner, Bakersfield, Mo., January 1: "I am now in a good meeting in Conway County, Ark. We should all go forth with determination to do more in every way for the cause of Christ in 1920 than in any previous year of our lives. I held fifteen meetings in 1919, which resulted in one hundred and eighteen baptisms and seventeen restorations. I have arranged for twelve meetings in 1920, which takes my time from the last of June until the first of the year. The field is white unto harvest and the laborers are few. May God bless all the faithful."

W. S. Long, Washington, D. C., writes: "On December 27, at 8:30 P.M., Mr. Arnold B. Parks, of Baltimore, Md., and Miss Mary Frances Porter, of Washington, D. C., were united in the holy bonds of wedlock at the home of the writer, 100 Second Street, S. E. Mr. Parks is one of our energetic business men who has just entered the business life in this city. Miss Porter is the daughter of Mr. and Mrs. Robert Porter, of Mount Rainier, Md., formerly of Nashville and well known in Tennessee, and who are faithful members of the church of Christ. We wish for this young couple a very happy and prosperous life."

From Charles L. Speir, Checotah, Okla., January 2: "I will report my work for 1919, with a firm resolve to do more in the Master's cause in 1920. I have been very actively engaged in preaching the word since the first of March. I have held seven protracted meetings and baptized a number of people. I have been reasonably well supported for most of my work. The last meeting I held last year was near Vinson, Christmas week. The Lord willing, I shall do my first preaching in 1920 at Wainwright, beginning next Lord's day. I can now arrange to hold meetings any time this spring. Any one desiring my services should address me at Checotah."

From A. O. Colley, Dallas, Texas: "In behalf of the Pearl and Bryan Streets Church, with which I labor, I want to send this message of cheer. We are anxious to join hands with every faithful Christian in the Lord's vineyard to work with all our might in any laudable undertaking that will honor God and render service to men. As to the activities of the church here at Pearl and Bryan, we are trying hard—and succeeding in a measurable degree, at least—to meet every condition that arises among us in the way that we think will be pleasing and honoring to the Lord. The Lord has been good to us during this year. He has given us a good increase in the membership and stirred us to give of our substance to meet every emergency call in the membership and some out of it, and also some to relieve the suffering out of our city. We are planning for still greater things in his name this year."

From J. Leonard Jackson, Nashville, Tenn., December 29: "Our work for the year at College Street has been very satisfactory. The attendance at our services has, from the beginning of the year, increased considerably. Now, as the old year comes to a close, we turn our faces to the new year with a determination to accomplish more than we ever have before. There have been a number of additions to the church during the year. The church is trying to look at others' welfare as well as its own. On the third Sunday in December the Sunday school contributed near eighty dollars to the church's coal fund, to be used for the benefit of the poor. The Lord's Supper is now observed at each evening service for the benefit of those who work in the daytime. All Christians of the city who, for any reason, are deprived of the privilege of meeting for communion at their morning service have a cordial invitation to meet with us. I will continue my work with the church through 1920. I have arranged, however, for more time for meeting work during the midsummer than I had last year. I expect to spend July and August in meeting work, hence am ready to arrange for a few meetings at that time. May the Gospel Advocate have a prosperous new year—a year that will bring at least fifty-two issues, with at least twelve special numbers."

HAVE YOU SCROFULA?

Now Said to Be as Often Acquired as Inherited.

It is generally and chiefly indicated by eruptions and sores, but in many cases it enlarges the glands of the neck, affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise.

Hood's Sarsaparilla, the medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pills,—there is nothing better for biliousness or constipation.

The Master's Vineyard

Alabama.

Coxey, December 28.—The church and Sunday school are doing fairly well at present. Brother D. S. Ligon, of Denton, Texas, came here the latter part of November to preach and lecture for us. He preached on the fifth Sunday, lectured on Monday night, and was taken sick on Tuesday with pneumonia. He is still confined to his room, but is improving. Through the kindness of Brother and Sister W. B. Cox, of this place, whose home has been Brother Ligon's home while here, he has been well cared for. Brother Ligon is a very able gospel preacher, and has made many friends while here. Brother Thomas C. King, of Lawrenceburg, Tenn., who is loved by all who know him, preached for us here this year until July, but has not been with us lately. Brother John Hayes, of Athens, has preached here some this year. Also, Brother Lindsey Hodson, of Athens, an excellent man, has preached here some this year.—P. W. Ball.

Oklahoma.

Altus, December 31.—Another year is gone, with all of its experiences, bitter and sweet, and 1920 finds me seventy years old. I closed my year's work at Altus on the fourth Lord's day, with a fine audience. Our Bible study is doing fairly well. We are looking, hoping, and praying for better results in 1920. As the church has arranged with Brother John M. Rice to labor for them another year, I shall continue my work in the Lord's vineyard until called home, hoping to be able to say, in the words of Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—H. H. Turner.

Howe, January 1.—I held a mission meeting here in October, baptizing one person and establishing a congregation with about a dozen members. The Methodists and Baptists refused us the use of their houses, but we secured the Union Hall, in the suburbs. We have bought a small house of worship. The members are all poor, and we would appreciate any help we can get in paying for it. I am determined, by the help of the Lord, to build up a good congregation here. Paul preached two whole years in his own hired house; and if it takes that to build up here, I am ready to make the sacrifice. Land is cheaper here than any place I know of, considering the grade of land. The prices range from fifty to one hundred dollars per acre for improved land. The high school is said to be the best in the State. There is a good opening for some brethren to put in a drug store, a grocery store, a feed store, or other business. We are in the rich coal-mine section. We are in a few miles of thirteen gas wells, and they are drilling for oil in four miles of us. Howe is at the crossing of the Kansas City Southern Railroad, from New Orleans to Kansas City, and the Rock Island Railroad, from Memphis to Oklahoma City and the West. This would be a fine location for a Christian College for Oklahoma and Arkansas, as we are in three miles of the State line and only thirty-five miles from Fort Smith. I am interested in settling a lot of good brethren in this country, and will take pleasure in giving you the best information I can. I do not know a better location for a home or for investment. My year's work is closed, and it was one of my best. I begin the new year next Saturday night, near Van Buren, Ark. I am preaching for the few at Howe, and the outlook is good. Best wishes for a good year for the Gospel Advocate in 1920.—W. F. Lemmons.

Texas.

Waxahachie, December 29.—We had most interesting services yesterday. "Our Progressive Program for 1920" was outlined by five of the brethren in excellent talks that held the attention of the large audience at 11 A.M. Large crowds and deepening interest mark the work along all lines of service here.—Ben West.

Kirbyville, December 28.—I had a very pleasant trip to Louisiana last week (December 19-21). Dinner on the ground and three well-attended services on Sunday. This closed my work for 1919. While I did not have so many additions, the extra miles traveled, liberal support of the brethren, and one congregation established in a destitute place will, I suppose, make 1919 an average year for me. Most of my 1920 time is already engaged. So I aim to make next year the best from every viewpoint of my ten years' preaching.—J. S. Daugherty.

Wonderful Egg Producer

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results.

If you send $1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants' Bank of Kansas City, Mo., guarantees, if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

Commendable Example.

BY W. S. LONG.

While I was out to raise funds to erect a house of worship for the church of Christ in Washington, I by chance met one of our gospel preachers, who said, "I am glad to help that good cause;" and then he emptied his pocketbook and gave me all he had. The colored congregation at Manchester, Tenn., is small, yet they have just sent us a donation of five dollars and fifty cents. This donation came to me by Brother Newson, one of our colored preachers. May God bless them for this good example and give them a great "door of opportunity." Shall not these examples move many who have great wealth to action? I went to other homes the owners of which had rich farms, large bank stock, and were blessed (cursed) with diamonds, but who would not give anything. Selah!

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

"BEST MEDICINE FOR WOMEN"

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

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

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

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

The Threshing Problem Solved

Threshes cowpeas and soybeans from the mown vines, wheat, oats, rye, and barley. A perfect combination machine. Nothing like it. "The machine I have been looking for for twenty years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tennessee Experiment Station. Booklet 29 free.

Koger Pea and Bean Thresher Co.,
18 Koger Street, Morristown, Tenn.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

A Treat for the Skin.

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

A Letter from Muskogee, Okla.

BY J. G. ALLEN.

The weekly visits of the Gospel Advocate to my home make me feel like I am not so far from my old friends and home in Nashville, Tenn. All the special numbers are good; but if asked the one I think the best, I would say, "The 'Sermon' Number." I agree with my good friend and brother, F. W. Smith, that the best sermon I ever heard fall from the lips of man was from Brother David Lipscomb on the subject, "The Blood of Christ." Brother Smith's comments on that sermon brought the time I heard Brother Lipscomb preach it as vividly before my mind as if it were but yesterday. It was my pleasure through many years to hear Brother Lipscomb preach in protracted meetings and at regular services on Lord's day, and I can say one thing about his preaching that I cannot say about that of any other—that is, every sermon was good; but the one on "The Blood of Christ" was not only good, but very good. The substance of that sermon is found in his book, "Salvation from Sin," published by the McQuiddy Printing Company, and which should be in the homes of all Christians, especially preachers.

While speaking of Brother Lipscomb, pardon me for saying just a word. I used to wonder whom Brother Lipscomb's mantle would fall upon when he died. Well, 'tis true he has not been dead very long, but I have failed to discover it on another thus far. I do not mean by this that we have no good preachers now, for I believe there are more grand, godly men now than any time since the days of inspiration; but I do believe that Brother Lipscomb acted as a balance wheel to the lives of more men and women than any man since the days of inspiration. He always impressed me that his best effort was to divest his preaching of all "tucks and frills" of modern theology and rely upon a plain "Thus saith the Lord" more than any man I ever heard.

As it has been some time since I have made a report of the work here, I wish to say that our band is growing and that we believe the prospects are brighter here for establishing the cause permanently than ever before. The cause has suffered much in the past through factions and jealousies of would-be leaders, but we all believe that this will not occur in the future. It is my pleasure to preach each Lord's day at Moose Hall, 318 West Okmulgee Street, to as faithful a band of Christians as I ever labored with. We are planning to do some tent work this year, also buy a house as a permanent place of worship. The money that has been given on this house is safe in bank and will be used for the house this coming spring. We have decided to make no more appeals through the papers until prices on real estate come down, then we will buy, and will again place the matter before the brotherhood. I make this statement in justice to ourselves; so that, if any appeals are made, the brotherhood will understand who are making them.

My address is 1412 Baltimore Avenue, Muskogee, Okla.

A Natural Strengthener.

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

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

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

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

Self-Condemned.

The agnostic begins by a confession of human ignorance and then proceeds to make a universal assertion which implies the possession of universal knowledge. To assert that the unknown cause "can never be known or conceived or understood" is to assume that the speaker is acquainted with the constitution and caliber of all mind in all ages. To say that the inscrutable existence will never be known by man is to say we know what will be the extent of all men's knowledge in the future. We cannot measure all possible knowledge with our finite minds. He who says that God is "unknowable" takes a self-contradicting attitude and assumes such knowledge as can be attributed only to a divine Being.—J. H. Hitchens.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation, Soothes and Heals. You can get restful sleep after the first application. Price 60c.

A Preacher Recommended.

BY TICE ELKINS.

C. W. Holley, originally from West Virginia, has been the "pastor" of the digressive church at Childress, Texas, some months. Last August I began to beg him to turn away from them and line up with the church of Christ. He was responsive, and since Brother W. E. Morgan has been preaching at Childress we have tried even harder to rescue him, and two weeks ago he resigned from their work and last Sunday lined up with the loyal brethren. Since he resigned the "digressives" have said many evil things of him, and even declared him crazy; but I think that is because he came from West Virginia, for those fellows back there all act queer at times (I came from there, too). Brother Holley is a good man, a clean man; he knows the truth, he is safe, and he can preach; and here is my challenge to the loyal brethren everywhere to call him and use him. He now is at sea, with no work, no support, but, not afraid to labor, he turns to daily toil; but the cause needs him, and if you, dear reader, want a good, clean, pure-minded man to hold a meeting for you, call C. W. Holley. Brethren, help me to arrange meetings for him next season, to keep him busy. Write me what time you want him, and write him, and let us use the blessings God gives to us. Who will be the first to call Holley for work? Give him monthly work through the winter and help him live till he is established among us. I have a list of indorsements he holds from the digressive church, showing how he stood with them before he quit them. I know some of the men on this slip, and an indorsement from them is as good as any man can get among them. So take notice. He was clean then; he is clean now.

Book Notice.

"The Model Church." By G. C. Brewer. McQuiddy Printing Company. Pages, 166. Price, $1.

The chapter titles are: "What Constitutes a Congregation," "The Qualifications of an Elder," "The Duties of the Elders," "The Relation of the Overseen to the Overseer," "How Elders are Made," "The Diaconate," "Dealing with the Disorderly," "Figuring on the Finances," "Church Music," "A Model Church," "Prayer-meeting Topics."

Each chapter affords a clear-cut discussion of the subject it treats. The reader will never have to reread a paragraph to discover what the author means.

The chapter on "Church Music," while taking a position against instrumental music in church services, deals with the subject in a general way, and especially stresses the spiritual department which should characterize the praise feature of worship.

As a whole, this book is calculated to clear away the mists and to enable the reader to present more convincingly the truth concerning the church described in the New Testament.—Christian Standard.

For That CHILLY Feeling

Take Grove's Tasteless CHILL Tonic. It Warms the Body by Purifying and Enriching the Blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

PELOUBET'S NOTES FOR 1920 NOW READY

Peloubet's Is the World's Greatest Commentary on the International Uniform Sunday-School Lessons

It has been issued for forty-six years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. Rich in material, comprehensive in its scope, practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. Marion Lawrance voices the sentiments of thousands when he says:

"How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these NOTES."

It Should Be the Companion of Every Sunday-School Worker.
Price $1.60, delivered. Send your order to-day to

McQUIDDY PRINTING COMPANY
317-319 Fifth Avenue, North NASHVILLE, TENN.

NEW SONG BOOKS

Evangelists and Churches Attention.

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. Money back if not pleased.

8c

E. A. K. HACKETT, Dept. No. 2, FT. WAYNE, IND.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Foley's Honey and Tar

COMPOUND

IT IS JUST WHAT CHILDREN ought to have for feverish colds, coughs, "snuffles," and that tight, wheezing breathing. It stops croup, too. It eases and checks whooping cough, measles cough and bronchial coughs.

Every User a Friend

"My little girl had been having the croup every few nights, so I began giving her a few drops of Foley's Honey and Tar every two or three hours. That night she slept well, never coughed any, and next day her cold was gone."—Mrs. R. M. Ranley, Stanford, Ky.

"My three children had a very severe attack of whooping cough. The first few doses of Foley's Honey and Tar gave them great relief, and it did them good."—Mrs. E. C. Hostler, Grand Island, Neb.

Foley's Honey and Tar has been used for more than thirty years in thousands of homes for relief from coughs, colds, spasmodic croup, tickling throat, hoarseness, whooping cough, bronchial coughs and the coughs that follow influenza or la grippe.

TRAINED NURSE TALKS TO WOMEN

Tells How, Through Years of Practice in Women's Weaknesses, She Found Simple Home Remedy to Ends Leucorrhea.

A. Cavanaugh, R. N.

It took years of professional practice for me and my two associate nurses in treating weaknesses of women to find a simple, easy, certain way to end Leucorrhea (commonly called "whites"). In our experience we find that 75 per cent of all women are more or less distressed with this annoying weakness, which makes them pale, tired, fretful, wasting their feminine strength and often leading to serious illness.

Working on our own cases and in conjunction with physicians, we had wonderful success with our own treatment. We brought many women from deep despair to joyful satisfaction. They wanted us to tell others all over the country how our treatment, named "Lukora," brought them out of distress and weakness to genuine feminine strength and health.

If you are a sufferer from Leucorrhea, stop carelessly letting it go on, but learn from me how it may be quickly ended in your own home. I will tell you about this simple home method (without obligation) by your simply writing to me, Anna Cavanaugh, R. N., Room 221A The Nurses' Institute, Buffalo, N. Y. All correspondence and information sent will be confidential and forwarded in plain sealed envelopes.

NOTE.—The Nurses' Institute earnestly advises every woman suffering with Leucorrhea, who wishes to get rid of it, to write Miss Cavanaugh at once. This remarkable offer is sincere, and the fact that the discoverers of the treatment are themselves registered nurses and women makes it a safe and unquestionable treatment.

Big Salary For YOU

The Government or business concerns will start you on $1,100.00 to $1,500.00 a year as bookkeeper or stenographer—this we guarantee—or $2,400.00 to $5,000.00 as accountant when we train you. Thousands of positions to be filled. By a new method, indorsed by business men, we train you by mail or at our office within half usual time. Three hundred thousand Draughon-trained have made good. Clip and send this notice for particulars. Address **DRAUGHON'S COLLEGE, 210-T, Nashville, Tenn.**

FIELD REPORTS

Alabama.

Coxey, December 29.—I have not been heard from lately, but I have been sick. I came into this State for some work, but took sick soon after getting here. I took my bed on December 2, and am just now able to sit up a little. This is twenty-eight days for me. I tell you, brethren, it has been hard on me. The church here has been as good to me as they could. I am in the home of Brother and Sister W. R. Cox, who have done all they could for me during my sickness here. I was at death's door for several days, but, thank the good Lord, I am able to sit up, and hope to be out in the Lord's work again soon. Brethren, pray for me.—D. S. Ligon.

Albertville, December 29.—I preached at Cowart Street Church, Chattanooga, Tenn., the fifth Sunday in November; East Chattanooga, the first Sunday in December; Union Grove, Ala., the second Sunday; Rockmart, Ga., the third Sunday; and at home (Albertville), the fourth Sunday. This finishes my work for 1919. It has been, to me, a very pleasant year's work. While there were not many additions where I held meetings, the attendance and interest were much better than last year. I held one meeting where the congregation had been so depleted by deaths, removals, and indifference that they had ceased to meet for worship. Four persons were baptized, and the older members were induced to take up the work again, and they now meet every Lord's day for worship. They contemplate building a new house soon. I held another meeting at a new place, Drewry's Bluff, Va., and the last news from them informs me that the five members who were there are meeting every Lord's day for worship, with an interested outside attendance, and that the prospects are bright for a good meeting when I shall return next spring. The financial contributions to the work have been sufficient, with what I could supplement it otherwise, to supply us with food and raiment, and we ought, therefore, to be content. It is my desire, and shall be my effort, to do more and better work next year than I did the past year.—R. N. Moody.

Got 117 Eggs Instead of 3

Says One Subscriber

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results.

If you send $1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants' Bank of Kansas City, Mo., guarantees, if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

In answering advertisements, please mention this paper.

He Has Fast Hold.

There is a simple child's story which always seems to me to convey a profound and too often forgotten truth. It is the tale of the boy who, with his father, was climbing some steep and dangerous place and to whom a voice from below suddenly called up: "Have you fast hold of your father?" "No," was the immediate answer; "but he has fast hold on me." That is the first, the main thing—not the sense of our keeping hold of God (if it were all, how weak, how ready to fall we all should be!), but rather the sense that our Heavenly Father has hold of us, and that, because he is greater than all, no one is able to pluck us out of his hand.

"And so I go on, not knowing.
I would not if I might.
I would rather walk in the dark with God
Than walk alone in the light;
I would rather walk with God by faith
Than walk alone by sight."

—George Milligan.

CHILLS, COLDS, FEVERISHNESS

Black-Draught Is Used by Virginia Lady for Colds, Fever, and Other Troubles with Fine Results.

Rocky Mount, Va.—Miss Mae Chitwood, of this place, recently stated:

"I have used Black-Draught for colds and stomach trouble and certainly have found it very satisfactory.

"When I would feel bad and feverish, as though I was taking a fresh cold, I would make a good cup of Black-Draught tea and it would soon set me all right.

"I can recommend it as a splendid laxative, and gladly do so You may publish my statement."

When you feel chilly, tired, feverish, headachy, and fear that you are taking cold, take a good dose of the old, reliable, liver medicine you have heard so much about—Thedford's Black-Draught. It is made from purely vegetable ingredients, acts in a gentle, natural way, and, by helping to drive out poisonous waste matter from your system, it will often, if taken in time, prevent a chill from developing into a cold.

Thousands of people, during the past seventy years, have found Black-Draught of benefit in such cases.

Try it the next time you chill or sneeze.

FREE TO
Pile Sufferers

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

LET ME PROVE THIS FREE.

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

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

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

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

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

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

FREE PILE REMEDY.

E. R. Page,
430-F Page Bldg., Marshall, Mich.
Please send free trial of your method to:

.....

.....

.....

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful full color scriptural illustrations. Each monthly page carries one of these scriptural illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full-page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures, and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday-school lesson, Scripture Reading, and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200-Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002.

The price of these calendars is thirty cents, and they are very cheap at the price; but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing, mention this paper.

In answering advertisements, please mention the Gospel Advocate.

The Potter Orphan Home Car.

BY H. C. SHOULDERS.

Additional contributions for the Potter Orphan Home car are as follows:

Mrs. Sarah Paine, Vanarsdell, Ky., $1; "A Sister," Salem, Ind., $1; Mrs. J. H. Gearhart, Osceola, Iowa, $1; Fred E. Dennis, Elba, Ohio, $1; "A Friend," Glyndon, Minn., $1; C. C. Merritt, Davis City, Iowa, $5; Mrs. Mary E. Browner, Frankfort, Ky., $1; T. Q. Martin, St. Marys, W. Va., $1; Brother Long's Bible class, Washington, D. C., $15; church at Brookstown, Ky., $10; H. F. Mustain and R. T. Smith, Horse Cave, Ky., $5; Mr. and Mrs. George E. Clowson, Blairsville, Pa., $2; Mrs. M. E. Herscher, Herscher, Ill., $1; Mrs. A. B. R., Olmstead, Ky., $1; Lawrence B. McCoy, Alvy, W. Va., $1; Mrs. W. L. White and children, Detroit, Mich., $2; Russell Davis, East Akron, Ohio, $1; Mr. and Mrs. G. G. Meek, Leon, Iowa, $25; T. P. Priestley, Greenfield, Tenn., $1; "In Christ's Name," Salem, Ind., $10; "A Sister in Christ," Maury City, Tenn., $1; Mrs. E. B. Page, Tolbert, Texas, $1; "Two Sisters," Lawrenceburg, Tenn., $2; Mrs. Nathan Corder, Cheat Haven, Pa., $1; Mrs. B. F. Scruggs and daughter, Morven, Ga., $2; H. J. Conn, Detroit, Mich., $2; church at Bohon, Ky., $12.10; E. E. and Flora Berry, Recluse, Wyo., $1; Mrs. W. T. McInteer, Franklin, Ky., $1; Mrs. H. A. Shockney, Lexington, Ky., $1; Mrs. Sarah Shults, Valparaiso, Ind., $1; church at Bismarck, Ill., $5; Miss Margaret Martin, St. Marys, W. Va., $1; Maurice Clymore, Detroit, Mich., $1; Joe A. Mason, Estill Springs, Tenn., $1; Mr. and Mrs. K. Bowles, Louisville, Ky., $10; Mrs. Penniston, Louisville, Ky., $1; Mrs. Millett, Louisville, Ky., $5; "A Brother," Harper, Kan., $5; Hugh Dozier, Ashland City, Tenn., $1; C. M. Southall, Florence, Ala., $1; (the following are members of the church of Christ at Sellersburg, Ind.) Charlie Courtley, $3; H. C. S. and wife, $5; M. G. Wells, $5; E. L. Haas, $1; Walter Poindexter, $1; Clifton Smith, $2; Mrs. Kent Smith, $6; Mrs. Eliza Walker, 50 cents; Elmer Poindexter, $1; Mrs. Roy Smith, $2; Mrs. Sarah Selbridge, $1; Mrs. Anna Leach, $1; Dr. H. K. Smith, $5; W. H. Dougherty, $1; Andy Dorman, $1; Mrs. Cris Riggle, $1; Mrs. John Scheller, $1; Mrs. John M. Bercheit, $1; Mrs. James Weir, $1; Walter McCannon, $1; Orlando Stoner, $1; George A. Leach, $1; Caroline Haas, $1; W. M. Cremer, $1; J. E. Dougherty, $1; Jesse Stockdell, $1; Mrs. Oscar McKinney, $1; John Young and wife, $1; Hortense Meloy, $1; Kent Smith, $5; Mrs. John Noble, $1; Joseph Smith, $1; Chester Smith, $1; Mrs. Cecil Beason, $1.

Tribute to W. A. Moody.

BY R. L. HART.

W. A. Moody, familiarly known as "Arthur Moody," was called from the busy, active life that he had always led to that rest that remaineth for the people of God, on September 17, 1919, being at the time of his death fifty-one years, ten months, and twelve days of age.

He united with the church of Christ on October 15, 1886, and was a devoted, loyal, and energetic member of this body, a liberal supporter of the gospel, and a faithful, true friend to those who preached it.

He was married to Delila Ratterree on December 28, 1887, and is survived by her and nine children—Wayne, Roy, Guy, Minton, Clyde, and Prentice Moody; Mrs. Myrtle Oliver; Misses Ina and Minnie Moody.

Brother Moody discharged the duties and fulfilled the relationship of husband and father with unswerving fidelity, and in this sacred relationship he was one of nature's noblemen. He belonged to the class of whom the poet said:

"So live that, sinking in thy last, long sleep,
Calm thou mayest smile, while all around thee weep."

Brother Moody was a successful farmer and merchant, and, as a man of sterling business qualities, must be greatly missed. He was born and reared near Fort Hymon, Ky., and was a son of Polk Moody, one of the largest farmers and one of the most influential business men in the county, and a well-known and highly respected Confederate veteran.

He also leaves an aged mother; three brothers—Noah, Tom, and Lige Moody; and two sisters—Mrs. Luna Wilson and Mrs. Hettie Paterson; all of Hymon, Ky. Many other relatives and friends are left to mourn his untimely death.

Brother Moody was a Christian gentleman, and as he

"Sleeps the sleep that knows not breaking,
Morn of toil, nor night of waking,"

it is only for the present time, and his loved ones that are faithful, as was he, shall meet him in the presence of Him who said that "all things work together for good to them that love the Lord."

"How happy is he born or taught,
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill!"

How to Get More Eggs in Winter

Thousands of chicken raisers who used to complain that their hens stopped laying in winter are now getting remarkable results by the use of a chicken tonic known as Reefer's "More Eggs." Already it has been used by over 400,000 poultry raisers. One user of "More Eggs" says that he "got 117 eggs instead of 3." Many others say that the tonic has doubled and even tripled their egg supply. For instance, C. L. Kidd, of Teague, Texas, says in a recent letter: "We are getting more than three times the eggs we were previously getting." With the extremely high price of eggs, poultry raisers can add immensely to their egg profits by using this tonic to increase their winter supply of eggs.

If you send $1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants' Bank of Kansas City, Mo., guarantees, if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

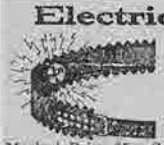
When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

TETTERINE

for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

Electric Vitalizer



Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

"Upon This Rock."

BY R. C. WHITE.

Jesus said: "Upon this rock ["petra," a feminine Greek noun, not "petros," masculine, and the one used to refer to Peter] I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 18.) In heaven all fleshly and temporal things will be gone and all will be spiritual; but so far as earth is concerned, the church and kingdom are the same, for the Scriptures use the words interchangeably.

The church, or kingdom, is found in the Bible in three stages of development—(1) in prophecy, (2) in preparation, (3) in real existence. Isaiah (2: 2, 3) says: "It shall come to pass [prophetic] in the latter days, that the mountain of the Lord's house [1 Tim. 3: 15 says this is "the church"] shall be established; . . . and all nations shall flow unto it. . . . For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." Joel (2: 28-32) says: "And it shall come to pass afterwards ["in the last days," Peter says, quoting this very verse], that I will pour out my Spirit upon all flesh. . . . The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape."

Again, Daniel interpreted a dream for Nebuchadnezzar, telling him that he was the head of gold; the arms and chest of silver, the Medo-Persian Empire; the belly and thighs of brass, the Grecian Empire; the iron limbs with toes and feet mixed with iron and clay, a fourth kingdom, the Roman Empire. "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed." (Dan. 2: 44.) It is a very interesting thought to me that this kingdom is everlasting. How similar to what Jesus says to Peter—"the gates of Hades shall not prevail against it!" The Dark Ages and other evils may assail it, but it can never be destroyed.

Now we have before us facts enough to locate the establishment of the kingdom, or church, on the first Pentecost after Christ's resurrection. We find the following to be fulfilled,

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy

Write For Free Eye Care Book Murine Co. Chicago, U.S.A.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues — a Specialty

HOME OFFICE
CLINTON, S.C.

and we also see that they were fulfilled to a certainty in every detail: (1) The time is to be the "last days;" (2) "all nations" are to be the subjects; (3) Jerusalem is to be the place; (4) the sun is to be darkened before the terrible day comes; (5) the Holy Spirit is to be poured out and the apostles thus endued with that promised power after tarrying at Jerusalem a few days—"not many days" (Acts 1: 5).

Jesus has been raised from the dead, and Luke is giving an account of what happened during the forty days Christ was on earth before he ascended to his position on high as "King of kings, and Lord of lords." "And speaking the things concerning the kingdom, . . . he charged them not to depart from Jerusalem, but to wait for the promise of the Father [see John 14: 26; 16: 13]; . . . but ye shall be baptized in the Holy Spirit not many days hence. . . . But ye shall receive power, when the Holy Spirit is come unto you." (See Acts 1: 3-8.)

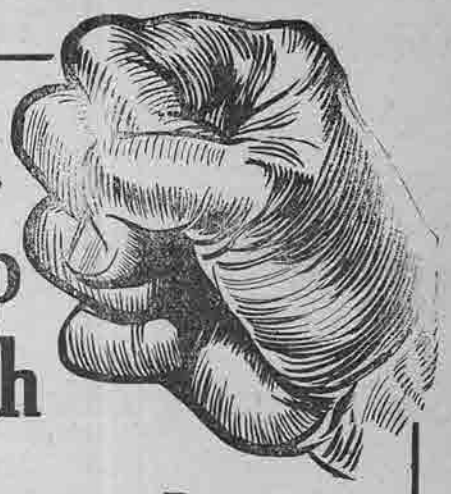
Matthias has been "numbered with the eleven apostles." (Acts 1: 26.)

"And when the day of Pentecost was now come, they [these twelve apostles] were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they [the apostles] were sitting. And there appeared unto them [apostles] tongues parting asunder, like as of fire [one tongue parting to each apostle]; and it sat upon each one of them. And they [apostles] were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven." (Acts 2: 1-5.) "And when this sound was heard, the multitude came together." (Verse 6.) None of the multitude were there when the Spirit came; hence, only the apostles received the "power."

Taking a review of all we have read, we locate the beginning of the kingdom, or establishment of the church, at this first Pentecost after Christ's resurrection, for the following reasons: (1) Peter, the appointed one, is here with the keys, the means of opening the house—the house is the church (1 Tim. 3: 15); (2) the power, Holy Spirit, has come, poured out on the apostles, and is guiding them into the truth (John 14: 26); (3) the sun has been darkened (Luke 23: 44); (4) Peter declares this is that which was spoken by Joel (Acts 2: 16), and, therefore, the "last days" are come, the time Joel and Isaiah both say the kingdom is to be established; (5) the apostles are at the correct place, Jerusalem; (6) all nations are present (Acts 2: 6), hence the proper persons; (7) the law went forth from Jerusalem as foretold to instruct anxious inquirers what to do to be saved. How much plainer could anything be?

No matter what man may say, here we stand, finding Christ's church as he foretold; Peter opened its doors, making requirements of those there for entering into the kingdom, or church. Of course they could not have entered if the kingdom, or church, had not been there then.

Before Pentecost one could not find the church in existence, for the following reasons: (1) Christ had not yet gone to heaven as "King of kings, and Lord of lords." Peter declares he was there on Pentecost. (Acts 2: 33-35; Eph. 1: 22, 23.) (2) A body is dead without the spirit, and the Holy Spirit was not yet given. (John 14: 26; 15: 26; 16: 13; 7: 39; Acts 1: 4-8; see James 2: 26.) (3) There was no foundation till Pentecost. (Isa. 28: 16; 1 Cor. 3: 11; 2: 1, 2; Eph. 2: 20.) (4) Before this the word, which is the seed, had not been



Get Back Your Grip On Health

NUXATED IRON

Helps Make Strong, Sturdy Men and Beautiful, Healthy Women

3,000,000 People Use it Annually As a Tonic, Strength and Blood-Builder

Ask Your Doctor Or Druggist

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

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

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

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

Accept no substitute. This great oil is golden-red color only. Manufactured by Herb Juice Medicine Company. Every bottle guaranteed. 30c, 60c, and $1 a bottle, at all good drug stores.

BUIST'S SEEDS

BUIST'S GARDEN GUIDE FREE

Tells how to make a kitchen garden supply your table and reduce "high cost of living." Send today—140 pages of expert advice. Special booklet of Vegetable and Flower Collections included. Free Flower Seeds with orders of 50 cents and over.

Robert Buist Co., Dept. R. L., Philadelphia, Pa.

Woman's Weakness
HOW CURED

Elrod, N. C.:—"Some years ago I suffered from irregularity but did not pay any attention to it. I gradually grew worse all the time. I would have such aching through my shoulders that it was impossible for me to rest at night. I tried several of the best advertised remedies on the market but got only little relief, so one day my husband asked me to write to Dr. Pierce and describe my case to him. After receiving his advice I took three bottles of Dr. Pierce's Favorite Prescription and it worked like magic, I ate well, slept well, and felt like a new woman.

"I can safely recommend Dr. Pierce and his remedies to any suffering woman."—MRS. JOHN BRIDGERS, Route 1.

AVOIDED OPERATION

Nashville, Tenn.—"Several years ago I was on the verge of having an operation for feminine trouble when Dr. Pierce's Favorite Prescription was recommended to me. This splendid medicine (six bottles of it) restored me to absolutely perfect health and I never have had to submit to an operation. For womanly ailments Dr. Pierce's Favorite Prescription is not only an inexpensive but also a reliable remedy and I am always glad to speak a good word for it."—MRS. J. WILLIS, 1601 Arthur Ave., N.

FOR MOTHERS

Nashville, Tenn.:—"Dr. Pierce's Favorite Prescription has been a great help to me in many ways and it is the best woman's medicine I have ever taken. I have taken 'Favorite Prescription' for feminine trouble when thru this I had become all run-down, weak and nervous, and it soon relieved me of my ailment and built me up in health and strength. I have also taken the 'Favorite Prescription' during expectancy and found it an excellent tonic to take at this time; it keeps one feeling healthy and strong and also helps to ameliorate suffering. I heartily recommend 'Favorite Prescription' as a woman's medicine."—MRS. W. W. SWEENEY, 1012 Clay St.

FINE PILLOWS

And Feather Beds. Order by parcel post right from this advertisement. *Get good pillows*—fine, new, gray goose feathers, big size, 5 lbs., $4.50 pair. Gray goose beds, 25 lbs., $21.72; 30 lbs., $24.60. Cheaper kinds. Pillows, 5 lbs., $1.80 pair. Beds, 25 lbs., $10.20; 35 lbs., $12.45. We have $500 deposited with the Security Savings Bank, Charlotte, N. C., to guarantee satisfaction or money back—you take no risk. Order to-day or write for circulars. Hygienic Bed Company, Dept. 28, Charlotte, N. C.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

planted (Luke 8: 11), and Jesus had forbidden preaching till power came at Pentecost (Luke 24: 49; Acts 1: 4-8; Isa. 2: 3). (5) Again, before this the law of Moses would have been in the way, as it was only taken away when Jesus was crucified. Two laws cannot be in force at the same time. (Heb. 9: 16, 17; Rom. 7: 1-4; Jer. 31: 31-34; Heb. 10: 9.)

Now, in conclusion, let us look at the conditions of entrance into this kingdom, or church. Peter says: "Know assuredly, that God hath made him both Lord and Christ." Hence, he calls on them to believe. Then, pierced to the heart, they cry out: "Brethren, what shall we do?" Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 36-38.) This is the law from Jerusalem. Is it not the law of entrance into the church of Christ? Indeed it is. But Jesus gave Peter the keys to open the door of the kingdom; hence, as he told how to get into the church, both must be the same. Besides, Paul told the Colossians that they had been delivered "out of the power of darkness, and translated . . . into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins." (Col. 1: 13, 14.)

Four Questions With Myself.

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?

2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

4. Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of any one else. Let me not avoid or shirk it.—J. Campbell White.

As Influenza

is an exaggerated form of Grip, LAXATIVE BROMO QUININE (Tablets) should be taken in larger doses than is prescribed for ordinary Grip. A good plan is not to wait until you are sick, but PREVENT IT by taking LAXATIVE BROMO QUININE Tablets in time.

300 EGGS A DAY

"Since using 'TWO for ONE' I get 250 to 300 eggs a day instead of 25 or 30" writes J. C. Hoff of Indiana.

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the United States. Now is the time to increase your egg supply, when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2911 Le Moyne Building, Chicago, for small box of our **Special Offer,** or $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE** $5,000.00 egg-laying contest. Full particulars in each box of **"TWO for ONE."**

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

Read what is said below of "The History of the Fall and Dissolution of Christendom." The book sells at $1.50 a copy.

In a note to the author, Mrs. S. S. Carson, of Nashville, Tenn., says: "I have received and read your book, and I feel very much benefited by the explanations you give on Revelation."

Mrs. Thomas W. Davis, of Franklin, Tenn., says: "I have read your book, and find it full of new thoughts or rather explanations of Revelation, and very interesting."

W. C. Thompson, of Braxton, Tenn., writes: "I have finished reading your book, and can say it is well gotten up. The language is just fine and the logic is good; as to the conclusions arrived at, I am not able to say whether or not they are correct. The signs of the times are in line with the book."

Rheumatism Relieved

Renwar is guaranteed to relieve rheumatism by money-back offer. This remedy will positively neutralize the uric acid in the blood, which causes rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving rheumatism. Sold by druggists (price, 50 cents) or by mail from Warner Drug Company, Nashville, Tenn.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

Renew Your Subscription to the Gospel Advocate To-Day.

75 HENS LAY 40 EGGS A DAY, INSTEAD OF 4

The Same Plan Mr. Schlenvogt Uses in Winter Should Work for Others.

"We had a bad winter here, and lots of our chickens were dying. We were getting 2 to 4 eggs a day. Then we read about Don Sung, and tried it in January, and our 75 hens started laying 30 to 40 eggs a day." —Wm. H. Schlenvogt, Box 319, Mott, N. D.

Figure that out. About 3 dozen extra eggs each day, at 50 cents a dozen, made about $45 per month extra income. Don Sung for his 75 chickens cost Mr. Schlenvogt about $2 a month. Here's the same offer he accepted, and it's open to you:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us, and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days; and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer, or send 50 cents for a package by mail, prepaid. Burrell-Dugger Co., 477 Columbia Building, Indianapolis, Ind.

CHURCH ENVELOPES.
Double and single envelope systems. Samples and prices sent upon request. Double Envelope Corporation, Roanoke, Va.

Dizzy Spells and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

The Lot Fund Completed.

BY C. G. VINCENT.

Many joyful experiences have come into my life. I experienced one since my last report on the Koishikawa lot fund. The postman came to our door. Mrs. Vincent remarked to him as he handed her a letter that showed it had been forwarded: "You had better bring us some mail to-day." He smiled and replied: "Here is one, but it does not look very interesting." She handed it to me. At once I cut it open, and I found a short letter and a check that at first glance read, "one hundred dollars;" but on closer examination it turned out to be one for one thousand dollars, to be applied on the Koishikawa lot fund. "Look at that from Brother Paul R. Gray, Michigan—a thousand-dollar check—enough to wipe out the reimbursement fund and to complete the lot fund!" I called to my wife, and we went to our knees and thanked God for this "unspeakable gift." This check with other offerings is on its way to Japan, and when it arrives the faithful there will rejoice, too. This completes the lot fund in cash and pledges. I am sure that those who have promised definite sums will soon let me have their gifts so that all will be in hand when the deal for the lot is closed. Those in Japan who have this matter in charge have been advised to buy when the right site is located. This will be soon, I have no doubt. In addition to the above, I received two dollars from "Two Sisters," Lawrenceburg, Tenn., for the lot.

Now for the next task. A vacant lot is of no practical help unless there is a building, a suitable and plain house of worship. This is our next job. Labor, though not as high as here, has increased since I left Japan in 1916, and building material likewise is much higher. So we had better figure the cost of the house at about two thousand dollars. Who will be the first to send an offering for this purpose? Since the last report Brother Hiratsuka, our loyal evangelist, has baptized three persons. So the work grows and prospers. I know of no work more deserving than this, and I take pleasure in commending it to the brotherhood. We not only pray and seek offerings for it, but we also give to it out of our limited income. Send either to W. W. Freeman, Abilene, Texas, or to C. G. Vincent, 1210 North Fourth Avenue, Knoxville, Tenn., telling us the purpose of your gift.

Unimpeachable.—If you were to see the unequaled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

DO YOU NEED A KIDNEY MEDICINE?

Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it may be found just the medicine you need. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle healing herbal compound—a physician's prescription which has proved its great value in thousands of the most distressing cases according to reliable testimony.

At druggists in large and medium size bottles.

You may have a sample size bottle of this always reliable preparation by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

Undying Romance.

A friend said to me not long ago: "My husband and I have agreed to make the last years of our life together the best of all." Her face was illumined as she spoke, and I thought how beautiful it would be if more husbands and wives would agree to do this. Perhaps many do find their greatest happiness together after the toil and stress of life is not so great. We know it should be so, if their love has grown with the years; but we all know husbands and wives who have grown apart with the romance of life all gone, all the little courtesies left behind in the years that have gone, trudging along together in a careless, indifferent way, with the stamp of it on their faces.—Christian Herald.

Bible Reading at Davis City, Iowa.

BY WILLIAM J. CAMPBELL.

We are planning to begin a Bible reading here on January 13 and continue it eight weeks. We will read and consider the whole Bible in this time. We will have regular school hours during the day for the study, and two or three night meetings a week for lectures, reviews, and vocal music. We will make the expense of board and room as little as possible. No tuition. If any think of attending, write me soon. We expect a good class and an interesting and profitable time.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

LIBRARY MEMPHIS SCHOOL OF PREACHING

300 EGGS EVERY DAY

"Since using "TWO for ONE" I get 250 to 300 eggs a day instead of 25 or 30," writes J. C. Hoff of Indiana.

World's Greatest Egg Producer

"TWO for ONE" is the marvel of all egg tonics. It is the most remarkable producer of eggs ever known to the poultry world. **"TWO for ONE"** is making records every day in egg production that were never before believed possible. Flock owners all over the country are amazed with the results. The most experienced poultry experts say they have never seen the like of it.

"TWO for ONE" is not a mere food. It is an egg tonic in the truest sense of the term—a scientific preparation in concentrated tablet form—the result of scientific research and experiment. Every factor entering into the matter of egg production was scientifically studied.

As a result you have in **"TWO for ONE"** a tonic that conditions the hen for the utmost in laying capacity—that builds muscle and bone—that stimulates active functioning of the hen's reproducitve organs—that insures fertile eggs and 100% hatchings—that makes the laggard lay and increases the production of active layers. A tonic that gets more eggs for you winter and summer than you ever thought posssible.

$5000 Egg Laying Contest

Enter our $5000.00 egg laying contest. It's **free** to all users of **"TWO for ONE."** You not only double your egg production but you can win one of the big cash prizes we are giving every month. Full particulars in every box of **"TWO for ONE."**

Money-Back Guarantee

Don't take our word for it. Every box of **"TWO for ONE"** is sold under the distinct guarantee that if you are not entirely satisfied **you get your money back.** Take advantage of this offer and send for a box of **"TWO for ONE"** today.

Only $1.00 a box, or, our special offer of $2.00 for large box containing as much as three $1.00 boxes — enough for an entire season. This costs you 1-15 of a cent a day, per hen, **or less than 1c a dozen for the additional eggs you will receive from your flock.**

Kinsella Co., 2913 LeMoyne Bldg., Chicago, Ill.

Gentlemen:—I want to increase the egg-laying ability of my hens, make more money out of my chickens and take advantage of the high prices that will be paid during the coming fall and winter. So please find enclosed $.....for a box of **"TWO for ONE"** as checked below:

(Check in squares opposite size wanted:)

Small Size (Including War Tax) $1.00 ☐
Large Size (Including War Tax) $2.00 ☐

This order entitles me to an entry in your $5,000.00 egg laying contest, of which you are to send me full particulars; and my money is to be returned if I am not entirely satisfied with the tonic.

Name.....

Address.....

.....

In answering advertisements, please mention this paper.

The Church of Christ Will Do It. No. 1.

BY S. WHITFIELD.

It is often said that the church will not support the gospel; it will not look after the poor; it will not develop preachers; it will not do missionary work; and there are some other good things that Christians ought to do that it will not do.

The church is made up of two classes as it is often spoken of. One class are the true followers of Jesus Christ, and the other class are those who are not true.

There always have been nominal members of the church; but, in reality, they are not members at all. God does not know them, they do not know God, and Jesus has never recognized them as his people. The New Testament speaks of them and describes them, but it does not speak of them as real and true members of the church. Most congregations have some of them, and sometimes whole congregations are made up of this class. Sometimes whole congregations go in this way. Some of the churches of Asia are examples of this kind. These seven churches represent all the churches, and we need not expect the churches of to-day to be any better, as a whole, than these were. There were good ones then, and there are yet; there were bad ones then, and there are yet; there were some then that were partly good and partly bad, and there are now; there were more bad ones then than good ones, and it is likely that there are now.

There were true members of the church in the days of the apostles, and there are yet, and will be until the end of time. There always have been the faithful, true, and tried, and there are now. When God guided the Spirit to write through Paul of those that we might well speak of as his "people" and as a "cloud of witnesses" that we might imitate, he gave us the heroes and heroines that are mentioned in Heb. 11. He did not speak of the hypocrites, nominal ones, or the wicked and corrupt.

When people say that the church will not do the work that ought to be done, if they mean that these nominal members or nominal churches will not do it, they are right; but if they mean that the true followers of Christ will not do it, they are wrong. The true followers of Christ have done it in the past, are now ready and willing to do it, and will do it until Christ comes again.

The church of Christ is not of human origin or of human arrangement or organization; if it were, it certainly would not do the Lord's work; but it is of divine origin, arrangement, and organization. It has

A Stubborn Cough Loosens Right Up

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

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

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

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

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

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

HOTEL LONGACRE

BROADWAY AND 47TH ST.

Convenient to everything. The refined air and good service of the Longacre are well established.

RATES PER DAY

Room with Lavatory..... $1.00
Room with Private Bath..... $2.00
Room with Private Bath for two... $3.00
Two-room Suites..... $3.00 to $4.00

SPECIAL WEEKLY RATES

The Best Value in New York City.
Phone 7790 Bryant.

Better Than Pills—For Liver Ills

The reason

Get a 25¢ Box

NR Tonight—Tomorrow Alright

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

At Last A Real Remedy for Piles

No More Nasty Salves or Ointment; No Knife Cutting. A Simple Treatment That Works While You Sleep.

6 Day Treatment FREE

Thousands of people suffer from bleeding, protruding or suppurating piles. Having tried all kinds of ointments, salves or doctor's prescriptions without permanent benefit they naturally feel discouraged and think they must carry misery to the grave—yet their case is not hopeless.

Here is good news for all such sufferers. A prominent western physician has discovered a remarkable, harmless compound known as HEM-ROID. Taken internally it quickly begins a cleaning, soothing healing of all affected parts. It helps drive out all the thick, impure blood that is clogging the hemorrhoidal veins and causing piles. It so livens and strengthens the intestinal muscles and bowel walls that in many cases of years standing all distress and misery soon disappears and does not return.

Don't say "Can this be true?" Give us the chance to prove what we say. Write at once, using the Coupon below, and we will send you, postpaid, a full six-days' treatment of wonderful Hem-Roid. We feel confident that Hem-Roid used as directed will help to free you from all pile misery, but we do not ask you to take our word for it. Prove it for yourself.

If a pile sufferer and sincere don't delay but mail coupon at once, to Dr. Leonhardt Co., 226 Washington St., Buffalo, N. Y. Make the decision now that you are going to end all pile misery.

Gospel Advocate

PILE COUPON

6-DAY TREATMENT

This coupon, with full name and address and 10 cents in stamps to help pay distributing expenses entitles holder to our 6-day treatment of Hem-Roid. Dr. Leonhardt Company, Buffalo, N. Y.

GALLSTONES Improved method of treating the inflammation and catarrh of the Gall Bladder and Gall Ducts associated with Gall-Stones Remarkable results reported by hundreds of satisfied patients. WRITE TODAY FOR FREE BOOK AND FREE TRIAL OFFER. Dr. E. E. Paddock, P.O.Box VO Kansas City, Mo.

been builded, arranged, and organized to do these very works by God himself. God's plans, arrangement, and organization have never failed, and never will. As high as heaven is above the earth, so are God's ways higher and better than man's ways. Sometimes our idea of success is from a worldly point of view and not from God's point of view; and because the work does not prosper as we think it should, we think that God's plan is a failure. It is so hard for us to educate ourselves to think as God thinks or as he wants us to think.

God will do what he ought to do; Christ will do what he ought to do; the Spirit of God will do God's will, and the angels of God will do his bidding. None of these will fail, for they cannot; and just as these will not fail, the church of Christ will not. It seems to me that we might just as well say that God, Christ, the Spirit, and the angels of God will not do their duty as to say that the church of Christ will not do these good works.

Everything that God has made is good; it is a success; and it will do what God has made it to do as long as it keeps in God's way. God made this earth for man, and it is a good place for man. It would be much better if man had done his part. God had Noah to build the ark, and it was a good place for Noah and his family. It answered the purpose for which God had it made. It was a success. God had the tabernacle and the temple builded, and they were good and served the purpose for which God had them made. Now, just as all these arrangements of God were a success, so the church of Christ is a success.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 8, 9.) "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (1 Cor. 1: 25.)

You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficent life if you will practice this lesson of shedding around you the grace of human tenderness in word and act and by the spirit of your life.—Selected.

A Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. There is only one "Bromo Quinine." E.W. GROVE'S signature on the box. 30c.

119 EGGS INSTEAD OF 7

"I am now getting 119 eggs every day, instead of 7," writes Mrs. Joseph Mason.

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the United States. Now is the time to increase your egg supply, when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2911 Le Moyne Building, Chicago, for small box of our **Special Offer,** or $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE** $5,000.00 egg-laying contest. Full particulars in each box of **"TWO for ONE."**

Stop Itching

Skins with Tetterine

60c. at your druggist's or from SHUPTRINE CO., Savannah, Ga

Temptation.

We are tempted to despise ourselves the more we know of our own hearts, of our meanness and wickedness, of our sinful desires and want of faith. We are tempted to lose heart and give up the struggle, but He who knows all the evil that is in us knows us always and all through. It is He who encompasses us with His presence and from whom separation is impossible. He is not hard with us, but ministers to us in our weakness, comforts us in our distress, and saves us with an everlasting salvation. We fathers and mothers never fully know our children, and yet we can feel the force of this reasoning.—J. Clifford.

When God sees the returning prodigal, he sees more than the sin; he sees the sinner within the man, the man within the sinner, the God within the man.—Joseph Parker.

Cuts and Bruises,

burns, stings, sores, boils, and the numerous other mishaps, amount to little. If left alone, however, and if aided by the careless touch of a dirty hand, an ugly sore will result, and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs, and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample free.

Ruptured?——

Throw Away Your Truss!

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

Sent On Trial To Prove It

If you have tried most everything else, come to us. Where others fail is where we have our greatest success. Send attached coupon today and we will send you free our illustrated book on Rupture and its cure, showing our Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, we use no salves, no harness, no lies.

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

Pennsylvania Man Thankful

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

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

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

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

Yours very sincerely,
JAMES A. BRITTON.
426 North Ave. D., Bethlehem, Pa.

Cured in Six Months After 18 Years

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir:—I never wore the appliance a minute over six months and was cured sound and well—and I want to say no man ever did any harder work than I did while I was using it—I hauled 40 perch of rock, too big for any man to lift.

I was ruptured 18 years and words cannot tell how thankful I am. Use my name if you like.

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

Others Failed but the Appliance Cured

C. E. Brooks, Marshall, Mich.

Dear Sir:—Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 3 months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WM. PATTERSON.
No. 717 S. Main St., Akron, O.

The Above is C. E. Brooks, Inventor of the Appliance. Mr. Brooks Cured Himself of Rupture Over 30 Years Ago and Patented the Appliance from His Personal Experience. If Ruptured, Write Today to the Brooks Appliance Co., Marshall, Mich.

"Results are Marvelous"

C. E. Brooks, Marshall, Mich.

Dear Sir:—I tried all kinds of trusses without any relief until I bought your Appliance. The results are marvelous, and I praise God that you may live long and prosper, and may help suffering humanity as you did me. You can use this letter as you think best and I will answer any inquiry that is made with a stamped envelope enclosed.

My age is 65 years. Yours very truly,
V. C. JUMP,
180 Linden Ave., Middletown, N. Y.

Child Cured in Four Months

21 Jansen St., Dubuque, Iowa.

Brooks Rupture Appliance Co.

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

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

You Should Send for Brooks Rupture Appliance

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

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

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

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

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

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

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

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

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

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

Remember

We send our Appliance on trial to prove what we say is true. You are to be the judge. Fill out free coupon below and mail today.

Free Information Coupon

BROOKS APPLIANCE CO,
443-F State St., Marshall, Mich.

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

Name .....

City .....

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

GOSPEL ADVOCATE

Volume LXII. No. 3. NASHVILLE, TENN., JANUARY 15, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

STUDIES IN CHURCH HISTORY 49
OUR CONTRIBUTORS 50
TRAINING LITTLE CHILDREN 54
EDITORIAL 55
AT HOME AND ABROAD 57
QUERY DEPARTMENT 58
GEORGIA AND THE FAR SOUTHERN FIELD 59
FROM THE FIELD 61
THE CHURCH AT CLARENDON, TEXAS, NEEDS HELP 62
THE WORKING CHURCH 62
OBITUARIES 64
THE MASTER'S VINEYARD 65
ANOTHER GREAT PREACHER GONE 66
THE SILVER POINT SCHOOL 67
"WILL A MAN ROB GOD?" 67
FIELD REPORTS 68
OUR PLANS AND HOPES 69

Studies in Church History

By A. B. L.

The Diaspora.

If we leave out of consideration the zeal of the early Christian disciples, nothing better explains the rapid spread of Christianity than the Diaspora, or scattering of the Jews to all parts of the world. At first the Jew, like other ancient peoples, lived and worked, as it were, behind closed doors. The dispersion of Israel was just as necessary for the success of her world-wide mission as was formerly her seclusion. Several causes contributed to drive them forth: forcible deportations, voluntary emigration, the inducements held out by friendly governments, the promise of special privileges, the allurements of trade, the disintegrating power of Hellenisms.

We must distinguish between two dispersions, the Eastern and the Western. The Eastern dispersion commenced some centuries before the Western, and scattered the Jews over Assyria, Media, and Babylonia. Tiglath-Pileser, who inaugurated the first experiment in political centralization, deported in 739 B.C. the northern portion of the northern kingdom. Sargon captured Samaria in 725 and carried twenty-seven thousand and two hundred persons into Assyria. This is recorded in 2 Kings 17: 6. It is safe to say that in the period just before Jesus was born Jews were found in all parts of the civilized world and in some parts that were not civilized.

☼ ☼ ☼

Two Types of Jews.

Moreover, we find that there are two types of Jews corresponding to the two dispersions, and showing in a measure the results of each dispersion upon the Jewish mind. We have, on the one hand, the Jew who feels that everything is wrapped in his idea of God and who is willing to suffer and to wait. This exclusive type clung to the temple program of worship with its ritual and spectacular appointments. He hated and scorned his captors as the Belgians hate the Germans. Deprived of the temple privileges, he built up a personal religion in the land of his exile and kept it to himself. This was the Jew of the Eastern dispersion. On the other hand, the Jew of the Western dispersion was of a broad-minded type. He had not been forced into a foreign land. He had come through voluntary emigration, attracted by friendly inducements. He was exempted from many civic duties by Roman law. His religion was conceded to him. He entered heartily into his new field of activity and soon became prosperous. His ideal of worship was not the temple, but the synagogue, which encouraged an educational and devotional service. It was this type of Jew that exerted such an immediate powerful influence in preparing the world for Christ. When we reflect that a synagogue was built in every spot where there were as many as ten Jews, we can see that it was practically a universal institution. In Acts 15: 21 mention is made of the synagogues in every city. In the New Testament we read of synagogues in Galilee, Judea, Asia Minor, Macedonia, and Greece. Here the Jews taught the heathen to keep the Sabbath and to honor God by a moral life. While the Jews, as a race, were often despised, yet no serious-minded heathen would fail to be attracted by such teachings, especially if they were backed up by worthy examples. Proselytism was pushed on a large scale and conversions were numerous. We are not surprised to read in Josephus this boast: "There is no Greek nor barbarian city nor any nation in which our custom of keeping the Sabbath, fasting, the lighting of lamps, and many regulations in regard to food, are not observed."

Lack of space forbids that I should cover in detail the world-wide influence of the Septuagint Bible that was freely used by the Jews of the Dispersion in their missionary labors. It was an inestimable boon to the Greek-speaking world to have a version of the Bible that all could understand. Since Greek was the most universal of all languages, we can readily see how it became to the Jew a powerful missionary organ and to the Greek a religious authority at the very time when he most needed a revelation. Next to the New Testament, it is the most world-historic book. We should never forget that it was the Bible of Paul and Barnabas and Luke and to the early missionaries who carried the story of the cross to all the world.

☼ ☼ ☼

Why the Jews Are Hated.

Many Roman writers speak disparagingly of the Jews. Horace writes in mockery of their circumcision and Sabbaths; Seneca calls them "a most accursed race;" Tacitus accuses them of hatred to all men and of immorality. Cicero, Quintilian, and Juvenal pour scorn upon them. Petronius represents them as "worshiping a pig." That

was, indeed, a curious conception to have of the Jews, in whose history the pig has never had an exalted place. The explanation of this hatred is twofold: it was either provoked by jealousy or by a failure to really understand the Jewish people. The same two causes underlie all hatred of them now.

People who do not think often jump at the conclusion that the Jews were God's pets; that he selected them over all other peoples for signal honors. This is but mere presumption. Why did God select the Jewish nation to become the pathfinder for the Christian religion? He selected them, not because he despised other nations, but because in his infinite wisdom he knew that the Jews would be the better receivers, the better interpreters, and the better transmitters of his will. Had we not received the gift, we might have had some room to complain; but since Jesus Christ is ours, we have every reason to praise him for his goodness and to remember in gratitude the noble race that brought him to us, "whose is the Sonship, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, from whom, in respect of his human descent, comes the Christ, who is exalted above all, God blessed throughout the ages."

Our Contributors

More Light on the Kingdom, Brother Scobey!

BY G. DALLAS SMITH.

In the Gospel Advocate of December 4 is an article from our venerable and beloved James E. Scobey under the title, "The New Testament Teaching on the Kingdom." In this article Brother Scobey discusses, among other things, the very troublous question as to whether the kingdom and the church are one and the same institution. Knowing our good brother to be a very careful student of the Bible, and judging from the caption of his article, I naturally expected some light on a question which I have never been able to satisfactorily settle in my own mind. Then one statement in the very beginning of his article heightened my expectation. He says: "I have endeavored to study the subject so as to form a conclusion in entire harmony with the teachings of the Scriptures. There is no truth known with reference to the matter except that which may be learned from the statements made by the writers of the New Testament." So, of course, I naturally expected Brother Scobey to give us the "statements made by the writers of the New Testament" for any position he might take. But imagine my disappointment and surprise when I read further into the article and found our aged brother assuming a position for which he gives not one iota of scripture. I refer to his position that the kingdom and the church are two different institutions. This may be true; I do not know. My own mind is not clear on the subject. But the thing that surprised me is that Brother Scobey, after promising so much in the beginning, should ask that we receive this teaching on his own statement.

Here is what our good brother says: "As I understand the Scriptures to teach the truth on the subject, I feel sure the kingdom is one institution and the church is another." This is disappointing in the extreme. What the reader was led to expect was not what Brother Scobey "understands" the Scriptures to teach, and not what he may "feel" about the matter; but we were led to expect some "statements made by the writers of the New Testament." But where are the "statements made by the writers of the New Testament" which sustain this position? Where are they, Brother Scobey? You failed to point them out. As some people "understand the Scriptures," the kingdom began in the days of Abraham. They "feel sure" the kingdom was in existence for two thousand years before the coming of Christ. But we demand the statements made by the inspired writers, and repudiate the position because such statements are not forthcoming. Again, as others "understand the Scriptures to teach," the kingdom was set up in the days of John the Baptist. These interpreters doubtless "feel sure" that the kingdom was in existence during the life of John. But we demand of them more than their mere understanding of the matter, and we hoot at the idea of accepting their feelings as evidence on the subject. We insist that they shall produce the Scripture statements to sustain their position. And we reject their position, "understanding," "feeling," and all, just because they fail to point out the plain "statements made by the writers of the New Testament." And again, as others "understand the Scriptures to teach the truth on the subject," the church is only a kind of door or vestibule to the kingdom. They evidently "feel sure" that the kingdom has never been set up in its fullest sense. But what we demand of such brethren is, not what they "understand"—not what they may "feel" about the matter—but plain "statements made by the writers of the New Testament." And so, Brother Scobey, what your readers had a right to expect of you was not what you "understand the Scriptures to teach"—not what you "feel sure" is the correct position—but the "statements made by the writers of the New Testament;" for you assure us in the beginning of your article that there is no truth known on the subject except that which comes from the "statements made by the writers of the New Testament." I, for one, should like to have the scriptures—not just your general understanding of the Scriptures or what you may "feel" about it. I am not denying that you are correct in your position. You may be. But I should like to see the scriptures myself that so teach.

Again, Brother Scobey says: "Peter did not have the key to open the church doors; he had the keys to the kingdom." Well, now, this all depends on whether the kingdom and the church are one and the same institution. If they are the same, then Peter had the keys to open the church doors; if they are different, then there is no evidence that Peter had the keys to the church. But so far we have not been furnished with the proof that the church and the kingdom are two different institutions, and until this question is settled we cannot know but that the keys of the kingdom are also the keys to open the church doors. Let us have the "statements made by the writers of the New Testament," Brother Scobey.

Again, our good brother says: "The church was built by Christ to extend his kingdom." But again we call for the scriptures, Brother Scobey. Where are "the statements made by the writers of the New Testament" which teach that the church was built to extend the kingdom? For some reason you failed to point out these statements. And although I honor you, Brother Scobey, for your devotion to the Master's cause for all these years, I cannot accept this teaching on your statement alone. If the writers of the New Testament have made statements to this effect, by all means let us have them. And this will set the matter at rest.

And again, he says: "It [the church] is an institution belonging in the world, and composed of men and women translated into the kingdom. . . . Upon the day of Pentecost, Jesus built his church; and three thousand who had been translated into the kingdom, God added to the

church." So, according to Brother Scobey's understanding, the church is composed of people who have previously been translated into the kingdom. But this statement, too, failed to be supported by a single scriptural quotation or any scriptural reference whatever. I understood Brother Scobey to be writing on "The New Testament teaching on the kingdom." Then why not support this statement by quoting the New Testament, or, at least, give some New Testament reference to sustain the teaching? But when were the three thousand translated into the kingdom, Brother Scobey? When were they translated out of the kingdom of darkness into the kingdom of God's Son? (Do not forget the Scriptures!) How long had the three thousand been subjects of the kingdom before they were added to the church? And could they have remained faithful subjects of the kingdom and been saved at last without ever becoming members of the church? If yes, then what benefit is the church? If no, then what benefit was their citizenship in the kingdom? And be sure, in answering these questions, Brother Scobey, that you direct us to some "statements made by the writers of the New Testament."

But we are informed that all the citizens in the kingdom are not in the church. Hear Brother Scobey on this point: "The church contains, or is composed of, Christians, once aliens or sinners, who have become citizens in the kingdom. There are many who do not belong to the church who are in the kingdom. All who are saved and those who need no salvation are in the kingdom. Infants and all irresponsible beings who have souls are not in the church." Thus it is plain, according to Brother Scobey's "understanding," or his feelings, that there are some in the kingdom who are not in the church. But he failed again to produce the "statements made by the writers of the New Testament." Shall we accept it on his uninspired statement! Among the "many" who are in the kingdom, but who are not in the church, Brother Scobey specifies "infants and irresponsible beings who have souls." But may we ask, how did these infants and irresponsible beings get into the kingdom? Did the natural birth put them into the kingdom, or were they translated into it? And do not forget the "statements made by the writers of the New Testament." But let us hear Brother Scobey on the question of how people enter the kingdom. He says: "Peter and the other apostles were empowered to go into the world and induct men and women into the kingdom." Very well, Brother Scobey; but did the apostles induct infants and irresponsible beings into the kingdom? If not, then how do such beings become citizens of the kingdom? We know how adults and all responsible beings become citizens in the kingdom. Jesus says: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." (John 3: 5.) But how do infants and irresponsible beings become citizens in the kingdom, Brother Scobey? Give us the "statements made by the writers of the New Testament," please. Let us have more light on the subject.

Now, to me, Brother Scobey's teaching seems not only speculative, but it is quite confusing as well. I should like to know the truth, the whole truth, and nothing but the truth, on this point. As I said in the beginning, my own mind is not made up as to the truth on the subject, and Brother Scobey's article has furnished me no light on the point. If he desires to write further, or if others have something to say, I shall be pleased to read what is said.

And now, may I say that nothing but the very kindest feelings toward Brother Scobey have prompted me to write this little review of his position. I look upon him as one of the Lord's noblemen, as a father in Israel, and I love him for his work's sake. I trust he will receive what I have said in the same kindly spirit in which it is intended. And I am sure he will.

BROTHER SCOBEY'S REPLY.

Brother G. Dallas Smith has written a somewhat lengthy criticism on an article I wrote, which was published in the Gospel Advocate of December 4. The main point in his criticism is directed against the heading of the article—"The New Testament Teaching on the Kingdom." First of all, I wish to say that I am not responsible for the heading. My object was simply to give my views and conclusions, derived from all I could gather on the subject from the writings of the New Testament.

Brother Smith seems to think, because I conclude that the church and the kingdom are not one and the same institution, I should give, and he requests me to give, chapter and verse where the Scriptures say so. I confess to him I am unable to find such a statement.

There are some statements made in the article which, to be true, depend upon the truth of the proposition that the church and the kingdom are not one and the same institution. In fact, from my brother's criticism, it seems it would be an easy matter for him to accept my conclusions, "feelings," and think so's, if it were shown that they are different institutions. I did not write the article wishing any one to accept my views just because I had expressed them. I felt sure many of the brethren would not. But, at the same time, I was sure it would cause some to think and to study more carefully the subject.

Brother Smith says he does not know whether the church and the kingdom are the same. Now, while I do not believe that "church" and "kingdom" express the same idea and are identical in meaning, and so said in my article, I did give some historical facts and a few quotations of scripture which indicate, to my mind, that the church is one institution and the kingdom another.

Jesus established either one of two institutions. If only one, then it may be called the "church" or the "kingdom." Then Peter was given the keys of the church or kingdom. But the scripture does not read that way. If the church and kingdom are the same, whatever is affirmed or said in the Scriptures of the one may be said or affirmed of the other.

I have been taught that words are the signs of ideas. Some words do have the same meaning and may be used for the same purpose. They are then said to be synonymous. But I have never known the words "church" and "kingdom" to be thus used. "Church" presents the idea of a congregation or an assembly. "Kingdom" sets forth the idea of a king ruling over his domain. If the Scriptures read, "translated out of the church of darkness into the church of God's dear Son," or "out of the kingdom of darkness into the church," or kingdom, we then could not certainly affirm that the two words signified the same thing. Rather, we would be disposed to consider the translation into one or the other of two states or conditions. If the Scriptures should say "into the kingdom, the church," then I would know "kingdom" and "church" mean the same institution. But there is in the Book no such reading, so far as I know. There are certain statements made in the Scriptures in reference to the kingdom which certainly have not been made, and cannot be made, in reference to the church.

I have suggested that the church is temporal, that it is to last until the end of the world. It will have then accomplished all for which it was built. It is the fighting arm of the kingdom of Christ. Christians, members of the church, are soldiers of the cross, and are exhorted to put on the full armor of the soldier. Thousands of the soldiers of the cross have been retired; they are now resting from their labors; but they are still in the kingdom and patience of our Lord and Savior Jesus Christ, but are not in the congregation, or church. They have been on the fighting line under the Captain of their salvation, Jesus Christ.

We read in the Book of a heavenly kingdom, but not of

a heavenly church; an everlasting kingdom, but not a church; the kingdom of heaven, but not a church of heaven.

The church belongs to Christ. He is its head. It is the body of Christ. I read in the Book nothing about Christ's building a kingdom, nor of his establishing a kingdom, whether the thought be expressed by myself or any one else.

God gave Jesus a kingdom, and gave him all authority in heaven and on earth; therefore, his kingdom embraces more than those in the churches to-day. All those who have been faithful to God in any age, whose eternal salvation has been secured by the atonement, are subjects of the kingdom of heaven.

"Many shall come from the east and the west; and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8: 11.) These great, good men of the past are in the kingdom of heaven; so are all who live now, and have lived since Pentecost, that have been redeemed by the blood of Christ. Those since Pentecost, all have been in the churches of God—some in the church of God at Jerusalem, some in the church of God at Philippi, etc. The blood of Christ has made possible immortality and eternal life for all infants and irresponsible souls, and they are in the kingdom.

My good brother wants to know how they got there. It is sufficient for us to know that the Savior said: "Of such is the kingdom of heaven." Is it not plain that the kingdom is composed of all the good? Infants are born sinless, are not in a lost condition; therefore, if they die, they are entitled to the blessings of the heavenly, everlasting kingdom. But as they grow to the years of responsibility to God, they may—indeed, they do—sin; therefore, they serve Satan. They become sinners, and, if saved at last, must be translated out of the kingdom of darkness into the kingdom of God's dear Son. All who have been thus placed in the church do not persevere to the end. They do not fight the good fight and keep the faith, but fall from their steadfastness.

I have not given, and could not give, chapter and verse for all my conclusions or statements; but if I have made any which a fair examination of the Scriptures would show is wrong, and I see the wrong, I will certainly confess myself in error and be grateful for the favor done me.

But when Jesus has put all his enemies under his feet, he will return the kingdom, with the whole family in heaven and earth, to God, the Father, that he may be all in all.

If the Scriptures do not justify the statements made in this article, I would that any one who reads may see the error, and not accept them just because I said so; but give the matter a fair and candid examination, and you will be benefited by the study of the Scriptures.

A Wise Saying.

BY F. W. SMITH.

It is not infrequent that an uninspired person gives expression to a vital truth in a terse and succinct form. Such a truth was thus expressed by Matthew Henry. He said: "It is easier to build temples than to be temples of God." Never did an uninspired man state a more solemn and serious fact than is contained in this quotation. Speaking in general terms, it can be stated as a literal fact that far more attention is given to the building of costly and artistically arranged church houses than to the dedication of individuals to a devout and consecrated service to God. Professed believers in Christ—that is, the majority of them—seem to have never learned that God dwells not in temples made by human hands. "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17: 24.) Thus spoke Paul to the learned Athenians; but the religious world seems to be of a different mind, judging from its attitude toward material structures. In so far as the word of truth informs us, the Most High God never dwelt in but one material building—viz., the tabernacle or temple of Solomon. These, and these alone, of all the material buildings ever erected on this earth, are called the "house" or "temple" of God. They were typical or shadowy and passed away after serving the purpose for which God ordered them.

The temple or house of God since the beginning of the Christian era is declared in holy writ to be the church Jesus Christ built up of living stones—that is, men and women who have obeyed the gospel of his grace. "So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord: in whom ye also are builded together for a habitation of God in the Spirit." (Eph. 2: 19-22.) The apostle Peter also declares: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet. 2: 5.) These declarations of the inspired record make it plain beyond any doubt as to what constitutes the house or temple of God to-day.

But, inspired by a spirit of denominational rivalry and a misconception of the true nature of worship and service to God, men and women have sinfully piled up millions on millions of dollars in architectural display in the way of church houses under the delusion that they were honoring God. Beyond comfort, convenience, and stability, it is a waste of money that should go to feed, clothe, and otherwise help those who need help. There is no intention here to discourage the building of suitable houses in which to meet and worship God, but against the sinful and extravagant waste of God's money. To build neat, substantial, convenient, and comfortable houses of worship is what should be done in every community. Some congregations who are abundantly able to build such houses are dragging along in old *shacks* so poorly lighted that the worshipers can scarcely see the words in the song book and the leader can hardly see how to read the Scriptures. These same people would not dream of having such inconveniences and poor comforts in their homes. Church houses should be well located, well built, with comfortable seats, heat, ventilation, and the *very best light possible*.

But the main thing, and the most important thing of all, is *to be a temple of God*. This can only be done by and through a life of unreserved consecration of self to the service of God, a complete dedication of both soul and body to the Lord Jesus Christ, making personal sacrifices for his cause when and however demanded by his word. For such a life, which results in being a temple itself, it is folly to try to substitute imposing forms and ceremonies or unnecessary extravagance in architectural display in the way of meetinghouses. When it comes to putting money into anything merely to make a show before the world by professed Christians, it is an evidence of a lack of the true spirit of worship.

In conclusion, I desire once more to make an appeal for the building fund to provide a place of worship in Washington City. Brother F. B. Srygley, who has been to Washington, met with and preached for the saints there, has made an earnest appeal in behalf of the fund. He is satisfied it is a most worthy enterprise and that money contributed for that purpose will be well spent. There is no effort by the disciples in Washington at worldly display nor unnecessary extravagance. They are using the strictest economy and best judgment in procuring a suita-

ble church house. Brother Srygley says that thirteen States were represented on the Lord's day he met with them. In the judgment of many, Washington is a most important center for the propagation of the truth. The churches should continue their offerings until the house is completed, free of debt. This can be done without any great burden on any.

Our Personal Responsibility.

BY J. H. HINES.

The Bible, the word of God, emphasizes nothing more strongly than the fact of our personal responsibility. Paul says in the Roman letter (14: 12), "So then each one of us shall give account of himself to God;" in 2 Cor. 5: 10, that "we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body." I suggest that on that last great day we will not be judged in a lump or in the aggregate, but each one for himself and by himself; judged according to what we are, and not what we appear to be in the eyes of the world—according to our character, not our reputation. The basis of each verdict reached will be man's individual record.

Every member of the church is responsible to the church for his or her conduct—a truth very few realize. Paul compares the church to the human body. (1 Cor. 12.) In verse 26 he says: "Whether one member suffer, all the members suffer with it." Should a member live such a life as to bring shame and disgrace on himself, the whole church—the body—suffers. Furthermore, God will not bless his church as long as she harbors sin or sinners. The Achans must be dealt with.

But some one may say: "God is not dealing with us as a nation." True, but he is dealing with us as individuals and congregations. (Rev. 2; 3; 1 Cor. 5.)

Each member is not only responsible to the church, but for the church—her progress. She will never accomplish the work God has ordained her to accomplish till there is a forward movement (Ex. 14: 15) and every member steps into the front line. We have too many stragglers, camp followers. Every man to his place!

Nearly nineteen hundred years have passed since the apostle Paul declared the gospel to be "the power of God unto salvation to every one that believeth;" yet two-thirds of the world are without God, Christ, and have no hope. Why so many without hope? It is God's will that all men be saved; but God has "committed unto us the word of reconciliation." (2 Cor. 5: 18-20.) He is depending on us.

It is the individual effort that counts. You may be a member of a large and prosperous congregation, one that is doing a great work. You may congratulate yourself on that fact. Your congregation may be giving thousands of dollars to support the truth. But what are you doing? If every member gave as much money, time, energy, etc., as you do, what would the congregation do? Christ is depending on you.

A Tribute to Virda Barry Baird.

BY CLARENCE D. BAIRD.

On the morning of December 12, 1919, Death entered our home, put forth his chilly hand and claimed for his own my darling wife, Virda Barry Baird. Dead? Nay, verily, not dead, but fallen asleep in Christ Jesus, our Lord.

Throughout her long illness and to the end she did not murmur or complain, but was patient, submissive, and wholly resigned. Peaceful and tranquil, with not a tremor, not a struggle, her dear life went out and her pure soul joined the angelic realm of that eternal city whose maker and builder is God.

We loved her—O, so very much! Words are inadequate to express our devotion. Our hearts are sick with sorrow; grief-stricken we stagger beneath the blow; yet, with a steadfast hope and unshaken faith, we humbly bow, submissive, and "sorrow not, even as others who have no hope." We are persuaded and know that our God is just and merciful, doing all things well, caring for his own. Believing with the whole heart that Jesus died and rose again, even so our darling, as well as all they which sleep in Jesus, will God bring with him.

She died as she lived—a devoted, faithful Christian. Though frail she was in body, her great and beautiful soul shone out with a "light like unto a stone most precious," luminant with the spirit of meekness, humility, abiding faith, and "that perfect love which casteth out all fear," which characterized her life and so beautifully graced it. She lived with a conscience void of offense toward God and men. She loved her home as only a true Christian can. Always the same; unassuming, reserved; a tender, patient, attentive, devout companion and mother, ever ready to succor and minister. Not only was she careful of her own, but equally so for her dear father and mother and entire family—these she loved ardently. As the strings of the lute are vibrant to the softest kiss of nature's breath, so the vibrant chords of her loving heart were to the sorrows, misfortunes, and infirmities of her fellows, ever reflecting the spirit of her Lord.

From out our garden of Life a flower rare and precious, a beauteous flower, has been plucked; yet its fragrant perfume of purity and loveliness lingers still, while within the sacred archives of memory's shrine are stored the graces of a devoted, faithful, and loving Christian wife and mother. She loved her Bible, and her daily study of it and her devotion to her God she deemed essential to her very being. She was devoted to the church and loved it fervently. At the early age of twelve years she obeyed the gospel of our Lord and has ever been faithful, loyal, and true to his cause. Her life was a benediction to all who knew her. Though absent in body, yet she lives. The influence of her pure life will endure with time. Especially did she leave her imprint on the tender heart and life of our darling little boy; for within him she, with patience and love, instilled the love of the truth, the teaching and principles of the gospel of our Lord and Savior, Jesus Christ; and in his life, and others as well, her spirit and example will be reflected to the honor and glory of God the Father and Jesus Christ our Lord, to whom be praise for evermore. Amen.

Brewer's Book.

BY C. E. HOLT.

Grover C. Brewer, of Winchester, Tenn., is the author of one of the most interesting as well as one of the most valuable books that has been written since Alexander Campbell's "Christian System" was produced. Brewer's book is a better work, for all practical purposes, than Campbell's book. Brewer's book is small in size, but wonderfully large in the information imparted therein. It would be a fine textbook in a Bible college. No one can appreciate the book without reading it. There is so much to commend and so little to criticize in the book that I can unreservedly commend it to all who want to know the truth. The title of the book is "The Model Church," and it sells for one dollar, single copy. A church organized and conducted as this book instructs would be about as close to the New Testament pattern as one could find in the present age. Send to the McQuiddy Printing Company, Nashville, Tenn.

The religions of the world are the evaporations of their dead founders. Christianity is the life of Jesus Christ in the life of the regenerated man. Christianity is Christ in action; consequently, it is the only dynamic which gives power, force, and permanence to one's life.—Dr. Matthews.

Training Little Children

By JESS SWEITZER SHEAFFER

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

Pets My Children Have Had.

The child on the farm has many opportunities to own pets and to live close to nature which a child in the city lacks. Nevertheless, there are a number of gentle and very interesting pets which a child in the congested city districts may have.

My children have taken a great deal of pleasure in caring for their different pets, of which they have had quite a variety. The first was a canary. Birds are always a joy, especially the canary, which is quite at home in a cage, and is content with a vessel of pure water and fresh seed each day. His cheery song gives pleasure to the grown-ups as well as to the children.

Then, too, goldfish are a never-ending source of wonder and interest to children. The fact that their environment is so different from our own and that they live constantly under water will start the child to thinking and asking innumerable questions. The fish need very little care, and two or three of them flashing about in a glass bowl are an attractive addition to any room. A small piece of especially prepared fish food broken and dropped into the bowl every other day and fresh water once or twice a week are all that is necessary for their comfort. Little shells or pebbles which the children may have gathered along the beach in summer can be put into the bowl, although they are not essential. A few water plants are also desirable and help to purify the water. Our goldfish have thrived for more than two years with very little care.

Our family of guinea pigs were more unusual, and were the cleanest little animals one could find. "Jack and Jill" were the original couple; but the children were delighted, upon going out to feed them one morning, to find three little baby guineas snuggled down in the hay. They were the tiniest, furriest little babies with the pinkest of pink ears, and just as lively as could be. They varied widely in color, so the children immediately claimed certain ones as their particular property and watched their growth, from day to day, with great glee. Their house in the back yard was a small wooden box, about three feet by four. It was partitioned off and covered with wire netting, and one-half of it was sheltered from the storms with a piece of oil cloth. Their snug bed of hay was frequently replenished, for they not only slept and burrowed in it, but nibbled at it constantly. They liked cabbage leaves, lettuce, clover, and plantain; and also relished a cake made of corn meal, salt, and bran mixed with water, and baked in the oven till dry.

My children enjoy kittens and bantam chickens, too; but their favorite pet is a big Scotch collie. He is noble and intelligent, and is their constant companion. A dog not only needs food and water, but also craves kindness and companionship to a greater degree than almost any other animal, and, when he becomes attached to his master, is the most dependable sort of friend.

☼ ☼ ☼

Intercession is not an effort to overcome any reluctance of God to help those who need him. He is ever yearning to reveal himself. It is not importunate asking, but the whole-hearted coöperation of mind and spirit in the purpose to be a channel of life and power. It is the sympathetic partnership which releases a divine force, operating through natural laws. We must not forget the fact that "we love, because he first loved us."—Exchange.

Disappointment—a Teacher in God's School.

In the school God keeps for his children there is one teacher, and he is one of the best of teachers. His name is Disappointment. He is a rough teacher, severe in tone and harsh in handling sometimes, but his tuition is worth all it costs us. We may not be very apt learners, but our best lessons have been taught us through life, and by this same old schoolmaster, Disappointment. One lesson we learned was not to be selfish or imagine that this world was made merely for us. If it had been, the sun would have shone just when our hay needed curing, and the rain would have fallen only when our garden thirsted for water. But we must not forget that God has ordered things to please himself and not us, and when our plans and schemes are broken up, our journey spoiled by the storm, remember that the old schoolmaster said: "The world was not made for you alone." O my friend, do not be selfish; your loss is another's gain! The rain that spoils your hay makes your neighbor's corn grow the faster. If there be a fall in wheat and it cuts down your profits, it will only help the poor widow in yonder cottage buy bread for her hungry little ones next winter. The working Christian that was removed from your church, the faithful Salvation Army soldier who was removed from your corps, will make some other vineyard glad. Your loss is another one's gain. O, don't be selfish! In the defeat of our plans of self-seeking we have heard the sharp teacher say: "Do not be selfish! God did not just make this world for you only. Other people have rights as well as yourself." This lesson is worth all it costs us.

A second lesson which Disappointment has taught us is that our losses are not only a gain to others, but are very often the richest gain to ourselves. In our ignorance we may have devised a way and set our hearts upon it. If allowed to pursue it, we might have been led to ruin. We may have scolded bitterly because we could not have our own way, but by and by we found out that God could not have sent a more fatal judgment upon us than simply to have let us had our own way. "There is a way that seemeth right unto man, but the end thereof is death."

The record book of every Christian's life has some pages in it which were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time, but as we turn over to that page now and read it in the light of experience we can write beneath it: "Thank God for those losses! They were my lasting gain." Blessed be the God who has said in his word, "All things work together for good to them that love God."

If we ever reach our Father's house, we shall look back and see that the sharp, rough-voiced teacher, Disappointment, was one of the best guides we had to train us for heaven. His lessons were hard; he very often used the rod, and sometimes stripped us of a load of luxuries, but that only made us run more freely and faster upon our heavenward way. He sometimes led us down into the valley of death, but never did the promise read so sweetly as when spelled out by the voice of faith in that very valley! Nowhere did he lead us so often or teach such sacred lessons as at the cross of Christ.

Dear, old, rough-handed teacher! We will build a monument to thee yet, and crown it with garlands and inscribe upon it: "Blessed be the memory of Disappointment!"—S. E. Nungesser.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Denying Ourselves and Taking Up the Cross.

BY J. C. M'Q.

As this is the season of year when new resolutions are made, it is well to impress upon ourselves the necessity and importance of denying ourselves and taking up our crosses. It is not possible to be a follower of Christ without doing this. Christ says: "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." (Matt. 16: 24, 25.) To deny one's self is to crucify selfishness and to avoid ease and indulgence. To take up the cross is to endure reproach or dishonor in the eyes of the world. The latter expression is used by Christ from the fact that criminals who were to be crucified carried their own crosses to the place of execution. While Christ was not a criminal, yet he was treated as a criminal and was made to bear his own cross until his strength was exhausted and he could no longer carry it.

Peter had objected, as recorded in the preceding paragraph, to the contemplated death of Jesus, and now he and his fellows are taught by Christ that not only must this be endured, but that they themselves must take up the cross and follow his example; and so must all who would be his followers. We are very clearly taught the necessity of all disciples' denying themselves. Matt. 10: 24, 25 inculcates forcibly this truth: "A disciple is not above his teacher, nor a servant above his lord. It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household!"

If there is a murmuring disciple or a complaining preacher who is disposed to think that his lot is a hard one, he should reflect on the life of Jesus Christ. Christ was born in a manger, was reared in the midst of comparative obscurity, and was so poor that he had no home of his own. He says: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." (Matt. 8: 20.) Christ was dependent on his followers for a home. He spent his life in doing good. When in the garden of Gethsemane, facing the agony of the cross, his sweat became as great drops of blood. He was unjustly tried as a criminal; and while Pilate found no fault in him, his judgment was not allowed Jesus, but he was mocked, persecuted, spit upon, crowned with thorns, and crucified. While suffering the terrible pangs of the cross he was denied water, but instead vinegar mixed with gall was given him. In derision his enemies bowed the knee to him and said: "Come down now from the cross." In his great humiliation and suffering his Father withdrew from him and left him to die alone. In the midst of such terrible suffering he prayed for the men who drove the nails through his tender hands and feet and pierced his side. Think of such terrible sacrifice and suffering, and then you will be ashamed to complain of the sacrifice and self-denial that you have been called upon to make for Christ. The disciple of Christ would not dread so much the self-denial that he must practice in order to be a Christian, if he could only keep his eyes fixed on the glories that Christ has in reservation for him. Annie Kearny truly says: "I believe if we could only see beforehand what it is that our Heavenly Father means us to be, the soul beauty and perfection and glory, the glorious and lovely spiritual body that this soul is to dwell in through all eternity—if we could have a glimpse of this, we should not grudge all the trouble and pains he is taking with us now to bring us up to that ideal which is his thought of us." The great problem that God has to solve in dealing with us is not to make life easier, but to make men stronger. In Matt. 16: 25 life is used in two senses. The man who saves his life temporally will lose it eternally, and he who loses his life temporally for Jesus shall save it eternally. Jesus tells us to deny ourselves and to take up the cross and follow him. While he requires us to deny ourselves all unholy pleasures, ease, and indulgence, he does not demand of us that we deny ourselves any good thing. The man who takes Christ as his Prophet, Priest, and King, and takes upon himself his yoke, really has more ease and happiness in this life than the man who lives simply for this world. A yoke always makes it easier to carry the burden. The ox could not carry his load without the yoke. Christ says of his yoke: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30.)

Christ's service is a reasonable service. While he demands of us sobriety, it is for our good that we shun drunkenness. There is a joy and contentment and peace which a child of God enjoys in the kingdom of Christ that is unknown to the man of the world. Rom. 14: 17 says: "For the kingdom of God is not eating and drinking, but

righteousness and peace and joy in the Holy Spirit." No disciple can fight the battles of life in his own strength. In the midst of the conflicts, heartaches, and storms of this life, all men must look to Jesus for help. When Paul was beset by the thorn in the flesh, and which he besought the Lord three times to remove, the Lord said to him: "My grace is sufficient for thee: for my power is made perfect in weakness." Then Paul, appreciating the truth of this statement, said: "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12: 9-11.)

When Stephen was being stoned to death, the grace of God was with him and made his weakness perfect in his strength. When Christians realize their own weakness, then it is that they are strong in the Lord. How glorious it is to die as did Stephen! It is also glorious to die as did Polycarp, the early Christian martyr. Upon being led into the theater to be burned to death, he was offered his freedom if he would "revile Christ," but he indignantly spurned this proposal and to it made this famous reply: "Eighty and six years have I served him, and he hath done me no wrong? How can I then speak evil of my King, who hath saved me?"

The satisfaction of doing one's duty, the joy and sunshine that come to a Christian in this life, far outweighs the self-denial, the burdens and crosses that he bears. Not so with the man who saves his life temporally and loses it eternally. While saving his life, he has a hard time, for "the way of the transgressor is hard." (Prov. 13: 15.) No man can go to perdition without having a hard time. God places obstacles in his way over which he must travel the downward road. The man who denies himself, takes up his cross, and follows Jesus is infinitely better off in this life, as well as in the life to come.

So I would encourage every disciple to set about denying himself at once, for the beginning is half the battle. God will be with us in the conflict, will soften our sorrows on earth, and will at last give us the peace and raptures of heaven.

The unfolding of God's plans—that is all that the Christian need ever to be concerned to know and to follow. God is sovereign, and God is all-wise, and God is all-sufficient. His work never fails; and if we are ready to let our work be his work only, we have his personal pledge that he will glorify himself through the fruit bearing.—Sunday School Times.

Book Notices.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

We are now ready to deliver a new edition of "Uncle Minor's Stories" and also "Outlines of Bible Study." Send your order to-day to the McQuiddy Printing Company, Nashville, Tenn.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

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

RELIEF FUND

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

Mrs. Alber Clayton, Ridgely, Tenn.	$ 2.00
Mrs. Lizzie Sykes, Horse Cave, Ky.	5.00
"A Friend," Donelson, Tenn.	1.00
Miss Maggie Young, Moulton, Ala.	5.00
Bethel congregation, Greenwood, Tenn.	15.00
Sunday school at Bay Minette, Ala.	5.00
Peter's Chapel congregation, Nugent, Texas	10.00
Church at Washington, D. C.	26.00
Mrs. Mattie C. Glenn, Lebanon, Tenn.	10.00
Mrs. Kate Killebrew, San Francisco, Cal.	3.00
Mr. and Mrs. E. M. Massey, Lebanon, Tenn.	4.00
Church at Ralls, Texas	27.60
Church at Pilot Grove, Texas	50.00
Arch P. Baker and family, Duck River, Tenn.	10.00
Church at Rose Hill, Kan.	25.00

Following is a letter of acknowledgment from the Near East Relief Committee, which is incorporated by Act of Congress and does its work under government supervision:

Mr. A. B. Lipscomb, 317-319 Fifth Avenue, North, Nashville, Tenn.—Dear Sir: It gives us very great pleasure to acknowledge the generous contribution of the readers of the Gospel Advocate to the Near East Relief, and we attach hereto official receipt for same. We are sure that the realization of how much this money will help these poor children in the Near East will be ample reward for the reader's generous action.

Mr. Morgenthau, in an address at Washington, recently, declared: "Nothing on earth except a miracle from heaven can prevent death by freezing and starvation of a million people in the Near East this winter. The greatest problem facing American people is this: Are we going to stand outside while Europe flounders in agony into dissolution?"

The New York World, in commenting editorially on this speech, inquires: "What holiday sermons on generosity would plead like those sad eyes deep-set in faces wan with starvation?"

Again thanking you and assuring you that we would hesitate to even try and relieve such frightful conditions but for the continued support of large-hearted people like yourself. Sincerely yours, C. P. BURGESS.

Mr. W. O. Gorski, secretary of the Polish Victims' Relief Fund, sends us the following acknowledgment:

My Dear Mr. Lipscomb: Upon my return from Poland I find your two letters, one of November 5 and the other of December 24, and I wish to express my very heartfelt thanks to your readers for their continued generosity toward us.

Inclosed I am sending you our receipt for five hundred dollars just now received; but as I understand it, during my absence you have contributed another five hundred dollars. Your paper is one of our most stanch supporters, and we can assure you that we do appreciate it most cordially.

I shall be only too glad to send you some articles on Poland and bring out facts which I have seen with my own eyes, but must be permitted to ask for a little time: for upon my return I have found a great deal of work awaiting me, and before this is disposed of I shall be unable to devote any spare time to articles.

Once more thanking you for all you have done for us, I beg to remain, Most gratefully yours,

W. O. GORSKI, Honorary Executive Secretary.

Mr. Gorski is the son-in-law of I. J. Paderewski, the late Polish premier. He has recently visited Poland and witnessed with his own eyes the terrible conditions now prevalent.

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

It is at the point of human despair that one is nearest to victory, even as the apostle Paul, as he exclaims, "O wretched man that I am; who shall deliver me?" receives the immediate response of faith: "I thank God through Jesus Christ."

AT HOME AND ABROAD

I love to read the Gospel Advocate. It gets better all the time.—Mrs. Kate Killebrew, San Francisco, Cal.

I have been taking the Gospel Advocate about forty years, and like it fine.—Joe S. Barry, Alexandria, Tenn.

I enjoy the Gospel Advocate and think it is fine. I have been a subscriber fifty-one years.—T. C. Little, Fayetteville, Tenn.

The Gospel Advocate is just fine. I enjoy the special numbers; but all are good.—Mrs. W. H. Hammack, 410 Sixth Avenue, South, Columbus, Miss.

The great need of the world to-day is not a new gospel, but the old gospel anew; such an exaltation of Jesus Christ before the vision of men as this age has never witnessed. —Selected.

From G. C. Parham, Oklahoma City, Okla., January 9: "I preached for the saints in Tuttle on the first Lord's day in January. Brethren desiring a meeting are requested to write me early."

Many friends will be grieved to learn of the death of W. J. Higdon on January 4. He had been living in Oklahoma and Texas for several years, but died near Etoile, Ky. The Gospel Advocate extends sympathy to the bereaved.

From Carl Barnett, Greenville, Ala.: "Who will furnish a tent for a twenty-days' meeting at Goodway, Ala., for July and August? Only a mission point. Only two members now; two have moved away since my last report. I would like to hear from some one who wants to plant the gospel."

From Lee Sanders, Miami, Texas, January 8: "We are still busy in the Lord's work here at Miami. We are expecting to do a good work this year. Our service last Sunday was good, everything considered, and our ladies' Bible class last Tuesday afternoon was just fine. We want the prayers of the faithful."

Wanted—To sell my farm, containing one hundred acres of land, five miles east of Burns, Tenn. Good roads and pikes. A short distance from the Bristol-to-Memphis highway. The land produces oats, wheat, and corn, and is especially adapted to grow tobacco, berries, and fruits. The very best of water. An excellent loyal congregation and a new high school near by. For prices and terms, address William P. Walker, Route 4, Clarksville, Tenn.

From T. M. Carney, San Angelo, Texas, January 6: "I am exceedingly joyous to be able to report that our work here is moving forward along all lines. Six were added during December. At our business meeting on last evening the treasurer reported that we are starting the new year in excellent financial condition and with our contributions increasing. The church of Christ in San Angelo has been very nice to me and mine since we arrived here."

From George W. Farmer, Cleveland, Tenn., January 8: "Work with the church here for 1920 starts off well. Services for the first Lord's day were well attended and with good interest. One sister has recently been restored to the fellowship, and also two have come into the fellowship of the church from McMinnville congregation. These all stimulate us, because they are good folks. W. C. Phillips was with the Union Chapel church at Rockwood last Lord's day. He gave a good report from there."

From C. H. Smithson, Ben Franklin, Texas, January 6: "I seldom report to the Gospel Advocate, as most of my work is in Texas. I have just closed one of the best years' work of my life, and have resolved to try to make this year even still better. I began this year at home with five fine services and the best interest we have had here. This church has been faithful to God and supported me well. Next Lord's day will be spent at Cottonwood, in Dallas County. I visited them the first time in 1912, and they have ever proven true. We are hoping for greater things this year. I wish you all a pleasant year, and believe that I can say the Advocate has a better tone than in former days."

From Will W. Slater, Mena, Ark., December 31: "This is the last day of 1919. The year, with all its blessings and opportunities, has passed and gone by forever. It has been a successful year with me in many ways. The last Sunday was spent with the Park Hill Church, at home (Fort Smith). We had a splendid day. This leaves me at Mena, teaching a singing class for the faithful few here and attending the normal singing school, which is being conducted by the great Dr. Herbert. I am trying to better prepare myself for the work of the Master. During the year I have worked three months with the American Express Company, preached every Sunday but three, held twelve protracted meetings and five singing schools, and baptized sixty-six persons. The brethren have supported me well for my labors. May we all strive to do more for the Master's cause during 1920 than we have ever done before. My address is 1600 South T Street, Fort Smith, Ark.

From Horace W. Busby, Fort Worth, Texas, December 30: "The work is fine at Glenwood, this city. This has been our best year's work. I have worked with the congregation for more than six years. When I began, we had a little more than one hundred members meeting in a little tabernacle. Now we have five hundred members, and a neat house of worship (brick veneer), all paid for. Besides my work with this congregation, I have been holding ten or twelve meetings each year, with an average of two hundred additions yearly. This year there have been more than three hundred additions to the congregations where I have labored, including more than a hundred at the Glenwood congregation. With the great future unfolding before us, we should all plan for a work worthy of the people of God, 'upon whom the ends of the ages have come,' and, 'forgetting those things which are behind, and reaching forth unto those things which are before,' we should 'press toward the mark.'"

From J. S. Dunn, Dallas, Texas, January 1: "This is the first day of January, 1920, and in looking over my books I find that I was in eleven meetings during 1919 and had one hundred and nine additions to the various congregations where I labored. During the winter and spring months I am to work with the Ferris and Bardwell congregations. At Ferris we are having good interest and aim to build a new house of worship this year, to cost about two thousand dollars. We have some good brethren at Ferris. The Bardwell brethren have the best church house in Ellis County, owned by the church of Christ, and some very fine folks, who are ever ready to aid in building the cause beyond the shadow of their church building. Carl Gardner lives at Bardwell. He teaches school during the week and preaches somewhere on Lord's days. Gardner is one of the best teachers to be found and there is more interest in his school than any place in the country that I have seen. One good man like Brother Gardner can keep alive the cause in almost any place, and the Bardwell brethren have been greatly helped by having this good man and worker. His influence is good, and he is always ready and willing to push the Lord's work. He will hold meetings during the summer of 1920. If any congregation needs a good, consecrated man, as well as a good preacher, write to C. A. Gardner, Bardwell, Texas. I have known the work of the church in Texas for twenty years, and feel sure we are growing more and doing more than ever before. We should all be thankful and try to do more."

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Brother J. A. Usrey, of Hedley, Texas, wishes to know whether I had reference to the taking of the Lord's Supper in my answer to Brother Fuqua when I said of the Roman method of computing time that I saw no reason why it should not be observed.

I had in mind the fact that we count our time now from midnight to midnight, which was not the Jewish mode of reckoning time. However, when it comes to the observance of the Lord's Supper, I have said it is proper to observe it from six o'clock Sunday morning until six o'clock Sunday evening. The Jewish day ran from sunset to sunset. It certainly suits the convenience of most Christians to meet sometime during the first day of the week from six o'clock A.M. to six o'clock P.M.

☼ ☼ ☼

Brother J. G. Malphurs presents the following questions: (1) "Can an elder scripturally resign his office when he has no reason save age and infirmity of the body or mind?" (2) "Who should take the lead in ordaining new officers in an established congregation—the preacher or the old elders?" (3) "Is it best and scriptural to fast with prayer and lay hands on the new officers?" (4) "Since the war is now over and our preaching brethren that joined the Y. M. C. A. have lost their jobs, is it well that churches or individuals continue to support that institution with their money and prayers?"

1. No man can resign a duty. If a man is a scriptural elder, he can no more resign the work of an elder than he can resign the work of a Christian. If a man has a right to quit being a Christian on account of the infirmity of the body or mind, then he has a right to cease to be an elder for the same reason.

2. In a church that is established and organized, I would think that the elders would take the initiative in appointing new elders or deacons. Paul left Titus in Crete that he should "set in order the things that were wanting, and appoint elders in every city." Where there are things that are lacking in the churches and order needs to be brought out of chaos, it is obligatory upon the scriptural evangelist to see that this work is done.

3. I do not understand that the Scriptures give any special or exclusive method of appointing elders or deacons. As some method of designation must be used, I do not see why there should be any objection to fasting and prayer and the laying on of hands, provided it be clearly understood that no gifts are conferred by the laying on of hands, as was the case in the laying on of apostolic hands. In the study of this subject, I have never been able to reach the definite conclusion that fasting and prayer and laying on of hands was the only method ordained of Jehovah for the appointing of elders and deacons.

4. It is undoubtedly true that the Y. M. C. A. does some good. It is also true that so many human organizations are a reflection on the efficiency and completeness of the New Testament church. The church of Christ as organized with elders and deacons is all-sufficient for the propagation of the truth. It is a mistake to turn away from the blood-bought church of Christ to a human institution to do the good works ordained to be done by the church. Christians should not be guilty of such conduct. On the other hand, they should not oppose the good work that the Y. M. C. A. is doing. They should be careful not to oppose human institutions in such a way as to make the impression that they are opposed to the good works of such institutions. "And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us. But Jesus said unto him, Forbid him not: for he that is not against you is for you." (Luke 9: 49, 50.) Christians should encourage every one in the doing of good. It is sectarian to reject the good that people do simply because they do not do it in our way. We should go with and encourage them so long as they do good works in the name of Christ. When they cease to do good, Christians should part company with them. The young men who worked with the Y. M. C. A. during the war had to work with it or the Red Cross or not at all. They chose to do the work rather than not to do it. I am not informed as to whether they joined the Y. M. C. A. or not. If they did, it was because it was necessary to do the work and not because they doubted the efficiency and completeness of the church for the conversion of the world. No such necessity now exists. Human societies should be discouraged and the church of Christ encouraged.

☼ ☼ ☼

Brother John Lawrenson, of Carman, Manitoba, Canada, wants to know the meaning of (1) Rev. 21: 24-27; (2) Matt. 19: 28. The passage in Revelation reads: "And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life." The passage in Matthew reads: "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

1. I understand that the redeemed of all nations enjoy the light of the city, the new Jerusalem. The gates of this city were never shut, which implies first that the city has no fears of any foes. These have been subdued. No enemies remain to invade the happy precincts of the city and its struggles have been ended forever. The fact that the gates were not shut, in the second place, implies that the nations of the saved always have admission to it. The obedient will always have free admission into this city. All nations will contribute to increase the glory of the city. All nations will pay homage to it just as nations pay tribute to an earthly capital. Nothing that is sinful, nothing that defileth, and nothing that worketh abomination, or maketh a lie, shall ever be permitted to enter there.

2. The word "regeneration" occurs only twice in the New Testament. In addition to the verse under consideration, it occurs in Tit. 3: 5. I understand that the word "regeneration" means just about what we mean by "the Christian dispensation," or "the reign of Christ." Christ told his disciples that when he came to his power and glory in heaven, they should receive power on earth. He entered upon his reign when he ascended to heaven, and they received power and authority when a few days later the Holy Spirit descended to the earth. Then began the regeneration, restoration, the reign of Jesus, the Christian dispensation. The word "regeneration" is used in the same comprehensive sense in Tit. 3: 5. The apostle calls baptism the laver of the new dispensation. While Christ is reigning in heaven, the apostles are represented as reigning on earth. They reign and rule through their teaching or writings. Whatsoever they bind on earth shall be bound in heaven, and whatsoever they loose on earth is loosed in heaven. They derive their authority as apostles and teachers from Christ, and by teaching only what he commands them to teach. The reference to ruling over the twelve tribes of Israel doubtless refers to spiritual Israel rather than literal Israel.

Georgia and the Far Southern Field

By S. H. Hall

Three Delightful Weeks in Los Angeles.

On November 9, 1919, it was my pleasure to step from the train in Los Angeles, Cal., where I remained for three weeks in a revival with the church at that place. To say that the stay was delightful hardly expresses it. This was one of the most enjoyable meetings of my life.

It was no little treat to meet G. W. Riggs, an old schoolmate of mine, and who, with the assistance of Brother Michael Sanders, deceased, started the work more than seventeen years ago and has remained with it. I spent the most of my time there in his home, so far as a lodging place is concerned, and enjoyed every moment of it. It was my first time to meet Sister Riggs, and I am glad to say that I found her a most excellent woman, adorned with that "incorruptible apparel" that all godly women wear. Too, the seven children were very interesting to me, especially the two little fellows, the most nearly perfect exhibition of perpetual motion that I have ever seen: six boys and one girl, the three oldest children being members of the church.

Brother Riggs' work in California is very interesting. He is a man of sterling character, and knows not how to compromise God's truth or to waste time with "foolish and unlearned questions;" hence, the church, under his leadership, has had peace. At times, in the early days of the church, his support was inadequate; but he stuck to the job, quietly securing work on the side and supporting himself. He has done this more than once during the years he has been there, and never a murmur has been uttered by him. It was all a source of pleasure to him. He is held in high esteem by the brethren, and, with them, now is planning for an aggressive drive in that city of above seven hundred thousand souls.

I was delighted with the members of the church there. I would be so glad to call every name and tell the impressions that were made, but time and space forbid this. Suffice it to say that I found them with a burning desire to take Los Angeles for Christ, so far as it can be done. They have a splendid board of elders and deacons, men who are capable and willing to do with their might what their hands find to do. If ever a body of people did their best to make one have a delightful time while with them, these people did this for me. My home for the last week of my stay was at Brother A. A. Godfrey's, one of the elders, and a most excellent man. His wife, three sons, and two daughters—all members of the church—certainly know how to make a visitor feel at home. This was as nearly a model home as I have seen anywhere.

I disliked to say good-by to these good people, but had to hasten on to Nashville, Tenn., where my son was under treatment of Dr. E. B. Cayce for a very serious ear, nose, and throat trouble; hence, I boarded the train at 9 A.M., December 1, for that place. On December 13 he underwent an operation, and I am so glad to say to all of my friends that it was a most wonderful success. He now seems to be a new man—bright, happy, and cheerful. Everything indicates that he will probably get entirely well. He is all we have, will soon see his twentieth birthday, and you may know what this means to us.

While in Los Angeles, I met Brother Felix G. Owens, of Santa Rosa. He came down and spent more than a week with us and helped much in the meeting. He is wide awake and is doing his best for the cause of Christ in that neglected State. I also had the pleasure of meeting Brother L. D. Perkins, of Armona. He is another one for whom the saints there are thankful. His noble life speaks loudly for the cause we all should love. I spent one pleasant Saturday afternoon and evening at Santa Ana, where I was given a treat on a sight-seeing trip by Brother C. C. Condra. We have one of the best congregations at that place, and I left them with a desire to return sometime. I very much desired to run over to Ontario and see Brother S. E. Witty, and up to Fresno and see Brother W. Halliday Trice, both old schoolmates of mine, and also to run out to Riverside and see Brother E. M. Borden; but I grew restless, on account of my son's condition, and left one week earlier than contemplated. But I am hoping to finish my trip in that great State at some later date, when Mrs. Hall and the boy will be with me to enjoy it and we can stay as long as interest demands. To one and all of the good people whom I met while there I have but one thing to say—namely: God bless every one of you, and keep you, and use you in his service, unto eternal life, shall be my prayer.

✡ ✡ ✡

"Group Evangelism."

I very much enjoyed Brother Stubblefield's article on "Group Evangelism" in the first issue of the Gospel Advocate for the new year. I, with him, rejoice to see the Christian Standard now taking more interest in this kind of work than that done through the societies. But I would like to ask this question: Why call it "group evangelism?" Why not just call it "plain, old-fashioned, New Testament evangelism?" Why not call it a return to the Scriptures? No, those brethren do not want to admit that they have wandered from the teaching and practice of the apostles and early Christians; hence, they tack on this new name to what they now advocate and strive to hide behind it as they slip back to the practice of the preachers and churches of the first century. Indeed, I am glad to see them return; but I dislike to see them try to keep from admitting that they are returning, and to hide this, call what they are now pleading for "group evangelism," and throw kisses at the societies as they leave them, saying they are all right, but that they have found a better way—namely, group evangelism—which "group evangelism" they would have us believe is a child of their own, when, indeed, such was practiced in the days of the apostles. It seems to me that it is a great sin to take some practice that the New Testament certainly sustains and try to make it appear that it is an invention of our own. Why not take faith, repentance, the Lord's Supper, and other as plain-as-day teachings of the New Testament and give them a new name and claim them as our concepts? I rejoice to see this change for the better, but do not like this seeming unwillingness to say: "We left the truth, but now we want to come back to it." We can never have the union for which Christ prayed until those who claim to be his followers stand unitedly in the contention that the man does not live who can improve upon Jehovah's thoughts and ways. Whenever we have a plain precept or example about how things should be done, we should never think of trying some other way, thinking it will do just as well. Never, in all the work of the apostles, did they do one thing that indicated that the work of the local church could be improved upon by being placed in the hands of some organization other than itself with its God-ordained elders and deacons. Neither should we; and when we do, we are simply departing from their teaching and practice.

✡ ✡ ✡

Help for the Work at McGregor, Ga.

The following donations have been received for a house of worship at McGregor, Ga.: From Mrs. W. R. M. McKissick, Tennessee, $5; Mrs. M. C. Chambers, Kentucky, $2; "A Sister," Texas, $1; Brother Prevatt, Georgia, $1.75; Mrs. W. M. Allison, Tennessee, $1; A. M. Strickland, Georgia, $2.

A lot has been bought and the deed is now in the hands of the faithful at that place. The West End Avenue con-

IS THIS YOUR CASE?

What You Should Do—Most Successful and Economical Treatment.

Do you have a feeling of general weakness day in and out? Is your appetite poor? Does your food fail to strengthen you and your sleep to refresh? Do you find it hard to do or to bear what should be easy? Have your ordinary duties and cares become great tasks and burdens?

If so, take Hood's Sarsaparilla—this great medicine revitalizes the blood, gives vigor and tone to all the organs and functions, and is unequalled for those who are in any degree debilitated or run down. Do not delay treatment—begin it today.

To rouse the torpid liver and regulate the bowels take Hood's Pills. They are purely vegetable.

WANTED—COMPOSERS of VERSE or MUSIC to write me at once. Brilliant opportunity for good talent. Address BURRELL VAN BUREN, Studio 18, Grand Opera House, Chicago, Ill.

COMB SAGE TEA IN HAIR TO DARKEN IT

It's Grandmother's Recipe to Keep Her Locks Dark, Glossy, Beautiful

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

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

WINTERSMITH'S CHILL TONIC

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

In answering advertisements, please mention the Gospel Advocate.

gregation will have a donation in their hands by the time this reaches our readers. Will not every other congregation and disciple in Georgia, who sees this appeal, hurry a donation on to Sister Vina Hooper, McGregor, Ga.? Please do not neglect this. Let us see that a house is built there at the earliest possible date and get ready for the next new congregation that we soon hope to organize at a very important town in this State. May our friends out of this State remember that their donations will also be appreciated. What you do, do it *now*. There are two other places waiting for a man to get to them.

☼ ☼ ☼

J. W. Grant With Us.

We are so glad that we have Brother J. W. Grant and his excellent wife wintering in this State. They are making their home with Brother and Sister Fred Hinely, near Dasher, Ga. Sister Hinely is their foster daughter, and is one of our best workers. Brother Grant will keep busy preaching while in the State, and we hope he will get so busy he cannot get away.

We are glad to report that Brother Copeland, of the Dasher congregation, has moved to Savannah to live and work with the "faithful few" at that place. This means much to that work and makes its success a certainty.

Love First.

Christ teaches us that both toward God and toward man love goes first and duty follows after—not, indeed, that we are idly to wait for the feeling, and excuse the not doing on the plea of not loving. There is such a thing as worshiping, because I desire to love. So there is such a thing as doing good to my brother, if so be I may love him; a setting myself to every office of patient and self-denying charity, if by any means it may at last become not a labor, but a love, to me. But how can we love the unlovely? Surely whosoever sees with the eye of Christ can discern, if he will look for it, on the most tarnished, debased, defaced coin of humanity, that divine image and superscription in which God created, and for the sake of which thought it no waste to redeem. This is love's place in Christ's gospel. Love revealed; love reciprocated; then love handed on.—C. J. Vaughn.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

Sign Your Name Here

If you suffer with any curable disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer, and you will never have cause to regret it.

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

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

Gentlemen: I accept your offer and inclose herewith three dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

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

For the **HAIR**—

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

TETTERINE

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Safe but SURE Promptly relieves coughing, hoarseness, sore throat, bronchial irritation and asthmatic discomforts. A little piece relieves a child's cold. Handy and dependable. Prices: 15c, 35c, 75c & $1.25. John I. Brown & Son, Boston, Mass.

BROWN'S Bronchial TROCHES

FIRST WEEK 5 EGGS SECOND, 72; THIRD, 104

Hens Showed Steady Egg Gain for Mrs. Pierce in Winter Weather.

"The week before we tried Don Sung we got 5 eggs from 50 hens. The next week, from a 50-cent package of Don Sung, we got 72 eggs, and the next week 104. Some of our hens are mere pullets, and Don Sung has started them laying."—Mrs. B. F. Pierce, R. F. D. 1, Butler, Tenn.

Mrs. Pierce selected a severe time for her test—the middle of January. Yet she started getting the eggs promptly. Your hens can lay well, in cold weather, and we'll prove it. Here's our offer:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days; and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer, or send 50 cents for a package by mail, prepaid. Burrell-Dugger Co., 477 Columbia Building, Indianapolis, Ind.

Miller's Antiseptic Oil, Known as

Snake Oil

Has Brought Relief to Thousands of Sufferers.

And what it has done for others it will do for you. Don't continue to suffer with rheumatism, neuralgia, stiff and sore muscles, cold in the chest, croup, coughs, and kindred aches and pains. Ask your druggist for a bottle of Miller's Antiseptic Oil (known as Snake Oil), use according to directions, and know what it means to be free of pain.

Miller's Antiseptic Oil (known as Snake Oil) is powerful and penetrating, yet will not harm the most delicate skin. In 30c, 60c, and $1 bottles. Ask for and insist upon the genuine Miller's Antiseptic Oil (known as Snake Oil). Your money back if it doesn't do what we claim. For sale by all good druggists.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Freckles

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

STILLMAN'S FRECKLE CREAM

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

"Wouldst Thou Be Fair?"

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

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

FROM THE FIELD

Alabama.

Brewton, January 1.—As we enter the new year let us examine ourselves, and if we find any envy or hatred toward any one, let us cleanse ourselves from all evil thought and malice; for we are brethren. Let us not bite and devour one another, lest we be consumed one of another. Let all of our words, either spoken or written, be in the kindest manner, showing that we have the Spirit of Christ ruling in our hearts. Let all our actions be as the actions of a child of God, so that others may see our good works and glorify our Heavenly Father; for we know not how soon our opportunity to save the souls of poor, lost sinners will be forever gone and we shall come into judgment to receive according to our deeds. Let us talk more, love more, and pray more. Let us see how much we can do this year for the cause of Christ. Any correspondence will be appreciated.—G. W. Jarrett.

Arkansas.

Texarkana, January 5.—The College Hill work starts off in fine shape for the new year. Five placed their membership with us yesterday. Work on the concrete baptistery is under way and will be instrumental in advancing the cause of Christ in our city. Places used in times past have brought forth much criticism from the public, which served Satan well in hindering many from obeying the gospel. It is encouraging to labor with Christians who realize the importance of being progressive and not digressive.—J. E. Wainwright.

Fort Smith, January 5.—The Park Hill Church began the new year with two great services yesterday. We had eighty-eight children in the children's classes yesterday; all told, we had about one hundred and forty-five in our Sunday-school and Bible classes. A large crowd attended the preaching services. We had the pleasure of having Brother J. D. Tant, who lives at Rogers, with us yesterday, and he preached for us last night. He gave us a grand lesson. Brother Tant is a great character, and is certainly a Bible student and teacher. May he come again. This congregation was set in order by Brother Kidwell, of Dallas, Texas, last January, and began meeting in a little store building, with thirty-three members. To-day we have a nice house of worship which cost us thirty-five hundred dollars and a membership of about sixty-five members; and we began the new year with more than one hundred and forty in our Sunday-school classes. We will have preaching three Sundays in each month. Pray for us that we may do greater things for God.—Will W. Slater.

California.

Tulare, December 28.—The work in Tulare is moving along nicely. We had a nice audience to-day. Brother E. M. West, of Delana, is preaching half the time. He is thirty miles away, living on a ranch, which makes it very inconvenient for him. He is also principal of the Earlymart school. He has sold his ranch, and as soon as his school is out he expects to come nearer Tulare to buy a ranch, as we are trying to concentrate our forces, so many members are scattered so far away from the place of worship. Brother Davie Pinkley has bought a ranch near Pixley and expects to go out of the dairy business, so we are hoping that they may be able to attend more regularly. Any one desiring to come West will do well to stop in Tulare, as it is situated in the heart of a dairy and alfalfa section, and you can buy land as reasonably here as any place in the State. If any one desiring information will write me, I will gladly answer his questions. We have secured three nice lots with a frontage of seventy-five feet on which we plan to build a house of worship. We are now meeting in the Woman's Clubhouse, on Tulare street, just west of the Southern Pacific depot. My address is 129 South D Street.—L. Meade Williams.

Recipe for Gray Hair.

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

CABBAGE PLANTS

Fulwood's frost-proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession, and Flat Dutch. Prices: By express, 1,000 to 4,000, at $2.25 per 1,000; 5,000 and over, at $2. By parcel post, prepaid, 100 for 50c, 500 for $1.75, 1,000 for $3. Orders shipped promptly; satisfaction guaranteed or money refunded. **P. D. FULWOOD, Tifton, Ga.**

You May Read the Christian Herald 8 Weeks at . . . . **HALF PRICE**

THE CHRISTIAN HERALD is sacrificing all its immediate profits from subscribers in a big drive to extend its present 300,000 circulation (representing 1,500,000 readers) to the million mark (representing 5,000,000 readers) by making an irresistable half price trial offer. New subscribers may have the next

8 big satisfying weekly issues for 25c

20	scintillating crisp, human interest	Stories
20	pages of world news	Studies
50	inspirational educational	Feature Articles
70	wonderful interpretative	Editorials
70	helpful daily, devotional	Meditatations
10	short, pithy, worth while	Sermons
200	or more black and white	Pictures
8	beautiful covers usually in serial	Colors

and hundreds of other wonderful features, all now available to new subscribers at half price.

The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read interdenominational family magazine in the world. It is dedicated to the service of humanity. It aims to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but the organ of none. You need the stimulus, the inspiration, the vision of world service the Christian Herald gives. A million new short term subscribers is the Christian Herald's goal. 25 cents in coin or stamps sent now (at the Christian Herald risk) is guaranteed to give you more and better literature than you ever could imagine possible. Address **The Christian Herald, 427 Bible House, New York.**

IMPORTANT—During the 8 weeks for 25c period, another of those wonderful Courtenay Savage Serials, entitled "Morning," will appear exclusively in the Christian Herald in advance of its publication as a $1.50 book.

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

Established 1879 It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

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

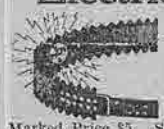
Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

Electric Vitalizer



Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES - 10¢ 30¢ & 60¢

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

The Working Church.

BY W. S. LONG, JR.

I hope this may be a great year for the church of the New Testament. In the Library of Congress is a copy of "The Model Church," written by G. C. Brewer. It is an excellent work, and I am glad that the greatest library in the United States will always have a copy of this useful book; and I hope, too, that it may find its way to the homes of Christians everywhere. Among the many good things Brother Brewer has suggested to the church, one is that each congregation should make out a budget the first Lord's day of the year and set before the church the amount of money the church should and could raise that year, and into what channel the finance would go. This would give the church an idea of her ability and a high mark toward which to strive, and encourage every member to do his or her best. If this could be done to-day and each member would give as the Bible directs, the ten thousand congregations in the United States would do more during 1920 than in any three years of the past. How many will give ten per cent?

Church at Clarendon, Texas, Needs Help.

BY W. W. BREWER.

Clarendon is a town of about seven thousand inhabitants, situated at the foot of the plains, on the Fort Worth and Denver Railroad, two hundred and seventy-eight miles northwest of Fort Worth, and is the county seat of Donley County.

Clarendon could very appropriately be called a Methodist town. They have a school of several years' standing, with an enrollment of nearly five hundred students this year. They have a thousand or more members and not less than a million dollars' worth of church and school property and are raising five hundred thousand dollars more to enlarge their buildings. So you can see, brethren, what we have to contend with in building up the cause which has been greatly neglected here.

We are few in number. I feel safe in saying there are not more than three hundred members in the entire county. We have a membership of about one hundred at this place, and our house will barely seat them comfortably. The interest in the cause of Christ demands a larger, better building. The one we now occupy is an old, remodeled school building. It is our aim to build a good, substantial house at a cost of about ten thousand dollars. We have subscribed and can raise about five thousand dollars among the brethren here. We have our lots paid for and the deed is made with the restrictive clause.

Now, brethren, you have the situation very clearly before you, and you who are able, financially, can readily see where you can step in and help us equip ourselves for this fight with sectarianism. We are determined to have the house, for we have to have a comfortable place to which we may invite the people to come and hear the truth, and we are going our limit to realize our aims. We appeal to congregations who have good houses of worship to help us to help ourselves. Can you not send us ten or fifteen dollars? Let individual brethren who are interested in building up the cause of Christ send us a donation. Let us feel that we are not alone in this work. And let us not let the Methodists show so much more zeal in contributing money toward advancing their cause than we who have the truth. Whatever the amount of the donation, be it large or small, it will be greatly appreciated. It will be deposited in the bank to our church building fund and will not be used for any other purpose. Announcements will be made regularly of amounts received and names given unless otherwise requested. Send all contributions to Bob McGowan, T. M. Little, or to me.

To Fortify the System Against Grip

Take LAXATIVE BROMO QUININE Tablets which destroy germs, act as a Tonic and Laxative, and thus prevent Colds, Grip and Influenza. There is only one "BROMO QUININE." E. W. GROVE'S signature on the box

PILES permanently disappear after using three jars of HANCOCK'S PILE REMEDY, or we will refund your money. If your case is not severe, it is probable that one jar will relieve you. For all kinds of piles. Price, 50 cents a jar. At your druggist's or direct from

HANCOCK CHEMICAL COMPANY, Oxford, N. C.

Druggists, write for liberal proposition.

FINE PILLOWS

And Feather Beds. Order by parcel post right from this advertisement. *Get good pillows*—fine, new, gray goose feathers, big size, 5 lbs., $4.50 pair. Gray goose beds, 25 lbs., $21.72; 30 lbs., $24.60. Cheaper kinds. Pillows, 5 lbs., $1.80 pair. Beds, 25 lbs., $10.20; 35 lbs., $12.45. We have $500 deposited with the Security Savings Bank, Charlotte, N. C., to guarantee satisfaction or money back—you take no risk. Order to-day or write for circulars. Hygienic Bed Company, Dept. 28, Charlotte, N. C.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

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

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

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

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

2. "The first universal reign of democracy or republicanism will be a paternal government and will own every dollar's worth of wealth on the whole earth. This is the God-appointed destiny of popular sovereignty or democracy as introduced into the world by the Roman empire, and is appointed by God to take place before the coming of Christ."

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

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

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

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

7. "Before the coming of Christ and before the rise of either of the three above-named universal reigns, the first great universal kingdom will arise. The duration of the time of its existence is not revealed. It may continue for many centuries. It will embrace every nation of earth. . . . It is a federation of all the kingdoms of earth under one and the same constitution."

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

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

It seems to this reviewer that there is more sense and more scripture behind what this author has written than is to be found in any other single volume on the book of Revelation.
—J. W. Gillon, in Baptist and Reflector.

IS YOUR BLOOD HUNGRY FOR IRON?

Modern Methods of Cooking and Living Have Made An Alarming Increase in Iron Deficiency in Blood of American Men and Women

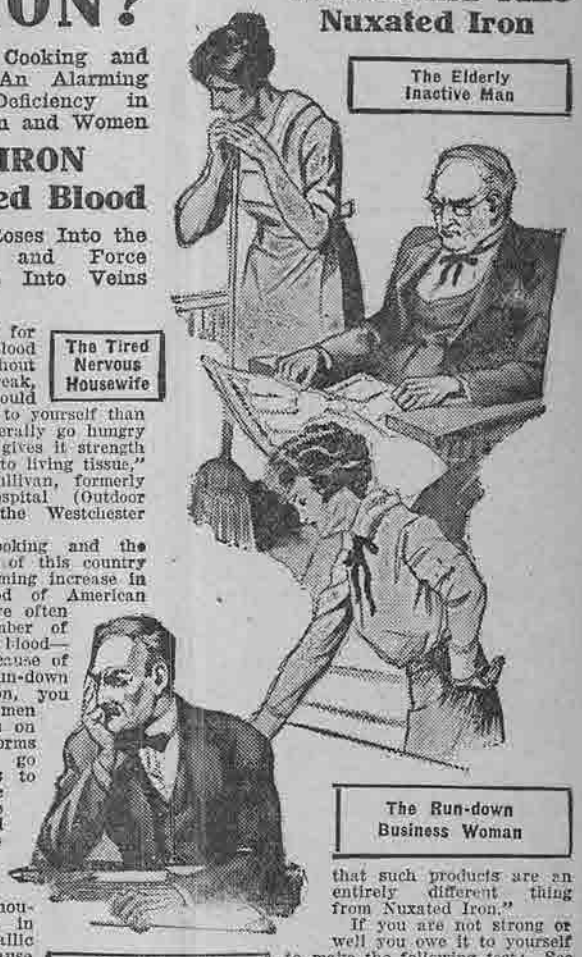
NUXATED IRON Helps Make Red Blood

The Kind That Puts Roses Into the Cheeks of Women and Force Strength and Courage Into Veins of Men.

"Is your blood starving for want of iron? Iron is red blood food. If you were to go without eating until you became weak, thin and emaciated, you could not do a more serious harm to yourself than when you let your blood literally go hungry for want of iron—iron that gives it strength and power to change food into living tissue," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital.

"Modern methods of cooking and the rapid pace at which people of this country live has made such an alarming increase in iron deficiency in the blood of American men and women that I have often marveled at the large number of people who lack iron in the blood—and who never suspect the cause of their weak, nervous, run-down state. But in my opinion, you can't make strong, sturdy men and women by feeding them on metallic iron. The old forms of metallic iron must go through a digestive process to transform them into organic iron — Nuxated Iron—before they are to be taken up and assimilated by the human system. Notwithstanding all that has been said and written on this subject by well-known physicians, thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble, then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the packages. If you have taken preparations such as Nux and Iron and other similar iron products and failed to get results, remember that such products are an entirely different thing from Nuxated Iron."

Who Should Take Nuxated Iron



If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have increased their strength and endurance in two weeks' time while taking iron in the proper form.

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

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

NERVOUS PROSTRATION

Mrs. J. Christman Proved That Lydia E. Pinkham's Vegetable Compound is a Remedy for this Trouble.

Binghamton, N. Y.—"I was in a very nervous condition for over a year, my mind was gloomy, could see no light on anything, could not work and could not have anyone to see me. Doctor's medicine did not help me and Lydia E. Pinkham's Vegetable Compound was recommended. I took it and am now well. I recommend it to all afflicted with nervous prostration."—Mrs. J. CHRISTMAN, 193 Oak Street, Binghamton, New York.

The success of Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, is unparalleled. It may be used with perfect confidence by women who suffer from nervous prostration, displacements, inflammation, ulceration, irregularities, periodic pains, backache, bearing-down feeling, flatulency, indigestion and dizziness. Lydia E. Pinkham's Vegetable Compound is the standard remedy for female ills.

If there are any complications about which you need advice write in confidence to Lydia E. Pinkham Medicine Co., Lynn, Mass.

OBITUARIES

Baird.

Sister Virda Barry Baird, thirty-eight years of age, died at her home, at Alexandria, Tenn., on December 12, 1919. Sister Baird was a daughter of Brother H. C. and Sister Mollie Barry. She obeyed the gospel of our Lord at the age of twelve years and lived a consistent, faithful, and devoted Christian. Her companion, Brother Clarence D. Baird, and little son, O. P. Baird; her father, mother, and three sisters—Mrs. J. W. Rutland, Mrs. G. R. Lester, and Mrs. G. M. Oakley, all of this place; and two brothers, O. P. Barry and A. E. Barry, of Lebanon, Tenn., survive her. The funeral services were held by Brother S. P. Pittman, of David Lipscomb College, Nashville. The burial followed in East View Cemetery. X.

Lane.

Sister Phronie Lane, wife of Brother H. M. Lane, died at her home, near Duck River, Tenn., on December 29, 1919. She was born on December 25, 1847. She obeyed the gospel under the preaching of Brother Frank Davis and was baptized by Brother Jim Morton in October, 1865. She and her devoted husband had lived together fifty-two years. She was the mother of two children, one dying in infancy. She leaves her aged companion; one son, Enos; two brothers, A. M. Shelby and B. Shelby; and three grandchildren to mourn her loss. Brother Cathey Baker conducted funeral services at Old Well, in the presence of a large audience of friends and loved ones. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

A FRIEND.

Cullum.

Norma Louise Nunnally was born in the State of Mississippi on June 21, 1891. On December 15, 1907, she was married to J. A. Cullum, at Grandview, Texas. To this union three children were born, two of whom, one boy and one girl, survive. Sister Cullum was baptized by Brother W. K. Rose, at Rome, Texas, in 1909, and from that date to the day of her death (January 1, 1920) she lived in the faith. Brother Cullum has done much gospel work in Memphis, Tenn., and Sister Cullum greatly endeared herself to those who knew her here. She was known for her devotion to the truth and for her unselfish spirit. Her life was an encouragement to Brother Cullum. May the memory of her life be an inspiration to him. Funeral services were conducted by the writer, at Cordova, Tenn. Brother E. C. L. Denton and Brother F. L. Paisley, both of Memphis, were present and assisted at the services. Sister Cullum had asked that one of the songs at the services should be "God Will Take Care of You." This song was in keeping with her faith. May the blessings of the Father of mercies rest upon the sorrowing and sanctify their grief to their eternal glory.

C. A. NORRED.

Allison.

W. H. Allison was born on August 24, 1845, and died on July 10, 1919. He lived in this world seventy-three years, ten months, and sixteen days, and forty-three years of this time was spent in the home where he passed away. He was married on May 17, 1876, to Miss Nannie Mayberry, of Williamson County, Tenn. To this union were born three boys and two girls, a son, Hugh Allison, having preceded his father a number of years. Brother Allison was known to the writer for many years, being one of the faithful members of South Harpeth congregation, Davidson County, Tenn. I have visited his home many times, and preached through a number of meetings in which he was present. He was a quiet, gentle, and lovable man, attending to his own business, thus making not only a splendid citizen, but an exemplary Christian. I believe he was one of the most gentle and hospitable men I have ever known. If the world abounded with such men as Brother Allison was in all the relations of life, we would have a heaven on earth. He is survived by his wife; two daughters, Mrs. Edward Riser, of Colorado, and Mrs. Hugh Dodson, of Tennessee; a widowed daughter-in-law, Mrs. Hugh Allison, and a granddaughter, who reside in Memphis, Tenn.; and two sons, Mark and H. T. Allison, who live in this section. May the good influence of W. H. Allison's Christian life continue to be a blessing to all with whom he came in contact.

F. W. SMITH.

Discontent may be an impulse of evil and may be a gift divine. Delve as you will in the much of evil, search amid the amusement life of vulgar or refined art, seek as you will in the love of the purest friend God ever gave, closest though this is to God and his life, yet not there may you stop; for never will that discontent God placed within you be answered or its demands fulfilled until God carries within you the fountain of life eternal.—J. H. Eccleston.

50 Eggs a Day

"Before using 'More Eggs' tonic I was getting only 12 eggs a day, and now get 50," writes Mrs. Myrtle Ice, of Boston, Ky.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

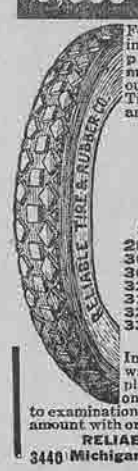
If you send $1 to E. J. Reefer, the poultry expert, 3251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1 packages of "More Eggs," one package being absolutely free on the special limited offer he is making now. The million-dollar Merchants' Bank, of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

I HAVE CATARRH

Just say it if you have it. I will send you a booklet giving the final solution in a nutshell—free. Just what you are looking for, just what you need, just what you must have to get rid of this dangerous disease. Inclose this slip and write

E. J. WORST, Box 22, Ashland, Ohio.

FREE Puncture Proof Tube
6,000 Miles Guaranteed



For a limited time only we are offering **absolutely free a puncture proof tube guaranteed 6,000 miles,** with every purchase of one of our famous Reliable Double Tread Tires which are guaranteed 5,000 miles and often give 8,000 to 10,000.

4 Reasons for Buying at this Bargain Offer

1—6,000 miles without a puncture!
2—Save repair bills!
3—Save entire cost of tube!
4—Save two-thirds cost of tire!

Price Includes Tire and Tube

Size	Tires	Size	Tire
28 x 3	$6.85	34 x 4	$11.35
30 x 3	$7.25	34 x 4½	$13.00
30 x 3½	$8.35	35 x 4½	$13.25
32 x 3½	$8.95	36 x 4½	$13.75
31 x 4	$10.20	35 x 5	$14.50
32x4	$10.55	36 x 5	$14 75
33 x 4	$11.00	37 x 5	$14.90

Free Reliner With Each Tire

In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.

RELIABLE TIRE & RUBBER CO.
3440 Michigan Ave. Chicago, Ill.

In answering advertisements, please mention the Gospel Advocate.

The Master's Vineyard

California.

Dinuba, December 28.—Yesterday was a glorious day with the church here. I baptized six more into Christ in the afternoon, and one more confessed the blessed Lord at the evening service. These additions are coming at our regular Lord's-day services. Our singing gets better at each gathering, and there seems to be a better spirit among all the brethren. The blessed old gospel is winning its way into the hearts of the people in spite of the combination of sectarian influences. The greatest work in the world is rallying souls around the cross.—E. W. Sewell.

Georgia.

Carnesville, January 6.—On last Lord's day, January 4, the Christians at Carnesville met in the courthouse and began keeping house for the Lord. This is the first time the church of Christ ever met here. The church has purchased a home for the evangelist, and all are looking forward to a good work. We will appreciate a call from any of the brethren who chance to be passing this way. Carnesville is the county seat of Franklin County, ten miles from Lavonia, the nearest railway.—R. L. Ludlam, Jr.

Kentucky.

Hopkinsville, January 5.—The work here is moving along nicely. We had two good services yesterday. One young man obeyed the Christ and one young lady confessed her wrongs. I believe the church has a vision of big things. It has done at least six times more this year than any previous year. I am at present giving all my time to the congregation here.—J. H. Hines.

Missouri.

Springfield, December 29.—I closed a meeting at Center, near Carthage, on December 16. There were no additions, but it was a good meeting in many respects. I had a very pleasant home with Brother and Sister Kinney. I hope to be with the brethren at Center again sometime. Home from protracted-meeting work till June.—M. S. Mason.

Oklahoma.

Oklahoma City, January 6.—The largest audience we have had at Tenth and Francis Streets assembled last Lord's-day morning. There was one addition. The evening service was well attended also. We are hoping and working for greater things during 1920. Pray for us.—J. A. Hudson.

South Carolina.

Union, January 5.—I returned home from a visit to the brethren near Woodruff a week ago after spending Saturday and Sunday with them. I preached three times while there to about forty souls at each service. One lady of ripe age expressed her desire to be with us, deferring baptism for a short time on account of her age and recent illness. This is a working and determined little band, with Brother L. R. Briggs at the head, and we are expecting great things for them in the near future, as they "have a mind to work." They are handicapped at present on account of not having a desirable place to worship, having to meet in the home of a brother. They have made several efforts to buy a lot, but their religious neighbors will not sell to them at any price; neither will they let them meet in the schoolhouse, saying that they "don't believe that baptism is essential and do not want such stuff preached in their neighborhood." On December 30 I went to Charleston to visit the brethren, and found Brother Inabinett as determined as ever to press the work in that wicked city. We have only a few brethren with as much determination as this man, and very few who would do the work that he is doing with fightings without and within. Brethren, he needs your prayers, sympathy, and encouragement. Write him and tell him that you are praying for him. You have no idea what we are up against in this State. If you think we are having easy sailing, come over and try it a while with us. We are not grumbling, for we are determined to stay with it until we are called hence. Brother Inabinett's address is 579 King Street. The work here is moving along nicely, with about twenty happy children of the Heavenly Father. Each man in the congregation is willing to do what he is called on to do. We also have scriptural women preachers. I have never seen such workers; and they are learning how to give, too. Several are giving a tenth, some give much more, and not one owns his home. We have almost paid for our lot and hope to build a house in the spring. This will be the first house owned by the church in this State. Don't you want an interest in it? If so, mail a check as soon as possible, and state that you want it to go to the lot and building fund, and we will acknowledge the same through the Gospel Advocate. Brethren, pray for us.—Thomas H. Burton.

Eggs Paid the Pastor

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

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay.

If you send $1 to E. J. Reefer, the poultry expert, 3251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1 packages of "More Eggs," one package being absolutely free on the special limited offer he is making now. The million-dollar Merchants' Bank, of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

In answering advertisements, please mention the Gospel Advocate.

What Is a Miracle?

Each miracle in the history of revelation is only one tiny bit of power and blessed light that pierces through the walls of our human darkness and need from the great universe of love and power which incloses us on every side. Once the rift opened wide enough for a host of the heavenly choir to rush through and sing ere it closed.—J. H. Eccleston.

To Prevent Influenza

Colds cause Grip and Influenza—LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

WOMEN WHO SUFFER FROM LEUCORRHEA

Write to This Trained Nurse For Full Information; How to Quickly End at Home

SENT FREE

A. Cavanaugh, R. N.

Miss Anna Cavanaugh, Registered Trained Nurse, of Buffalo, N. Y., and a prominent member of the Nurses' Institute, of that city, has found a new method, easily and safely used at home, whereby leucorrhea ("whites") may be quickly overcome in nearly any case.

This method has proved so successful in work among her patients, and has brought so many women suffering from this annoying, unsanitary, and dangerous complaint from deep despair to joyful satisfaction that she has decided to offer the benefit of her experience to the women of the world.

Women and girls who are victims of this amazingly common, but little understood, disorder should certainly write her in confidence without delay and get her generous advice and full information how they may quickly and safely end their trouble at home in a pleasant and harmless manner. Send no money, but write name and address plainly (stating whether Mrs or Miss), and inclose with your letter the Free Coupon below, adding, if you like, a two-cent stamp for her reply. Address her: Miss Anna Cavanaugh, R. N., Room 221A, Nurses' Institute, Buffalo, N. Y.

FREE COUPON This certificate entitles any reader of the Gospel Advocate to Miss Cavanaugh's free confidential advice and instructions (sent in plain sealed envelope) for the ending of leucorrhea (whites). Cut out and pin to letter. Good for immediate use only. Address Anna Cavanaugh, R. N., Room 221A, Nurses' Institute, Buffalo, N. Y.

SPECIAL NOTICE.—We earnestly advise every lady who has any trouble with leucorrhea, or "whites," to accept the above offer at once. The advice Miss Cavanaugh gives on this subject is sincere, genuine, and invaluable, the standing of the donor being unquestioned.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful full color scriptural illustrations. Each monthly page carries one of these scriptural illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full-page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures, and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday-school lesson, Scripture Reading, and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200-Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002.

The price of these calendars is thirty cents, and they are very cheap at the price; but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing, mention this paper.

HOTEL LONGACRE

BROADWAY AND 47TH ST.

Convenient to everything. The refined air and good service of the Longacre are well established.

RATES PER DAY

Room with Lavatory..... $1.00
Room with Private Bath..... $2.00
Room with Private Bath for two... $3.00
Two-room Suites..... $3.00 to $4.00

SPECIAL WEEKLY RATES

The Best Value in New York City.
Phone 7790 Bryant.

Golden Rule.

Children, do you love each other?
Are you always kind and true?
Do you always do to others
As you'd have them do to you?

To do to others as I would
That they should do to me
Will always make me kind and good,
As children ought to be.

The Golden Rule! The Golden Rule!
O, that's the rule for me!
To do to others as I would
That they should do to me.

—Selected.

Another Great Preacher Gone.

BY Z. D. BARBER.

Brother Oscar Dawson was born at Kingston, Autauga County, Ala., on June 19, 1865, and departed this life, on December 2, 1919, at Prescott, Ark. He lived to be fifty-four years, five months, and thirteen days old. He was married to Miss Ella C. Wildon on November 17, 1889. To this union were born five children: Mrs. J. C. Barlow and Mrs. W. A. Barlow, of Bluff City; and Herbert, Joe Wheeler, and Willie Barber, of Prescott. He obeyed the gospel at about the age of twenty years and lived a consistent Christian life until his death.

Brother Dawson, with his family, came to Arkansas in October, 1907, and established the Clay Bible School. In this school he made a great sacrifice for the cause he loved so well. A great many young men were trained for life in this school. He afterwards moved the school to Heber Springs, Ark., where he remained for one year; but, for lack of proper support from the brotherhood in supporting the school, he was compelled to give up the work.

I was a student in the first school he taught at Clay and the last one at Heber Springs. I believe I was acquainted with his life and manner of living. He was one of the best school men I ever knew, and as a preacher of the gospel he was second to none. He loved the truth and was willing to make sacrifices for it. He lived the gospel and taught it to his family. His children have all obeyed the gospel.

Brother Dawson's death came as a terrible shock to his family and many friends. He was well on Lord's day and went to worship as usual. He complained some on Monday, rested well Monday night, but passed away Tuesday at 5:20 A.M.

Brother Dawson has done lots of good and will be greatly missed in Arkansas. I can safely say that he did more for me than any man I ever knew. I have gone to him at the midnight hour for help, and was never refused. Thank God, his grand work still lives and will live. Eternity alone can tell the good he has done. He was a great preacher, a noble teacher, a loving husband, and a kind father.

"Be thou faithful until death, and I will give thee the crown of life." Brother Dawson has passed to rest and is done with this world and all of its troubles.

Sister Dawson has been a mother to my wife and children in time of need. May God's richest blessings rest on her in this sad hour. May she and her children find comfort in God's word.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Sure Relief

BELL-ANS FOR INDIGESTION

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

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

The Silver Point School.

BY L. H. LANKFORD.

We are still striving to have a school at Silver Point, and have been successful this term so far. Although our way seems dark sometimes, yet our motto is, "Where there is a will, there is a way;" and with this for our watchword we are going on to success.

Our school has three hundred bushels of coal, which cost twenty-six cents per bushel, or seventy-eight dollars, of which amount Brother A. M. Burton gave forty dollars. We thank him very much. We are very glad of the interest Brother Burton has for the negro race and the grand work he is doing for us at Nashville. Now let us strive to do our part. But do not forget the little band at Silver Point.

"Will a Man Rob God?"

BY WILLIS G. JERNIGAN.

In the Old Testament a prophet of God asked a question, one that should sink deep in the hearts of both young and old. This question is: "Will a man rob God?" Will we as children of God rob him? Brethren, this is the question. Great drives are being made by the sectarian world for the purpose of building up colleges to educate men to spread error in the hearts of men and women all over this land. What are we doing to overcome this great curse to the inhabitants of earth? Are we as willing to spread truth as they are to spread error? Brethren, do we expect sinners to come to us and beg us for the power of God unto salvation? If this question were placed before the individual, the answer would doubtless be "No;" but a great many of us are a living "Yes" to this question.

The apostle Paul heard the Macedonian call and answered it, and we know the result—many were saved. The Lord told Philip to go down the road to Gaza, and he arose and went; and what was the result? There is no need to answer. To-day, brethren, we are sending a Macedonian call from Southwestern Colorado. Not to the other fellow is this call extended, but to those who read this article. Will you answer this call? We do not mean in person, but will you answer it with your means? Or will you rob God? Will you rob these souls of eternal salvation? There are hundreds all around us who are dying, perishing—yea, being filled with error—for the lack of the gospel of Christ. Shall we give it to them, or shall they perish?

This is a desolate field. Only three meetings that we know of have ever been held here. Cannot you see the great need of Christian influence? We are one hundred and fifty to two hundred miles from a congregation of disciples. Brethren and sisters who live in a country where there are congregations every few miles do not realize the great need of this country as we do, and I never realized the great need until coming to these parts. Some boast of the fact that we are the only ones who have the true gospel. Well, brethren, it seems that we pride ourselves on the fact, and want none others to have the benefits of it save ourselves. Let us wake up; let us do our duty. Let us all work together for the salvation of souls who are dying for the want of the gospel of Christ. Brethren, we are far away from others of the faith. We are struggling for existence. Shall we have assistance, or shall these souls die untaught?

Send all donations to A. W. Arnold, Dolores, Colorado.

Grove's Tasteless chill Tonic

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

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

PELOUBET'S NOTES FOR 1920 NOW READY

Peloubet's Is the World's Greatest Commentary on the International Uniform Sunday-School Lessons

It has been issued for forty-six years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. Rich in material, comprehensive in its scope, practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. Marion Lawrance voices the sentiments of thousands when he says:

"How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these NOTES."

It Should Be the Companion of Every Sunday-School Worker. Price $1.60, delivered. Send your order to-day to

McQUIDDY PRINTING COMPANY

317-319 Fifth Avenue, North NASHVILLE, TENN.

Piles Cured Dr. A. Upham's valuable electuary or internal remedy for PILES. CURES all kinds of PILES, old or new cases. It eradicates the disease from the system. If your druggist cannot supply you, send $1.00 for trial treatment, 6 packages for $5.00. Guaranteed, if not satisfied money back. Thousands of satisfied patients all over the United States. References any Bank, Postmaster or City officials.

Why Suffer? Get CURED. J. C. & A. HALL, Oxford, N. C.

FIELD REPORTS

Kentucky.

Eubank, December 31.—I wish to make a report of my work for the year 1919. I have done all I was able to do. I am now getting to be an old man, in my sixty-sixth year, but am just as willing to preach as I ever was. I have preached all I was able. My health is better now than for some time. I had preached monthly at Estesburg church of Christ, five miles east of Eubank, up until August, and, with the help of a young brother, my sister's son, J. C. Wheeldon, of Ætna, began a meeting there on the second Sunday in August, which the brethren and sisters say was the greatest meeting ever held there. I had the young brother to do all the baptizing, which was pleasing to him, for he had baptized only two up to that time. This meeting was a success and closed with a full house. I have preached for this people most of the time for twenty years. In November Brother Allen Ballow, of Burnside, and I held a short meeting at Briery, two miles south of Eubank. We had a good hearing. The brethren there raised money to repair their house of worship. —A. Kenton Gouch.

Tennessee.

Henderson, January 7.—On December 24 I began a "question meeting" at Jacinto, Miss., and closed it on the following Lord's day. There were no additions, but a great interest manifested throughout the meeting.—E. L. Whitaker.

Memphis, January 4.—Last year was a good year for the work at Harbert Avenue Church. Over five thousand calls were made, nearly two hundred services were held, and one hundred and seventeen names were added to the list of membership. The Harbert Avenue Church is striving to make herself useful in every good work. Strangers are always welcome at our services. Persons desiring to reach our place of meeting should ride the Fair Grounds car to Harbert Avenue. Our announcements will be found in the papers.—C. A. Norred.

Texas.

Waxahachie, January 5.—The services were fine here yesterday. Large crowds and eight additions. The clerk presented a budget for local expenses of twenty-six hundred dollars for the year, and most of it was covered with pledges, with about one-third of the membership yet to be canvassed. The attendance is fine and interest good.—Ben West.

Fort Worth, January 5.—The services at Southside-Central Church were splendid yesterday and last night. One fine young man took membership. The church is making some gains in spite of every drawback, and there have been many. I am preaching a series of sermons on "The Model Church," and they are well received. We have some very fine classes in Bible study here and some good teachers. Brother John Straiton is conducting a class in Revelation with great interest. We invite visiting brethren, when in the city, to take a University car and come out to Southside-Central and worship with us. I have been almost down and out with cold lately, but never missed a service. My wife was very badly burned last week while in an epileptic fit, unconscious. She is better to-day.—Tice Elkins.

$1.00 Brings $200.00

Sterling, Kan.—Mr. A. S. Thode writes: "I never used 'More Eggs' Tonic until last December; then just used one $1 package, and have sold over $200 worth of eggs from forty-four hens. 'More Eggs' Tonic did it."

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

If you send $1 to E. J. Reefer, the poultry expert, $251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1 packages of "More Eggs," one package being absolutely free on the special limited offer he is making now. The million-dollar Merchants' Bank, of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

PELLAGRA

CURED WITHOUT A STARVATION DIET AT A SMALL COST

If you have this awful disease, and want to be cured—**to stay cured**—write for

FREE BOOK

giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. **Write for this book today.**

CROWN MEDICINE COMPANY,
Dept. 74 Atlanta, Ga.

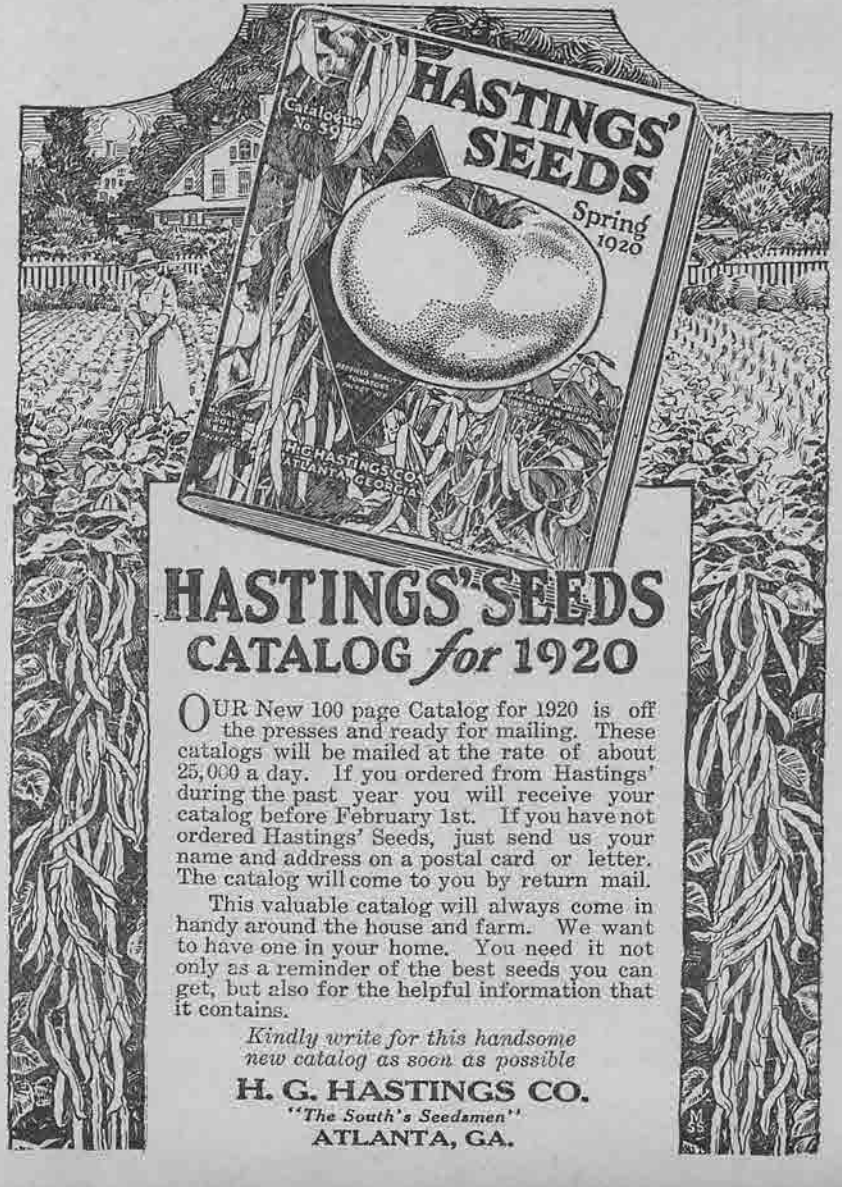
HEAL

Eczema and other skin eruptions with

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK
Ointment

It is soothing; pleasant. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on it."



HASTINGS' SEEDS
CATALOG *for* 1920

OUR New 100 page Catalog for 1920 is off the presses and ready for mailing. These catalogs will be mailed at the rate of about 25,000 a day. If you ordered from Hastings' during the past year you will receive your catalog before February 1st. If you have not ordered Hastings' Seeds, just send us your name and address on a postal card or letter. The catalog will come to you by return mail.

This valuable catalog will always come in handy around the house and farm. We want to have one in your home. You need it not only as a reminder of the best seeds you can get, but also for the helpful information that it contains.

Kindly write for this handsome new catalog as soon as possible

H. G. HASTINGS CO.
"The South's Seedsmen"
ATLANTA, GA.

CHURCH NEWS

Texas.

Paris, December 30.—As I have been recreant about my reports of meetings, I beg you to now give me permission to make a general report. Through the winter, spring, and summer I engaged in preaching monthly at Telephone and at home—Moore's Spring. Two weeks in a month I had no particular place, but always preached somewhere. On the first Sunday in July Brother J. C. Foster and I began a meeting at Fort Towson, Okla., and continued it over three Sundays. Brother Foster did most of the preaching; I led in the song service and assisted otherwise. Three obeyed the gospel. On the fourth Sunday in July Brother Newton Reed and I began a meeting at Mars' Hill, in Hopkins County, Texas, and continued it over two Sundays. Two were baptized during this meeting. On the second Sunday in August I preached at Paris, Texas, for Brother Young. I then went to Fort Towson, Okla., to hear Brother J. W. Chism and Mr. Curtis (a Mormon) debate, and learned how rotten and flimsy is the foundation of Mormonism. On the third Sunday in August I began a meeting at Slim, Okla., which continued over two Sundays, with two baptized and one reclaimed. On Monday night after the fourth Sunday in August we began a meeting at Finley, Okla., and continued it till the first Sunday in September, with no visible results. On the second Sunday in September I began a meeting at Antlers, Okla., which continued till the first Sunday in October. One reclaimed. I preached at Telephone, Texas, on the second Sunday in October. On October 16 wife and I left Texas for Tennessee. We arrived at Williams Cross Roads, three miles north of Lafayette, Tenn., on October 18, where I began a meeting that night, which continued one week, with fine crowds when not raining, but no visible results. On the fourth Sunday in October I began preaching at White Oak, Tenn. I preached a week and baptized two persons. On Monday night after the first Sunday in November I began a meeting at Old Freewill, Emberton, Ky., and preached till Friday night after the second Sunday. Four were baptized and two were restored. This was my old home, where wife and I were reared. On the third Sunday in November I preached at Tompkinsville, Ky. On Monday night following I began a meeting at Pleasant Hill, Ky., twelve miles north of Tompkinsville, and preached at this place till the fourth Sunday night. One lady was baptized. This was the home of the lamented O. L. Hardin, one of our best preachers, who died in Missouri two or three years ago; also of George W. Hardin, who is the principal of the commercial school of Paris, Texas, and preaches as opportunity affords. I preached one sermon at Fox Hill, four miles west of Tompkinsville, on Monday night, as we returned. On the fifth Sunday I preached at Lafayette, Tenn. On Monday morning, December 1, wife and I started for our home, near Paris, Texas, arriving here on December 2. We are now resting.—N. W. Proffitt.

Our Plans and Hopes.

BY F. P. FONNER.

For some time we have been planning to build a house of worship at Buffalo, W. Va. We have saved and economized until we have partly enough to enable us to begin the building. Of course, a part of this was sent to us by noble-hearted men and women whose hearts the Lord opened. May God bless all such. We need some more just like them now. May God speed the day when they will come to our relief. One or two schoolhouses where we were doing much good are now closed against us through sectarian influences. At almost every point we must meet in private dwellings until we can build our house, and that must be very soon. The fact is, we have fought for every inch of ground we have gained since we came here, and we mean to fight on. Our hope, with your help, is to build our house soon, and then we plan to evangelize this territory as thoroughly as we can. We surely must have the house first as a base of operations, and then we can reach the children and evangelize contiguous territory at the same time. We have some excellent teachers in our own congregation. A part of us would take care of the church at home, and the rest of us would go into the "regions beyond"—that is, if we had the house and some additional means. I do hope that none will refuse to add to our church building fund now. Please do send me your offering now. Address me at Buffalo, W. Va., Box 81. Brother George E. Hypes, of this congregation, is an excellent teacher and helps much in the work; but he has a large family to support. I would be glad to hear from congregations and individuals who are willing to help us to send him into the waste places. Please call him out and let him hold some meetings for you; but do not forget to reward him for it. There is plenty of work to do in this section, but our means are limited. Kind reader, you can further the interests of our work by helping us now. Our church property will be properly guarded against innovations. No one need fear as to that. Because we have no house of worship, our growth at present is being retarded to some extent. For this reason we should have the house now. A full statement of receipts and expenditures will be made later.

KIDNEY TROUBLE Is a deceptive disease—thousands have it and don't know it. If you want good results you can make no mistake by using Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. Sample size by Parcel Post, also pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

EARN $5 to $10, DAY Gathering Evergreens, roots and herbs, by the roadside, woods and fields. Wild Ginseng $20 lb., Seal $5.50. It will grow in your backyard in the shade. Book and prices free. BOTANICAL 18 WEST HAVEN, CONN.

WANTED IMMEDIATELY
Commissioned Salesmen

Thousands of unmarked graves and hundreds improperly marked. We have an elaborate collection of Marble and Granite designs, and for quality, beauty, and endurance recommend Elberton Blue Granite and Georgia Marble. Essential qualifications, perseverance and integrity. We have only limited local territory, which we offer subject to prior acceptance. Write immediately for particulars.

COGGINS MARBLE COMPANY
521 Main Street Canton, Ga.

NEW SONG BOOKS 8c
Evangelists and Churches Attention.

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. Money back if not pleased.
E. A. K. HACKETT, Dept. No. 2, FT. WAYNE, IND.

Men pay only for cures

People suffering from blood poison, catarrh, skin, liver, kidney, bladder and chronic diseases, eczema, nervous debility, exhaustion, weakness of the lungs, heart and nerves should write me for free advice question chart and book describing their condition.

Piles and rectal diseases, such as fistula, fissure, stricture or varicose veins, which cause loss of vitality, nervousness and general debility, cured or no pay. Out of town people, visiting the city in need of treatment, consult me. Many cases cured in one or two visits. Consultation free and confidential. Twenty years successful experience. Hours 10 a. m. to 7 p. m. Sundays 10 to 1 only.

DR. A. B. MORRIS, Specialist
Cor. Peachtree and Walton Sts. Atlanta, Ga.

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

BOYS Clear Your Skin With Cuticura

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

CHURCH NEWS

California.

Dinuba, December 22.—Four more made the good confession at the evening service yesterday. Many hearts were made to rejoice. Our singing is getting better every week. We are demonstrating that a congregation of disciples willing to work for the Lord can praise him with songs and not musical instruments. Our audiences are growing at every service. We are glad that nothing but the gospel presented in love and simplicity is the drawing power. When the four came down the aisle and the audience responded so beautifully to their obedience in its union of love and spiritual feeling, it stirred my heart with a yearning to enter the evangelistic work again. The greatest thing in the world is to rally souls around the cross. Christ wants us to plant and water, and he will give the increase. I thank God that he is using me in the field that is ripe for the harvest.—E. W. Sewell.

Iowa.

Davenport, December 28.—New Year's greeting to the Gospel Advocate, all its force, and all its readers! May 1920 be a great one for all of God's people and his cause here on earth! Though about four of our little band were absent from services today, owing to sickness, it was a great day with us. There were several new ones present. Our little congregation is so small that it looks good to us to have a new one come in. And we hate so very much to have one of our number sick so he cannot be present at services any time; we sure miss him. If any one has a friend in Moline, Rock Island, or Davenport, whether a member or not, if you will send me his name and address, I will call on him and interest him in attending if I can. Considering everything, we are getting along nicely. I received two dollars last week to fellowship us in this work.—J. C. Estes.

Tennessee.

Nashville, January 2.—On the fourth Lord's day in July I began a ten-days' meeting for the congregation worshiping at New Eden, in Williamson County, which closed with no visible results. On the second Lord's day in August I began a twelve-days' meeting at Bethel, near Coldwater, Miss., which resulted in ten confessions and baptisms. On the fourth Lord's day in August I began a mission meeting in a schoolhouse about eight miles from Clinton, Ky. The attendance was very good, but indifference on the part of those present seemed to be the greatest barrier in the way of the cause there. I found six members of

USE MURINE FOR YOUR EYES **Night and Morning. *Have Strong, Healthy Eyes.*** If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes, Refreshes.** Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. **Murine Eye Remedy Co., Chicago**

Foley's Honey and Tar

COMPOUND

STOPS THAT DISTRESSING COUGH—checks it quickly and surely, clears the throat of phlegm and mucus, and coats the raw, inflamed surfaces with a healing, soothing medicine.

Don't Cough Until Weak

"I am an old lady, 75 years old, and I had a very bad cough from having la grippe. I thought it a good time to try Foley's Honey and Tar Compound, and I sent and got a bottle, and it stopped my cough, and I got better. So now I am around the house again." —Mrs. Mary Kisby, Spokane, Wash.

We can prove no imitation or substitute is as good as the genuine Foley's Honey and Tar.

Sprains! Rub Pains and Swelling Away

Don't Suffer! Go About Your Duties—Relief Comes the Moment You Apply "St. Jacobs Liniment."

Don't stay crippled! Rub this soothing, penetrating liniment right into the sprain, ache, or strain, and out comes pain, soreness, stiffness, and swelling.

Nothing else penetrates, heals, and strengthens the injured muscles, nerves, tendons, and ligaments so promptly. It doesn't burn or discolor the skin and cannot cause injury. Don't suffer! Get a small trial bottle from any drug store now. Limber up. Rub the misery right out. A moment after "St. Jacobs Liniment" is applied you cannot feel the slightest pain or soreness and you can go about your regular duties.

"St. Jacobs Liniment" conquers pain. It has been used effectively for sprains, strains, soreness, and stiffness for sixty years—six gold medal awards.

PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling

Restores Color and Beauty to Gray and Faded Hair

50c. and $1.00 at druggists.

Hiscox Chem. Wks. Patchogue, N.Y.

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

PALMER'S "BLOOD-SUCCESS" Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,

1521 Atlantic Ave. Brooklyn, New York City

"PUT ME ON THE ROAD TO GOOD HEALTH"

Elgin, Tenn.:—"I can say that Dr. Pierce's Golden Medical Discovery and Pleasant Peliets have been the means of restoring my health. I was weak and run-down, had sick-headaches, and my kidneys were all out of order. It was a misery for me to walk around. I began taking Dr. Pierce's medicines, and they put me on the road to good health right away. I want to speak a good word for Dr. Pierce's remedies to all sufferers."—HARRISON SHEPARD, R. F. D. 1, Box 18.

A REMARKABLE CASE

Memphis, Tenn.:—"When my little girl was two years old, she had a serious illness that left her partially paralyzed. She was almost helpless when I first gave her Dr. Pierce's Golden Medical Discovery. It was only necessary for me to give her the one bottle (in very small doses) when she was fully restored to health and strength. Since that time whenever my children seem sickly or run-down I find that 'Golden Medical Discovery' restores them to a normal condition of health very quickly and naturally. The 'Discovery' has become a household necessity in my home.

"While nursing my baby I am taking Dr. Pierce's Favorite Prescription as a tonic and it gives me renewed strength and, I believe, benefits the baby as well. It is a pleasure to recommend medicines as fine as Dr. Pierce's."—MRS. A. M. BOONE, R. R. 1, Box 389.

NERVOUS PROSTRATION

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

Send 10c to Invalids' Hotel, Buffalo, N. Y., for a trial package of any of Dr. Pierce's medicines.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE:
CLINTON, S.C.

In answering advertisements, please mention the Gospel Advocate.

the church of Christ in the community. There was one confession and baptism. This meeting was supported by the Eleventh Street Church, of Nashville. On the first Lord's day in September I began a meeting at Corder's Cross Roads, in Lincoln County, Tenn. This meeting was well attended both day and night and continued ten days. The immediate results were eleven confessions and baptisms and two restorations. On the third Lord's day in September I began at Corinth Church, near Portland, in Sumner County, and continued about fourteen days, with twenty-eight confessions and baptisms and two restorations. On the second Lord's day in October I began a meeting on Dog Creek, in Cheatham County. The rain and high water made it almost impossible to continue the meeting. Many of our services were rained out. There was one confession and baptism.—L. L. Yeagley.

Others.

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for—others.

Help me in all the work I do
To ever be sincere and true;
And know that all I'd do for you
Must needs be done for—others.

Let "Self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for—others.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won
While thinking still of—others.

Others, Lord—yes, others!
Let this my motto be:
Help me to live for others,
That I may live like thee. —Meigs.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Big Salary For YOU

The Government or business concerns will start you on $1,100.00 to $1,500.00 a year as bookkeeper or stenographer—this we guarantee—or $2,400.00 to $5,000.00 as accountant when we train you. Thousands of positions to be filled. By a new method, indorsed by business men, we train you by mail or at our office within half usual time. Three hundred thousand Draughon-trained have made good. Clip and send this notice for particulars. Address DRAUGHON'S COLLEGE, 210-T, Nashville, Tenn.

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

DRUGS EXCITE YOUR KIDNEYS, USE SALST

If Your Back Hurts or Bladder Bothers, Drink Lots of Water

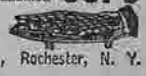
When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In twenty-four hours they strain from it five hundred grains of acid and waste; so we can readily understand the vital importance of keeping the kidneys active.

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

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.



Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Ruptured?——

Throw Away Your Truss!

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

Sent On Trial To Prove It

If you have tried most everything else, come to us. Where others fail is where we have our greatest success. Send attached coupon today and we will send you free our illustrated book on Rupture and its cure, showing our Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, we use no salves, no harness, no lies.

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

Pennsylvania Man Thankful

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

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

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

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

Yours very sincerely,
JAMES A. BRITTON.
426 North Ave. D., Bethlehem, Pa.

Cured in Six Months After 18 Years

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir:—I never wore the appliance a minute over six months and was cured sound and well—and I want to say no man ever did any harder work than I did while I was using it—I hauled 40 perch of rock, too big for any man to lift.

I was ruptured 18 years and words cannot tell how thankful I am. Use my name if you like.

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

Others Failed but the Appliance Cured

C. E. Brooks, Marshall, Mich.

Dear Sir:—Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 3 months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WM. PATTERSON.
No. 717 S. Main St., Akron, O.

The Above is C. E. Brooks, Inventor of the Appliance. Mr. Brooks Cured Himself of Rupture Over 30 Years Ago and Patented the Appliance from His Personal Experience. If Ruptured, Write Today to the Brooks Appliance Co., Marshall, Mich.

"Results are Marvelous"

C. E. Brooks, Marshall, Mich.

Dear Sir:—I tried all kinds of trusses without any relief until I bought your Appliance. The results are marvelous, and I praise God that you may live long and prosper, and may help suffering humanity as you did me. You can use this letter as you think best and I will answer any inquiry that is made with a stamped envelope enclosed.

My age is 65 years. Yours very truly,
V. C. JUMP,
180 Linden Ave., Middletown, N. Y.

Child Cured in Four Months

21 Jansen St., Dubuque, Iowa.

Brooks Rupture Appliance Co.

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

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

You Should Send for Brooks Rupture Appliance

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. Our reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and our prices are so reasonable, our terms so fair, that there certainly should be no hesitancy in sending free coupon today.

Remember

We send our Appliance on trial to prove what we say is true. You are to be the judge. Fill out free coupon below and mail today.

Free Information Coupon

BROOKS APPLIANCE CO.
443-F State St., Marshall, Mich.

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

Name .....

City .....

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

GOSPEL ADVOCATE

Volume LXII. No. 4. NASHVILLE, TENN., JANUARY 22, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

Studies in Church History 73
Our Contributors 74
Editorial 78
Relief Fund 81
Query Department 82
Training Little Children 83
At Home and Abroad 84
The Rogers-Sloan Debate 85
Evangelistic Report 85
An Explanation 86
Obituaries 87
The Potter Orphan Home Car 89
Christmas at Belle Haven Orphan Home 89
Answer to Brother Beasley's Questions 90
The Nature of Man (No. 2) 91
Realized Ambition 94
Memories of a Sister 95

Studies in Church History

By A. B. L.

Study of the Greek.

We have seen that the Hebrew mind and genius were one-sided; that the race was not noted for its art, politics, or speculation. In striking contrast, we find that the Greeks were many-sided. Because of the element of variety in their character, the Greeks are the most interesting of all the ancient peoples. No nation ever had such a passion for the beautiful, which was the form in which they worshiped goodness. Their word "kalón" means both beautiful and good. But it was material beauty that enamored the Greek. He loved the great out-of-doors, the world with all its rational activities.

The Greek was keenly sensitive to the joys of life. They represent more than other people the love of youth with all youth names. Plato makes an Egyptian say: "No Hellene is ever old; in mind you are all young." The spirit of Greece was: "Youth, I do adore thee." They were an active race, featuring athletics, lively and excitable, energetic and restless. Consequently we are not surprised to find their history full of revolutions. The people were never sure of what they wanted. They could sentence the male population of an island to death, and immediately, overcome with remorse, rescind the sentence; they could condemn a Socrates and repent too late.

Because he was so keenly sensitive to the joys of life, the Greek was readily overtaken by melancholy or pessimism when joys were not present. No other literature contains such eloquent laments over the misery of our mortal lot, the brevity of life, the caprice of fortune, the ruthlessness of death. Here we must note a peculiar and a noble trait of Greek character. His idea of the frailty of life and of death, snatching away love and joy and ambition, became an impetus that spurred him to high endeavor. "I have but a short time to live," he philosophized; "therefore I must put forth every effort to make it complete." I must make my rating quickly before the books are closed." Jesus Christ gave this philosophy a nobler setting when he said: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work."

☼ ☼ ☼

Moderation and Thoroughness.

Moderation was a striking trait of the Greeks. To them this term meant proportion or symmetery rather than temperance. "Nothing too much" was one of their favorite mottoes. They understood the secret of how "the half is greater than the whole." They believed with Aristotle that a thing ought to have beginning, middle, and end in due proportion—a thing which, it seems, some preachers and writers can never learn.

We should not fail to mention the thoroughness of the Greek. It was one of his redeeming characteristics. If Demosthenes is the prince of orators, it is because he took the greatest pains in preparation. All are familiar with the old story of how he overcame an impediment in his speech by speaking with pebbles in his mouth. Isocrates is said to have spent ten years on his "Panegyric." After Plato's death a tablet was found in which the eight opening words of the "Republic" were copied out in every possible order. The Greeks never accomplished anything by happy chance, as the schoolboys imagine, but always with strenuous effort. Thucydides was a true Greek when he tells us that he wrote his history to be "a possession for all time." "The gods sell everything at the price of toil," and the Greeks were willing to pay the price. Many of us fall far short of the Greek ideal in this respect. "Whatsoever thy hand findeth to do, do it with thy might."

☼ ☼ ☼

Striking Originality.

The Greeks were intensely social. We often speak of our friends and our comrades. The latter is the more endearing term. Friendship was well known among the Romans, but comradeship was characteristic of the Greeks. They liked the company of their neighbors, and were given to gossip in the market place and in the theaters, using their homes only for shelter at night. "What's the news?" was their customary greeting. In describing the experience of Paul at Athens, Luke, who was well acquainted with the Hellenistic world, says: "Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing." (Acts 17: 21.) The first trait of Greek genius is its striking originality. Other nations borrowed their ideals, but the Greeks made their own. If they borrowed anything, they so

thoroughly assimilated it that it soon became distinctly Greek. A patchwork system might satisfy some people, but it was an abomination to them. They were the first to ask the *why* of things and to dare to doubt. They were a very inquisitive and speculative race. In the fourth Gospel John tells how certain Greeks came to Philip of Bethsaida, saying: "Sir, we would see Jesus." They would see Jesus in order to question him. And in their questions they recognized no authority; they were not reverential. There was no holy of holies into which man endowed with reason was forbidden to enter. The ancient Hebrew settled everything by saying, "God has willed it;" the Jew of later date referred everything to the priest; the Arab said, "There is one God, and Mohammed is his prophet," and, "What Mohammed says is final;" but the Greek said, "I must see it for myself." Angus says the Greeks "were fearless mariners on the hitherto uncharted ocean of thought." "Like little wanton boys that swim on bladders," they launched forth, dreaming not of great deeps, the shallows, and the starless nights. They built theory after theory as steps to climb to truth. Like children, they were always asking questions, and one question led on to another until they came to a barrier they could not surmount. Leibnitz had the Greek spirit when he said that if an angel offered him knowledge in the one hand and the pursuit of knowledge in the other, he would choose the latter. Hamlet was a Greek when he said: "What a piece of work man is! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!" Surely it was a momentous event in the world's history when the apostle stood in the midst of the Areopagus to declare unto such a people the unknown God and the unsearchable riches of Jesus Christ.

✡ ✡ ✡

Successful Colonizers.

Christianity is greatly indebted to Greek influences for the favorable environment under which it made its start. The Greeks were the most successful colonizers of antiquity, and in this respect played an important rôle. At least two Greek colonies decided the course of world history—Syracuse and Byzantium (now Constantinople). Another Greek colony, Alexandria, became the first and chief center for welding the nations for Christianity. Furthermore, Greece rendered signal service to both the ancient and modern world in educating the two conquering peoples—the Macedonians and the Romans. Had it not been for the influence of Greece, these peoples would have brought wholesale devastation with their conquests. Greece gave to early Christianity a world unified in language and culture. She brought the whole civilized world under one roof. It is a striking fact that the Hellenized world most eagerly accepted Christianity. The gospel did not take root in its own Oriental soil so quickly as it did in the Greek, and, through the Greek, in the Roman world. Several times in the book of Acts we are told how "a multitude of Greeks believed." (Acts 14: 1; 17: 4, 12; 18: 4; 19: 10; 20: 21.) There was plainly some strong affinity between Hellenism and Christianity. If we reckon up our secular possessions, the wealth and heritage of the past, a large share may be traced back to Greece. I do not wonder that Paul said with peculiar emphasis: "I am debtor both to Greeks and to Barbarians."

Behold us, the rich and the poor,
Dear Lord, in thy service draw near.
One consecrateth a precious coin;
One droppeth only a tear.
Look, Master, the love is here!
—Harriet McEwen Kimball.

OUR CONTRIBUTORS

Group Evangelism. No. 2.

BY C. M. STUBBLEFIELD.

Let me now state our own position on the subject of evangelism, as I understand it.

We believe and teach, and have always believed and taught, that the gospel of Christ should be preached "in all the world" unto "every creature." If this is true, and it is, the charge so often made by society officials and supporters that we are antimissionary is positively and absolutely false.

In order that the gospel be thus preached, we believe and teach that every Christian, as an individual, should (1) *operate*—that is, work. We have placed particular emphasis on this in the past, and must continue to do so. Our successes thus far are, for the most part, due to individual effort. Realizing, however, that there is much an individual Christian cannot do, working alone, we believe and teach that Christians should (2) *co-operate*—that is, work together. While this has been a capital item in our teaching of the past, my judgment is that we are not now stressing it as formerly, certainly not as much as we should. The benefits to be derived from the coöperation of individual Christians should be thoroughly impressed upon the minds of all our people. Moreover, we believe and teach that each congregation, as a unit, should (3) *operate*—that is, work diligently for the promulgation of the gospel. No congregation of disciples can live long without the spirit of evangelism. Each church should thoroughly leaven its immediate vicinity with the gospel. This we have always taught and believed. Realizing that there is much an individual church cannot do, operating alone, we believe and teach that churches should (4) *co-operate*—that is, work together for the proclamation of the gospel. Society officials, some of them, have a habit of telling people that we, like the Hardshell Baptists, are noncoöperative; and they have been fairly successful in making people believe it. In the sense intended by them, this charge is not true. We believe stoutly in the coöperation of churches, sometimes preach it, and occasionally practice it. But, though we believe in the coöperation of churches in the preaching of the gospel, there is a work in the doing of which we do not believe they should coöperate, and that is the *support and maintenance of human organizations*. In doing this work, we do not believe that churches should either operate or coöperate.

To illustrate and enforce this distinction, let it be supposed that two or twenty churches agree among themselves to support a preacher in a given district for a given time to preach the gospel. These churches, thus working or operating together, are coöperating—coöperating in the preaching of the gospel. Let it be further supposed that these churches, after a year's coöperating thus, decide that, instead of employing a man themselves, they will turn their money over to some missionary society to be used by it when, where, and how it pleases. Do they, in so doing, cease to coöperate? They do not. They are as certainly coöperating as they ever were. But are they coöperating in the preaching of the gospel? They are not. They are coöperating in the maintenance of a human organization, doing a work for which there is not a particle of warrant in holy writ. Neither can it be truly said that they are preaching the gospel *indirectly*. They are simply and only maintaining a human organization; that organization does the work and gets the glory and honor. This, now, is the coöperation in which we take no part; and if society sym-

pathizers want me to respect them, they must respect this distinction. The church of Christ evangelized the world once without the aid of human societies, and that in the face of the strongest opposition human wisdom could devise, and it can do it again.

But wherein does group evangelism differ from the cooperation of churches contended for by us? The Standard has not yet made the plan fully known; but if I have not misunderstood it so far, there is not a particle of difference, *at least in theory*. If "it is nothing more nor less than a common-sense coöperation of Christians and churches in multiplying and caring for their kind," it is most certainly "apostolic in spirit, in results, and in power," and is, therefore, the very thing for which we have contended all along. And if group evangelism as urged by the Standard and the coöperation of churches as held by us are the same, why do I say, as in a former article, that we should adopt the former, and that at once? For this reason: Except in a few isolated cases, we have "adopted" church coöperation in *theory only*. Though holding tenaciously to the theory, we too often fail to put it into practice. Ten thousand times have we told sectarians of the necessity for concerted action on the part of Christians, and driven the thought home by illustrations from observation as well as scripture citations; yet, the greater part of our work is on the every-fellow-for-himself plan. And considering this, our success has been simply phenomenal. Contemplating the failure of the society plan, the Standard exclaims: "What would the Cincinnati District have been on this plan (group evangelism) in a hundred years' history?" And well might we, borrowing its point, exclaim: What would the United States have been had we, instead of working single-handed, as in most cases, followed a sane, systematic, businesslike method of coöperation?

A case in point: Five churches agree among themselves to employ a man to preach one year in a given community. Mind you, they are going to coöperate—coöperate in a deserving enterprise. A good man is found, and he agrees to go into the field for the amount specified by the churches. Letters are written to the churches notifying them that the man has been secured and that they are now to get all things in readiness. Two of the churches write back to the enthusiastic promoter that "we have decided"—*there now!* "We have decided"—of course you have, but it was thought that you decided sometime ago to coöperate in the greatest work ever done by man, preaching the gospel to those who have never heard it in its simplicity and purity. "We have decided" *to do something else*. And what of the result? The chances are that the end of the year will find what they "decided" to do still undone, or done in a much modified form, and the other three churches, unable to support the man by themselves, have done nothing, either; and so the matter goes.

We find, then, that we object to the society plan for good and solid reasons, and consistently refuse to support it. We favor individual and coöperative efforts, both as to individual Christians and churches; as individuals we operate, and sometimes coöperate; as churches we sometimes operate, but seldom coöperate. We believe in the coöperation of churches, but practice it on too small a scale. In theory we are right; in practice, wrong; and in this consists a most serious weakness. Considering the lack of system that characterizes us, our growth has been marvelous.

As there are honeysuckled hills in the gardens of nature, so there are honeysuckled souls in the country of the Spirit—quiet, unaggressive, unobtrusive souls, who are always content to hide themselves in the background. Living suppressed lives, they also perfume the spiritual minds that cleanse and bless with their sacrificial sweetness. They are minstrels of the eternal goodness; they are gleams out of the face of God.—F. F. Shannon.

"The Spirit and the Word."

BY F. W. SMITH.

The above is the title of a book of one hundred and forty-eight pages by Z. T. Sweeney, of Columbus, Ind. The author is too well known to need an introduction to the disciples of Christ. The Sweeney family has been prominently connected with the restoration movement for many years, and the preachers among them have been noted for their great ability in defending the fundamentals of the gospel against sectarian traditions. The book under review is the clearest and most comprehensive treatise on the Holy Spirit—his personality, divinity, and mission to saint and sinner—that I have ever seen. In fact, I hesitate not to say that it is the best book on any subject I have ever read, written by an uninspired man. It deals with a subject that has for ages on ages been wrapped in the fog and mists of superstition and supposed mystery. The author strips the subject of all the false ideas and teachings growing out of the misapplication and misinterpretations of the Holy Scriptures with reference to the work of the Holy Spirit in the redemption of man. With the exception of about two points, I believe the book is absolutely correct, and I am not sure that those two points are wrong. I am not sure the author is correct in making "Spirit" in 1 Cor. 12: 13 refer to the Holy Spirit. I am inclined to the view that "Spirit" here means the disposition of those baptized—that is, both Jew and Gentile, in one or the same spirit of faith, love, and hope, are baptized into the one body. Again, the author's position on the new birth, making "born of water" apply to the outer or physical man, is not clear to me. In this I believe he is mistaken. With these exceptions, I can indorse this book from lid to lid, and am rejoiced that such a book has been put before the public. The positions on the indwelling of the Spirit and the Spirit as a Comforter are what I have been preaching for twenty years, and I am glad one has come forward setting forth the truth on these with so much more force and ability than I have been able to command. Brother Sweeney exalts the word of God to its proper place in the scheme of redemption, from which it has been wrested by the false teaching regarding the Holy Spirit. Every preacher in the land should have a copy of this book. It is sold by the Christian Standard Publishing Company, Cincinnati, Ohio; Z. T. Sweeney, Columbus, Ind.; and McQuiddy Printing Company, Nashville, Tenn. Price, $1.25, postpaid. Cloth binding.

Newness of Life.

BY R. P. CUFF.

Union with Christ involves all that is meant by Christian life. Men can only live in the true sense of the word as they are brought into right relations with Christ. Spiritual life is union with him; spiritual death is separation from him.

The Bible presents to us two senses in which people may be united with Christ. They may be united with him first "in the likeness of his death." All Christians have become thus united with him. They have died with Christ to sin by having borne the punishment in him. In Christ they have endured the death penalty and are regarded as dead by the law. It would be a mistake, however, for one to reckon himself dead to sin and boast that he did not sin any more at all. That would be a reckoning based on falsehood. (1 Kings 8: 46; 1 John 1: 8.)

Does the man who has become united with Christ in the likeness of his death wait for the praise of men or allow his course in the world to be determined by the plaudits of the multitude? No. Praise and blame equally are nothing to him who is really dead and buried with Christ. Thomas à Kempis expressed the thought truly and well when he said: "Thou art not the more holy for being

praised, nor the more worthless for being dispraised. What thou art, that thou art; neither by words canst thou be made greater than what thou art in the sight of God."

A second sense in which Christian people who are living true to the doctrine of their Lord are united with him is "in the likeness of his resurrection." They have risen with him into a justified condition and have reached a new life. Those who believe in Christ, in his divine mission, and in his sinless life, and who accept his sacrificial death as a means of deliverance from sin, are regarded as having died with Christ, and as having risen with him, sharing his triumph over sin and his "newness of life."

Having triumphed over sin, we must not permit it to reign in our mortal body. It must not have dominion over us. We cannot continue in sin that grace may abound. Sin leads unto death. That is the inevitable destiny of those who pursue it. If sin reigns, it proves us to be under death and not alive unto God. Having presented ourselves unto God for obedience, let us prove ourselves worthy of the distinction that belongs to the servants of obedience unto righteousness; let us depart from oldness of life and follow Christ.

To be more specific, what does newness of life mean? What is the comparison existing between the Christian life and the resurrection life of Christ? What is the significance of the scripture: "Like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life?" When Christ had been raised from the dead, he began to live a new life. It is a lasting life. "I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." (Rev. 1: 18.) "Knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God." (Rom. 6: 9, 10.) So it should be with the Christian. He should have died unto sin once—"once for all." Death should no more have dominion over him. That all depends on the Christian himself, whether he makes the new life a lasting life.

Another point of interest in Christ's resurrection life is that most of it is hidden from the eyes of man. This seems to be true during the forty days in which he appeared to his apostles and spoke things concerning the kingdom of God. (Acts 1: 3.) Of the eleven appearances that Christ is recorded as having made after his resurrection, five took place in one day. On thirty-three of the forty days there is no recorded appearance. Where was he during all that time? Very likely, enjoying communion with the Heavenly Father. At any rate, it is true now. There is a lesson for Christians in that. Friendships, families, public duties may lay claim to much of their time, but much of their life should be hidden from the eyes of the world. Sufficient margin must be left for secret and sincere prayer, for self-examination, for planting the feet humbly and firmly on the threshold of eternity.

God's Tithe.

BY WILLIAM P. WALKER.

Giving—or shall I say "paying?"—God at least a tithe, a tenth, of our income, or "increase," is an important element of Christian devotion. It is essentially a part of God's counsel. Ministers of Christ are solemnly charged to "preach the word," to "declare the whole counsel of God." If they neglect to earnestly teach the church all that God has revealed on the subject of "giving," they have failed to "preach the word," they have shunned to "declare the whole counsel of God."

Old Testament Teaching.

"Tithe," "tithes," "tithing" occur approximately thirty-six times in the Bible. The word "tenth" occurs sixty-seven times. In thirty-six of these it has specific reference to the proportion in offerings. If these are Bible words, evidently there is a Bible doctrine concerning them. Three distinct tithes are mentioned in the Scriptures.

The first tithe, "Tithe Terumoth," was "holy unto the Lord," for the support of his priesthood. This is the tithe that Abraham cheerfully paid Melchizedek about four centuries prior to the promulgation of the law from Mount Sinai. (Gen. 14: 17-20; Heb. 7: 4-10.) Jacob at Bethel, on his journey from Beersheba to Haran, made a vow, saying: "If God will be with me, and will keep me in this way that I go: . . . of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28: 20-22.) Nearly two hundred and fifty years later this tithe was reaffirmed and incorporated in the Mosaic code of rituals. (Lev. 27: 30-34; Num. 18: 20-28.) The second tithe was purely national. It supported an annual feast at Jerusalem. (Deut. 14: 22-23.) Every third year an eleemosynary tithe was collected for the maintenance of the sojourner, the fatherless, and the widow. (Deut. 14: 28-29.) Jehovah's tithes, the silver, gold, and vessels, were stored in the treasures of the temple until a need for distribution. (Josh. 6: 19; Neh. 13: 12.) Should the Israelite neglect to pay his tithes, he was accused of robbing God. (Mal. 3: 8.)

New Testament Teaching.

Christ, in all his public teaching during his personal ministry, never condemned the law of tithing. The Pharisees were a religious sect of the Jews. They were tithers. Jesus denounced them for having their hearts filled with extortion and wickedness. On one occasion he exposed them, saying: "Woe unto you, Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone." (Luke 11: 42.) "But these ought ye to have done"—that is, "tithe mint and rue and every herb." Thus, in language clear and forcible, Christ approved, sanctioned, and encouraged tithing.

Jesus and his company had a bag, or a treasury. Judas was the treasurer. From what source the money deposited in this treasury came, I am not able to state. It was used to defray current expenses incidental to traveling and to help the poor.

It is plainly evident from an unbiased, exhaustive study of the Acts and the Pauline Epistles that the early apostolic congregations had treasuries. One or more apostles, elders, or deacons served as treasurer. (Acts 2: 44, 45; 4: 34, 35; 1 Cor. 16: 1, 2.) The treasury, like the Lord's table, was placed in the church through divine arrangement. It is indispensable that our congregations have treasuries, to be apostolic.

Paul gave directions to the Corinthians on the subject of liberality. (1 Cor. 16: 1, 2.) This system is as old as the church. It is very simple, inclusive, efficient, and workable. Paul's plan has been analyzed and said to contain five essential elements worthy of a Christian's prayerful consideration.

"Upon the first day of the week." The Christian's "Sabbath;" the day upon which Christ arose triumphantly from the grave; the day upon which the church was established. It is the divinely designated time to deposit our contributions in the Lord's treasury. The collection is as much a part of the worship as the song service or the prayer service. We should attend the Lord's-day services regularly, and at every service be prepared to cheerfully make our contributions.

"Let each one of you." Christianity has the distinction of being individual and personal. It is no more scriptural to worship God in the collection by proxy than to worship God in the prayers, in the songs, or in the communion, by proxy. All Christians—young or old, rich or poor—who have an income, or "increase," should feel personally obligated to support the gospel.

"Lay by him in store." This apostolic injunction teaches

that the Corinthian congregation had a treasury, and that all New Testament congregations at the present should have treasuries, or stores, in which the Lord's people can deposit the Lord's money. Christians have stores for their acquisitions, for old age, for their children; but where is the Lord's store in the majority of our congregations?

"As God hath prospered him." This is a fundamenal truth that God prospers Christians in their honorable and legitimate business. The Israelites lived and served Jehovah under a dispensation of darkness; we live and serve the same Lord under a dispensation of light and grace. They worshiped by the letter; we worship by the Spirit. They paid three tithes—made weekly, monthly, and annual sacrifices; in fact, a rigid observance of the Mosaic law required about one-third of the worshiper's income, or increase. God has not given us a definite scale as he did the Jews, but absolutely in no text of the New Testament does he teach that we should give less than the Jews. Every scripture in the Bible that teaches that the new covenant is superior to the old covenant teaches that we should give not less than a tithe, or a tenth, of our income, or "increase." My brother, are you guilty of contributing nickels, dimes, and quarters, when the Master has prospered and enabled you to give dollars? Do not give until it hurts, but give as God teaches, "as God hath prospered" you—not less than a tenth of your net income, or "increase."

"That no collections be made when I come." All Christians' contributing regularly to the church treasuries as God hath prospered them will eliminate all hurried irreligious collections under the pressure of emergencies. If all Christians should pursue Paul's plan in giving, there would be money in the treasuries to meet all demands. The number of our orphan homes, schools, colleges, and preachers would increase; the Macedonian calls from mission fields could be answered; and foreign and benighted lands would hear the gospel in its beauty, ancient simplicity, and power to redeem.

My brother, as a Christian, it devolves upon you to give deliberately, intelligently, not less than a tithe, or tenth, of your income, or "increase," to support the blood-purchased institution of Jesus Christ.

[This article in tract form may be had free by addressing the writer at Clarksville, Tenn.]

Missionary Activities of the Church at Cleburne, Texas.

The church at Cleburne is taking on new life in real earnest. We are now planning to sustain an evangelist in our home county for full time to preach at destitute places. We are also planning to support a missionary in India for all his time. This in addition to taking care of the home work. For all this work the church expects to expend something like five thousand dollars this year, and we are well along on the work of raising this fund. The members are enthusiastic over the prospects, and there is little doubt but that we shall be able to "go over the top" in the matter of raising the necessary fund for this work.

We are now on the lookout for a man to evangelize in this county. We prefer a young man for this county work, if we can find the right kind of a young man, for at least two reasons. First, a young man can be freer to go from place to place throughout the county in his work. Then, we purpose to expend only about one hundred dollars a month in this county work, and a man with much family would hardly be able to get along on this amount. However, we shall be pleased to hear from any brother who may care to consider this work. We want a man of good character, of course, as well as one who can present the gospel in a plain and forceful way. Hence, we request that applicants who are not well known send references with application.

Our missionary to India is Brother W. E. Pittman, one of our own members, and a faithful and loyal disciple of the Lord. Brother Pittman has been identified with this congregation for nearly two years, and no member of the congregation has been more faithful in the discharge of every duty than he. He has given up a good business that was paying him about two hundred dollars a month in order to enter the work of leading souls to Christ; and he only asks that he be given a bare living—just enough to sustain him. This congregation proposes to furnish this support. However, we shall have to ask that the brotherhood at large send Brother Pittman to his field of labor. We feel that, since this congregation will become responsible for his support, others will be glad to furnish the means to take him to his field of labor. This will require about five or six hundred dollars, and we shall appreciate contributions from individuals and congregations for this purpose. Brother Pittman has already applied for his passports and wants to sail not later than May. Hence, his expense money must be raised at once. Contributions for this purpose may be sent to either of the elders of this church, or direct to W. E. Pittman, Cleburne, Texas.

G. DALLAS SMITH,
T. N. SELF,
OTTO FOSTER,
Elders of church of Christ, Cleburne, Texas.

The Passing.

BY HERBERT SHOOK.

I stood in the Valley of Insignificance and looked wistfully up the Mountain of Human Greatness. It was as of ice, and from its foot to its summit I read the names of those who, in the eyes of the World, were without peers. There were poets, authors, sculptors, painters, conquerors, reformers. Moved by some strange impulse, I lifted mine eyes above the loftiest of them, and—behold!—a peak rose even higher, and it was as of rock. As I gazed, wondering, there came a bright light with a great heat, and—lo!—the icy Mountain of Human Greatness melted and was gone. But that other peak endured, became white, symmetrical, and beautiful. Then to my mind came the meaning. In the light I saw the Glory of God, and, in the Mountain, the Christ. And I was content to serve Him and dwell in the Valley of Insignificance.

Book Notices.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

We are now ready to deliver a new edition of "Uncle Minor's Stories" and also "Outlines of Bible Study." Send your order to-day to the McQuiddy Printing Company, Nashville, Tenn.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

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

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

Speculative Teaching Bearing More Fruit.

BY J. C. M'Q.

I announced to our readers in 1918 that the Gospel Advocate would no longer support the missionaries in India. In a lengthy article, published in the issue of March 6, 1919, I emphasized our decision not to encourage the support of the missionaries, assigning as a reason, as well as other considerations, that some of the missionaries, McHenry and Martin, were indulging in destructive speculative teaching that had brought about a bitter division among the missionaries and threatened the destruction of the work itself. I have always been ready to give up any prejudices and preferences I may have had concerning the missionaries in India or elsewhere, but I am not ready to sacrifice the truth to gain the favor of any man. I owe more to the truth than to any human being.

It is clear that the warning to our readers was needed and timely, as is shown by an editorial, entitled "Full-Fledged Adventists," which appeared in the Firm Foundation of January 13, 1920. Read carefully the editorial of Brother Showalter:

It now appears that Brethren S. O. Martin and Hume McHenry, who went to India as missionaries for churches of Christ, have gone over to the Adventists. I was unwilling to accept this report till it became persistent and till I received information from those who are in position to know and who have no reason for misrepresenting the facts. Churches of Christ will not be expected to continue to contribute to the support of these men. I am hoping to receive for publication a statement from them. I am sure they do not expect the churches of Christ to support them in observing the seventh day of the week and in teaching the doctrine of the Seventh-Day Adventists. If a change is made, the Firm Foundation shall be ready to announce accordingly. This statement I feel is necessary at the present time, however, as this paper has indorsed these men as religious teachers—a thing we cannot now do as long as present conditions obtain. The Highland Church, at Louisville, and the church at Allensville, Ky., have been the chief supporters of these two missionaries, and these congregations are to be commended for their zeal and interest in missions. It is hoped these brethren will in no way be discouraged. They should at once arrange to send out others to continue the work already begun. G. H. P. S.

Long ago McHenry convinced the manager of this journal that he was in sympathy with those in this country who were teaching destructive speculative views and who did not heed the admonition of Paul concerning things not fundamental, to hold their faith to themselves before God. (Rom. 14: 22.) It is not surprising that he and Martin have formally gone to the Adventists, for their course is the natural and logical outcome of the speculative movement against which we have warned the churches and a complete vindication of the wisdom of our course. Their going is simply their faith completed in action. The churches of Christ are better off without them so long as they observe the seventh day instead of the first day of the week and propagate Adventism. The Christian who fails to expose the erroneous teaching of an influential teacher, but winks at his error in order to save him, has too much respect for the good will of men and not enough for the truth. Christ does not save men in error, but saves them by leading them out of error into the light of truth. It is a positive injustice to a man in error to treat him as though he were teaching the truth. Instead of such a cowardly, ignoble compromise with error, a man should point his tongue on the anvil of truth.

Those who have led in the movement of teaching speculative views should be censured more than the missionaries who have followed their faith to its legitimate development. The leaders in the movement have the greater responsibility.

Don Carlos Janes, who has undertaken to manage the missionaries in India and elsewhere, has remained silent and has not made known the defection through the papers which he used successfully in securing contributions for their support. He is not ignorant of their action; for I am informed by a reliable brother, who has been told by a very close and dear friend of Brother Janes, that he has known of their going to the Adventists since early in September of last year. Unless he indorses their action and holds that the churches of Christ should continue to support them, I do not see how he can justify himself in withholding the facts from a long-suffering brotherhood. If he does not so think, he must undervalue promptness or the value of money that is given for the conversion of the heathen. Napoleon said: "The reason I beat the Austrians is, they did not know the value of five minutes." If Brother Janes in no way upholds or winks at their going to the Adventists and is still receiving contributions from the churches of Christ for them and forwarding to them, his failure to publish the facts is inexcusable and reprehensible. Truth, righteousness, and souls all demanded, and still demand, an immediate revelation of the facts. He should not have permitted any friend or temporal consideration to delay his publication of their departure from the faith once for all delivered to the saints,

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matt. 10: 37.)

Let us think that Martin and McHenry are men of too much integrity and honesty to accept funds from the churches of Christ, after having departed from the faith of the church, to propagate Adventism. A business man of integrity will not accept the money of his employer to use against the best interests of his employer.

Whenever, from any consideration, we bid a man God-speed in teaching error, we become responsible for his error, for the influence we exert in leading others to accept such error, and, hence, culpable before God. In all such cases we should expose the false teaching and admonish the false teachers as erring brethren.

No man who is genuinely in earnest will be discouraged by the defection of these missionaries. False brethren were brought in unawares and made shipwreck of the faith in the days of Paul. Christians should vigorously oppose the teaching of speculative doctrines and should be more careful in the selection of the missionaries they send out. Grave blunders have been made here. Careless neglect and undue haste always bring disaster. In the conduct of our missionary endeavor we should be guided by the word of God, and should not leave the selection, the sending out, and the handling of the funds to a self-appointed secretary. The churches should be warned by this defection and in the future not allow any man or movement to usurp the authority and functions which belong to them. The churches should select new missionaries, men of ability and integrity, rooted and grounded in the faith of Christ, and send them to the foreign field. The missionaries should be amenable to the churches and should make reports to the churches sending them out. Let us hope that God is leading us in the storm as well as in the sunlight and that out of this defection he will bring great good to his faithful people.

Questions on Sunday Schools and Other Bible Schools.

BY M. C. K.

The following queries have been submitted for consideration in the Gospel Advocate:

1. Is the Sunday school, as we have it to-day, any part of the church? Is it the church?
2. Is the Bible School, such as the Nashville Bible School or Thorp Springs Bible School, a church school?
3. If the Sunday school is a church school, is not the Bible School also a church school? What is the difference?
4. Is it right for a Bible School to have a baseball team? Is it right for a Sunday school, as a Sunday-school class, to have a baseball team?
5. Is the Sunday school under and sanctioned by the commission in Matt. 28: 19, 20; Mark 16: 15, 16?

T. B. CLARK.

These queries have been on hand a long time, but the delay in answering them has been unavoidable. We now gladly give them attention, and shall consider them in the order in which they are presented.

1. Of course, if those who teach or study in a Sunday school are "any part of the church," the Sunday school is a "part of the church." It may be the whole church, and is, if the whole church engages in it. A church, in a given locality, or any part of a church's membership, may properly meet at some hour on Sunday or any other day or night in the week and study and teach the Bible. If they do it on Sunday, it is a Sunday school; and if they should do it on Monday, it would, of course, be a Monday school taught by the church or by some of its members. It is difficult to see why there should be any confusion over this matter. As to whether a church, or any part of a church, has the scriptural right to thus meet to study and teach the Bible, we might as well ask if a church has the right to meet and have the gospel preached seven nights in the week, if it wants to do so, or whether it has the scriptural right to have a protracted meeting for that purpose of any other length. What Christians are taught to do on these lines is couched in general terms which include, in principle, the details of execution without the specification of the latter.

2. Exactly what is meant here by "a church school" does not seem clear. The Nashville Bible School, now called "David Lipscomb College," was established to teach men and women the Bible and such other branches of learning as are necessary to their best equipment for usefulness in life. It is not a school for the exclusive work of preparing men to preach, but to assist in preparing them to better fill any position of usefulness in life. No matter what laudable calling a young man expects to follow in life, even though it be farming or the work of a blacksmith, the design of this school is to better fit him for usefulness in that line. From the legal point of view, it is the design that its charter and property rights shall protect it, as far as such legal measures can afford protection, against wrong teaching.

3. These terms, as here used, seem confusing. To speak of a church's studying and teaching the Bible at some hour on Sunday, which is all that a Sunday school necessarily means, as "a church school," seems about on a par, in principle, with speaking of a church as a church. If being required to teach the Bible, or to be conducted and taught by members of the church, makes such a school as the David Lipscomb College "a church school," then it and such schools are church schools.

4. Here the Latin proverb, omitting the Latin, that "the shoemaker must not go beyond his last," would apply. While those who attend a Sunday school or a college may, of course, very properly play ball or other innocent games if they want to, yet neither a Sunday school nor a college, as such, has any more right "to have a baseball team" than it has to do any other thing which, however innocent, it was not founded to do. Individuals who attend either school might, as individuals, do what neither school, as such, should do.

5. Here the querist might as well ask, which would involve precisely the same principle, whether a protracted meeting for preaching the gospel is "under and sanctioned by the commission in Matt. 28: 19, 20; Mark 16: 15, 16." Churches and individual Christians are commanded to preach the gospel and to study and teach the Bible, but the specific time or method of doing these things is not given: and hence they may properly do what is commanded at any time and by any method which does not anywhere contravene the Scriptures. Throughout the Old and New Testaments this principle is distinctly recognized, and it is illustrated by numerous examples. The details or precise method of doing what is commanded in general terms are seldom ever given; but we must be careful never to adopt, in the name of method, any measure which violates what is taught in the Bible. Hence, finally, to require Christians to show specifically when and in what manner they shall obey the command to study and teach the Bible is going beyond what is written, for the simple reason that no exact time and no exclusive method of so doing is given in the Bible. Let us not make laws where God has made none.

Wherever there is eternal life, there is some apprehension of God; perhaps I should have expressed it better had I said there is some appreciation of God, some "awareness" of his all-encompassing presence. When our Savior says, "This is life eternal, to know thee," I do not think the primary content of the word is mental illumination, although that will most assuredly be in the shining train; but it fundamentally refers to the intelligence of sympathy, the correspondence of kinship—if you will, the telepathic communion of spirits attuned to the same key.—J. H. Jowett.

Our Boy.

BY E. A. E.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

It is not true that you weep alone. All who have the spirit of Him who wept with Mary and Martha weep now with those who weep. Nothing can be more encouraging and helpful than Christian fellowship. True, disinterested, unselfish friendship is a very dear and strong tie. "A friend loveth at all times, and is born as a brother for adversity." But deeper and broader and more binding is Christian fellowship. Our afflictions and bereavements bring us all thus closer together in Christian love and cause it, as the night the stars, to shine upon us in clearer and brighter rays.

All this is beautifully expressed in the numerous letters of sympathy and Christian love which we have received from various parts of our own State, from other States, and from Canada. It is not expected that we reply separately to each one of these; but in the fullness of our hearts we must be allowed in this way to acknowledge their receipt and to express our gratitude to all and our deep thankfulness to God.

Almost all these letters express in different ways the same thought—namely, that as we have carried the comfort of the gospel to so many hearts and homes in the gloom of bereavement, they would now console us by the same exceeding precious and great promises of God. And thus we are indeed comforted. Never were these promises to us more precious, the hope of the gospel brighter, faith in Jesus stronger, and the victory over sin and death more glorious. Knowing the life of our dear boy by daily contact, his unselfish service to his Master and to men, his deep reverence for the word of God, his courageous faith, his strong desire to be with his Lord, but his willingness to serve on here below until the happy time of his departure should come, in our sober judgment we feel that a purer young soul and more noble and loftier spirit has never gone from the earth. Feeling thus and trusting Jesus, who is "the resurrection and the life," we "rejoice greatly with joy unspeakable and full of glory."

From one of these many letters I quote:

He is just away!
With a cheery smile and the wave of his hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there.
And you, O you, with the wildest yearn
For the old-time step and the glad return,
Think of him, faring on, as dear
In the love of There as the love of Here;
Think of him still as the same. I say
He is not dead—he is just away.

No, it is not a dream, but a glorious reality. It is not an unknown land, but

"The glad homeland, not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own;
And when we think of those we know,
Who there have met to part no more,
Our longing hearts desire home, too,
With all the care and trouble o'er."

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." The beloved disciple was permitted to see into the hereafter—into the New Jerusalem—and to behold the spirits of just men made perfect as they live forever in the presence of God, and was commanded to write this for our hope and salvation. By faith we, too, endure, "as seeing him who is invisible" and across the brief years, or days, as the case may be, which intervene, into "the city which hath the foundations, whose builder and maker is God."

"Blessed assurance, Jesus is mine!
O, what a foretaste of glory divine!"

The same Christian friend for a Christmas card sent the following:

We shall rejoice if you are glad,
And we shall weep if you are sad;
No touch of pain can come to you
But what our hearts must feel it, too;
And so we ask of God to-night
That he shall make your burdens light,
And so protect you that you may
Find happiness this Christmas Day.

We have but feeble gifts to give
To smooth your way the while you live;
We cannot stay the bitter tears
That fill your eyes when grief appears,
Nor change nor stop the cruel blow
That steals your joy and hurts you so;
We can but pray to God above
To help you with his boundless love.

Yet, if our will could rule on earth,
No grief should ever check your mirth;
Your fondest dreams should all come true,
And joy and peace abide with you.
And so this Christmas time we pray
That God shall grant from day to day
Those joys to grace the life you live
Which only he has power to give.

Our side of the picture is dark only as viewed in the light and beauty of his side of it; and we "shall go to him, but he will not return to" us. We shall miss his kind ministrations, for he was constantly mindful of the comfort and pleasure of all. I think I never knew or learned of a young man more thoughtfully attentive to old and young and more promptly obedient to his parents or to God. He frequently quoted: "Thou shalt rise up before the hoary head, and honor the face of the old man." His prayers in the home or in the congregation—prayers of faith and trust and submission—were a benediction to all. It is a lasting pleasure and deep joy to record the fact that every member of the family loved him dearly and will miss him sorely. It was a comfort to all to serve him in return, and a joyous memory, embalmed in love, this is! The farm hands, white or colored, were most thoughtful of him, kind to him, and he was never happier than when he was doing something for them. A year ago last Christmas his uncle gave him five dollars for a Christmas gift, and with it he bought a pair of shoes for a faithful man on the place. This Christmas he requested us to give to him in money whatever we intended for him, so he could give it to the poor; and he had planned his gifts for them, which plan was carried out. He could not reconcile the way many do in making dinners or suppers with Jesus' instructions to "bid the poor, the maimed, the lame, the blind," etc. There can be nothing closer to Jesus or closer to heaven than a life and home filled with tender, loving service.

He wrote to some excellent neighbors and friends upon the sudden taking away of their only boy a few years ago the following lines:

Death comes to all our friends,
Which makes us very sad;
But knowing we'll meet them again
Is the thought which makes us glad.

We think of streets we'll walk
When we meet them all again,
And how with them we'll talk,
If we're only free from sin.

We tell our friend good-by—
A good child has he been—
But being ready when we die,
We'll meet with him again.

You cannot know how deep the joy
Will be in that world above,
But there you'll meet your blessed boy
Whom you do so much love.

This was written in his childhood, and we give it, not as poetry, but to show the kind feelings and sympathy of his young heart.

This is not an obituary. I began it only to thank our so many Christian friends for their sympathy and prayers and God for his grace. It may encourage others and older ones. One of his favorite songs was "Meekly Wait and Murmur Not," and he frequently said: "It will be only a short while, mother."

We thank our Heavenly Father for the short visit to us of this consecrated, beautiful young life, which has left its lasting impress upon us all, and gratefully say: "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah."

My Relation to the Gospel Advocate.

BY B. C. GOODPASTURE.

I began my work as circulation manager of the Gospel Advocate on January 1. This is not unexpected to our readers, since Brother McQuiddy recently announced my coming. Although I am intensely interested in the editorial work of the Gospel Advocate, it is my purpose, primarily, to extend its circulation. In order to do this as effectively as possible, I am planning to make a number of trips out among the churches; in fact, I have already visited a few congregations, and have obtained results even beyond my expectations. The brethren where I have gone have been free to express their approval of the present management of the Advocate and have predicted for it a future of unusual activity and usefulness. The outlook is inviting. The circulation of the paper can easily be doubled through the coöperation of its readers. I believe they will help in this good work. The campaign for new subscribers has been launched and must be, and will be, carried on to a successful conclusion. To this end I am now giving my best efforts.

Men Still Do Count.

In a sense, that "every man has his price" is irreproachably true of honorable men; for though a man's integrity should be unpurchasable, certainly his services rightly command—or do not command—a market value. The world is currently supposed to be crowded, and all the places that pay a living wage are reported to be filled; but every now and then there come marching the undeniable, forceful people for whom room must somehow be made. They cut into the mob and through it, and the crowd is submissive to their personal force and does homage to their leadership. They need not do murder to accomplish their aim. They may even be kind and gentle as they go, but you and I can tell at a glance that these commanding personalities are good for something. We can see at once that they were born to rule. We feel their presence, whether they shout or are still. They are likely, in fact, to deal in masterful silences; but when their thought does fly to speech or act, something or somebody drops. Irresolutions vanish. There is a clear, straight path ahead of executive performance. The course is decided. The doubts are buried. The fears are beyond resuscitation.

Let none believe that machinery has made the mechanic superfluous or that the engine has "scrapped" (to use a pet modern word of the efficient) the engineer. Wheels going round and people moving quickly are, indeed, a sublime phenomenon. But the spectacle is not spoiled and the efficacy is assured when there is headwork going on somewhere to synthetize and concenter the whirring and the footwork. The trouble with some who are active is that they think they are doing something worth while if they are making a noise or raising a dust or running fast. But an escaping gas does not necessarily illumine or warm; electricity that splits an oak or fires a barn is not conferring a soul upon a power house; and all the banging of the old-style Fourth of July never channeled traprock for canal or railroad.

So, if a man comes into your presence and is merely a blustering big noise, you need not believe him or follow his lead; but if he is a fact and not a bubble, you will not disperse him by a tap. He has had the rough handling of fate before this, and he does not fear you; nor will closing your eyes melt him into space. He bides his time; he bides yours, too. The day will come when you will find your need of him, for the indispensable creature of all creation is a man.—Philadelphia Public Ledger.

RELIEF FUND

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

Pleasant Home Church, Pike County, Ark.	$15.50
W. J. Hall, Halls, Tenn.	2.00
S. C. Rudisill, Glencoe, Ark.	10.00
L. S. Ivy, Nabors, Texas	50.00
Mrs. W. T. Mimms, Olmstead, Ky.	5.00
Susie Sutherland, Pomona, Ga.	10.00
J. F. Mansker, Ballinger, Texas	5.00
Bethlehem Church, Murfreesboro, Tenn.	7.00
Robert M. Croft, Owen's Cross Roads, Ala.	12.50
T. G. Lawrence, Anson, Texas	5.00
Church at Lavergne, Tenn.	15.77
A. C. and Allie Stout, Stockdale, Texas	2.75
Mrs. C. A. Nettles, Vredenburgh, Ala.	1.00
Mrs. Mary Draper, Defeated, Tenn.	2.50
Church at Midlothian, Texas	12.50
K. E. Ball, Ellis, La.	5.75
W. M. B. Cox, Baldwyn, Miss.	50.00
Mrs. J. W. Wardlaw, Jr., Cason, Texas	5.00
Friends at Pilot Point, Texas, Route 2	15.00
G. M. Scales, Iredell, Texas	20.00
S. C. Merritt, Mayfield, Ky.	10.00

Declaring that he believed the American people could not and would not permit the cradle of Christianity to perish, Henry Morgenthau, former United States Ambassador to Turkey, pointed out the dire need of the poverty-stricken and starving Armenians and others in the Near East.

"The condition of these people is appalling," said Mr. Morgenthau. "Four hundred thousand of the starving hosts of Armenia and Syria are children. Multitudes have already perished while their mothers stood powerless to help, while their dearest treasures died before their eyes—their own children for whom they would have given their lives.

"Upon these children, helped back to normal childhood, let us hope, by the generosity of the American people, must depend the perpetuation of a race that early accepted Christianity—a race that has been most cruelly persecuted by the barbarous Turks and has gone to Calvary for its belief.

"At Teheran and other cities, men, women, and children are prosptrated on the streets from exhaustion and dying from starvation. People are grazing in the fields like cattle. Children come to the rest houses with flesh hanging on their bones like rags, voices gone, but eyes pleading and imploring for a crust."

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

Query Department

By J. C. McQUIDDY

M. E. Smelser, of Russellville, Ala., inquires to know the meaning of Rev. 20: 12, which reads: "And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works."

The point on which he wishes information is: What is the book of life? He states that some brethren think it is the New Testament. I understand that the "books" referred to are the records that contain all the deeds of men. "Another book" is the "book of life," in which the names of all Christians are recorded. From these books all men of every nation and country are judged according to their works. I do not see how the "book of life" could refer to the New Testament.

☼ ☼ ☼

Brother C. T. Hall, of Tarpon Springs, Fla., objects to my answer to his query, in which I say the validity of baptism does not depend upon the administrator. It appears that he is not inquiring for information so much as seeking a discussion of the subject. He will please excuse me, as I cannot turn the query department into a debating society. He says, in speaking of my position: "Well, if that is so, will we let all sects—Catholics, Methodists, Baptists, or any other sect—baptize and send them over to us? Will that be all right? Please give me scripture for this. When did Christ authorize any one who was a sinner to baptize? Do you believe that other sects that are doing contrary to the Scriptures are in Christ?"

When I answered the query of our brother, I had in mind that the person who was being baptized was sincere, and that his sincerity would lead him to be baptized by a person whom he thought equally sincere. This being true, the candidate for baptism should seek a person to baptize him whom he believes is teaching and practicing the truth. Those who are baptized by Catholics, Methodists, Baptists, or any other sect, must certainly think that these people are teaching the truth, otherwise they would look elsewhere for an administrator of baptism. If people have no more sincerity than the argument of our brother suggests, then it would be well for them not to be baptized at all, for all such candidates' baptism will be worthless. The scriptural teaching is that the man who believes the truth, repents of his sins, and is baptized by the authority of Christ into the name of Father, Son, and Holy Spirit, enters Christ, regardless of the character of the administrator. The candidate believes that the administrator is a good man, when in reality he may be a criminal and vicious. As I advise all men to associate with people whom they believe to be good and pure, so I would advise any candidate for baptism to select a scriptural teacher to baptize him. But in the event such a person cannot be and is not secured for the baptism, I do not believe that God will damn the candidate; neither does the querist, if he believes the Bible.

☼ ☼ ☼

J. N. Twitchell, of Paducah, Ky., asks the following questions: "(1) Should elders and deacons be ordained by laying on the hands and by prayer? (2) By whom should this servce be rendered? (3) Should there be more than seven deacons chosen for any congregation? (4) Have any of the lay members a scriptural right to wait on the Lord's table when there are deacons present?"

1. I do not understand that God has ordained any particular method of appointing elders and deacons. From a careful reading of the New Testament I am constrained to believe that the laying on of hands was done for the impartation of the Holy Spirit and to confer blessings. This cannot be done now. But as some method of designating those who are selected for elders and deacons must be employed, I can see no reason why laying on of hands, with fasting and prayer, might not be used as well as any other.

2. In churches that are not properly set in order, scriptural evangelists are required to appoint those whom the church may designate for the work. Where elders are being selected in a well-organized congregation, the existing elders should appoint those the church designates for the work. I have always regarded the position of an elder and deacon as one of work and service rather than an office. "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." (Rom. 12: 4, 5.) The appointment of one to the position of an elder does not make him do the work of an elder. Men should show a fitness and adaptability for the work of an elder and thus have the scriptural qualifications before being appointed to the work. When men show such fitness and qualifications for the work, I understand that they are the God-appointed elders and should be selected by the church for the work.

3. The Greek word shows that there should be more than two elders. Just how many more, I do not know. The Bible does not limit the number of deacons that should be selected to serve the congregation. "Deacon" is derived from a Greek word which means "to serve." All members of the congregation should be ready to serve and should be servants of Christ.

From the teaching of the Bible I am constrained to believe that any member of the congregation should do anything that he has the ability to do in the service of the Lord. I do not approve of the idea that elders and deacons hold an office, and that, as a result of this holding, all other members are excluded from serving the church in any capacity. Every member of the church of Christ is solemnly obligated to do anything that he can do in the service of the church.

☼ ☼ ☼

Brother T. W. Wallace, of Daver, Tenn., wants to know whether it is right for "a member of the church of Christ to call on a member of the Methodist Episcopal Church to lead the prayer at the Lord's-day meeting."

The Bible teaches nothing in regard to a member of the church of Christ calling on a member of the Methodist Episcopal Church to lead in prayer. The Bible does teach that whoever believes the truth, repents of his sins, and is baptized becomes a member of the church of Christ. When one does become a member of the church of Christ, it is a mistake for him to join any human organization, thus becoming a member of two bodies instead of one. I understand that Christians should not uphold or encourage a man in such a mistake. Furthermore, a Christian should not reject the truth that a Methodist teaches simply because he is a Methodist. He should accept the truth, wherever found and by whomsoever taught, and oppose error in all its forms.

Training Little Children

By EVA MARCH TAPPAN

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

Concerning Manners.

"I assert confidently that it is in the power of one American mother to make as many gentlemen as she has sons." (Marion Harland.)

My text is the manners of two little children who called upon me, each with her mother. When Three-Year-Old was introduced, she put out her tiny hand and said, with a charming smile: "How do you do? My mamma said you liked little girls." "Mamma" opened her bag, and out came Three-Year-Old's best beloved doll. In two minutes Three-Year-Old was playing happily in the bay window, while her mother and I had the long talk that we wanted.

When Four-Year-Old called and her mother said, "This is my little daughter," she made no response to my greeting, but promptly seized my prettiest sofa pillow, threw it on the floor, and trampled over and over its delicate silk with her dusty sandals. Her mother said nothing; but when she rose to leave, she was quite severe with little Four-Year-Old because she neglected to make the formal courtesy that she had been taught. "Evidently her home training in good manners consists in learning to make that courtesy," said a friend who was present. But I fancied there was something more than that back of the difference between the two children. Of course, calls on grown-ups are dull matters for small folk; but little Three-Year-Old had, by the thoughtful word of her mother, been put in a mood to please and be pleased, which is the foundation of pleasure in society. Poor little Four-Year-Old was "at odds with her environment," and her mother had not said the thoughtful word that might have helped her.

Whatever life may bring to a person, there is one thing certain—he will have to mingle with other people; and good manners, which have their rise in a kindly feeling toward others, will be a great help. Of whatever follies kings and queens have been guilty, they have generally realized that much of their popularity must rest upon the impression that their manners make upon people. Long before Queen Victoria could speak plainly she was taught to make a little bow and say, "Morning, lady," or, "Morning, sir," when any one approached her little carriage. Years later a sailor lifted her small daughter on board the royal yacht, saying as he sat her down: "There you are, my little lady." "I'm a princess," the child retorted; "I'm not a little lady." The watchful mother said: "That is true. Tell the kind sailor that you are not a lady yet, but that you hope to be one some day."

How can children be taught courtesy? The foundation, of course, is to teach them by word and example to feel kindly toward the people around them. Show them the little ways of thoughtfulness by which they can express this kindliness of feeling. Teach them not to save up their good manners for strangers, and emphasize this by treating them with the same courtesy that you wish them to manifest.

"I like to have the Blanks come to play with my children," said a mother, "for they are never rude and rough in their games." I was interested to ask the mother of the Blanks how she had brought this about. "I really believe it is due to our after-supper hour," she replied, thoughtfully. "For an hour after supper I do whatever the children choose, and as one of them. We read aloud; we go to walk; we make candy; we snowball one another; we play games—sometimes wild, rollicking games; and I do not ask for any special privilege on the ground of being a grown-up. But, of course, the children would not think of 'tagging mother' too roughly or making hard snowballs when one might happen to be thrown at her; and they won't quarrel about who shall stir the candy when they know that mother is waiting for her turn. If they practice self-control and courtesy with me, they will be more likely to practice it with others."

☼ ☼ ☼

Distrust of self is a first step toward assured success. In every walk of life self-confidence risks disaster. The athletic trainer would rather see his man enter upon a contest in an agony of doubt as to the outcome than confident of his ability to win. The public speaker who sways great audiences by the power of his oratory is the man who steps upon the platform tortured by the fear that he may utterly fail. Self-sacrifice dulls the fine edge of endeavor; self-distrust sharpens it. In the realm of character, when a man realizes that, left to himself, he is bound to fail, he is ready to recognize his need of One who alone can keep him from failure.—Selected.

☼ ☼ ☼

God's will will never be done here as it is in heaven, until the will of every man is so cultivated and quickened as to be energizing concurrently and harmoniously with the will of God; and that implies the activity, and not the passivity, of the will of man. It implies that we must be actively doing, and not simply meekly enduring, the will of the Father.—Arthur Chambers.

☼ ☼ ☼

What does your anxiety do? It does not empty to-morrow of its sorrows, but it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—Ian Maclaren.

☼ ☼ ☼

"But Love Can Never Die."

What is it to the circling hours,
The life they take or bring?
What is it to the winds and showers?
They know not anything.

But somehow, ere I am aware,
There comes a hush and thrill,
For all the sunshine and the air
A Presence seems to fill:

And from the sudden opening sky,
A low voice seems to say:
"I am the Resurrection; I
The Life, the Truth, the Way.

This nature which you idly blame,
Is but the robe I wear;
From me the human spirit came,
And all its griefs I bear.

The smile whose light thou canst not see,
The grace that left thy side,
Though vanished from the earth, with me
Forever they abide."

With Him I cannot be at strife;
Then will I kneel and say:
In love He gave me that sweet life,
In love He took away."

"And love's unfailing life, in Him,
Outlasts this arching sky;
For worlds may waste and suns grow dim,
But love can never die." —Selected.

AT HOME AND ABROAD

J. H. Moore, of Denair, Cal., is now in a meeting at Roseburg, Ore.

Change of address: F. M. Strickland, from Lepanto to Route 1, Jonesboro, Ark.

A. B. Lipscomb will preach next Sunday for the Oakland congregation, near Clarksville, Tenn.

A. J. Hogan wishes his correspondents to know that his new address is 1101 West Tenth Street, Sedalia, Mo.

R. N. Moody has written two thoughtful articles on "Billy Sunday" that will appear shortly. Watch for them.

W. V. Freiley, principal of the High School at Dunlap, Tenn., came to see us last week. He is a leader in the congregation there.

E. P. Watson, of Browning, Mo., would like to get in touch with neighboring congregations who may need the assistance of an evangelist.

From Willie Hunter, Livingston, Tenn.: "I have preached two funerals and officiated at four weddings recently, and am preaching monthly at home."

I have been taking the Gospel Advocate since 1878. I am highly pleased with it. The last few numbers have been good, very good.—H. L. W. Gross, Alexandria, Tenn.

The church at Carman, Manitoba, Canada, would like to locate two good, strong evangelists in the West. Those interested should address Daniel Stewart, Box 18, Carman, Manitoba, Canada.

The church at Murfreesboro, Tenn., surprised their preacher, C. E. Wooldridge, by the gift of a new Ford car, with self-starter and all the trimmin's," to be used in the Lord's work. We commend this thoughtful action and rejoice with the preacher.

From Ben West, Waxahachie, Texas, January 13: "Despite the continued rain all day Sunday, we had good services. Price Billingsley spoke at 7 P.M. on the Phillippian church and Paul's greatness because he was contented in his great work."

About seventy-five members have been gathered together at Flint, Mich., the center of the automobile factory district. They have planned to build a house of worship and have asked for help. Address all mail to W. W. Laster, 2417 South Saginaw Street.

Herbert E. Winkler writes: "After an absence of two years, I am now back at my old home address; and having changed locations, I have not made all arrangements for monthly work. If any church desires my labors monthly this year, write me at 4504 Idaho Avenue, Nashville, Tenn."

Mr. Paul Hartman, of Murfreesboro, Tenn., and Miss Florence Parman, a member of the Russell Street Church, in Nashville, were married in the church study on January 14 at 7 P.M., A. B. Lipscomb officiating. They are two of the finest young Christians I know and have the best wishes of many.

I have read the Gospel Advocate more than sixty years. If I could improve with age like it does, I would be glad. It is with a thrill of delight that I receive it each week. Best wishes for it and every other laudable effort to propagate the gospel of our blessed Savior.—M. A. Elder, Jonesboro, Ark."

From H. H. Turner, Altus, Okla., January 13: "I have just closed my first meeting for the year 1920 at Humphrey, Okla., embracing the first and second Sundays in January. There was one baptism. Snow from eight to sixteen inches deep. I have much work mapped out and promised for this year. Let us all work and pray that many souls may be saved this year."

John M. Rice writes: "I took regular work at Altus, Okla., on January 1. The work is starting off in fine shape and we hope to continue. We will have a business meeting once a month. We had the first one last Lord's-day evening. I long to see the time when all congregations will have them and all learn about the business side of Christianity. 'Be not slothful in business.'"

From E. W. Sewell, Dinuba, Cal.: "I have read a great many issues of religious papers, and some with beautiful and others with deep-thoughted articles, but the 'Jesus Said' issue of the Gospel Advocate is the crowning act of all in trying to preach the gospel by this method. It is lamentable that every member of the church of Christ cannot in some quiet hour seclude himself and read every word of it."

From William P. Walker, Route 4, Clarksville, Tenn.: "I am mailing hundreds of copies of my little tract on the subject, 'God's Tithe.' Brethren, the church of Christ will do more when it is taught more. Let us diligently search the Scriptures that we may earnestly teach the church all that God has revealed on the subject of giving. I will mail free, upon request, twenty-five or more copies of this tract to any one. Inclose two one-cent stamps to pay postage."

From John C. Taylor, Waverly, Tenn., January 16: "I began my work with the church here on the first Lord's day in January. We have a splendid congregation at this place. I find that they are all 'with one mind striving together for the faith of the gospel.' (Phil. 1: 27.) All of my work this year will be with this church, here and at other places in this county where they think the most good can be done. We are arranging to be busy in meetings from the first of June till the last of October."

To Whom This May Concern—Greeting: This is to certify that we, the undersigned, elders of the church of Christ worshiping at Tenth and Francis Streets, Oklahoma City, Okla., do hereby take pleasure in recommending to the brotherhood our beloved brother, G. C. Parham, as being a faithful preacher of the ancient gospel of our Lord and being pure and exemplary in life. Brethren, receive him as such. Any favor shown him will be appreciated by us.—[Signed] A. W. Lee, L. E. Diamond, and I. M. Blackwell.

From Miss Olera Craig, Custer, Wash., January 8: "The Gospel Advocate is such a great blessing to us here in this distant land. As we very seldom get to hear any preaching, its timely teaching is a joy to receive. I am enjoying the 'Studies in Church History,' and the special numbers are splendid. We have often wondered if some of you Tennesseeans did not want to make your home in the West. This is a beautiful country, and fine in every way except the scarcity of Christians. Do you not know of some one (or more) who wants to cast his lot here? If so, we will give such all the information we can, both as to the country and the church."

From Andrew Perry, Pikeville, Tenn., January 14: "The Bible reading here at College Station is going on and is doing good. While not as many are in attendance as Brother Mosley and I would like, yet we are having quite a good interest. Yesterday J. L. Hines, of Meaford, Ontario, Canada, was with us, also Brother Gibbs and one of the elders of Pikeville, with some others, who seemed well pleased. On last Saturday night and on Lord's-day morning and afternoon I preached to good and attentive audiences on Cumberland Mountain, at Griffith. Then, coming down into the valley, I had a fine audience at Lee Station on Lord's-day night. I have work and calls ahead for work for Saturday night and Lord's days for some time."

From E. D. Shelton, David Lipscomb College, Nashville, Tenn., January 19: "My friends and correspondents will please take notice of the fact that the above is my permanent address, and will be until school closes in May. I have recently been visiting the churches in Montgomery and Southern Alabama, where I held two short meetings. The churches in Covington and adjacent counties of Southern Alabama are anxious for a preacher to come among them who can give all his time to the work. Andalusia is the county seat of Covington County. It is a thriving town, which is coming to the front rapidly. There is a tolerably strong church there, which has a bright future. There are some of the finest people in Alabama that there are in the world. I hope to be among them again sometime in the interest of the kingdom of God."

From H. C. Odom, Steens, Miss., January 12: "I moved here about four years ago. There was no place to worship nearer than four miles; so, of course, when the weather was bad, we could not go. However, we did not give up worshiping; we worshiped at our home—my brother, his wife, my wife, and I—until others moved in. I was trying all this time to get a place in which to worship that would be convenient for all, so we could teach the world. We have at last succeeded in renting a small hall where we now meet, and I thank God for it. We now have a nice attendance, about twenty-four members enrolled, and hope by the grace of God to do some good here. We had preaching on the first Sunday in this month by A. D. Dies, which we enjoyed very much. We are going to have a meeting, beginning on the fourth Sunday in September, conducted by Brother Dies. This place has no church of any kind, but we hope to build one here."

ABOUT RHEUMATISM

What Thousands Have Found Gives Relief From This Painful Trouble.

Rheumatism is a constitutional disease, manifesting itself in local aches and pains, inflamed joints and stiff muscles. It cannot be cured by local or external applications. It must have constitutional treatment.

Take a course of the great blood-purifying and tonic medicine, Hood's Sarsaparilla, which corrects the acid condition of the blood on which rheumatism depends, and gives permanent relief. This medicine combines, with excellent alteratives and tonics, what is generally conceded to be the most effective agent in the treatment of this disease.

If a cathartic or laxative is needed take Hood's Pills. Purely vegetable.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.
60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

The Rogers-Sloan Debate.

BY J. M. DENNIS.

The debate between Brother F. J. Rogers, of the church of Christ, and A. J. Sloan, of the Missionary Baptist Church, was held in Siloam Baptist meetinghouse, three miles east of Westmoreland, Tenn. This debate began on December 2 and closed on December 5. The debate was well attended, and good order and the best of feelings prevailed throughout the discussion. The speakers, with little exceptions, were very respectful each to the other, which was as it should always be. I served as moderator for Brothers Rogers, and Elder C. B. Massey served for Brother Sloan.

Each morning the day's work was entered into with songs of praise to God and prayers and thanksgiving for his blessings and help, and each day a bountiful dinner was spread.

Brother Rogers made the opening speech and led for two days, affirming this proposition: "The Scriptures teach that penitent believers receive remission of their sins after baptism." He introduced a number of scriptures in support of his proposition which, to my mind, sustained his position beyond a doubt. I wish to commend him to the brethren in general as a good man, a consistent Christian, a good preacher, and an average debater. I have been associated with him in his home and elsewhere, and have learned to love him; and I pray that the brethren may hold up his hands, for he is worthy.

On the third and fourth days of the debate Brother Sloan affirmed the following proposition: "The Scriptures teach that the repenting sinner is saved at faith." Brother Sloan introduced the scriptures commonly used by Baptists in support of his proposition. He defined "at faith" to be the moment one believes. He said with reference to what he was pleased to style "saving faith:" "They never had it before, they never had it a minute, and will never have it again." He denied the genuineness of Mark 16: 9-20. He is skillful in the defense of Baptist doctrine, and both as a speaker and a debater he is gifted.

This debate was mainly conducted on a high plane, hence I predict that good will result from it. There were only a few preachers on either side in attendance.

Evangelistic Report.

BY M. KEEBLE.

The last week in October and the first week in November I spent at home—Nashville, Tenn.—in a very profitable meeting. Brother James Gant did the preaching. He has agreed to preach for the Jackson Street Church once a month in 1920.

I arrived in Detroit, Mich., on November 14, and found two small mission points here, and also division among them. I believe if those who profess to be Christian preachers would teach against division, we would have less of it. I came here to see if the change would help my boy's condition, and I am thankful that I can say he has greatly improved; and if he continues to improve, I will remain longer. While here I am laboring with my hands to support my family and preaching regularly at the mission. The brethren have made me welcome and extended much encouragement. I am making my home with Brother Bonner, a brother from McMinnville, Tenn.

A few days ago the Antoine Street Mission made up a contribution for Brother S. W. Womack to assist him in his declining days. A good number of the brethren and sisters here have known Brother Womack for years and were glad to remember him with a gift.

I am now arranging for the 1920 protracted-meeting season. My time from the first of July until November is engaged, and I will be glad to receive other calls from needy fields. As the old year closes we can see our failures and our successes. Let us pray that in 1920 our failures may decrease and our successes increase, and may our lives be more in harmony with our Heavenly Father's will. I want to thank all who have fellowshiped me in my labors in the past, and trust to have their continued fellowship and prayers in the future.

Though I am in Detroit for a while, I am still a reader of the Gospel Advocate, which always revives and strengthens me. May its editors live long to bless the world.

I am glad to know that there is to be opened in Nashville, on January 5, a school in which the Bible is to be taught to the colored people. Brother A. M. Burton has always shown himself interested in the spiritual uplift of my people, so all ought to fall in line and show that we appreciate such a friend; and my prayer is that he may live long and see a great work accomplished. I have received several letters from him stating his purposes, so I see nothing but success in the work.

Eggs $15 a Dozen

Yes, $1.25 for one egg! And even at that price you can buy them only on two days a week. No more than three eggs sold to one family at a time. That's how scarce eggs are in the war-bruised countries of Europe.

Last winter eggs sold in America for $1 a dozen. We are just now informed by telegraph that, owing to the strike in New York, eggs are now selling at $1.25 a dozen. Europe must get eggs. America must supply them. It is entirely possible that, with Europe's enormous demand, eggs may be selling in America for as much as $4 or $5 a dozen.

Now is the time to get every egg possible from your hens.

The way to do it is to give the hens "More Eggs," a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. It will make hens lay heavily, no matter how cold or wet the weather. Already over 400,000 poultry raisers are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

If you send $1 to E. J. Reefer, the poultry expert, 3251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1 packages of "More Eggs," one package being absolutely free on the special limited offer he is making now. The million-dollar Merchants' Bank, of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

PILES

DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a **FREE sample of Page's Pile Tablets,** and you will bless the day that you read this. **Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.**

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

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

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

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

Accept no substitute. This great oil is golden-red color only. Every bottle guaranteed. 30c, 60c, and $1 a bottle, at all good drug stores, or by mail from

HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

In answering advertisements, please mention the Gospel Advocate.

An Explanation.

BY JOHN T. SMITH.

I have been thinking for some time that some explanation should be made as to why our stay was so short with the church at Dickson, Tenn. We were there only one year, as many of the brethren and churches know; and it may have occurred to some that something rather serious must have come up between us and the church. Well, it is good to be able to announce to all that such is not the case. The church at Dickson is one of the best and strongest in the State, and in some respects the best one for which I have ever labored. The people who compose it are, generally, a mighty fine body of people, and they did everything reasonable to make our stay among them pleasant.

I am sure there are fewer "knockers" and more "boosters" in the Dickson church than in any other church for which I have ever labored. They are ready and willing for every good work and respond liberally to every worthy call. They are fortunate in having a body of elders who are ready to do their duty and to uphold the hands of the preacher who preaches the truth and condemns unrighteousness. They are not radicals, but try always to act with judgment and in harmony with the will of God.

No church in the land has been blessed with stronger and more faithful teaching than the Dickson church. Besides having the ablest men in the brotherhood for their meetings, Brother I. B. Bradley has lived with them and labored for them for about a dozen years. He was at home quite a deal during the year, and he and Sister Bradley did much to make the work both pleasant and profitable.

But we left Dickson because our physical condition required a change. We are here in this high altitude and with this fine breeze ever blowing, hoping soon to get well and strong.

The church here at Lubbock, Texas, is a good one, made up of some of the best folks in the world. They have shown their appreciation of us in every possible way. The work starts well and everybody seems delighted.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia, and general debility. Take Hood's.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

28 IDLE HENS NOW LAY 27 EGGS A DAY

And This Was in Cold Winter Weather. Mrs. Davidson's Plan Is Simple.

"I fed a 50-cent box of Don Sung to my flock of 28 hens that were not laying. But they are laying now. I receive as high as 27 eggs a day, and never less than 22."—Mrs. Jennie Davidson, Yates Center, Kan.

Mrs. Davidson wrote this letter in February. Figure her profit on two dozen eggs a day from hens that wouldn't lay during January and February. We'll make you the same offer we made her. Here it is:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days; and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., 477 Columbia Building, Indianapolis, Ind.

TRAINED NURSE TALKS TO WOMEN

Tells How, Through Years of Practice in Women's Weaknesses, She Found Simple Home Remedy to Ends Leucorrhea.

A. Cavanaugh, R. N.

It took years of professional practice for me and my two associate nurses in treating weaknesses of women to find a simple, easy, certain way to end Leucorrhea (commonly called "whites"). In our experience we find that 75 per cent of all women are more or less distressed with this annoying weakness, which makes them pale, tired, fretful, wasting their feminine strength and often leading to serious illness.

Working on our own cases and in conjunction with physicians, we had wonderful success with our own treatment. We brought many women from deep despair to joyful satisfaction. They wanted us to tell others all over the country how our treatment, named "Lukora," brought them out of distress and weakness to genuine feminine strength and health.

If you are a sufferer from Leucorrhea, stop carelessly letting it go on, but learn from me how it may be quickly ended in your own home. I will tell you about this simple home method (without obligation) by your simply writing to me, Anna Cavanaugh, R. N., Room 221A The Nurses' Institute, Buffalo, N. Y. All correspondence and information sent will be confidential and forwarded in plain sealed envelopes.

NOTE.—The Nurses' Institute earnestly advises every woman suffering with Leucorrhea, who wishes to get rid of it, to write Miss Cavanaugh at once. This remarkable offer is sincere, and the fact that the discoverers of the treatment are themselves registered nurses and women makes it a safe and unquestionable treatment.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

Herndon.

Mrs. Jane Herndon, more familiarly known as "Aunt Jane," left the tabernacle of clay on January 3, 1920, and took up her abode in the realm of rest, where she sweetly rests from all earthly toils and cares. The writer of this conducted funeral services over the remains in the house of worship at Macclenny, Fla., where "Aunt Jane" had worshiped so long, speaking words of comfort to the relatives and friends and pointing sinners to "the Lamb of God, which taketh away the sin of the world." "Aunt Jane" was about seventy-eight years old. She was always kind, hospitable, and charitable to all, and never turned the needy away from her door unaided. She was a consistent and faithful member of the church at Macclenny for many years, even "faithful unto death," and will doubtless wear the crown of life promised to such at the resurrection. Her husband preceded her; but several children and stepchildren remain, to whom I would say: Weep not as those who have no hope, but rejoice in the assurance that mother has conquered sin and is awaiting the resurrection to receive her reward—eternal life. J. O. BARNES.

Green.

Miss Ann Clark Green was born on October 6, 1843, and died on December 18, 1919. She was baptized by Brother Jesse Sewell in 1859. She was married to W. C. Green on December 23, 1871, to which union were born two girls, both of whom preceded their mother to the better land. There are left, to mourn their loss, a husband, two grandchildren, one great-grandchild, three brothers, and one sister. To her grandchildren she has left the heritage of a good name; to her devoted husband, the memory of a devoted wife and God-fearing Christian; to her brothers and sister, a good example; to her neighbors, the fond remembrance of a loving friend; to the congregation at Bethel, the example and influence of a faithful member. The greatest event of her life was when she obeyed from the heart that form of teaching once delivered to the disciples. Then she added to her faith all Christian graces that so beautifully adorn the Christian character. She had been a subscriber to the Gospel Advocate for many years, and enjoyed to the fullest extent every number. We think of grandmother only as being "asleep in Jesus." S. W. PHILLIPS.

Bowers.

George Moore Dallas Bowers was born in Brownsville, Tenn., on March 19, 1844. In 1862 he enlisted as a volunteer in Ward's Battery, in Panola County, Miss., and served the Confederacy faithfully until the close of the war. He was in several active engagements, but was never wounded. In March, 1874, he located in Henning, Tenn., and engaged extensively in general merchandising, erecting the first business house in the place under the firm name of Wilson & Bowers, where he continued in business until 1897, when he moved to Florida, locating in Bartow, where he led an active life until moving to Gainesville in 1906, where he has since resided. He was married on November 3, 1875, to Miss Edmonia Greaves, of Haywood County, Tenn., who, together with their three sons and two daughters, is left to mourn his death, which occurred at the family residence on Thursday afternoon, January 8, 1920, after a short illness. Besides his wife, he leaves five children, as follows: J. Ben Bowers, Robert C. Bowers, Mrs. Barney R. Colson, and Mrs. Lyde B. Pearce, all of Gainesville, and Richard D. Bowers, of Mulberry, Fla., all of whom were present when he passed away. The deceased led a notably pure and consistent Christian life, a member of the church of Christ for many years, being faithful to the last. The funeral was held from the family residence, the services being conducted by Brother L. K. Harding, and the burial was at Evergreen Cemetery. X.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

TETTERINE

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

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

CABBAGE PLANTS

Fulwood's frost-proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession, and Flat Dutch. Prices: By express, 1,000 to 4,000, at $2.25 per 1,000; 5,000 and over, at $2. By parcel post, prepaid, 100 for 50c, 500 for $1.75, 1,000 for $3. Orders shipped promptly; satisfaction guaranteed or money refunded. **P. D. FULWOOD, Tifton, Ga.**

FINE PILLOWS

And Feather Beds. Order by parcel post right from this advertisement. *Get good pillows*—fine, new, gray goose feathers, big size, 5 lbs., $4.50 pair. Gray goose beds, 25 lbs., $21.72; 30 lbs., $24.60. Cheaper kinds. Pillows, 5 lbs., $1.80 pair. Beds, 25 lbs., $10.20; 35 lbs., $12.45. We have $500 deposited with the Security Savings Bank, Charlotte, N. C., to guarantee satisfaction or money back—you take no risk. Order to-day or write for circulars. Hygienic Bed Company, Dept. 28, Charlotte, N. C.

Great Believer In Black-Draught

Oklahoma Lady Tells How Her Husband Believes in Black-Draught and Uses it for Many Ailments.

Nowata, Okla.—Mrs. W. B. Dawson, a resident of this place, says:

"My husband is a great believer in Black-Draught, and thinks it cures about everything.

"It is splendid for headache, constipation (which usually causes headache), indigestion, or any kind of stomach trouble, and we just keep it for these troubles. I don't know when we haven't used it, and we always find it satisfactory.

"I know it has done us both a lot of good and saved us many dollars. I use it in teaspoon doses at first and follow with small doses, and it sure does make a person feel like new.

"It cleanses the liver better than any other liver tonic I have ever used, and after taking a thorough course nature asserts itself and you are not left in a constipated condition that follows a lot of other active medicines. This is one thing I like especially about it."

For over seventy years Thedford's Black-Draught has been in use for many simple ailments, and to-day is a recognized standard remedy in thousands of family medicine chests. It will pay you to keep Black-Draught in the house for use when needed.

Your druggist sells it.

DON'T DRUG KIDNEYS RUB BACKACHE AWAY

Instant Relief! Rub Pain, Soreness, and Stiffness from Your Back with "St. Jacobs Liniment."

Kidneys cause backache? No! They have no nerves, therefore cannot cause pain. Listen! Your backache is caused by lumbago, sciatica, or a strain; and the quickest relief is soothing, penetrating "St. Jacobs Liniment." Rub it right on the ache or tender spot, and instantly the pain, soreness, stiffness, and lameness disappear. Don't stay crippled! Get a small trial bottle of "St. Jacobs Liniment" from your druggist and limber up. A moment after it is applied you'll wonder what became of the backache, sciatica, or lumbago pain. "St. Jacobs Liniment" stops any pain at once. It is harmless and doesn't burn or discolor the skin.

It's the only application to rub on a weak, lame, or painful back, or for lumbago, sciatica, neuralgia, rheumatism, sprains, or a strain.

CHURCH NEWS

Alabama.

Brewton, January 12.—I preached last Lord's day at Greenville, and made my home with Brother Tom Butts, who treated me with brotherly love. I also formed acquaintance with other brethren and sisters. I am in the evangelistic work, and I want to keep busy. Brethren, can we not open the eyes of our understanding and see the condition of the unsaved, and our own condition if we fail to do all we can to save them? I am giving my time wherever I can get an opportunity to preach Jesus Christ, and I want to be found working when I am called away.—G. W. Jarrett.

Florida.

Taft, January 8.—I came to this State last September. I began preaching on September 14 at Pinecastle in a union house controlled by the Methodists, but they ruled us out by taking our day. We now meet in Orlando in a private house. I preach every Lord's day. We hope to secure a larger house soon. Last Lord's day was the coldest day we have had this winter, but we had thirteen members present and quite a number of others. I met Brother Fountain, from Sanford, the first one of our preachers I have met in this State. We had a delightful service. I can accept work at other places. I have my private conveyance. I can reach any place within fifty miles of Orlando, or will go to any place for meetings. I have married since I came here, and live at my wife's country home, one mile from Taft. I would be glad to hear from brethren wanting meetings. Address me at Taft, Fla.—G. B. Lambright.

Iowa.

Davenport, 1207 Pershing Avenue, January 4.—I would be glad to keep the place of our meeting before the readers of the Gospel Advocate to help guide Christians coming this way to the right place of worship. We meet at 510½ Brady Street. I hunted up a man and wife last night in Moline, Ill., who said that some one told them before they came here there was a little congregation worshiping in a hall somewhere in Davenport, but he did not know where. There are only a few of us, and we now have to pay eight dollars per month rent, and a sign, telling people who pass our way where we worship, cost us four dollars and fifty cents. Hence this month's expense has already been twelve dollars and fifty cents, besides my car fare hunting for every one I can hear of whom we think might come. So if there are any who may be interested to fellowship us in this mission work, we will be thankful. Two persons were present to-day who had never been present before.—J. C. Estes.

Texas.

Fort Worth, January 12.—Yesterday was a cold, rainy day, and the attendance at all the services was light; but on general principles we are doing well at the Southside-Central Church. I preached at Nocona on New Year's Day, and never did I have so royal a welcome, after being away eight months. My wife is bedfast almost all the time now, and added to her other ailments is a severe burn received on December 30. She is gradually failing, it seems, and has about given up hope of getting well. May we not try for greater things this year and push the claims of our Lord into new territory? God bless you all.—Tice Elkins.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

Our hands in His we place;
Our faith's strong, piercing eye
Looks up into His tender face
Who whispers: "It is I."
And dauntless, where the fires are lit,
And where death's sickles reap,
We move along, for it is writ:
"The Shepherd leads his sheep."

—Exchange.

Minister Builds Church Out of Profits from "More Eggs"

Burkettsville, Ohio.—D. A. Schweitzer, a local pastor, writes: "Inclosed please find check for 'More Eggs' Tonic. My school sisters and myself have tried your tonic for chickens and found it extraordinarily good. I have about ninety farmers in my parish, and shall try to induce them to use 'More Eggs' Tonic, which undoubtedly they will, if once used, keep up, for it pays well. The profits I make will be used for the new church I am building."

Reefer's "More Eggs" Tonic has made big egg profits for thousands of poultry raisers all over the United States. It revitalizes the hens, tones them up, and makes them lay all the time, no matter how cold or damp the weather. Get ready now and make big profits out of your hens this winter.

If you send $1 to E. J. Reefer, the poultry expert, 3251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1 packages of "More Eggs," one package being absolutely free on the special limited offer he is making now. The million-dollar Merchants' Bank, of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

Christmas at Belle Haven Orphan Home, of Luling, Texas.

BY MRS. JENNIE CLARKE.

On Christmas Eve the attractive scene presented will long linger on the tablets of memory. Around a stately live-oak tree clustered small evergreens; yet, with all the decorative power of the artist, everything paled when we turned our eyes upon the group of happy, chattering children made joyous by the tokens of love from friends at home and churches of Christ and friends in other sections of our country. Each was eager to receive some hoped-for gift. I thought of Jesus, who loved little children and so tenderly said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." For a moment I wished I were a child again, free from care; and suddenly the lines of a familiar poet flitted across my mind, who said:

Alas, how often back
We turn on life's bewildering track
To where over hill and valley plays
The sunlight of our early days!

An interesting program was rendered, consisting of songs and recitations, by the little tots who had been well coached by our faithful and enthusiastic Christmas-tree worker, Sister Annie Peters.

We extend sincere thanks and appreciation to friends and the church of Christ for their gifts, and wish all a happy and prosperous New Year.

The Potter Orphan Home Car.

BY H. C. SHOULDERS.

Previously reported, $201.60. H. H. Adamson, Tennessee, $1; J. Luther Campbell, Ohio, $1; Goldie B. Cook, Ohio, $1; Mrs. Martha Pace, Kentucky, $2; Leon Pace, Kentucky, 50 cents; L. D. Hisle and wife, Kentucky, $1; Frank Townsend, Indiana, $1; Mrs. Lena Werner, Indiana, 50 cents; church at Salem, Ind., $7.50; church at Owen's Chapel, Tenn., $23.50; Mrs. T. N. Todd and Sunday-school class, Kentucky, $2; church at Red Boiling Springs, Tenn., $5; church at Beech Grove, Jackson County, Tenn., $7.50; "People," Lily Dale, Ind., $6; church at Danville, Ill., $25; church at Sugar Creek, Ky., $16; E. E. Kranz, Kentucky, $5; Lott girls, Indiana, $3; Mrs. George Leach, Indiana, $1; "In His Name," South Tunnel, Tenn., $2; church at Cookeville, Tenn., $10; M. J. Smith, Georgia, $1; church at Oakland, Tenn., $7.20; W. B. McQuiddy, Tennessee, $10; Mrs. W. T. McInteer's Sunday-school class, Kentucky, $7; Mrs. B. H. Vaughan, Kentucky, $1; through the Christian Leader, $7; J. M. Arterburn, California, $1; Mrs. Sarah A. Soper, Missouri, $15; T. M. Smith, Georgia, $1; R. P. Thurman, Tennessee, $2; church at Lamine, Mo., $21; Sister Lou Hockstettler, Indiana, 50 cents; Mrs. Belle Chaney, Indiana, $2.50; church at Worthington, Ky., $5.

Let Them Starve and Die!—IF

—you care nothing for the teachings of the Christ who was born only a few miles from the land where these 250,000 orphans are facing death from starvation—Armenia.

—you think you can enjoy for yourself the few dollars that may be the price of a baby's life.

—you can speak of the greatness of America and still allow your country to abandon these children whose fathers kept back the Turkish army and saved the Allied cause in the East.

—you can sleep in comfort in your warm bed while thousands of children wrap thin tattered rags about their shrivelled bodies when they seek a little rest in the roadside caves.

But You DO Care—

You WILL NOT Let Them Starve

The offering for the aid of these 250,000 homeless victims of Mohammedan persecution will be taken in the Schools of your church as early in the new year as possible. See that your church is not silent when America responds to the appeal of the children of Bible Lands.

NEAR EAST RELIEF

(Formerly the American Committee for Armenian and Syrian Relief)

CLEVELAND H. DODGE, Treasurer

1 Madison Avenue **New York City**

This advertisement is privately paid for by a friend of the Armenian people.

Neutralizes Uric Acid.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists (price, 50 cents) or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

In answering advertisements, please mention the Gospel Advocate.

Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer, I open the doors and windows of my soul toward the heavenlies, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfect communion between my soul and God.—J. H. Jowett.

A peaceable man doth more good than he that is well learned.—Thomas à Kempis.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Stop That Headache! It's Stopping Your Work

Use

Dr. Miles -Anti- Pain Pills

For Any Ache or Pain.

SOLD BY ALL DRUGGISTS

DR. MILES MEDICAL CO., Elkhart, Ind.

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special Introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

Answer to Brother Beasley's Questions.

BY CHARLES L. TALLEY.

In the Gospel Advocate of December 18, on page 1273, in an article written by Brother W. T. Beasley, are three questions that he wants me to answer for him. Now, as it is a part of my nature to always do what I can for one that calls on me to do so, I very gladly comply with this request.

I have no desire to enter into any newspaper controversy with Brother Beasley or any one else over this matter, for our papers are already overburdened with things that are not very edifying to the saints; but it would be no little pleasure to me to thoroughly discuss this matter in another way or at another time.

So to the questions we turn our attention:

(1) "Please tell us, are you a God-appointed preacher or evangelist?" Yes.

(2) "If so, please tell us how, when, and where you received such an appointment." (a) I was sent out by the elders of my home congregation. (See Rom. 10: 14, 15; Acts 13: 1-5). (b) A.D. 1893. (c) My home congregation, in Lincoln County, Tenn. This congregation's letters of commendation I carried pasted to the lid of my Bible for twelve or fifteen years, or, at least, until I was quite well known to the brotherhood.

(3) "Please give us chapter and verse for salary-paid preachers." You will find it in the next verse, same chapter, where you find the authority to sing two songs, read a portion of the Scripture, have a prayer, another song, then a sermon, then an invitation, then an announcement, then a benediction. Now, if you do not find it all here in this chapter, please turn over to the chapter that authorizes you to go around and "settle four bad church troubles," thus usurping the work of the elders in any local congregation. You might read just here Christ's admonition in Matt. 18: 15-23.

I wish to say that I am not personally acquainted with Brother Beasley; hence, nothing personal; but the principle I call attention to.

For Colds or Influenza

and as a Preventative, take LAXATIVE BROMO QUININE Tablets. Look for E.W. GROVE'S signature on the box. 30c.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

THE MISERY OF BACKACHE

Removed by Lydia E. Pinkham's Vegetable Compound.

Muskegon, Mich.—"For six years I was so weak in my back at times that I could hardly walk. Lydia E. Pinkham's Vegetable Compound was recommended to me and it made me good and strong again so that I am able to do all my work. I highly recommend your medicine and tell everyone I meet what it did for me." —Mrs. G. SCHOONFIELD, 240 Wood Ave, Muskegon, Mich.

Woman's Precious Gift

The one which she should most zealously guard is her health, but she often neglects to do so in season until some ailment peculiar to her sex has fastened itself upon her. When so affected women may rely upon Lydia E. Pinkham's Vegetable Compound, a remedy that has been wonderfully successful in restoring health to suffering women.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

Cuticura Soap

IS IDEAL

For the Hands

Soap 25c., Ointment 25 & 50c., Talcum 25c. Sample each mailed free by "Cuticura, Dept. M, Boston."

Foley's Honey and Tar

COMPOUND

IS PLEASANT TO TAKE, and soothes the raw, inflamed surfaces; stops the rasping, strangling feeling in the throat. It is made of the purest, freshest and finest ingredients to be had, contains no opiates or other harmful drugs, and costs twice as much to make as any imitation of it.

Every User a Friend

"My little boy had a severe attack of croup and I honestly believe he would have died if it had not been for Foley's Honey and Tar. Two doses relieved him and he went to sleep and was troubled no more."—Mrs. W. H. Thornton, 3523 W. 10th St., Little Rock, Ark.

"I am in my eighty-seventh year and I was troubled with a tickling in my throat. I am very glad to tell you that Foley's Honey and Tar has stopped that."—Geo. P. Randall, Dayton, Nev.

Foley's Honey and Tar is recommended for coughs, colds, hoarseness, tickling of the throat, spasmodic croup, whooping cough, la grippe and bronchial coughs.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone. Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a Glass of Salts if Your Back Hurts or Bladder Bothers

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

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

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

The Nature of Man. No. 2.

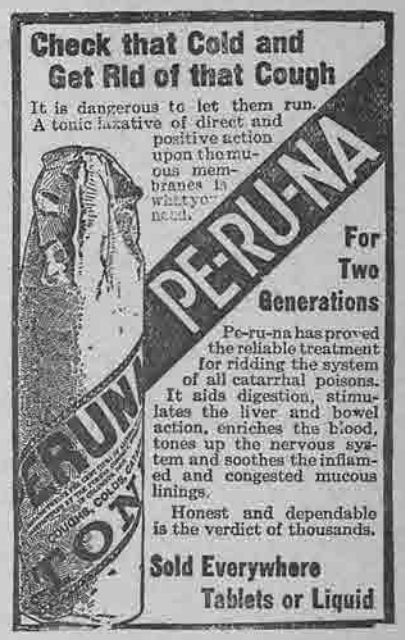
BY TICE ELKINS.

Science and revelation combine to assure us that the entire created universe of God is composed of both matter and spirit, two distinct and independent substances. Each of these possesses peculiar and striking characteristics which distinguish it from the other.

If it be asked what is meant by matter, or what matter is, we must confess that we know not what constitutes its essence. In this respect its ontology is beyond our reach; and the only advance we find it possible to make is to point out some of the properties of matter as discerned by our senses and to exhibit some of the laws by which it is governed. Thus we say it possesses extension, impenetrability, inertia, and form, and that it is subject to laws of gravitation and cohesive attraction. Behind these properties we cannot go to explore the essence of that in which they inhere; for these properties, as addressed to the senses, are the only media through which we become acquainted with its existence.

Matter thus defined and thus made known makes up the material universe. And the human body itself, though curiously and wonderfully made, is only one of the modifications under which matter exists. The spirit may claim affinity with the skies; but the body, though its form be erect and stately, its front bold and daring, may say to corruption, "Thou art my father," and to the worm, "Thou art my mother and sister," for the grave is its home and its bed made in darkness.

The gross earth on which we tread is the first and primal form of matter. The rank luxuriance of vegetation, which clothes the earth with new and living beauty, presents only a modification of the form under which matter exists. And if we advance still further and observe those bodies which are endowed with the peculiar honor of being the abodes of animal and sentient life, whether it be the body of man or beast, still it is matter, changed in form and relations and not in nature. It is matter still, only existing under a new and greatly modified form. Nor can the matter by any possible transformation be made to lose its distinctive characteristics and assume the higher prerogatives of spirit. Change it as



I HAVE CATARRH Just say it if you have it. I will send you a booklet giving the final solution in a nutshell—free. Just what you are looking for, just what you need, just what you must have to get rid of this dangerous disease. Inclose this slip and write

E. J. WORST, Box 22, Ashland, Ohio.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful full color scriptural illustrations. Each monthly page carries one of these scriptural illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full-page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures, and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday-school lesson, Scripture Reading, and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200-Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002.

The price of these calendars is thirty cents, and they are very cheap at the price; but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing, mention this paper.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sage Tea Darkens Hair to Any Shade

Don't Stay Gray! Here's an Old-Time Recipe that Anybody Can Apply

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

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

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

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

BUIST'S SEEDS

40c Worth of Flower Seeds 25c

Our Big Value Collection—25c postpaid—contains one packet of each of the following varieties: Sweet Alyssum, Dwarf Nasturtium, African Marigold, Fine Mixed Petunia Single Mixed Portulaca, Double Mixed Zinnia, Phlox Drummondii, Giant Mixed Cosmos. The collection if purchased separately would cost 40c.

Send Today for Our Free Garden Guide

Tells what, when and how to plant for best results. Shows how to make your garden cut the cost of living.

Free Flower Seeds with Orders of 50c and over

Robert Buist Co., Dept. R. L., Philadelphia, Pa.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address. 3, 1908.

Medicated Ear Drum, Pat. Nov.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

you may; condense, attenuate, or refine it as you please, it will be matter still. The essential properties of matter will still remain, while the higher indications of intellect will nowhere appear.

Man, then, possesses a body composed of matter under the various modifications of bones, flesh, and blood. The limestone that forms his bony substance is not different from that found in the mountain ridges of the earth and the coral beds of the ocean. Then, too, what are the softer elements of the body but a combination of oxygen, hydrogen, nitrogen, carbonic acid, with a little sulphur, iron, and quartz? From these are formed the fibrin of the muscle, the albumen of the brain and the nerves, the gelatinous substances and the fat of the body, and even the blood which circulates in the veins and arteries. Indeed, such are the materials entering into the composition of the human body, and such are the proportions in which these materials are combined, that of the whole weight, when its parts are separated, three-fourths are water. But, again, what is this wonderful structure, the human body, but a mechanical instrument? The bones are levers, the blood vessels are hydraulic tubes, and the muscles are the connecting links through which motive power is applied, and even the nerves are only the unconscious wires of telegraphic communication.

Then, too, in his mere physical organization, man has but little advantage of the brute creation. His symmetry is no more perfect than that of many species in the animal creation. His organs are no more perfectly adapted to their ends; his joints have no finer articulation, nor his sinews no firmer texture. Nay, even the organs of sense are often less delicate and acute in man than in the brute. A modern writer puts this matter in a very forcible light: "The body of man lacks the massy strength of the elephant and the whale; it cannot rival the muscles of the lion; the antelope and the greyhound are far more graceful. Man has no pinions to mount on high; he cannot live in the deep. The falcon has a keener eye; the grouse, a quicker ear; the dog, a more discerning smell; the bat, a more susceptible touch; and of all the beasts, the most hideous is that which resembles him most in form, gestures, and visage."

Nor is the body of man any more guarded against liability to accident and change. In none of these respects can we claim any advantage for poor human nature. The beasts of the field perish, and so does man. Indeed, in whatever form matter exists, it is liable to change. Even the granite bulwarks of the everlasting hills crumble away with the lapse of time. Can it, then, be wonderful that the fine and delicate workmanship of the human body should wear away with the friction of time and use, or, when long exposed to the action of the elements, should fall into decay? How little honor, then, should be attached to the mere material organic body! This is not the man.

Did we stop here, much as we might admire the beautiful organism of our bodies, interested as we might be in its complicated machinery, and as important as might be the scientific theories evolved, still it would be but a sad account we could give of the nature and destiny of man. The purpose of his animal existence here may be accomplished in a few years, and then the worn-out machinery is laid aside and forgotten; it wastes away in the charnel house of the dead. "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and they might see that they themselves are beasts. For that which befalleth the sons of men befalleth the beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence over a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." (Eccles. 3: 18-20.) But yet there is a wide and eternal distinction between the man and the beast. "Who knoweth the spirit of man that goeth upward, or the spirit of the beast that goeth downward to the earth?" (Eccles. 3: 21.)

In my next article I will take up the discussion of the soul of man and attempt to show what the great and wide distinction between man and brute is.

100 Eggs a Day in Winter

Miss Vera Bowman, of Rochelle, Va., writes: "I received my 'More Eggs' Tonic about the 8th of January, and am so well pleased with it I am mailing you $1 for another box. I have about 150 hens and get anywhere from 80 to 100 eggs daily, one day over 100."

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

If you send $1 to E. J. Reefer, the poultry expert, 3251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1 packages of "More Eggs," one package being absolutely free on the special limited offer he is making now. The million-dollar Merchants' Bank, of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

CHURCH ENVELOPES.
Double and single envelope systems. Samples and prices sent upon request. Double Envelope Corporation, Roanoke, Va.

FIELD REPORTS

West Virginia.

Buffalo, January 2.—During December I received additions to our church building fund as follows: From W. M. E. Walker, $3; E. H. Ward, $1; church at Chandler, Texas, $10; Charles T. Powell, $2; Mr. Watson, $5; Mrs. Katie Jones, $1; J. F. Boyd, $5; H. F. Mustain and others, $10; church at Greenfield, Tenn., $20; Mrs. Bertie Smith, $5; church at Castalian Springs, $15; Miss Dulcenia Purvis, $10; church at Peoria, Ohio, $25; O. C. Bradshaw, $1; church at Ink, Ark., $2; church at Greenwood, Tenn., $10; church at Corinth, Tenn., $3. Please note that certain personal donations are not included in the above. They will be reported later. If anything is left out, please notify me. Aside from this, I wish to report personal help as follows: From W. G. Lea, $1; Mrs. Sarah Drummond, $1; Mr. and Mrs. W. W. Smith, $1; Aubrey Hunter, $1; Miss Bettie Robinson, $1; E. E. Johnson and Helen J. Hammack, $2; Roy Robinson, 50 cents; "A Sister," Maury City, Tenn., $1; Mrs. E. M. Huffman, $1; Mrs. C. L. Camp and others, $2; A. M. George, $2; Mrs. M. E. Henry, $3; church at Dyersburg, Tenn., $15; Mrs. Laura V. Odom, $1; Mrs. Alice L. Miller, $5. We are very thankful for this help. Please let it continue until we are safe here. Address me at Buffalo, W. Va., Box 81. Always state what your offering is for. We are anxious to increase our church building fund.—F. P. Fonner.

Oklahoma.

Oklahoma City, January 12.—We had a good service yesterday despite the cold weather and the snow. There was one addition and one confession. A man forty years of age came forward with the request to be buried with his Lord in baptism next Lord's day. So it may be seen that we are making progress despite all hindering causes. On account of a sore throat, I did not preach in the evening. Brother G. C. Parham delivered a sermon then, and he did it well.—J. A. Hudson.

Sunday brings to many a busy man his best opportunity to show what he is. On week days, for the most part, one does what he must do; on Sundays, in greater or less degree, one does what he prefers to do. That is why his use of Sunday is profoundly significant.—Exchange.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

In answering advertisements, please mention this paper.

Praise.

BY B. F. M. SOURS.

To thee, O Christ of love,
I lift my heart above,
With thankfulness always,
With happy songs of praise.

I give thee all my heart;
O, take me where thou art!
I sing to thee always;
I lift my song of praise.

To thee, O Christ, to thee,
Who art my victory,
I bow, I sing always
My psalmody of praise.

Life is most beautiful and noble, not when its environment is most splendid, but when it is nourished by the highest thought and the purest loves. —Selected.

IF YOU NEED A MEDICINE YOU SHOULD HAVE THE BEST

Although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a medicine for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root is not recommended for everything.

A sworn certificate of purity is with every bottle. You may receive a sample size bottle of Swamp-Root by parcel post. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents.

For sale at all drug stores in large and medium size bottles, also mention this paper.

Church Furniture

WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Thou wilt always rejoice in the evening, if thou hast spent the day profitably.—Thomas à Kempis.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash
Pres. Natural Body Brace Co.
289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

Men pay only for cures

People suffering from blood poison, catarrh, skin, liver, kidney, bladder and chronic diseases, eczema, nervous debility, exhaustion, weakness of the lungs, heart and nerves should write me for free advice question chart and book describing their condition.

Piles and rectal diseases, such as fistula, fissure, stricture or varicose veins, which cause loss of vitality, nervousness and general debility, cured or no pay. Out of town people, visiting the city in need of treatment, consult me. Many cases cured in one or two visits. Consultation free and confidential. Twenty years successful experience. Hours 10 a. m. to 7 p. m. Sundays 10 to 1 only.

DR. A. B. MORRIS, Specialist
Cor. Peachtree and Walton Sts. Atlanta, Ga.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES.

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste. Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

PELLAGRA

CURED WITHOUT A STARVATION DIET AT A SMALL COST

If you have this awful disease, and want to be cured—to stay cured—write for

FREE BOOK

giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. **Write for this book today.**

CROWN MEDICINE COMPANY,
Dept. 74 Atlanta, Ga.

In answering advertisements, please mention the Gospel Advocate.

Realized Ambition.

BY PRIDE E. HINTON.

When I was a boy thirteen or fourteen years of age, my highest ambition was to be a true gospel preacher; and how well I remember one of my very dearest friends, Brother J. Henry Horton, speaking encouraging words to me! On one occasion he was talking with an unreasonable sectarian, and I, standing by, could not refrain from quoting a verse of scripture which was needing. This man insulted me my saying that "little boys should be quiet"—that they did not know enough to talk on the Bible. And then how Brother Horton reproved him and encouraged me to study more and make a good preacher! And, brethren, I have always loved that man and held him as my ideal. But he could not be near me, and there was no active congregation near, no one to encourage me but my good father and dear old mother. With no encouragement except from home, my desire to preach the blessed truth became weaker and weaker, being supplanted by other ambitions, until I was called to the United States Army, and in that sad hour of parting with my precious loved ones Brother Horton again comforted me. I told him I absolutely would not use carnal weapons, and asked of him his prayers for the ordeal through which I must pass. How sweet was the comforting assurance of both his and Brother M. A. Creel's prayers, and, indeed, of the whole of my home congregation!

Well, I demanded a noncombatant service and obtained it. Last January I returned home; and during our meeting last August, Brother Horton again urged me to start preaching. I permitted him to announce that I would make a short talk on the third Sunday in August, and since that time I have been busy nearly every Lord's day.

Brethren, we need more men and women who "walk in love, as Christ also hath loved us" (Eph. 5: 2); who believe that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Gal. 5: 22, 23); and who also believe these words of the blessed Christ: "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15). Are we doing it? No, there are millions who have never heard the true gospel preached, and all because we do not strictly follow Christ and walk in love. Let's wake up! Read Ezek. 3: 18.

Old People Who Are Feeble and Children Who Are Pale and Weak

Would be greatly benefited by the General Strengthening Tonic Effect of GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. A General Strengthening Tonic for Adults and Children. 60c.

The Best Cough Syrup is Home-made.

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

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

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

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

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

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

GALLSTONES Improved method of treating the inflammation and catarrh of the Gall Bladder and Gall Ducts associated with Gall-Stones Remarkable results reported by hundreds of satisfied patients. WRITE TODAY FOR FREE BOOK AND FREE TRIAL OFFER. Dr. E. E. Paddock, P. O. Box VG Kansas City, Mo.

Memories of a Sister.

BY KATE KILLEBREW.

There is frolic and revelry of every description this New-Year's Eve.

The old year 1919 has brought sorrow unspeakable to our home and hearts, and we would gladly ring out the old year if it took the sadness with it; but—alas!—it does not.

One year ago there was nothing but happiness in our humble home. But Death came last July and robbed us of our darling Eva. She suffered so much and so long, but bore it with patience and Christian fortitude. We feel such a deep regret that she was taken so young and tender in years, and we are too human to look at it always from the spiritual side, and consequently our hearts are bowed down with grief. This life has not the charms for us that it had before she went. But we never knew heaven was so sweet till one of our treasures was taken there, and she stands before us in all we do as a guiding star and beacon light to bring us home. She lived such a beautiful, devoted, Christian life, and died the most beautiful death that we have ever seen.

When she said, "I'm dying. Kiss me good-by. Don't cry; smile with me. I'm going home to rest with God, to walk the golden streets. All of you prepare to meet me there"—then in spirit the veil was lifted and we could see with her across the cold, dark river of death and see our dear Eva sweetly basking in the heavenly sunshine of God. We saw her frail little body and face (which showed to us how she had suffered), full, fair, and beautiful, and can see her outstretched hands beckoning us to come to the blessed home of the soul, where we, too, may be free from suffering and death and live there together, a reunited family, with God forever. This is a sweet consolation, and our only one.

While this great sorrow of our lives takes away our happiness here, this is but for a moment and will make our bliss sweeter in the eternal home, and Eva will be to us even more beautiful there.

Mother's Ally.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores, and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be immediately sent you free.

Renew Your Subscription to the Gospel Advocate To-Day.

SEVERE COUGH
PAIN IN SIDE

Cayce, S. C.:—"At one time I had a hurting under my right shoulder blade also a very severe cough and pain in my right side. My husband had four different doctors for me and none of them did me any good. Some said I had comsumption and others said I would have to have an operation. I was down—unable to sit up from the first of April to about the latter part of September—and was nothing but a live skeleton. My husband wrote to Dr. Pierce stating the case, and told what the doctors had said. He replied, advising me to take Dr. Pierce's Golden Medical Discovery and Dr. Pierce's Pleasant Pellets. When I had taken one bottle of the 'Discovery' I could sit up for an hour at a time and when I had taken three bottles I could do my cooking and tend to the children. I continued its use and was then in good health.

"I recommend Dr. Pierce's Golden Medical Discovery to all my neighbors and to everyone who suffers as I did."—MRS. W. DORN.

TIRED AND WORN-OUT

Memphis, Tenn.:—I can highly recommend Dr. Pierce's Golden Medical Discovery to any one in need of a tonic. I used to be very frail and delicate when I was young and whenever I would become exceedingly tired and worn-out I would take a bottle of 'Golden Medical Discovery'. It never once failed to put new life in me and restore me to perfect health."—MRS. CATHERINE SCHAEDLE, 2076 Carr Ave.

Dr. Pierce, of Buffalo, N. Y., stands behind this standard medicine. When you take Golden Medical Discovery, you are getting the benefit of the experience of a doctor whose reputation goes all around the earth. Still more, you get a temperance medicine. All druggists. Liquid or Tablets.

Big Salary For YOU

The Government or business concerns will start you on $1,100.00 to $1,500.00 a year as bookkeeper or stenographer—this we guarantee—or $2,400.00 to $5,000.00 as accountant when we train you. Thousands of positions to be filled. By a new method, indorsed by business men, we train you by mail or at our office within half usual time. Three hundred thousand Draughon-trained have made good. Clip and send this notice for particulars. Address **DRAUGHON'S COLLEGE, 210-T, Nashville, Tenn.**

5 GREAT NOVELTIES 20 cts. The glorious crimson **Woolflower** recently introduced by us has succeeded everywhere and proved to be the most showy garden annual. Nothing can surpass the mass of bloom which it shows all Summer and Fall.

We now have three new colors—pink, yellow and scarlet, as well as crimson. All these colors mixed. **20 cts. per pkt.**

With each order we send 1 trial pkt. each of **Giant Kochia,** most decorative foliage annual.

Salvia Hybrids, white, pink, striped, scarlet, plumed, etc., mixed.

Japan Iris, new hybrids, all colors. Magnificent.

Giant Centaurea, superb for garden or vases.

And our Big Catalog, all for 20 cts.

Big Catalog, free. All flower and vegetable seeds, bulbs, plants and new berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Peonies, Perennials, Shrubs, Vines, Ferns, Peas, Asters, Pansies, etc. All special prize strains, and many sterling novelties.

JOHN LEWIS CHILDS, Inc. Floral Park, N.Y.

In answering advertisements, please mention the Gospel Advocate.

Ruptured?——

Throw Away Your Truss!

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

Sent On Trial To Prove It

If you have tried most everything else, come to us. Where others fail is where we have our greatest success. Send attached coupon today and we will send you free our illustrated book on Rupture and its cure, showing our Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, we use no salves, no harness, no lies.

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

Pennsylvania Man Thankful

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

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

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

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

Yours very sincerely,
JAMES A. BRITTON.
426 North Ave. D., Bethlehem, Pa.

Cured in Six Months After 18 Years

Hinton, Ky.

C. E. Brooks, Marshall, Mich.

Dear Sir:—I never wore the appliance a minute over six months and was cured sound and well—and I want to say no man ever did any harder work than I did while I was using it—I hauled 40 perch of rock, too big for any man to lift.

I was ruptured 18 years and words cannot tell how thankful I am. Use my name if you like.

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

Others Failed but the Appliance Cured

C. E. Brooks, Marshall, Mich.

Dear Sir:—Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 3 months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WM. PATTERSON.
No. 717 S. Main St., Akron, O.

The Above is C. E. Brooks, Inventor of the Appliance. Mr. Brooks Cured Himself of Rupture Over 30 Years Ago and Patented the Appliance from His Personal Experience. If Ruptured, Write Today to the Brooks Appliance Co., Marshall, Mich.

"Results are Marvelous"

C. E. Brooks, Marshall, Mich.

Dear Sir:—I tried all kinds of trusses without any relief until I bought your Appliance. The results are marvelous, and I praise God that you may live long and prosper, and may help suffering humanity as you did me. You can use this letter as you think best and I will answer any inquiry that is made with a stamped envelope enclosed.

My age is 65 years. Yours very truly,
V. C. JUMP,
180 Linden Ave., Middletown, N. Y.

Child Cured in Four Months

21 Jansen St., Dubuque, Iowa.

Brooks Rupture Appliance Co.

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

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

You Should Send for Brooks Rupture Appliance

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

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

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

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

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

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

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

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

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

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

Remember

We send our Appliance on trial to prove what we say is true. You are to be the judge. Fill out free coupon below and mail today.

Free Information Coupon

BROOKS APPLIANCE CO.
443-F State St., Marshall, Mich.

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

Name .....

City .....

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

GOSPEL ADVOCATE

Volume LXII. No. 5. NASHVILLE, TENN., JANUARY 29, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

Studies in Church History 97
Our Contributors 98
Training Little Children 103
At Home and Abroad 104
Editorial 105
Relief Fund 108
Georgia and the Far Southern Field 109
Louisiana Notes 111
Thoughts Along the Way 112
The Master's Vineyard 113
"Scarcity of Preachers" 114
Church News 116
Obituaries 117
The Dearth of Preachers 118
Revelation (No. 1) 119
A Good Man in Trouble 120

Studies in Church History

By A. B. L.

Greek Philosophy.

A study of Greek preparation for Christ would not be complete without reference to her philosophers. Greek thought is her most perennial contribution to all time. Hers is the most profound and comprehensive philosophy ever produced by one people, and is the result of twelve hundred years of seeking. We have its whole history before us: we can trace the steps by which they offered one solution of the problem of man and the universe after another, and finally how philosophy raised questions which only Christ could answer.

I do not have here to go into details further than to mention three of the leading schools. In point of discipline, the teaching of the Stoics was a splendid preparation of the empire for Christianity. They taught that only the inner values count, that Nature and God are one. In order to be happy, one must keep down the body. Repression is the secret of good fortune. Virtue is the one all-important requisite. Men should do right though neither gods nor men behold their action. Health, disease, pain, poverty, and wealth are neither good nor ill unless they are translated into character. Man's sufficiency is in himself, and there he must find it. Seneca says: "I do not obey God; I consent with him." We can readily see that this was a very fine philosophy for the strong, but it had no message for the weak. People are not saved by sermonizing.

The Epicureans, on the other hand, made pleasure the *summum bonum*. "Follow nature," they said; but nature prompts us to dodge pain and pursue pleasure. Salvation, as they saw it, was confined to this life; there is no place of repentance, no room for hope. The soul is a composite of the rarer and finer atoms which are to be dissipated at death. The inevitable conclusion was: "Eat, drink, and be merry; for to-morrow we die." The most evil consequent of this baneful philosophy was its cultivation of the sordid. If one follows it, he may live in a pigsty and call it heaven.

I should mention the Sophists, because from their teaching we derive our famous word "sophistry." They were the "don't-care" philosophers. They were skeptical of everything, yet ready to take every side and debate anything. They said that each may do what is right in his own eyes. They were skilled in making the worst appear to be the better reason. (Isa. 5: 20.) We are reminded of the question which a famous criminal lawyer asked his prospective client: "Are you guilty?" "Why, certainly," the man replied; "that is why I come to *you*. If I was innocent, I could afford to employ a cheaper lawyer." It was the Sophists who put Socrates to death. Sophistry is always despicable and unworthy of right-thinking men; for logic clipping has never been and will never be mental culture.

☼ ☼ ☼

Three Great Names.

Three great names stand out in Greek philosophy above all others—Socrates, Plato, Aristotle.

Socrates exposed the shams of the Sophists by the dialectic method. He sought knowledge for the practical purposes of moral reformation. His philosophy is embodied in his famous formula, "Know thyself." Moral ideas must be reduced to deeds; self-acquaintance must be had in terms of right and wrong. He advocated the freedom of man's will and the right of private judgment. He held up before men a divine standard. "I must obey God rather than you," he said to his judges. And he died for the principle.

Plato found his only reality in ideas. To him there was no reality except in the ideal world. Man must have one crowning idea. This idea he called the "highest good." It was really a magnificent suggestion. Spell his key word with a capital "G," drop an "o," and you have "God." His conception of the highest life was to be "godlike." The main thing was the soul. The body he considered to be a handicap. Plato was often tormented by the dualism of human nature. How could spiritual man ever become so forgetful of his true home? Plato's answer was: "Because of the flesh, which we must put off to see God." It is the answer of Paul, who said: "The carnal mind is

enmity against God: for it is not subject to the law of God, neither indeed can be." The words of Augustine are truly Platonic: "Thou hast made us for thyself, and our hearts are restless till they rest in thee."

Aristotle has been called "the sanest thinker of Greece." He was the enemy of the ascetic ideal as against the social and energetic. He varied from Plato in teaching that we are to find ideas in the concrete things around us. He insisted on workaday goodness and a rounded life. While Plato stressed otherworldliness, Aristotle brought the kingdom of God *upon earth*. He was the apostle of practical investigation. "Show me thy faith apart from thy works," he said, "and I by my works will show thee my faith." Thus we see how these three great philosophers brought their three great contributions to Greek thought. Socrates brought morality, Plato brought religious life, and Aristotle brought the practical quest.

✡ ✡ ✡

The Supreme Defect.

While their names shall always have an honored place in our history and while their teachings shall always be fruitful for good in a measure, yet we cannot close our eyes to their supreme defect. It lies in the fact that they placed too much stress upon mental knowledge and believed implicitly that education will solve all the problems of life. Education apart from the Christian religion is too often a curse rather than a blessing. It is sadly true that some of the deepest thinkers have led the most shameful lives. Over against all their teaching I place in reverent gratitude the words of the blessed Savior: "I thank thee, Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

As we read the stirring history of the Greeks we are reminded in many ways of ourselves. The spirit of the restless Greek is the spirit of the restless American. There is manifest in every place the same emphasis upon natural beauty and individualistic gain. There is the same interest in athletics; the same inquisitive and speculative mind; the same old question, "What's the news?" the same danger of being carried away with every wind of doctrine; the same deceit of human philosophy; the same running after the pleasures of the world; the same Epicurean standard of morals; the same neglect of home, of duty, and of God. The only thing that could save the Greeks is the thing that must save us, if we are saved at all. "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God."

Book Notices.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

We are now ready to deliver a new edition of "Uncle Minor's Stories" and also "Outlines of Bible Study." Send your order to-day to the McQuiddy Printing Company, Nashville, Tenn.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

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

OUR CONTRIBUTORS

The Personal Element in Mission Work.

BY F. W. SMITH.

The following letter became misplaced, else it would have appeared before now:

Petersburg, Tenn., December 12, 1919.—F. W. Smith.—Dear Brother: I have just read your comment on "A Plea for Greater Missionary Effort." While I appreciate all you say, there is one sentence that strikes me with force. The sentence: "I am more concerned about myself in this particular than I am about the other fellow." I have been saying this a good deal of late in my preaching, and I have thought of it more in reading the articles on the dearth and support of the preacher. It looks like everybody is wanting the other fellow to do something. I know there is a great deal to be done. But what am I doing? With reference to the eleven missionaries of our plea. That may be correct when it comes to "our plea;" but when we turn to those who know and do "as it is written," does anybody know how many are at work? Elijah thought everybody had gone wrong but him, but there were seven thousand others there who had not bowed to Baal.

Just at this point I remember several years ago, "when you and I were in our knee breeches as preachers," one of those preachers that wanted to go all the gaits reported that there were only three churches in one of our Middle Tennessee counties. He was here a short while when he wrote this and sent it to the paper. A brother who had spent his life in the county told of thirteen churches in the same county. I could give names; but it has been so long that that some of the knowing ones would call it in question, and I do not want to hunt up the old papers. I often, when they begin to tell what they are doing, tell them about this case. They used to report our work with theirs to make it sound big. I know men who are doing mission work who are not known out of their immediate neighborhood.

I will not bother you longer. I wanted to say something. I am still in the war and expect to remain. May the Lord continue to bless you. B. F. HART.

The author of this letter is one of God's noblemen, a man who has done much in the maintenance of the simplicity and purity of New Testament doctrine. Without the sounding of a trumpet or any other "limelight" exploitation of himself and work, he has kept steadily to the task of teaching and living the gospel of the Son of God. There are many such men quietly and unostentatiously working in the Master's vineyard of whom the society brethren know nothing and who are left out in their comparison of work done. The brethren who prefer to work through the societies should be careful when they go to figuring on the number of missionaries and converts on the other side of the fence, lest they do themselves harm. Brother Hart's letter shows that one of these reporters used a very *short arithmetic* in his calculation, or else he did not know the difference between 3 and 13. But, as Brother Hart says, the main thing is, "What am I doing?" At this point it would be well for every one to ponder the following from an exchange:

FOUR QUESTIONS WITH MYSELF.

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?

2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

4. Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, any

service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of any one else. Let me not avoid or shirk it. (J. Campbell White.)

This sounds the keynote to the whole situation and brings the question home to the individual heart and conscience. Personal work in the matter of saving souls is one of the fundamental requirements of the gospel of Christ, and no amount of money can be substituted for it. There can be no shifting of responsibility on to the shoulders of "missionary boards" and human societies. Each one must put his or her hand to the plow and drive straight for the individual without folding arms and dreaming of a world conquest. To drop a few or many dollars into the missionary box while we go our way into pleasure seeking or money-making, neglecting or refusing to speak to the people we elbow every day about Christ and salvation, is a very poor sort of life for a professed Christian to live; and yet that is exactly the kind of life the majority of us are offering to God. We are depending too much or altogether on some one else to do what we ourselves should do. We are constantly trying to put double work on fellow Christians by wanting them to do their work and ours, too. A story is told of a church in the early days of this country who agreed to pay their preacher with a barrel of apple brandy. Each member was to put a gallon of brandy in the old brother's barrel, and a fine idea struck one of the members—viz.: "I will slip in a gallon of water; that will not weaken the brandy much, because there will be forty-nine gallons of the pure stuff against my one gallon of water." But—lo and behold!—the other forty-nine had the same idea, and the old brother got a barrel of pure water—which, no doubt, was better for the inner man. But every one of those church members was expecting the others to bring the brandy, which left the preacher very dry. We cannot thus trifle with God concerning the things of the kingdom. Each one of us has a field to cultivate, and God demands that we do it to the very best of our ability. Churches should not be deluded with the idea that they can hire (or, more esthetically, employ) a preacher to do work God has assigned to the entire membership. If the world is to be converted by simply the speeches made in pulpits and what personal work out of the pulpits preachers may do, then it will be a long and tedious job. In fact, *failure* will be written large across the King's marching orders. That, beloved, is not God's way. His way is *individual* and *personal* work, with a large measure of sacrifice in the things we foolishly claim as our own.

Group Evangelism. No. 3.

BY C. M. STUBBLEFIELD.

If it be true that "as individuals we operate and sometimes coöperate; as churches we operate, but seldom cooperate"—and I see not how it is to be successfully denied—the paramount task is to work out and then *work* a systematic, businesslike plan of coöperation both as to individuals and churches. That the need of such is being felt by others is manifest from their recent utterances. I am submitting herewith certain suggestions, the whole of which, for the sake of convenience, I shall designate a "plan." They are not new, having been mentioned, the most of them at least, in these columns many times before, and constitute, substantially, what the Standard calls "group evangelism." They are offered in the hope that whoever favors them will act accordingly and that whoever does not will point out the deficiency and offer others.

1. Thoroughly indoctrinate all our members in the things which distinguish us from the denominations. Unless I am greatly mistaken, far more time and space are being used upholding things for which almost all denominations contend than is necessary. I do not mean that we should cease stressing the necessity for faith in the Lord Jesus, repentance from sin, baptism by his authority, or the regular assembly of the saints for worship. But, seeing that the denominations preach these matters just about as stoutly as we, my judgment is that we need just now to lay particular emphasis on the things that distinguish us from them. Time was when our members understood that denominationalism was fundamentally wrong, and that neither their time, influence, nor talent should be used in its behalf. To induce our members to take their children to hear a mean, sly sectarian preach, to sing in their choirs, and to take membership in their churches is becoming daily an easier task. Brethren are becoming unmindful of Paul's admonition to the Colossians: "Take heed lest there be any one that maketh spoil of you through his philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." Forty years ago F. G. Allen said: "I believe that our distinctive principles are made less prominent in our pulpits than formerly." That they have been given less prominence since his day than before can be verified by a few questions put to the younger set in almost any congregation. Brother Allen further said: "If we have distinctive principles, in them consists our strength." Here is a great truth—a truth many have not yet learned—one we must learn and not forget. And while our strength lies in our distinctive principles, this is the exact place where the weakness of denominationalism is found. Moreover, denominational preachers have learned that their weakness consists in their distinctive principles; hence, the one-time popular "doctrinal sermon" is becoming but a thing of memory with them. "When people are led to believe that denominationalism is about as good as New Testament Christianity, their influence for the cause we plead is positively harmful." But this is exactly the condition in many instances, and out of it has come indifference concerning, and in some cases aversion to, mission efforts in sectarian neighborhoods. When all our people shall see, as they once saw, the superiority of New Testament Christianity to the Christianity of this age, they will become anxious that their wives, husbands, neighbors, and friends hear it preached. Until they do they will suffer, as many now suffer, grave fears that "our preacher will hurt" somebody's feelings; and will come, in time, not merely to be indifferent and lukewarm with reference to evangelistic efforts, but to actively oppose such, both in the home church and elsewhere. "Why should 'our denomination' antagonize 'other denominations?'" many are asking; and if we are a denomination in a "great sisterhood of denominations," no man can answer. Our people should know, as they once knew, that our principles lay the ax, keen and sharp, at the root of the whole denominational tree; that they mean a fight to the finish with it, and that there is to be no cessation of hostilities, no stacking of arms, until "the kingdoms of this world are become the kingdom of our Lord, and of his Christ." When Christians and churches care nothing for evangelism, see no reason for mission efforts in surrounding communities, know you well that sectarianism—cold, narrow, bigoted sectarianism—is doing its blighting work, and that, so far as the plea to restore the church to the world in its simplicity and purity is concerned, they are well on their way to death. It is a never-failing symptom; and the sooner the remedy is applied, the sooner the healing. Should there be those whom the remedy will not heal, and doubtless there are some, the sooner they slough off, the better. If we have distinctive principles, let every preacher in our ranks impress them deeply on the minds of all the people; if we have not, our principles demand that we cease our efforts and be swallowed up by the denominations. The people should understand *why* they occupy the position they do. "The better this is

understood, the more it will be appreciated, and the more firm and consistent will be the Christian life."

2. Awaken each congregation to the necessity for thoroughly leavening its *immediate community* with the "plea." The threadbare assertion that "everybody around here knows our doctrine" is seldom, if ever, true. Our neighbors, for the most part, have but a distorted vision of it. How could it be otherwise, when, as above said, our own people do not know it? It is a mistake to scatter our efforts from "Greenland's icy mountains to India's coral strand." Preachers, especially, need to learn this. Attempting to avoid the charge of "pastorating churches already pastorated," some have acquired the habit of evangelizing churches already evangelized. They seem to think that the difference between a pastor and an evangelist consists in the bare fact that one rides lots on the trains and the other does not. Pullman-car evangelism, beloved, is not always the best variety. It is wholly unnecessary to go halfway across the United States to hold an "evangelistic meeting." "Come over and help us" may be but an echo from your own neighborhood. Successful farmers have long since learned that a small plot of land, well tilled, yields larger returns than many acres half plowed. In our own homes, in our own town, among our own friends and neighbors, is the logical and scriptural place to begin our mission work. In doing mission work, the preacher sorely needs the coöperation of the local church. And let not any church deceive itself by thinking it is coöperating with the preacher when it merely consents that he absent himself from the pulpit one or two Sundays, especially if it "dock" his salary on account of such absence. Many of us have experienced such "coöperation" to our sorrow. Our preachers will hold more mission meetings, stay with them longer, and preach more enthusiastically while there when churches say to them: "Go, brother, do the work. We'll do the best we can while you are away, will attend your meeting all we can, and *will pay your salary just as though you were here.*" There are very few preachers, beloved, so fixed financially that they can depend solely for a support on the meager offerings made in a mission meeting. It is not mere permission to be absent from the pulpit that a preacher needs—he needs *co-operation;* and if a church is going to coöperate, it must *operate* some. When churches think they have coöperated in a mission effort, when they have done nothing but consent for the preacher to be away one or two Sundays, they need preaching *to* rather than *for*. When the church operates, and the preacher operates, and they both operate together, they are coöperating; and that is "group evangelism."

Gospel Mission Work.

BY J. C. ESTES.

There is much said about mission work in this country and foreign countries. Sometimes I think there is more said than there is in reality done. We read of this brother and his wife making up their minds to go to some foreign field to do mission work, provided the churches and brethren will advance the necessary finance. Some two or three brethren go to writing and collecting means to start Brother and Sister So-and-So off on their long missionary journey, or perhaps a tour. After writing a year or two, maybe the two will go, and maybe they will not go. Sometimes they go and stay a year or two, and some one begins to write to collect money to bring them home. Maybe they get home, and maybe they do not.

After one man had been sent to a foreign field, supported for a time there, brought back home, buried his good wife, supported while he finished his education in a sectarian university, wrote more or less about doing mission work in the United States among the same class of people with whom he worked in the foreign field, receiving but little, if any, encouragement, he soon went to preaching for the "digressives," and declared to me and the publisher of one of our good papers that "the way in which 'you folks' [the church of Christ] propose doing mission work is a failure," adding: "I know; I've tried it." To him the entire thing was a failure when they would not support him in the mision field in the United States when he proposed doing this mission work among the same race of people. Many men, and even zealous members of the body of Christ, may and do often fail to do their duty in carrying out the Bible plan of mission work, but that is no sign in the least that the Bible plan is a failure. He did not seem to think that he might have been a part of that failure. Why did he not get up, go on, start the work, and thus show a willingness on his part? Then, perhaps, the church and brethren would have come to his assistance in due time. Perhaps the people—at least, many of them—who compose the church of Christ are more inclined to support the work in foreign fields than at home. At least, I am inclined to think so from what I have observed and experienced. It seems that "distance lends enchantment," and members of the church are only humans, and "to err is human." But this does not make the Lord's plan erroneous and a failure.

I have done much mission work at my own charges without saying anything about it, while wife and I have worked hard with our own hands for a support. One good brother who has much to say on church finances said to me in a kind, brotherly way, as he gently placed his hand on my shoulder, "Brother Estes, don't quit preaching when you take up that work," having reference to my coming to this school and taking up chiropractic. And as gently, calling him by name in a brotherly way, I said: "No, never, so long as God gives me strength and ability, shall I quit (at least trying) preaching his blessed word. I would not do anything that would cause me to quit." But Paul did other work to support himself and others while he preached the word. With all the present H. C. L. we see, hear, and know so much about, we have to do something to get a support; and yet we have not slacked in our efforts to preach the word and establish the cause of our blessed Lord wherever our lots may be cast.

When wife and I landed here—August 23, 1919—we found no church of Christ in this city. We had services two Lord's days in our room. On August 24 there was no other person present besides wife and me. On August 31 Brother R. H. Parrish, of Kentucky, who had just arrived to enter this same school, was with us, and by the first Sunday in September we had found Brother Pennock and family, three of whom are members, and they invited us to their home to worship till we could get a place in some public building. While worshiping there we found another brother and his wife. Later we rented a hall from the Odd Fellows. Since that time we have found another family, three of whom are members—father, mother, and son; but as the father has to work on Sundays at his job, he has not yet got the opportunity to meet with us. And now Brother Pennock has accepted a job which takes him away from home most of the time and cannot be with us more than once a month, if that often, he says. He says he hates very much to miss meeting with us, but everything is so high that he has to do the best he can to make a living for his family. His wife and three children will still be here with us. I have heard of two or three more members whom I am going to make an effort to-day, to-morrow, and Saturday—January 1, 2, and 3, 1920—to find. We have no school to-day nor to-morrow. Brother Pennock's folks are the only ones who have been attending who had any income till the last two or three Sundays a young Brother Moseley has been coming with his mother. He and Brother Pennock are only renters and working for wages. With the remainder of us, everything is going out and nothing coming in at all. Two of these few members

are sick now, and we look after them as best we can—see after their needs. Looking after the sick, hunting for any whom we think may be interested at all, and especially any whom we hear to be members, leading the song service, teaching the Bible class, and preaching as best I can to the little band every Lord's day, together with my regular school work, leaves me but little time for recreation and relaxation. To this work two good brethren, one of Kentucky and the other one of West Virginia, and two good sisters, both of Dallas, Texas, have sent one dollar each. Four dollars in all have been gladly received to help us in this work. The hall costs us eight dollars per month, together with other incidental expenses. Wife and I make our regular contributions every Lord's day to help bear these necessary expenses. Where is the minister giving as much time, wholly at his own charges, to the building up of the cause anywhere? Where is any one who is doing so much personal work wholly at his own charges? One brother wrote asking me: "How do you know but that the Lord called you there purposely to do that work?" Anyway, we are here doing it the best we can, and we believe the Lord will bless us in doing it. We are not only *praying* him to bless us in our efforts, but we are *working* as best we can to that end and to please him first of all.

Now, if any one who reads this should become interested in the work here to the end that he wants to fellowship much or litle in this work with a freewill offering, he may either send it direct to me, at 1207 Pershing Avenue, Davenport, Iowa; the Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.; Christian Leader, 422 Elm Street, Cincinnati, Ohio; or Firm Foundation, Austin, Texas, mentioning what it is for, and I am sure it will be forwarded on to the work here; and I shall, the Lord willing, report through the papers every cent donated to this work. But please understand that, with the help of the Lord, we are going right on with this work whether or not you have any fellowship in it. But be sure of this also, that we shall be glad and thankful to have you fellowship us in this work.

An Echo From the Sermon Special.

BY E. E. SEWELL.

This suggestion comes rather late for the "Sermon" special, but may not come amiss even yet. I have felt for some time that our preaching brethren would do well to give us more sermons on the life and character of Christ. John 20: 31 says: "These [things] are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." In what better way may our faith be increased and aliens be led to believe than by a frequent presentation of the sayings, the deeds, and the character of our Savior? Again, in John 17: 3, we read: "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." Since to know Jesus is to know God, how better can we know him than by becoming more and more familiar with the life and character of Jesus as presented in Matthew, Mark, Luke, and John? Again, in presenting his revelation to us, God has not given us a book of sermonizing or theology, but has given us the story of a life—a life which serves as a perfect example for us to follow and does more to inspire men to live better lives than all the precepts ever composed. Then, preacher brethren, why not imitate the divine example, and give us more and more sermons on the life of Him who, having been lifted up, draws all men to him?

I realize that this suggestion is more easily made than followed. It would require much study, perhaps, of photographs, Bible dictionaries, and books of travel, along with the gospel narratives themselves, in order for the preacher first to get clear pictures of the scenes in his own mind and then to present them to his audiences; but surely such a study would prove to be an interesting and profitable one.

Sam Webb Elam.

BY S. P. PITTMAN.

Sam Webb Elam, third son of Brother and Sister E. A. Elam, was born on April 20, 1900, and departed this life for a fuller life on December 13, 1919. He left a good home for a better one.

Although afflicted in body, Sam Webb possessed a clear mind, capable of calm reasoning, and a religious nature that was extraordinary. When only about seven or eight years of age, he obeyed the gospel, or rather began to obey it, not during the excitement of a protracted meeting, but calmly and deliberately, one Lord's day, at the Bible School. In his subsequent study of the Scriptures, he seemed never to doubt the validity of his childhood and childlike obedience.

Christianity was, to Sam Webb, his very meat and drink. Paul's words he often repeated and applied to himself: "For to me to live is Christ, and to die is gain." (Phil. 1: 21.) He seemed to feel it an imperative duty to lead others to the Christ life. When a mere lad, in school, he knelt and prayed in behalf of an older boy—that he might accept Christ. Some time after that, the boy became a Christian and acknowledged by letter his obligation to Sam Webb. That prayer of a little boy, in the quiet room of the dormitory, may have touched a spring that opened that older boy's heart to the reception of Christ.

Sam Webb was afflicted for several years with an incurable malady, but his disease seemed to bring out the best there was in him, and made him a more devout, unselfish Christian. Instead of complaining and bemoaning his lot, he was thankful that God had given him so many blessings. And, too, he wanted to share those blessings with others. When his uncle gave him five dollars for a Christmas present, once, he took the money and bought a pair of shoes for a poor man. Although every member of the family, as well as every workman on the place, was ready to go and come at Sam Webb's beck and call, he did not want to trouble any one. His wants were few. While there is a boy in the family younger than Sam Webb, his affliction made the father and mother look upon him as their "baby," and it was hard for them to give up their child, the special care of whom was their sweetest paternal and maternal delight.

In every life there seems to be some outstanding characteristic; and in the short life of Sam Webb Elam, faith and submission to God was the salient point. He believed absolutely all things which the Bible teaches; he believed that all things work together for good to those who love God. To him, heaven was a real place that he was striving to reach. It was not a far-off fairyland of illusion, but the home of the soul. Upon the death of one of his elderly aunts, he wrote the following lines, which shows his taste for poetic expression and his unconquerable faith in God and heaven:

Gone from this world, but gone prepared
To reach that better land.
And when my race on earth is run,
I hope to be with her at God's right hand,
And walk with her upon the streets
That are paved with purest gold,
And live with her for evermore,
Within the Savior's fold.

For the second time Sam Webb has heard the call: "Come unto me, all ye that labor and are heaven laden, and I will give you rest." The devoted family will not cease to miss their "care," their "baby," till gentle Time shall bring them one by one to him, where there is perpetual love and devotion minus care and affliction and sorrow.

The winds of God are always blowing, but if you wish to go forward, you must keep your sails unfurled.—Old Eastern Proverb.

A New-Year Poem.

BY MRS. T. L. POARCH.

As the old year rings out and the new rings in,
O let us strive harder to wrestle against sin,
That we may not of sin be o'ercome,
Debarring us from that heavenly home.
But let us lay every weight aside—
Yea, every weight that doth betide
Our progress to that heavenly land
To sing glad anthems unto the Lamb,
E'en the spotless Lamb of Calvary,
Who died to save both you and me—

And with patience run the mighty race
Twixt folly's sins and heavenly grace:
For we know that He who looketh down
Upon our lives and hears the sound
Of faint heartbeats so little and low—
Beating funeral knells as they onward go
On their daily cycles unto the tomb,
Which to some may come too soon:
Who never think to "watch," nor pray
For divine guidance o'er life's rough way—

Standeth ready and waiting to give a crown,
Yea, "a crown of righteousness," to every one
Who is faithful—yea, faithful unto the end;
For such did that blest apostle pen.
Then arise, O men, in thy strength of might,
And take the wings of the eagle's flight;
Or the swiftest wings of the morning take
And fly away from sin and hate.
Yes, fly away from all things low,
And onward, upward, swiftly go.

Thou first of all creation's dawn,
That was created to again be born,
But nevermore of flesh and blood,
For of such is not the kingdom of God—
O wilt thou not arise to-day,
And join His ranks in bright array,
And battle for all things just and right
With all thy strength and all thy might,
And never lay thine armor down
Till thou hast fought the battle and won the crown?

And thou, O blest of mother Eve—
Who first did to temptation yield,
Who first did sin in Eden's garden—
O wilt thou not arise, and hearken
Ere 'tis too late?—too late we say,
For soon we'll meet the judgment day.
Yes, the purest thing beneath the stars,
Save a dear, sweet babe in its mother's arms,
Has oft through blindness missed the Way;
But will she not arise to-day,

And, with all the strength of a woman's will,
Fight His pure and holy battles till
Poor dying sinners are born again
Through the blessed, holy, gospel plan?
Yea, waft high His banner to the skies
Ere the new year flits away and dies;
For years speed onward one by one,
And soon we'll reach life's setting sun.
Then arise, O men and women brave,
And help the Christ the world to save!

More Light on the Kingdom, Brother G. Dallas Smith.

BY F. B. SRYGLEY.

Brother G. Dallas Smith takes Brother Scobey to task in the Gospel Advocate of January 15, 1920, for giving his understanding of what the Scriptures teach and how he "feels" about it, rather than what the Scriptures say on the subject of the kingdom and the church being different. I indorse Brother Smith very heartily on that point. It is the Scriptures we want, and not what Brother Scobey or Brother Smith understands or feels or thinks about the matter.

Brother Smith expresses great surprise at Brother Scobey for not giving us the scriptures to support his understanding, and Brother G. Dallas Smith tells us in this review of Brother Scobey's article that his own mind is not made up on the point as to whether the church and the kingdom are the same. Hear the brother on this point: "But imagine my disappointment and surprise when I read further into the article and found our aged brother assuming a position for which he gives not one iota of scripture. I refer to his position that the kingdom and the church are two different institutions. This may be true; I do not know. My own mind is not clear on the subject."

Indeed, Brother Dallas! Has your mind been made to hesitate on this question by any scripture which you have read? If so, will *you* please give us that passage? My mind is made up on the question that the church and the kingdom are the same; and if you know of any passage that would indicate that I am wrong, I would like to have it. Brother G. Dallas Smith is too well informed to plead ignorance on the question. While he talks about Brother Scobey as our aged brother, he is no boy. He is a mature man, and has made the Bible a study for many years, and has written a book on the general outlines of the Bible, and still he is not sure whether the church and the kingdom are the same. What scripture, brother, has caused *your* mind to "stutter" on this point? Remember, he has cut himself off from all understanding or feeling or think so's and from all statements or opinions of uninspired men. The task is now easy, Brother Smith. Where is the scripture that has cast this doubt or uncertainty in your mind? If you will allow the question, Brother Smith, would it not be well for you to make up your mind on this important question before you question as great and as good a man as you admit Brother Scobey to be?

Is the Church a Kingdom?

BY R. N. MOODY.

An answer to this question may be had by noting the form of government under which God placed the church. If he placed it under a democratic form of government, it is a republic; but if he placed it under a monarchial form of government, it is a kingdom. Jesus said: "All authority hath been given unto me in heaven and on earth." (Matt. 28: 18.) Paul said: "According to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 19-23.) Again, he says: "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." (Col. 1: 18.) These scriptures show that Jesus as head of the church has absolute authority, and reigns over it as a potentate, monarch, or king. So it is apparent that the church is a kingdom by reason of the form of government under which God placed it.

More could be said, but I think this sufficient to suggest the thought I desired to present.

The preacher who uses most of his time in the pulpit to show that at some future time God will usher in a thousand-years' reign of perfect righteousness on earth is wasting his strength, when there is so much need to work for the increase of righteousness on the earth at the present time. The gospel of Christ is addressed to sinners, and is meant to rescue them from their sins here and now, and that preacher is trifling with holy things and losing precious opportunities to help his fellow man who devotes his sermons to the intermediate state, or when the end of the world will come, or when the millennium will dawn, or whether there are degrees in heaven, and a thousand other things of more or less importance that have no very vital connection with the salvation of men from sin.—**Selected.**

Training Little Children

By ELISE UNDERHILL EATON.

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

Injustice Causes Pouts.

The Unbiased Observer was visiting the Heath family, in which there are three children—namely: Max, who is thirteen years old; Gwen, eleven years old; and Dolly, four years old. The boy and the baby are generally easy to discipline; but there seems to be constant friction between Gwen and her mother, so much so that continual pouting bids fair to spoil what nature intended to be a really beautiful little face. To the Unbiased Observer, the fault appears to lie largely with the mother, and if the case were an unusual one, it would perhaps not be worthy of record; but similar misunderstandings so often exist between parent and child that the consideration of the following incidents may be of value:

Gwen is not a bad child, but her mother seems to expect disobedience from her, or, at least, a lack of cheerfulness. For example: Gwen had been sent to bed at six o'clock Sunday evening, ostensibly because she was sulky, really because her mother thought she was tired and needed extra rest. The child was not given the real reason, however, and she went upstairs full of the rebellious feeling that a most unmerited punishment had been meted out to her.

Max, for his supper that evening, was given a large, fine banana, one of several which had been bought as a special treat. The next morning at breakfast two similar bananas were put at the places of the two older children. Gwen was particularly delighted; for she, of course, had had no banana the night before. She was smiling and happy when she took her place at the table, even though Max did announce triumphantly that he had already had one.

Then Dolly, the baby, arrived and began to whimper because she had been forgotten in the distribution of fruit.

"Give Dolly half of yours, Gwen," said her mother.

Gwen's smiles faded. "But, mother," she said, rather plaintively, "why can't Max give her some of his? He had one last night."

The mother did not think so, however. "Give me your banana, Gwen!" she demanded.

Gwen passed it over without a word, evidently having learned the futility of expecting justice from that quarter.

Her mother cut the fruit in half, gave one part to the baby and put the other on her own fruit plate, where it remained untouched until it was removed to the pantry. Max, in the meanwhile, devoured his prize with gusto.

Gwen made no comment of any kind; but she ate the rest of her breakfast with small appetite and with a face wherein sulkiness had replaced smiles, and with a very sore little heart she departed for school.

"Don't you think I did right?" asked the mother afterwards of the Unbiased Observer, who didn't feel so very unbiased, after all. It was no time for polite camouflage.

"If you really want to know," came the reply, "I think you did entirely wrong. Gwen was quite logical in her question, and perfectly courteous. I should have thought she was lacking in intelligence if she hadn't objected."

The mother looked surprised. "But she is so sulky about everything," she complained. "I want her to learn to mind cheerfully."

"She'll never do that," remarked the Unbiased Observer, "while she feels such injustice in the 'powers that be.'"

"Do you think it was unjust to send her to bed last night?" the mother went on, in a slightly injured tone.

The Unbiased Observer paused; but she had been asked for an opinion, and she gave it.

"What heavier punishment could you possibly inflict if she is ever really bad?" she asked. "Social ostracism—just because she looked cross! What would happen if our sins were punished in the same ratio?"

And now the Unbiased Observer wonders if she will ever be invited to make another visit.

☼ ☼ ☼

To believe and to be able to prove have little or nothing to do with each other. To prove with your brains the thing that you love would be to deck the garments of salvation with a fringe.—George MacDonald.

☼ ☼ ☼

If We Only Knew.

BY LOULA MARIE ADKISSON.

If we only knew
The power that a certain wile
Of Satan hath o'er another child—
If we only knew—
We would blame him less for falling,
And the deed seem less appalling—
If we only knew.

If we only knew,
There'd be less unjust judging,
Far less of the good begrudging—
If we only knew.
Instead, we'd run with friendly hand,
With praise that valor doth demand—
If we only knew.

If we only knew
The keenness of the light word's sting,
And the pain a careless word may bring;
If we only knew
The anguish that an unkind word may call,
O, we would never let them fall—
If we only knew.

If we only knew
The gladness that a smile may bring,
A loving word, or any kindly thing—
If we only knew—
Sighing oft would turn to song,
"Love's petals" would be strewn along—
If we only knew.

☼ ☼ ☼

The Boys We Like.

The boy who is never cruel.

The boy who never quarrels.

The boy who never hesitates to say "No!" when asked to do a wrong thing.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—Philadelphia Public Ledger.

☼ ☼ ☼

If from all thy good gifts, O Lord, I may ask but one, let that one be the spirit of kindness.—Dr. Samuel McComb.

AT HOME AND ABROAD

John C. Graham is located with the church at Sheffield, Ala. He describes it as "a faithful little band."

The Gospel Advocate is very instructive and helpful. I enjoy reading it very much.—Fannie Kitchum, Dimple, Ky.

I love to read the Gospel Advocate. I have been a subscriber for twenty years. I enjoy the special numbers.—Mrs. D. L. Bunch, Kenton, Tenn.

A. B. Lipscomb greatly enjoyed his visit with the Oakland congregation, near Clarksville, Tenn., last Sunday. He was hospitably entertained in the home of Brother Lockert.

We are glad to report that Brother Freed, of Henderson, Tenn., has recovered from a serious attack of the "flu." He reports the school and church to be in a flourishing condition.

We would not know how to get along without the Gospel Advocate, as it is all the preaching we get here. The special numbers are fine. Pray for us.—D. W. Pope, Fort Laramie, Wyo.

This office enjoyed a visit from Z. T. Sweeney, of Columbus, Ind., last week. Brother Sweeney delivered five forceful sermons at the Vine Street Christian Church. He is spending the winter at Clearwater, Fla.

From Isaac C. Hoskins, Martin, Tenn.: "The weekly visits of the Gospel Advocate to my home are a source of great pleasure and profit. The great truths presented by its writers bring unceasing encouragement and edification."

A good, Christian woman who needs a home and who is fitted to be housekeeper for a family of six would do well to write M. M. Pitts, Hopkinsville, Ky. His wife has been sick for some time and is unable to attend to the house work alone.

We are grieved to learn of the death of Walter Harding, of Winchester, Ky. He died on Saturday, January 17. Funeral services were conducted by M. C. Kurfees and M. P. Lowery. He leaves a wife and two daughters, to whom we extend an expression of Christian sympathy.

Beginning on February 5 and continuing for two days, J. G. Malphurs will meet Mr. Elbert Winkler in a discussion of the use of instrumental music in worship. Brother Malphurs affirms that its use is sinful; Mr. Winkler denies. Brother Malphurs neglected to state where the debate would be held.

From H. H. Montgomery, Shreveport, La., January 19: "The church in Shreveport has nearly completed a neat frame meetinghouse on Velva Street, near the Fair Ground, in one block of the street car line, and we ask all who are loyal to the truth, when in Shreveport, to meet with us in our Lord's-day meetings."

From R. H. Johnson, Campbell, Mo., Box 484: "I have two Lord's days in February not promised—second and fifth. Any congregation in reach of Campbell, either in Missouri or Arkansas, may write me, if they would like for me to visit them on either of these dates. Would be glad to spend a few days with brethren in Southeast Missouri or Northeast Arkansas. Write me at once."

The Gospel Advocate is worth its weight in gold, and I think we all should appreciate very highly the privilege of having such a paper to read and help us along our Christian journey. I enjoy it all—every piece in it. Such grand and good men to write for it. I hope its circulation and good work will spread to the uttermost parts of the world. This is my prayer.—Mrs. C. E. Hunt, Prospect, Ky.

From W. M. B. Cox, Baldwyn, Miss.: "L. L. Brigance is preaching for us on the first and second Sundays in each month along the line of practical Christianity. Something fine. The congregation has a mind to work. This is the first regular preaching the church has had since it was organized. When the weather will permit, we hope to use Brother Brigance at points near here on one of our Sundays."

From J. G. Allen, Muskogee, Okla., January 19: "We had two splendid services yesterday at Moose Hall, 318 West Okmulgee Street, and much interest was manifested. We have arrangements well under way to do some tent work this year, and want to begin just as soon as weather conditions will permit. We also expect to buy us a home this year, but will ask for no help until the purchase has been made. The money already received is in bank and will not be used for any other purpose. Moose Hall is near the center of the city and convenient to hotels and depots. Any one visiting this city is cordially invited to meet with us."

A clipping from the Sparta (Tenn.) News: "Elder E. A. Elam, of Lebanon, Tenn., preached at the Christian Church last Sunday morning and evening and on Monday evening. Elder Elam has been preaching in Sparta at intervals for forty years, and no preacher is loved and revered by the Sparta congregation more than he, and by the people in general. His once black hair has been tinged by the frosts of time, but his power to proclaim the old, old story grows with the passing years. He seemed to be at his best when with us this time, and we trust that he may be spared many years to proclaim the story of the cross in that plain, simple, yet beautiful and forceful, language of his that carries conviction to his hearers."

"IT PAYS TO ADVERTISE."

Please announce through your paper that Dr. W. C. Stephens, of Bagwell, Texas, has married, so that all of the dear ladies will discontinue their writing to him. He does not have time to write all of them a personal letter. I, Annie L. Young, daughter of H. B. Young, a loyal Christian preacher, of Evensville, Tenn., Route 1, am the one that won the victory over the other ladies and am the proud possessor of Dr. W. C. Stephens, through the advertisement in the Gospel Advocate. He received seventy-seven letters from girls in nine different States, as follows: Ohio, one; Missouri, five; Kentucky, eight; California, one; Virginia, three; Georgia, four; Alabama, six; Mississippi, three; Tennessee, forty-six. Your sister in Christ,

MRS. W. C. STEPHENS.

The Gospel Advocate extends congratulations.

From Thomas H. Burton, Union, S. C., January 20: "I preached last Saturday night and on Sunday and Sunday night at Cavins, near Woodruff, to three nice audiences. The work there is very encouraging, with a prospect for a large, working congregation. This shows what a man and his Christian wife can do in a destitute place when they have a mind to work. Brother Briggs and his wife moved into that neighborhood one year ago and began to teach the gospel, and in a short time they had some of their close neighbors interested; and when I pitched my tent in that community, many had already been taught the right way, and we baptized several. One of the number is now in the David Lipscomb College, and we are expecting great things of him in the future. He is full of zeal and is determined to prepare himself to tell the 'old, old story' to the natives of his native State. We are well pleased with the outlook for this year in the State, as we will have two or three new preachers to help us permanently, the Lord willing. We need two or three tents fully equipped for use in this work. Any congregation having one that they want put to a good use this summer would do well to communicate with me immediately; or if there is one or more that will have one made and furnish it, we would certainly appreciate it very much."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

Missionaries Should Report to the Churches.

BY J. C. M'Q.

That the missionary must be sent and supported by some one is not a subject of discussion. That the Lord primarily selects and sends out the missionary will not be called in question. "How shall they preach, except they be sent?" (Rom. 10: 15.) The Lord does this sending, but he does it through his church and not through some human institution. The church is complete within itself. All the works of God are perfect. The church is efficient and completely adapted to the conversion of the world. When human organizations for the conversion of the world were unknown and men did their work in the church for the conversion of the world, the gospel was preached to every creature under heaven. The growth of the church was marvelous. The apostles and early evangelists, fearing God and having favor with the people, went about preaching the word. They were not hampered by human traditions, neither was their influence nullified in some degree by the human inventions that hinder and impede its progress to-day.

In the church at Antioch in Syria were prophets and teachers. Of these the Holy Spirit said to the church: "Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away." (Acts 13: 2, 3.) It is essential that the missionary be called of the Lord. Without this call, no amount of ability and money will make one a successful missionary. The Holy Spirit sent Barnabas and Saul away, using the church, God's institution for the conversion of the world, as the means for sending them. "So they, being sent forth by the Holy Spirit, went down to Selucia; and from thence they sailed to Cyprus." (Verse 4.) It would be interesting and profitable to the reader to follow them to Salamis and read of their preaching the word of God in the synagogue of the Jews; to follow them through the whole island to Paphos, from Paphos to Perga in Pamphylia, and thence to Antioch of Pisidia, and from Antioch to Iconium. From Iconium they fled unto Lystra and Derbe, cities of Lycaonia. It would be helpful to go into the details of their preaching and work, but the space allotted to this article forbids. I will pause long enough, however, to note a few of the things which occurred.

At Lystra, Paul healed a certain man, "impotent in his feet, a cripple from his mother's womb, who never had walked." Walking in the steps of Christ, Paul, in tender sympathy and compassion, healed the afflicted, always giving God the glory. But the people of Lystra would exalt Barnabas and Paul to the position of gods; but the apostles had too much respect and love for the truth to accept any such glorification and deification, and with words of truth and wisdom they restrained the people from offering sacrifice unto them. They set a high value upon God's approval, but esteemed lightly the flattery and praise of men. They knew that man is weak and fallible, ready to crown one day and to crucify the next day. This period of triumph and victory was not to last long. Men filled with bitterness, hatred, and envy followed from Antioch and Iconium and persuaded the people to stone Paul. This they did, and dragged him out of the city, supposing he was dead. How brief would have been the victory of Paul had he been false enough to accept the crown of men! Now the same hands that would crown him are pelting him with stones and dragging him out of the city and leaving his bleeding body to be preyed on by the vultures. But a mightier power than man was watching over and guarding that body. Man could only go so far. Right must eventually prevail over wrong. By the power of God, Paul rose up and went into the city; "and the next day he departed with Barnabas to Derbe." The powers of darkness may seemingly triumph temporarily, but it is only transient, while God's power is destined to triumph eternally. Listen to this same Paul after a successful and victorious life: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (2 Tim. 4: 6-8.) The crowns of men fade as the morning dews before the rising sun, but the crown of righteousness endures forever.

When Paul and Barnabas had preached the gospel to the people of Derbe, and had made many disciples, "they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." (Acts 14: 21-23.) When they had made disciples, they did not leave them alone to die. They visited them again to confirm and strengthen them in the faith and to appoint for them elders, so that the work might continue to grow. The record continues: "And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples." (Acts 14: 24-28.)

Thus ends the first missionary journey. We have seen the church sending them out; we have seen a little of their

trial, persecution, and victory; and we have also seen them returning to the local church that sent them and rehearsing to it all things that God had done with them. In all this the church is exalted as "the light of the world," "the pillar and ground of the truth." They had fulfilled their mission and wanted the church that had fellowshiped them in the work to know it. It was a protection to them for the church to know all things God had done with them. They did not assume the honor unto themselves, but gave God the glory, and never once thought that for the church to know of "all things" would rob God of the glory. They reported to the only "missionary board" (the local church) known to the New Testament.

There has been much discussion over the method of doing mission work. There is no place for such a discussion. Churches and Christians should use wisdom in selecting the most efficient methods. God does not excuse ignorance in missionary endeavor any more than he does in anything else. God will not overlook the ignorance that opposes missionary endeavor, neither will he approve the substitution of a human society for the blood-bought church of Christ. The first missionary journey reveals clearly that the local church sent and supported the missionaries. Churches to-day make a mistake when they depart from the New Testament example.

Different Important Things.

BY E. A. E.

The Work in Washington City.

The following letter speaks for itself:

Brother Elam: I have been looking and hoping that I would see a few words of encouragement in the paper from your pen to get the coöperation of the brotherhood more fully, so the church of Christ could have a house in which to meet for worship in the nation's capital. A kind word from you would be a great influence to get the churches to help. We have been working hard at it for one year, but have only one-half of the needed amount. The Henderson school and the Lipscomb College raised twice as much in one day as we have raised in a year. One reason is, there are several hundred churches near you. The nearest one here is one hundred miles. There are two million people in Washington and in forty miles of here who are out of Christ.

Our brethren are not paupers by any means. Why can we not have a place to invite the lost to hear the gospel? The hall we have is full. It will do no good to invite the sinner to come, for we would have no room for him when he came. Brother Srygley has a daughter here, and his son will be here next week, and Brother Davidson has a daughter and grandchildren here. Our brethren's children are here from everywhere. O, the opportunity that is being lost!

We have about ten thousand dollars on hand and twenty-five hundred pledged. This is about half that we must have to erect the building. I hope this will find you well and that you may live many years and have opportunity to preach and write many good sermons yet before you are called over the river. W. S. Long.

I should be pleased to have both the time and space to commend every good and worthy work reported in this paper. This work in Washington City is a most worthy one. It has been justly presented by Brother Long. We commend him for his zeal in it. I can think of no reason why the many churches throughout the United States should not at once furnish the necessary money to pay for the much-needed house. I have often spoken of this work to congregations and urged liberal contributions to it.

We must not overlook the fact that contributions to the Lord's work must be made continually. Just as brethren continue to make money, they must continue to give to the cause of Christ. There can be no standstill, and we cannot go backward.

Some of us are requested to raise money for one good work and some for another; but thus all good works can be carried on. I rejoice to see the work in Washington City succeeding, and trust the churches will respond to these appeals in a sufficiently liberal manner to complete the work at once.

Latest Report of Contributions to the Fanning Orphan School.

Brother Elam: I beg to report donations received for the Fanning Orphan School since last report published in the Gospel Advocate, as follows: From W. I. Kline, Nashville, Tenn., $5; Chapel Avenue Church, Nashville, Tenn., $50; Mrs. Ben C. Barry, Gallatin, Tenn., $100; Mrs. Ida Mackay, Franklin, Tenn., $5; Eleventh Street Church, Nashville, Tenn., $25; Charlotte Avenue Church, Nashville, Tenn., $31.93; Mrs. P. Y. Ray, Route 2, Nashville, Tenn., $2; Mrs. F. Watkins, Fosterville, Tenn., $1; P. F. Vail, Glencoe, Ark., $5; Mrs. P. V. Ray, Detroit, Mich., $25; Mrs. W. A. Rainey, Madison, Tenn., $5; Miss Thelma Simmons, Belvidere, Tenn., $2; G. T. Mustain, Horse Cave, Ky., $25. Total, $281.93. A. N. Trice, Treasurer.

Our treatment of orphans and other poor is our treatment of Jesus. How would you treat Jesus were he on earth? Send all contributions to A. N. Trice, treasurer, care of Washington Manufacturing Company, Nashville, Tenn.

Many Questions to Answer.

These questions have been sent to me with requests for answers through the columns of this paper. I should be glad to answer all questions to the extent of my ability as promptly and as fully as requested to do; but I have only limited space in the paper and can do only the best I can and when I can. To learn more and more of the word of God and to assist others in doing so, in so far as I am able, is both a pleasure and a blessing.

Commendatory.

Since the last reference to letters I had received commending my articles against Christians' engaging in carnal warfare I have received as many more. I refer to these letters both to acknowledge the receipt and to express appreciation of them. It is comforting to realize that one is not alone. Noah must have had a lonesome time. Elijah felt alone; yet there were seven thousand in Israel who had not bowed the knee to Baal. Brother F. W. Smith told me that he, too, had received not a few commendations of his recent article against Christians' going to war.

God's League of Peace.

I appreciate and commend Brother C. E. W. Dorris' articles in recent issues of Tidings of Joy on the gospel as God's peace league.

In a copyrighted article in a recent issue of the New York Times I notice references to, and comments upon, Secretary Lansing's Christmas message by the Daily News of London.

The Daily News thinks it "an event with few parallels in history" that "a statesman who is responsible for foreign affairs" should make the declaration "that the relations of peoples should be governed, no less than the relations of individuals, by the teaching of Jesus of Nazareth."

This teaching is declared by Mr. Lansing "to be plain to every eye" and "must become the hope of the world." He asked that "the agony of the war" and "the peace that was to end all wars" be compared with "the ancient peace proclaimed over nineteen hundred years ago on the hills of Bethlehem." According to his judgment, "the failure of the men who made the peace of Versailles is patent to the world" and the peace taught by Jesus is the "hope of the world." The Daily News, London, thinks that "by the challenge of its faith, as well as the challenge of its hope, Mr. Lansing's message will rank among the great contributions of America to the search and the striving of the world."

I refer to this article to show what these influential papers and Mr. Lansing think of the teaching of Christ. Let me repeat these salient points: that Christ's teaching "*is plain to every eye*;" that "the relations of peoples"

(nations) should be governed by this teaching as well as "the relations of individuals;" that this teaching "is becoming the dominant force in the affairs of men and nations" and "must become the hope of the world." They contrast "the agonies of the war" and the peace league of men with "the ancient peace proclaimed over nineteen hundred years ago on the hills of Bethlehem." *They say* "the failure of the men who made the peace of Versailles is patent to the world," while "the essence of the teaching which the Secretary of State invokes is its message of eternal hope."

Mr. Lansing is right. By no principle of right on earth or in heaven are individuals bound by the New Testament as individuals, but released from following it as citizens of earthly governments.

President Wilson said in substance two or three years ago, before a Bible society, that to the extent the gospel of Christ is preached throughout the world the nations will come to permanent peace. This means that we must not wait until all the nations cease to fight and form a peace league before we preach to them "the gospel of peace," but we must preach "the gospel of peace" in order to stop war and bring peace.

I copied not long ago quotations from the Literary Digest that, upon taking the votes of seventeen thousand preachers, not more than one in twenty was found who disapproves of "the League of Nations," or the peace league, *as proposed*. It was found, too, that many churches of different denominations are for this peace league. No doubt the few who object for some reason to the *one* proposed league are in favor of peace and some sort of peace league. The reason given for so many thousand preachers favoring this league is, *they have been reading their New Testament, studying the life of Jesus, imbibing the Spirit of Christ, following the Golden Rule, and are tired and sick of the military spirit and militarism.*

The point I impress from all this is that President Wilson, Secretary Lansing, the Daily News of London, the author of the article in the Literary Digest from which I quoted, *all know the teaching of the New Testament on peace.*

It is a weakness of human nature to quote the Scriptures and uphold the New Testament when they appear to sustain its theory and to pass in silence over them when they do not lead in the direction which it wants to go. Men must not quote the Scriptures to sustain their theories, political views, and to carry their points, but to learn and to do and to teach the will of God.

The glaring inconsistency of all this is that while the enlightened nations of the earth call for some sort of peace league (to which no Christian objects), they are busy enlarging their navies, manufacturing munitions of war, cultivating the military spirit by turning schools into military training institutions, and talking of compulsory military training for boys. And not a few preachers are whooping them up. These many preachers of various denominations and some of no denomination who have learned so recently from the New Testament that it teaches peace, that Jesus is the Prince of Peace, that the angels sang gloriously of peace on earth and good will to men when Jesus was born, and that for this reason the Senate should confirm the pending peace league, should have read their Bibles during the war and before the war and have taught then all the claims of the gospel of peace. It is not only absurd, but, being so serious, it is also very grievous, that these preachers, whose business it is to preach "the gospel of peace"—"Christ, and him crucified"—when war is pending, after it has come, and when it is over—*at all times*—magnify some peace league formed by imperfect men above God's perfect covenant of peace. Why should they preach and write and make so much noise over a man-made peace league with covenants *to fight still*, when a few years ago they were as mum as mummies about the teaching of the New Testament on peace—the only real and lasting peace which renders war impossible? The peace which Jesus teaches says: "Turn your swords into plowshares, your spears into pruning hooks;" "put up the sword into the sheath;" "nations shall not lift up sword against nation, neither shall they learn war any more;" "for all they that take the sword shall perish with the sword."

Let every child of God say: "I am rejoiced and grateful to God that the nations want permanent peace; I shall do all in my power according to God's will to help them on to this permanent peace; I shall pray for it devoutly and in faith; but whether this peace ever comes or a more cruel and bitter war may arise, so long as I can use my tongue and pen, I shall speak and write forever, both in season and out of season, for the true and lasting peace of God.

In Memoriam.

BY T. B. LARIMORE.

Miss Maggie E. Gresham was born at or near Mars' Hill, Lauderdale County, Ala., Wednesday, December 11, 1839, hence would have been fourscore years old, if she had lived till December 11, 1919; but she passed away, Tuesday, October 28, 1919.

She was born, baptized, and buried where she lived all the years of her busy, useful life; hence, where the sweetly solemn summons found her, perfectly prepared to go, when the call came. No final preparation was necessary then.

Sister Maggie obeyed the gospel when she was a sweet little girl, and thenceforth lived as she believed she ought to live till she reached the end of life, doing as wisely and well as she could whatsoever she believed duty demanded. She was a Christian nearly threescore years and ten, and Christ and his cause were always *first* with her.

She was the last of a large and influential Christian family to leave this world of constant change, to go to that brighter and better world where changes never come. Many years ago every member of the Gresham family was a worthy member of the church of Christ; and, in that respect, the family never changed, all remaining faithful to the end. Maggie, as a ministering angel, did what she could to bless father, mother, brothers, sisters—all—till she saw their bodies buried in the family graveyard at Mars' Hill, and she was left alone. With becoming faith and fortitude, she murmured not, but continued to fight the fight of faith, faithfully and cheerfully, notwithstanding neither father nor mother nor brother nor sister was left to cheer her in her loneliness.

I was called to the old home last August—August, 1919—for probably my last meeting at Mars' Hill. As I have done in nearly all my meetings, as five and fifty years have come and gone, I preached twice every day and three times each Sunday. Sister Maggie attended every service, was always on time, and always sat on the front seat—the only seat I ever knew her to occupy in the assembly of the saints. She seemed to be in good health; but, when she told me good-by, she said, tears dripping from her face: "This is our final farewell. We'll never meet again, in this world; but we'll meet 'over there.'"

Notwithstanding my many mistakes, faults, and foibles, I am doing my very best, every day and every conscious hour, to be perfect and to live a perfect life, that I may be perfectly prepared to meet and to rapturously greet the hosts of friends and loved ones who have promised to meet me "over there."

I am nearing my seventh-seventh birthday—July 10, 1920—but, with gratitude to God, the gracious Giver of all good, with love for many, with sympathy for all and hatred for none, I hope to be able to preach the word till Heaven shall call me home.

Some Differences Between Samaritans and Jews.

[Because I believe it will be read with interest, and for the information of our readers, I am copying from an article, entitled "The Last Israelitish Blood Sacrifice, a Samaritan Rite in Palestine," by John D. Whiting, and published in the January issue of the National Geographic Magazine, some extracts, pointing out the differences between the Samaritans and Jews. Our readers have read much of the animosity that has always existed between the Samaritans and Jews, and doubtless remember where Jesus conversed with the woman at Jacob's Well at Sychar, an account of which is given in the fourth chapter of John. The entire article is good and instructive, but space forbids the publication of the whole article, as it is too lengthy.—J. C. McQ.]

The Samaritan religion is closely akin to that of the Jews, the chief differences being that the cult of the former centers about Gerizim, while that of the Jews centers about Zion, and that the Samaritan canon of Scripture is restricted to the Pentateuch, or "Five Books of Moses." The later writings, including the Prophets and Psalms, the Samaritans repudiate as uninspired.

In view of the similarity in their beliefs and practices, it seems strange that there exists and always has existed the fiercest animosity between Jew and Samaritan, but it is the animosity that invariably exists between an original and a schism.

The Samaritans maintain that they are the remnants and descendants of the once great tribe of Ephraim, and that the split between them and the Jews came about through the maladministration of the priesthood by Eli's sons. Followers of the Jewish Church are looked upon as dissenters from the pure faith of Israel, and the forming of a center of worship in Jerusalem by Judah is condemned upon the ground that the land of Ephraim, with Schechem and its mountains, figured in the earliest history of the Hebrews; that here the first Israelitish altars were erected, and that these were the only specific parts of the Land of Promise mentioned by Moses in the wilderness.

The most precious document of this sect is the renowned Samaritan scroll Pentateuch. This scroll is some seventy feet long, and toward the end its columns are divided vertically by a small gap, often occurring between the letters of the same word. Into this gap is carried and written any letter that occurs in the lines which fits into the writing of the date, so that when reading the text it fills its place, while on the other hand these separated letters when read collectively from the top of the column to the bottom, like the Chinese, spell out the name and date of the writer, etc., thus making it impossible for the date to have been of a later writing than that of the scroll itself.

The Samaritans assert that the scroll was written by Abishua, the great-grandson of Aaron, in the early years of the entrance into Canaan, but no impartial student will allow it this very remote origin, although it is believed to be the most ancient copy of the Pentateuch in existence.

So jealously guarded is this scroll that few non-Samaritans have ever seen it, and many of the Samaritans themselves have not seen it except as it is exhibited on rare occasions at feasts, rolled up and covered with a silken cloth and with but one column exposed.

The scroll has recently been photographed from end to end, and will soon be published for the benefit of Hebrew scholars.

It is, of course, impracticable to display this very fragile parchment continually, but it is unfortunate that the modern Samaritans impose upon their guests by showing them a scroll of much later date than the one which all so covet to see. The imposition has gone further, for all photographs made heretofore supposedly of the original Abishua scroll, as it is called, have in reality been of the later copy.

While the Jews have scattered all over the world since the captivities and have absorbed much that is foreign, in many instances adapting their religious practices to their new environment, the Samaritans have during the same lapse of time lived in the land of their forefathers, among Semitic peoples akin to the Hebrews, and because of this fact have handed down to the twentieth century a glimpse of the old Jewish Church almost in its purity. A notable instance of the survival of an ancient religious ceremony is the celebration of the Passover Sacrifice.

One of the distinctive differences between the Samaritan and the Jew lies in their methods of computing the calendar. Instead of adopting the lunar year solely, the Samaritans base their calculations on the moon, but they are at the same time also governed by the movement of the sun. The system is so complicated as to form one of the chief studies of the young priests. Basing their authority on the first chapter of Genesis for thus differentiating from the Hebrew calendar, they point out that, in the history of the creation, when the sun and moon are introduced, it is said of them jointly: "Let them be for signs, and for seasons, and for days and years." (Gen. 1: 14.) For the above reasons the Samaritans some years celebrate their Passover with, or nearly with, the Jews, while at other times their fourteenth of Abib comes a month behind.

RELIEF FUND

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

Miss Fanita Watkins, Fosterville, Tenn.	$ 2.00
Mrs. Mary Ellen Woodson and children, Bethpage, Tenn.	3.00
Church at Boston, Tenn.	10.00
Mrs. H. M. Senter, Rogana, Tenn.	5.00
J. A. Nerren, Ruleville, Miss.	2.50
Class No. 5, Sheffield, Ala.	6.45
Mr. and Mrs. A. L. Nisbett, Murfreesboro, Tenn.	5.00
Three members at Ethridge, Tenn.	11.00
Miss Nellie Straiton's class, Fort Worth, Texas	10.00
Mrs. R. P. Milliken, Napier, Tenn.	2.00
Grant Hale, Napier, Tenn.	1.00
Mrs. H. M. McRae, Rockmart, Ga.	1.00
Mrs. E. L. Whitaker, Henderson, Tenn.	1.00
Church at New Providence, Ky.	15.10
Mrs. T. Y. Pirtle, Toone, Tenn.	2.00
Church at Smyrna, Tenn.	43.24
Sunday school at Charleston, Miss.	15.00
A widow sister at Woodbury, Tenn.	1.00
Church at Dickson, Tenn.	100.00
Lochie Cole, Geyserville, Cal.	1.00
W. Jack Paisley, Aspen Hill, Tenn.	10.00

It is almost impossible to get an Armenian child in any of the Near East Relief orphanages to say that he is hungry, says a letter from a relief worker, just received at the headquarters of Near East Relief, 1 Madison Avenue, New York City.

At first, relief workers did not understand this, but finally, a seven-year-old girl, Nevart Basmadjian at Aleppo, offered a solution.

"How can we say that we are hungry?" she demanded. "This is not like the great hunger."

By "the great hunger" the children mean that which they endured at the time of their deportation, when for days along the line of march they had no food, and when the Turks would beat them or try to kill them if they stopped to drink at the wayside streams. Nevart herself endured this common fate for days, and saw her mother die on the road of starvation.

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

Georgia and the Far Southern Field

By S. H. Hall

The Work at McGregor, Ga.

Since last report Sister Hooper writes me that she has received fifty dollars from the church at Dickson, Tenn. I am inclosing a check for fifty dollars in a letter to her to-day (January 20)—thirty-nine dollars from the West End Avenue congregation and eleven dollars from East Point—and more will follow in a few days. Brother Prevatt writes me that they need from eight hundred to a thousand dollars' help from others in order to get the house ready for a meeting by the first of May. The check from Dickson and the one I am sending make one-tenth of the amount needed. What congregations and individuals will hurry their checks on to Sister Vina Hooper, McGregor, Ga., and help us to soon report that we are "over the top" with this and ready for the next place? Please, brethren, help, and that *now*. Let the churches in Georgia learn now to join hands in putting new congregations on the map. Let us see how many new congregations with houses in which to worship we can have by the first of another year. Let our friends out of this State remember that we will also appreciate their prayers and help.

☼ ☼ ☼

The McHenry-Martin Defection.

There has just fallen into my hands a tract, published by A. H. Williams, Seventh-Day Adventist Publishing House at Lucknow, in which I find what Brethren McHenry and Martin have to say about a wonderful illumination they have received from above (?) on the Sabbath-day and Lord's-day observance. Doubtless, kind reader, you have had, at times, a feeling that it was difficult for you to express. Just such a feeling I now have.

In the first place, just how any one who has had even a smattering knowledge of the teaching of God's eternal truth could go off with such practices goes beyond my comprehension. Hence, I am constrained to ask some questions: What kind of men were they when they left the United States for India? What did they know about the Bible? Is it not time to call a halt in picking up just any one, on the authority of a few, and sending him abroad, and then calling on the brotherhood to support him? Had we not better look fully into this foreign missionary work, not only in India, but in Japan and elsewhere, and know a bit better the qualifications and character of the missionaries that are being sent out? I have heard of Adventists—quite a number of them—discovering their delusions and coming to God's truth; but this thing of people who claim to be identified with the church of Christ turning aside to such false teaching as our Seventh-Day Adventists teach on the Sabbath question is a thing new to me.

In the second place, I would love to know, if any one can inform the brethren, just how long they have been off on this question. Money has been going to them up till just recently. They could not have made this change and got out this little tract and sent it all the way across the waters in a week or so. I am left to wonder, not only about their soundness of faith, but of their honesty as well. No honest person would have continued to receive money from a brotherhood after turning their backs upon one of the most outstanding tenets of the faith of the followers of Christ. How long did they take and use our offerings after they had made this change? Will they tell? I do not believe there is a congregation of disciples of Christ on earth that would even receive into its fellowship a man from the Adventists, if it knew at the time that this man was keeping the Adventists in the dark on the question and continuing to receive and use offerings they were sending him.

In the third place, this recalls to my mind the news that was going, some time before Brother Jelley returned to America, about some very dirty treatment he received at the hands of these men, and especially McHenry, which treatment was known and approved by their principal supporters. At that time I thought, and came very nearly insisting, that a full investigation should be made in this matter. If what I have heard of their treatment of Jelley is true, then I am not surprised at their going to the Adventists, and would not be surprised that they received and used funds from a brotherhood, knowing at the time they were betraying it.

My answer to these brethren, so far as their tract is concerned, is: May the God of mercy pity you and spare you till your eyes are opened to the terrible sin you have committed, not only in turning aside after false teaching, but in deceiving those who loved you and made sacrifices to support you.

☼ ☼ ☼

"Almost Startled."

One of the expressions that I find in this tract of McHenry and Martin is: "We were almost startled at the light that shined down upon us, and desire in this communication to place before you some of the things that the Holy Spirit has impressed upon our hearts." Had you ever thought of the sameness of all false religions? Not one of them stands wholly upon the all-sufficiency of the word. O, they may claim that the Scriptures contain "all things that pertain to life and godliness," but many of their positions they will tell us they never thought of taking till a light came down upon them. That is, just the "grand old Book" alone was not enough to give them light; some extra light, some special power from above, must come down and help them to see the position. In other words, just to look at what the Book says about the question leaves it rather dark; but when this extra light comes, everything is plain. The position simply is this: there must be some operation or illuminating influence of the Spirit along with the word to enable us to see it. The Mormons claim this; the Adventists claim it; and the Holiness people claim the same. What false religion do you know of that does not lay claim to something like this? And the bad part about it is, a few of those who claim to be pleading for the restoration of apostolic Christianity say they have it; and I am very much afraid that it was this error, or something tantamount to it, that was the cause of McHenry and Martin's departure from the truth. Hence, I would beg the brethren to be charitable, and, instead of wasting too much time in talking and writing about their departure, get busy at home and see that our missionaries are taught before they are sent abroad to teach others.

☼ ☼ ☼

"I Don't Know."

I find this expression in Brother G. Dallas Smith's review of Brother Scobey's article: "I read further into the article and found our aged brother assuming a position for which he gives not one iota of scripture. I refer to his position that the kingdom and the church are two different institutions. This may be true; I do not know. My own mind is not clear on the subject."

Of course, Brother Smith is correct in saying Brother Scobey did not give proof. Brother Scobey shows his greatness in replying by saying, "I confess to him I am unable to find such a statement"—that is, chapter and verse where the Scripture says so. I do not think Brother G. Dallas Smith expected Brother Scobey, or any one else, as to that matter, to give proof of such a proposition. But it is Brother Smith's "I do not know" and "my own

CATARRH DOES HARM

Whether It Is of the Nose, Throat, or Other Organs, Get Rid of It.

Catarrh of the nose or throat when it becomes chronic weakens the delicate lung tissues, deranges the digestive organs, and may lead to consumption. It impairs the taste, smell and hearing, and affects the voice. It is a constitutional disease and requires a constitutional remedy.

Take Hood's Sarsaparilla, which by purifying the blood removes the cause of the disease and gives permanent relief. This alterative and tonic medicine has proved entirely satisfactory to thousands of families in three generations.

If there is biliousness or constipation, take Hood's Pills,—they are a thorough cathartic, a gentle laxative.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat Less Meat if Kidneys Feel Like Lead or Bladder Bothers

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

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

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

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

PELLAGRA

CURED WITHOUT A STARVATION DIET AT A SMALL COST

If you have this awful disease, and want to be cured—to stay cured—write for

FREE BOOK

giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. **Write for this book today.**

CROWN MEDICINE COMPANY,
Dept. 74 Atlanta, Ga.

mind is not clear on the subject" that I am after. Brother Smith has had on the market "Outlines of Bible Study" for a number of years. It is a fine work. I have used them with great success in Bible drills. In that book he teaches that the church, or kingdom, was established on Pentecost. In these splendid lessons, I think students would come to believe that every baptized believer on Pentecost went into the church and kingdom at the same time and in the same way. Why does he now say, "I do not know?" There was a time when preachers seemed to speak with certainty about things. Why so much of this "I do not know" these days? There was a time when they spoke with certainty about the church or kingdom's being established on Pentecost. There was a time when they spoke with certainty about the church and kingdom's being coëxtensive, so far as the church and kingdom's existence on this earth is concerned: they were established at the same time; the same law that makes us members of the church makes us citizens of the kingdom; the same law of behavior in the church is the law of conduct in the kingdom; the head of the church is the King in this kingdom; etc. And if those who claim to stay with the Book will continue to speak as it speaks, they will throw all of these "I do not knows" away and continue to so preach. Of course, the Bible says that after we leave this state we will be received into the eternal kingdom of the Father. Whether there will be a difference in the church then is another question. It will be time enough for us to know this then.

There are no two men in the brotherhood that I love more than Brethren Scobey and Smith. Too, here let me say that I am pleased with the splendid spirit they both manifest toward each other. I simply wanted to take this occasion to ask for more certainty, more confidence, in our writing. If we do not know, let us stop teaching till we do know. "Prove all things" before teaching is the way we are taught to do. Brother Scobey made a mistake in presenting through the paper a position not based on the plain, simple teaching of our only guide—namely, God's revealed will.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

In answering advertisements, please mention the Gospel Advocate.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful full color scriptural illustrations. Each monthly page carries one of these scriptural illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full-page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures, and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday-school lesson, Scripture Reading, and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200-Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002.

The price of these calendars is thirty cents, and they are very cheap at the price; but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing, mention this paper.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

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

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

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

Accept no substitute. This great oil is golden-red color only. Every bottle guaranteed. 30c, 60c, and $1 a bottle, at all good drug stores, or by mail from

HERB JUICE MEDICINE COMPANY,
Jackson, Tenn.

HANCOCK'S PILE REMEDY.

Three jars are guaranteed to cure the severest case of piles, or your money will be refunded. One jar often gives the desired results. For blind, bleeding, itching, protruding, or ulcerated piles. Price, 50 cents a jar. At your druggists's or by mail from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

EARN $5 to $10, DAY Gathering Evergreens, roots and herbs, by the roadside, woods and fields. Wild Ginseng $20 lb., Seal $5.50. It will grow in your backyard in the shade. Book and prices free. **BOTANICAL 18 WEST HAVEN, CONN.**

Louisiana Notes.

BY A. K. RAMSEY.

Louisiana, with a population of more than fifteen hundred thousand, has less than one thousand (estimated) active, loyal Christians (French excepted); and these are scattered throughout the State, keeping house for the Lord in small bands. With the exception of the New Orleans congregation, so far as I know, there is not another congregation in the State financially able to support a preacher on full-time work. Besides keeping up its own work, New Orleans helps liberally in Louisiana work outside of the city. I have found Louisiana brethren ready to encourage any loyal, faithful preacher, and to assist him financially to the extent of their ability. With as few as four preachers devoting full time to Louisiana work, only one congregation able to support its work, a few able to have monthly preaching, and a small number able to support continued meetings in the summer months, Louisiana is seen to be a vast mission field in which the gospel is being preached under difficulties. For example, there are five towns within forty miles of Forest Hill in which tent meetings should be held this year, and in none of them can we hope for financial assistance. This condition obtains over the entire State. If Louisiana is to be evangelized with its present working force with no assistance from out of the State, it must be done through sacrifice and hardships, from which, however, none of us flinch; but we do think that some one from out of the State could take care of a few mission meetings for us.

As to our teaching on missionary matters, the Forest Hill congregation, with only three active male members, during 1919 contributed three hundred and forty-four dollars and seventy-seven cents. Of this, only two hundred and thirty-five dollars was used locally, the balance being given to others. Justly could we have pleaded need of the entire sum. But at what price? The curbing of missionary zeal. God forbid! At Iota a better showing can be made by an older and stronger congregation.

Brethren, put Louisiana on your prayer list.

Recipe for Gray Hair.

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

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Men pay only for cures

People suffering from blood poison, catarrh, skin, liver, kidney, bladder and chronic diseases, eczema, nervous debility, exhaustion, weakness of the lungs, heart and nerves should write us for free advice question chart and book describing their condition.

Piles and rectal diseases, such as fistula, fissure, stricture or varicose veins, which cause loss of vitality, nervousness and general debility, cured or no pay. Out of town people, visiting the city in need of treatment, consult us. Many cases cured in one or two visits. Consultation free and confidential. Twenty years successful experience. Hours 10 a. m. to 7 p. m. Sundays 10 to 1 only.

DRS. MORRIS AND HARRELL

Cor. Peachtree and Walton Sts. Atlanta, Ga.

When the Compass Fails.

Sometimes the position of a vessel at sea, when no observations can be taken of the sun or stars, is determined by what is called "dead-reckoning." Calculations are made, based on the distances recorded by the log and the indications of the compass, with due allowance for drift, leeway, and other influences. It is said, however, that few ships can make correctly by dead-reckoning the entrance into the river on which the Spanish town of Bilbao is situated. The reason assigned is that the immense mass of iron ore in the neighboring mountains deflects the needle and makes the compass untrue.

In the case of Judas Iscariot the love of gain had so swung his conscience that it no longer pointed steadily and constantly in the direction of the right and noble, but left him to be drawn aside to the false and base, with the sad result that he wrecked his life through the treacherous betrayal of his Lord and Master.

All around us in the world are influences threatening to draw men down from the path of the upward calling. He alone is safe who fixes his eye on the great Example and follows him at whatever cost.—The Way.

Only One "BROMO QUININE"

To get the genuine, call for the full name, LAXATIVE BROMO QUININE Tablets. Look for signature of E. W. GROVE. Cures a Cold in One Day. 30c.

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

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

Gentlemen: I accept your offer and inclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

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

Minor
Skin Injuries

Frequently become infected and prove fatal. At first sign apply

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK
Ointment

It soothes and heals—cuts, burns, bruises, stings, bites, old sores, eczema. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects.

Dealers write for special liberal proposition.
THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on it."

Renew Your Subscription to the Gospel Advocate To-Day.

Thoughts Along the Way.

BY J. Y. M'QUIGG.

The world "do move" right along in the same old way, regardless of the many predictions of so many would-be prophets all over our land. They now should see their folly and their nothingness when they attempt to unfold the future, which a loving Father has, in his goodness, sealed up, and has told us in his blessed word that no one knoweth the day nor the hour, not even the angels in heaven, when Jesus shall come again. Had they only studied that Book, the Book of all books, the best, and made themselves acquainted with the facts taught therein, they could have saved themselves from being the laughingstock of the world. They can never hope to undo the harm they have done to all those who were influenced by them to act so foolishly. It is folly to offer any word of advice to the former class of knowing ones; but to the latter class, especially those who claim to be Christians, I would urge a closer study of our waybill from earth to heaven; make it the man of your counsel by day and night, and then you will not be disturbed by any predictions that contradict any part of God's blessed word.

Did You Know That—

Every eighth person in the world is a Mohammedan?

French Africa is more than twenty times as large as France?

There are over two million wives in India under ten years of age?

South America has the largest unexplored area of any continent?

It is as far around the coast of Africa as it is around the world?

Three out of every four people in South America can neither read nor write?

In Persia, eighty-five out of every one hundred children do not live to grow up?

The Amazon River system has over fifty thousand miles of navigable waterway, enough to tie two loops around our planet?—Exchange.

Believe your beliefs and doubt your doubts. Do not make the mistake of doubting your beliefs and believing your doubts.—Charles F. Deems.

Colds Cause Headaches and Pains

Feverish Headaches and Body Pains caused from a cold are soon relieved by taking LAXATIVE BROMO QUININE Tablets. There is only one "Bromo Quinine." E. W. GROVE'S signature on the box. 30c.

Foley's Honey and Tar

COMPOUND

AN OLD RELIABLE FAMILY REMEDY, recommended for coughs, colds, tickling of the throat, spasmodic croup, whooping cough, la grippe, and bronchial coughs, hoarseness, etc.

The First Dose Gave Relief

C. E. Summers, Holdredge, Neb., writes: "Some time ago I contracted a very severe cough and cold due to exposure. My cough got so bad I could hardly sleep for two or three nights. A friend of mine recommended Foley's Honey and Tar Compound, and I got a 60c bottle. The very first dose relieved me. I took a second dose before going to bed and can truthfully say I did not cough once all night. By using as directed the next two days my cough was entirely gone, and I give Foley's Honey and Tar full credit for my speedy and permanent recovery."

For more than thirty years Foley's Honey and Tar has been used with satisfaction and success.

COMB SAGE TEA IN FADED OR GRAY HAIR

If Mixed With Sulphur It Darkens So Naturally Nobody Can Tell

Grandmother kept her hair beautifully darkened, glossy, and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all read to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied; it is so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft, and beautiful.

CABBAGE PLANTS

Fulwood's frost-proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession, and Flat Dutch. Prices: By express, 1,000 to 4,000, at $2.25 per 1,000; 5,000 and over, at $2. By parcel post, prepaid, 100 for 50c, 500 for $1.75, 1,000 for $3. Orders shipped promptly; satisfaction guaranteed or money refunded. **P. D. FULWOOD, Tifton, Ga.**

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store—Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

In answering advertisements, please mention the Gospel Advocate.

TOO WEAK TO DO ANYTHING

A Serious Feminine Illness Remedied By Lydia E. Pinkham's Vegetable Compound.

Casco, Wis.—"After the birth of each of my children I had displacement and was so weak I couldn't do anything I found a book about Lydia E. Pinkham's Vegetable Compound so thought I would try it, and after taking it I soon felt better. That was fifteen years ago and I have felt well ever since except that I had a slight attack of the trouble some time ago and took some more of your Compound and was soon all right again. I always recommend your medicine and you may publish my testimonial for the benefit of other women."—Mrs. JULES BERO, Jr., R. 1, Box 99, Casco, Wis.

Lydia E. Pinkham's Vegetable Compound, made from native roots and herbs, contains no narcotic or harmful drugs, and today holds the record of being the most successful remedy for female ills in this country, and thousands of voluntary testimonials prove this fact.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Don't Cough

Quickly banish distressing, bronchial irritation, hoarseness, inflammation and sore throat discomforts the safe, sure way, as do thousands of speakers and vocalists. Prices: 15c, 35c, 75c, and $1.25.

JOHN I. BROWN & SON Boston, Mass.

TAKE BROWN'S Bronchial TROCHES

The Master's Vineyard

Oklahoma.

Oklahoma City, January 19.—There were six additions at the morning service yesterday. Besides, I baptized the man who came forward last Lord's day. The audience was the largest we have had so far, I think. In the afternoon we had a business meeting. I never was privileged to see such fine deliberation by a body of men who were seeking the advancement of the cause of the blessed Redeemer—a body of men, too, who are a real success in the world of business. At this meeting the brethren voluntarily raised my salary and offered me the work here for another year—that is, until September, 1921. The fourth month of the first year has not yet expired. We are expecting great things for God in Oklahoma City. Brother J. Will Henley was with us for the evening service and delivered an excellent sermon. We were glad to have him with us.—J. A. Hudson.

Tennessee.

Pikeville, January 16.—We have had an enjoyable visit from Brother J. L. Hines, now of Meaford, Ontario, Canada, at our Bible reading at the new church house here at College Station. He delivered three able sermons also at this point and one at Lee Station, also preached one night at Center Point and one day at Atpontley. I am sure great good has been done by his visit. The Bible reading is being visited by brethren from Pikeville, Lee Station, and other points, and I believe good is being done.—Andrew Perry.

Decherd, January 15.—I preached at Morrison on the third Lord's day in November to a large audience. A little invalid girl made the good confession and was baptized. Her father drove his buggy out into the water at the ford of the creek, and I placed her in a chair and baptized her. Morrison has one of the best congregations that I visit. On the fourth Lord's day in November I was at Lois, in Moore County. This is another good congregation with about two hundred members. On the first Lord's day in December I was at Fairview, my home congregation. This is where I preached my first sermon, a little over four and a half years ago. I have been holding meetings for them ever since and have baptized about sixty persons. Brother Tom Wedington is the leader there. On the second Lord's day in December I preached to a large audience at Tracy City. This congregation has been getting along real well ever since the preachers' meeting there last spring. They are supporting three preachers a part of the time. They have preaching three times a month, paying each preacher twenty dollars for each Lord's day. Brethren, if your congregation has grown cold and careless, have a preachers' meeting, and I am sure that it will be aroused to its duty. I was at Bridgeport, Ala., on the fifth Lord's day in November. There is a splendid congregation there. This is the home of Brethren Holder and Jernigan. They are doing a good work evangelizing. I preached at Manchester, Tenn., on the first Lord's day in January. I will continue at these places until I begin protracted-meeting work in the early spring. On Tuesday night after the second Lord's day in December I was called to College Station, in Bledsoe County, to meet a so-called "Holy Roller" in debate. He affirmed that people to-day are baptized in the Holy Ghost like the apostles were; that people to-day can perform miracles, that signs follow them, and that they can speak in tongues. I denied. We spoke an hour each the first night, with the understanding that we continue the debate for a few nights; but at the close of the first night's discussion he backed down and refused to continue the discussion. While there I preached two sermons in the new meetinghouse.—R. E. L. Taylor.

SWAMP-ROOT. Is not recommended for everything; but if you have kidney, liver or bladder trouble it may be found just the medicine you need. At druggists in large and medium size bottles. You may receive a sample size bottle of this reliable medicine by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

Texas.

Kilgore, January 19.—Yesterday was a good day for us at Will's Point. Our audiences were larger than usual and the interest was good. I go to Ponta next Lord's day. I am busy.—John W. Hedge.

Waxahachie, January 19.—Yesterday was a fine day here, with large, enthusiastic crowds and two additions. The church is in perfect peace, and love prevails. We rejoice in the growing cause of Christ all over the country.—Ben West.

McKinney, January 16.—I am now located at this place. I am ready to arrange meetings for the summer and fall anywhere I am wanted or needed. My work last year was the most successful in every way I have ever had, and I wish to make this one the greatest of my life. Brethren can help me do so by keeping me busy in the Lord's vineyard.—A. N. Kennedy.

Eggs Paid the Pastor

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

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay.

If you send $1 to E. J. Reefer, the poultry expert, 3251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1 packages of "More Eggs," one package being absolutely free on the special limited offer he is making now. The million-dollar Merchants' Bank, of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

Freckles

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

STILLMAN'S FRECKLE CREAM

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

"Wouldst Thou Be Fair?"

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

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

Rub It! Rheumatism Pain Stops. Try It

Don't Suffer! Instantly Relieve Sore, Aching Muscles and Joints With "St. Jacob's Liniment."

Rheumatism is "pain only."

Not one case in fifty requires internal treatment. Stop drugging! Rub the misery right away! Apply soothing, penetrating "St. Jacobs Liniment" directly upon the "tender spot," and relief comes instantly. "St. Jacobs Liniment" conquers pain. It is harmless rheumatism liniment which never disappoints and cannot burn the skin.

Limber up! Stop complaining! Get a small trial bottle of "St. Jacobs Liniment" at any drug store, and in just a moment you will be free from rheumatic pain, soreness, and stiffness. Don't suffer! Relief awaits you. "St. Jacobs Liniment" is just as good for sciatica, neuralgia, lumbago, backache, sprains, and swellings.

TETTERINE

for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

FREE Puncture Proof Tube
6,000 Miles Guaranteed

For a limited time only we are offering **absolutely free a puncture proof tube guaranteed 6,000 miles,** with every purchase of one of our famous Reliable Double Tread Tires which are guaranteed 5,000 miles, and often give 8,000 to 10,000.

4 Reasons for Buying this Bargain Offer

1—6,000 miles without a puncture!
2—Save repair bills!
3—Save entire cost of tube!
4—Save two-thirds cost of tire!

Price Includes Tire and Tube

Size	Tires	Size	Tires
26 x 3	$6.85	34 x 4	$11.35
30 x 3	$7.25	34 x 4½	$13.00
30 x 3½	$8.35	35 x 4½	$13.25
32 x 3½	$8.95	36 x 4½	$13.75
31 x 4	$10.20	35 x 5	$14.50
32 x 4	$10.55	36 x 5	$14.75
33 x 4	$11.00	37 x 5	$14.90

Free Reliner With Each Tire

In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.

Reliable Tire and Rubber Co.
3440 Michigan Ave. Chicago, Ill.

"Scarcity of Preachers."

BY H. W. JONES.

I have been reading with interest what all the brethren have been saying, in recent issues of the Gospel Advocate, concerning the present scarcity of gospel preachers and the much-discussed question of supporting them. Brother J. W. Brents wrote a splendid article and said many good things, as did others; but, as I see it, Brother Beasley "hit the nail square on the head" and made some telling points in his short article in the Gospel Advocate of December 18. Look it up, preachers, and read it again.

Yes, brethren, I fear the trouble lies in the lack of preachers of the Pauline type. We need more tentmaking preachers, farming preachers, carpenter-preachers, merchant-preachers, doctor-preachers, fishermen-preachers, etc. God grant us more preachers like the old-time gospel preachers, who would take off their coats, roll up their sleeves, and work at some useful occupation part of the time and preach all they could! I have often thought, and have said a few times, that a preacher who could do nothing but preach can do no extraordinary preaching. Some of the best preaching I ever heard was done by men of a practical turn of mind who could (and did) "take hold" and do more than one thing well. Paul was that kind of man, and so was Peter and others of the infant age of the church; but not so many now since the age of the professional preacher has been ushered in. And if we had more of these old-time gospel preachers, we would not be led to "make elders out of pop guns" so often as we now attempt to do. And a revival of the old-time preacher would make preachers less dependent than they now are. And, besides, it is better for one's health to engage in manual labor part of the time instead of "loafing round town, whittling boxes, telling jokes, and watching the trains pass." Yes, a good supply of the Pauline type of preachers to-day would remove many difficulties that now confront us.

So, here's to you, Brother Beasley! I, too, am a farmer, and preach part of the time, mostly at "mission" points, and have more "calls" from such places, near home, than I can fill. I held three "mission" meetings this year, besides other preaching (regularly and irregularly). At two of these "mission" places I was the first of our brethren to preach the gospel, and I did not go to any of these places backed up by some congregation elsewhere; for had I waited for that, I would likely not have gone. I went because one or two or three

WOMEN WHO SUFFER FROM LEUCORRHEA

Write to This Trained Nurse For Full Information; How to Quickly End at Home

SENT FREE

A. Cavanaugh, R. N.

Miss Anna Cavanaugh, Registered Trained Nurse, of Buffalo, N. Y., and a prominent member of the Nurses' Institute, of that city, has found a new method, easily and safely used at home, whereby leucorrhea ("whites") may be quickly overcome in nearly any case.

This method has proved so successful in work among her patients, and has brought so many women suffering from this annoying, unsanitary, and dangerous complaint from deep despair to joyful satisfaction, that she has decided to offer the benefit of her experience to the women of the world.

Women and girls who are victims of this amazingly common, but little understood, disorder should certainly write her in confidence without delay and get her generous advice and full information how they may quickly and safely end their trouble at home in a pleasant and harmless manner. Send no money, but write name and address plainly (stating whether Mrs. or Miss), and inclose with your letter the Free Coupon below, adding, if you like, a two-cent stamp for her reply. Address her: Miss Anna Cavanaugh, R. N., Room 221A, Nurses' Institute, Buffalo, N. Y.

FREE COUPON This certificate entitles any reader of the Gospel Advocate to Miss Cavanaugh's free confidential advice and instructions (sent in plain sealed envelope) for the ending of leucorrhea (whites). Cut out and pin to letter. Good for immediate use only. Address Anna Cavanaugh, R. N., Room 221A, Nurses' Institute, Buffalo, N. Y.

SPECIAL NOTICE.—We earnestly advise every lady who has any trouble with leucorrhea, or "whites," to accept the above offer at once. The advice Miss Cavanaugh gives on this subject is sincere, genuine, and invaluable, the standing of the donor being unquestioned.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

In answering advertisements, please mention this paper.

faithful ones at these places insisted on my going, and I was treated well at all these places, and had good meetings at all of them, and nothing but peace and harmony and love and good will prevailed among us at any of these places. At two of these places little bands of disciples promised to meet regularly. If this be insurgency on my part, make the most of it. The freewill offerings at one of these places amounted to about twenty-five dollars; at another, about thirty-five; and at the other, about sixty-five; and that did well for an eight or ten days' meeting at such places. It paid me fairly well for the time I was out; and I am trying to make a living here on the farm, and have not failed to produce more corn, hay, etc., than we consumed here at home since I have been farming, about seven years, and I am the main dependence to do the farm work, as I hire but little help. There are six of us in the family—wife and I, three small tots, and my aged mother. I am not complaining at my lot. I like it, and chose farming after being engaged in school-teaching for several years. We raise corn, hogs, chickens, and other good things to eat right here on the farm; hence, buy but little that goes on our table. So the preaching I do will be a "go" whether the brethren pay much or not. We are "running on the independent ticket;" and if it does not happen to suit any one (or more), then vote for the other man.

I was talking along this line to an able preacher of nearly forty years' experience, this year, and he frankly told me that he had made a mistake in failing to learn some useful occupation to work at while he was not preaching the gospel. Had he learned to make tents, farm, or something else, it would not be with him as it now is. We know many congregations are behind in supporting the truth, but for preachers to wait and do nothing till they wake up only makes bad matters worse.

To Fortify the System Against Colds, Grip and Influenza

take GROVE'S TASTELESS Chill TONIC. It Purifies and Enriches the Blood. It Builds up and Strengthens the Whole System. It Fortifies the System Against Colds, Grip and Influenza. Price 60c

CANCERS CURED AT KELLAM HOSPITAL,

1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

"THE SANITARY" Individual Communion **CUPS**

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

"To help make strong, keen red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as former U. S. Senator and Vice-Presidential nominee, Chas. A. Towne; United States Judge G. W. Atkinson of the Court of Claims of Washington; Ignace Jan Paderewski, Premier of Poland and master pianist; Former U. S. Senator William E. Mason, and others. Nuxated Iron is dispensed by all good druggists everywhere.

They Lift Their Eyes to God—and You

Babies in the Bible Lands born in exile.

These little ones torn from their homes before they had come to know what protection and loving care meant—

These children accustomed to home comforts and care, but driven now for five years from place to place; shivering, starving, dying along the roadsides.

Fatherless, motherless, homeless, helpless, these children, **250,000 of them,** will die of starvation, exposure and disease unless they are given help. Several thousand of them already are protected in Near East Relief orphanages, but

Many Thousands Are Starving

Only your generosity can save them. Shall they die or will you do your part?

The time fixed for the offering in the Church School is as soon after the first of the year as possible. Your School should be represented in the work.

You make it your business to see THAT IT IS.

NEAR EAST RELIEF

(formerly the American Committee for Armenian and Syrian Relief.)

CLEVELAND H. DODGE, Treasurer

1 Madison Avenue New York City

Pastors and church leaders should keep themselves informed regarding conditions among these most persecuted of Christian people. It costs you nothing to get the facts. For your own information send for our latest reports on present day conditions in the Near East.

This advertisement is privately paid for by a friend of the Armenian people.

In answering advertisements, please mention the Gospel Advocate.

114 EGGS A DAY NOW INSTEAD of 25 A DAY

That Means About $105 Extra Income Per Month for Mrs. Ropp.

"I have 200 hens, including late pullets not old enough to lay, and had been getting 25 to 30 eggs a day. Then I tried Don Sung in the feed, and am now getting 107 to 114 eggs a day."—Mrs. Essie B. Ropp, R. R. 2, Littles, Ind.

Mrs. Ropp got this increase of seven dozen a day in the middle of winter. At 50 cents a dozen, 30 days a month, this makes $105 extra income a month. The Don Sung for her 200 hens cost her about $2.50 per month. You can see how well it paid her, and we'll guarantee it will pay you. Here's our offer:

Give your hens Don Sung, and watch results for one month. If you don't find that it pays for itself, and pays you a good profit besides, simply tell us, and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for thirty days, and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry-remedy dealer, or send 50 cents for a package by mail, prepaid. **Burrell-Dugger Company,** 477 Columbia Building, Indianapolis, Ind.

CHURCH NEWS

Alabama.

Huntsville, January 20.—All my Lord's days are taken up preaching. I could use nearly as many more. I have one midweek appointment. I began a music class last night with the congregation at Dallas Mills, in Huntsville. I will soon be back in meeting work, singing and preaching. —E. Gaston Collins.

Jasper, January 18.—During last year I planted the cause in three new places. There were, in all, about seventy-five additions. I am still preaching, and have all my time engaged preaching among the poor people of Alabama and in destitute places. I have not received enough pay to supply all my needs, so I have decided to ask congregations and individuals for a small donation to get me a suit of clothes. The clothes, shoes, and hat will cost me about fifty dollars. A small donation from each one would enable me to continue the good work. Brethren, I am sixty-nine years old and have been preaching for forty years, and I have spent all I ever made above a common living in preaching the gospel to the people. So I do not think it is asking too much to ask for a little help in my old age. Send all donations to me at Jasper, Ala., and I will continue in the good work as long as I am able.—C. A. Wheeler.

California.

Santa Rosa, January 15.—Last Sunday night closed a very interesting and successful meeting conducted by Brother Earnest C. Love at this place. He preached sixteen sermons, mostly on first principles, the equal of any I have ever heard in pure gospel teaching, in a style which was clear, forceful, interesting, and convincing. The attendance, interest, and enthusiasm were more than good. Much private teaching and personal work had been done and the time was just right for a harvest-time meeting. There were twelve baptisms, and one sister who had been baptized came forward and took her stand with us. This may not seem like an unusual meeting for most of the readers of this report, but for California and the Pacific Coast it was a great meeting. About eight years ago this number would almost have doubled our membership. Thirteen newborn babes in Christ, and what will we do with them? Solomon says the day of death is better than the day of one's birth. This means a fearful responsibility upon parents. The responsibility upon the church to care for these little ones in Christ is just as great. The churches do not lay too much stress upon making new converts and baptizing them into Christ; but they do not give enough thought and work to keep them and to teach and help them to grow. Let us pray that the Lord may awaken us to a greater sense of duty toward the young members and toward making the church pure within.—Felix G. Owen.

Colorado.

Fort Collins, January 19.—I have been preaching in Fort Collins for two weeks. There was one addition the first night and another last night. We are averaging about one addition a week this winter in the work in which I am engaged, which is good for mission work. Last night I baptized a lady who made the good confession at the little mission lately established in Loveland. Another has determined to unite with us next Lord's day, at Bellvue, so I learned last night. I try to preach each Lord's day at the three places—Fort Collins, Bellvue, and Loveland; and when I do not preach at Bellvue, I preach twice in Fort Collins. I manage to get to Loveland every Lord's day, "rain or shine." The meetings in Loveland are now conducted in the Mennonite meetinghouse, 2 East Seventh Street. We have leased this house for afternoons and evenings on Lord's days. We meet at 3 P.M. every Lord's day.—E. C. Fuqua.

Mississippi.

Water Valley, January 20.—I filled my regular appointment at Quiner Chapel on the first Lord's day in this month. Our new meetinghouse is completed, and we have a good house. We had splendid services and a good crowd. Quiner Chapel is in Sunflower County, near Ruleville. The church is very much alive at this time and is doing a great work.—A. Y. Howell.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

OBITUARIES

Brown.

Sister Emily Brown, widow of the late H. C. Brown, died at the home of her daughter, Mrs. Tom Brown, on December 26, 1919. She was nearly eighty years old. She leaves four daughters—Mrs. Tom Brown, Mrs. John Kobeck, and Mrs. Jeff Tidwell, who live in and near Lawrenceburg, Tenn., and Mrs. Will Rutherford, of Texas; and two step children—Mrs. A. Lutts, of Texas, and Gaston G. Brown, of Lawrenceburg, Tenn. All are members of the church. She was a faithful member of the church of Christ for thirty years. She died, as she had lived, "in the Lord." Funeral services were held at the home by the writer of this. She was buried beside her husband in the Brown graveyard.

THOMAS C. KING.

Grimes.

Eunice Anice Ballard was born on October 28, 1894, and departed this life on March 24, 1919. She obeyed the gospel when she was thirteen years old, and was faithful and loyal in her attendance on the first day of the week. She was married to Osborne Grimes on November 23, 1916, and was, indeed, a true helpmeet, as was manifested in their joint work during the few short years of their married life. She was a woman of fine common sense, positive and firm in her opinions. She was loved and honored as one of the best Christian girls in her community. In my judgment, she was, indeed, a model girl. I do not mean that she was perfect, but she was truly an exception. She was loving and obedient to her stepmother, who, in turn, loved her sincerely and devotedly, always manifesting great interest in her welfare, and who is sad and lonely without her. We cannot but ask why she was taken so young, seeing that the world is so much in need of such women; but disappointment is written upon all the earth. She leaves a heartbroken husband, a father, a stepmother, a half-brother, together with many relatives and friends, to mourn her departure. May we all emulate her many virtues, and may God's rich blessings comfort the bereaved ones and help all to say: "Thy will be done."

MRS. W. R. THURMAN.

Adkisson.

Brother Samuel Hampton Adkisson was born on July 22, 1852, and died at his home, at Donelson, Tenn., on October 23, 1919. He obeyed the gospel under the preaching of Brother E. G. Sewell in September, 1883. He lived a quiet, humble, patient, faithful, Christian life till he was called up higher. Brother Adkisson was married to Miss Tennie Greer on October 31, 1880. Three sons and three daughters were born to them. All three of the sons died in infancy. The three daughters, two grandchildren, and the faithful wife survive him. He was a faithful husband, a kind and tender father, a good neighbor, and a true Christian. To be a true Christian covers and includes all the rest. Brother Adkisson left two brothers also on this side, who are growing old and are no doubt getting ready for the reunion "over there." The immediate cause of Brother Adkisson's death was spinal trouble caused from a fall from his horse sometime since. While he suffered greatly from this trouble, he was not confined to his bed, and, therefore, his death came as a shock to his family and friends. While I have known Brother Adkisson for many years, his daughter, who knew him better than I, writes to me concerning her father that purity of life and patience were two of his most striking characteristics. "No one remembers to have heard him utter an impure word or to have seen him manifest any great degree of anger. He was always even-tempered and patient." He was uncomplaining and patient in pain and affliction. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." This family has suffered a great loss, but may there be a happy reunion in the glory world.

F. B. SRYGLEY.

He that hath a pure heart will never cease to pray, and he who will be constant in prayer shall know what it is to have a pure heart.—La Combe.

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

INFLUENZA LEFT HIS SYSTEM CHARGED WITH CATARRH

Clergyman in Missouri Finds A Remedy

The poisonous dregs of Spanish Influenza still remain in the body, a sinister promise of trouble, long after the disease itself has departed. It is during this convalescent period that a health building, strength producing remedy is most needed, a remedy to sooth the inflamed and congested mucous membranes, to tone up the nervous system and to purify the blood. Upon the intelligent selection of the proper medicine at this time may depend the patient's future health and life.

The Rev. Joseph S. Dillard of Williamsville, Wayne Co., Missouri, writes feelingly and interestingly of his experience and recommends a remedy to those afflicted with catarrh or recovering from Spanish Influenza. His letter is as follows:

"I had a case of Flu last winter, which left my whole system heavily charged with Catarrh. Having heard of Pe-ru-na for Catarrh I procured six boxes of the remedy in tablet form and took them as directed. Now, I am a minister of the Gospel and want to say, gentlemen, that I have never taken a medicine that did as much good as Pe-ru-na for Catarrh."

The Rev. Dillard's experience could well be yours or anyone's. Spanish Influenza is a terrible disease, ravishing the strength and vitality, leaving the whole system clogged with filthy, putrid wastes and sodden with impurities.

The value of Pe-ru-na in thousands of such cases has been demonstrated just as positively and satisfactorily as in the instance of the Rev. Dillard. The results he obtained are but normal and what one naturally expects from a medicine that has stood the test for fifty years.

It matters not whether you buy Pe-ru-na in tablet or liquid (your dealer has both) you may expect the same satisfactory results.

Pe-ru-na Is On Sale Every Place

Most of the heresies and false doctrines which have sprung up in the church have resulted from the fitting over of theology to conform to a shrunken spirituality.—Selected.

"I Wasn't Getting an Egg —Now Get 10 a Day"

"I received your 'More Eggs' Tonic and started giving it to my hens. I wasn't getting an egg; now I am getting 10 a day." So writes Mrs. Ernest Campbell, of Mineral, Va.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. Reefer's "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

If you send $1 to E. J. Reefer, the poultry expert, 3251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1 packages of "More Eggs," one package being absolutely free on the special limited offer he is making now. The million-dollar Merchants' Bank, of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

Get a 25¢ Box

Better than Pills For Liver Ills.

NR Tonight — Tomorrow Alright

The Dearth of Preachers.

BY T. M. CARNEY.

Many excellent articles have appeared in recent issues of the Gospel Advocate on this subject. The question has been asked: "Is there a dearth of preachers, and why?"

Brother J. W. Brents, in his article of December 11, presents the way to solve this important problem of making preachers and also their support. When Christians, or professed Christians, build their homes after God's eternal purposes and revealed will as taught in the Bible, then, and not until then, will we have the necessary number of real gospel preachers to "carry on" as we should.

There is a troublesome spirit hindering many that otherwise might be useful—viz.: "My child should become 'a great man of the world?'" It seems that some imagine that the church is a small and insignificant affair, to which others must give their attention. The question, "What must I do to be saved?" seems to have never properly impressed itself upon the hearts of the shirkers.

The "big-Injun me" spirit must be killed before the ideal as presented by Brother Brents can ever be attained. But the message of the blessed Christ is the power and the only remedy for spiritual ills. And to the individual who is striving to become great, Jesus says: "But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (Matt. 20: 26, 27.) When all, including the rich and the poor, the high and the low, are conscious of their real Christian duty, there will be plenty of gospel preachers, and all of them will be supported in some way that shall please Jehovah.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

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

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues — a Specialty

HOME OFFICE
CLINTON, S.C.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

Tennessee Woman

RUN-DOWN NERVOUS COULD NOT REST AT NIGHT

Chattanooga, Tenn.:—"About three years ago I was so broken down in health that I could scarcely get around to do my housework. My nerves were in a terrible state—I could not rest at night and felt like crying all the time. I had had suppression for twelve months and my friends thought I was going into a decline. I was just as miserable as one could be when Dr. Pierce's Favorite Prescription was recommended to me and I am confident that this medicine not only restored me to perfect health but it saved my life. I took eight bottles and all my nervousness left me entirely. I weighed only 78 pounds when I started to take the 'Prescription' but I soon filled out until I attained my normal weight of 120 pounds. For womanly ailments Dr. Pierce's Favorite Prescription is a reliable remedy and I would not hestiate to recommend it to any woman who suffers from irregularity or suppression and nervousness."—MRS. TENNIE KEYLON, 304 Flynn St.

FOR YOUNG MOTHERS

Chattanooga, Tenn.:—"In my early married life I was very frail and delicate. For eighteen months I was really an invalid, unable to do any of my housework. At last one of my neighbors recommended Dr. Pierce's Favorite Prescription to me to take as a tonic. When I started to take it I was indeed very miserable but my strength soon returned and I had a fine healthy boy. My health from that time on improved and I was stronger and better than I had ever been before. I cannot speak too highly of Dr. Pierce's Favorite Prescription for weak and ailing women, and as a tonic for young mothers."—MRS. ALICE HARRIS, 12 Cornelia St.

Send 10c to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., for trial package of Favorite Prescription Tablets.

You May Read the Christian Herald 8 Weeks at . . . . **HALF PRICE**

THE CHRISTIAN HERALD is sacrificing all its immediate profits from subscribers in a big drive to extend its present 300,000 circulation (representing 1,500,000 readers) to the million mark (representing 5,000,000 readers) by making an irresistable half price trial offer. New subscribers may have the next

8 big satisfying weekly issues for **25c**

20	scintillating crisp, human interest	Stories
20	pages of world news	Studies
50	inspirational educational	Feature Articles
70	wonderful interpretative	Editorials
70	helpful daily, devotional	Meditatations
10	short, pithy, worth while	Sermons
200	or more black and white	Pictures
8	beautiful covers usually in several	Colors

and hundreds of other wonderful features, all now available to new subscribers at half price.

The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read interdenominational family magazine in the world. It is dedicated to the service of humanity. It aims to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but the organ of none. You need the stimulus, the inspiration, the vision of world service the Christian Herald gives. **A million new short term subscribers** is the Christian Herald's goal. 25 cents in coin or stamps sent now (at the Christian Herald risk) is guaranteed to give you more and better literature than you ever could imagine possible. Address **The Christian Herald**, 427 Bible House, New York.

IMPORTANT—During the 8 weeks for 25c period, another of those wonderful Courtenay Savage Serials, entitled "Morning," will appear exclusively in the Christian Herald in advance of its publication as a $1.50 book.

Revelation. No. 1.

BY J. J. VANHOUTIN.

This is the name of the last book of the New Testament, supposed to have been written after the destruction of Jerusalem by the Romans in the year 70. The apostle John is recognized as its author. The past, the present, and the future are the themes of which it treats. Over fifty men have written books trying to explain the unexplainable mysteries of what God is going to do, and how and when he will accomplish his work. While there are many things in this book very easy to comprehend, God never intended that any common man should find out what he was going to do. Many people are anxious to know what has transpired, and also what is going on, and very desirous to know what is going to be done. As this is true of things which pertain to this life and our nation, it is equally true in that which pertains to the church and our spiritual life and future destiny. By this wonderful book we can see what God has done and much of what he is doing; and by the light of this prophetic book we can see that much will be done in the future, but the *how* it will be done is the prophetic secret known only in the divine mind. This book abounds in warnings and admonitions, and calls upon the people to hear what it says. As this call is in the last of the twenty-seven books and the last one written, and by divine guidance, and all are combined together in the one New Testament, "he that hath ears to hear" is to hear and give heed to the entire New Testament. In the first chapter John speaks of Jesus as the faithful witness through whose blood they had been redeemed, and the firstborn of the dead. Then he places him in an immortalized state, alive forevermore. In the second and third chapters John rebukes the wickedness of some of the church rulers who had so apostatized that Satan through them had obtained the seat of government and ruled according to the doctrine of Baalim, taking a part in idol worship and eating to the honor of idols and marrying foreigners, also following the doctrine of Nicholas of Antioch, a Gentile by birth. First he embraced Judaism, then apostatized; then he accepted Christianity, but soon apostatized, and with the help and teaching of Mrs. Jezebel established "free-lovism" and

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. **Established 1879** It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

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

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

Cresolene's best recommendation is its 40 years of successful use. **Send postal for Descriptive Booklet 43.**

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

A Pretty Face

should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

USE MURINE FOR YOUR EYES often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

the plurality of wives. Mrs. Jezebel was of bad repute, so were Nicholas and Baalim. Here was the first rise of one form of what some call "socialism." No wonder that John called upon the church to repent. In the fourth and fifth chapters the majesty of God is revealed, and the honor of our Savior.

A Good Man in Trouble.

BY TICE ELKINS.

Everybody in Texas and Oklahoma who knows gospel preachers at all knows Brother U. G. Wilkinson, of Comanche, Okla. Brother Wilkinson is sick. He has brought himself down to broken health and the need of our assistance by going through cold and heat, rain and sunshine, preaching the gospel, often without compensation, actually doing more mission work than any man among us; and now, when he needs us the most he ever did, we dare not fail him. Every true-hearted child of God, instead of making such appeals as this the object of ridicule, hails them with joy as an opportunity to obtain the blessing of hearing One say in the last great day: "Inasmuch as ye did it unto one of the least of these my brethren, even these least, ye did it unto me." The church at Comanche carries many burdens; and while a church that is able to care for its worthy preachers when in distress should do so, we know that many of them fail to do it. Brethren, let us not allow such men to suffer. Send him money, love, and good cheer; but always remember that it takes the cash to pay the grocer and fuel man. Do not wait for another call, but heed this one, and send "once and again" to his relief.

160 Hens—1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' and got 1,500 eggs from 160 hens in exactly twenty-one days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. It revitalizes the hens, tones them up, and makes them lay all the time. Get ready now and make big profits out of your hens this winter.

If you send $1 to E. J. Reefer, the poultry expert, 3251 Reefer Building, Kansas City, Mo., to-day, he will send you two large-size $1 packages of "More Eggs," one package being absolutely free on the special limited offer he is making now. The million-dollar Merchants' Bank, of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day on this free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

Soothe Your Itching Skin With Cuticura

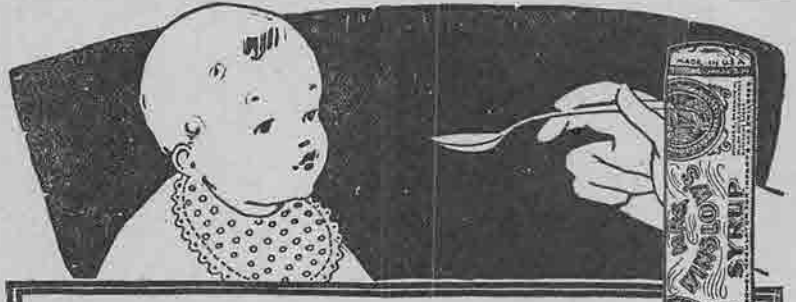
All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

HASTINGS' SEEDS

A Postal Card Brings This Catalog

Hastings' 1920 Spring Catalog, with its cover of many colors, with 100 handsomely illustrated pages, rich in information on practical farming, gardening and flower culture, is yours for the asking. *Send the postal card today.*

H. G. HASTINGS CO.
"The South's Seedsmen"
ATLANTA, GA.



Pleasant To Give — Pleasant To Take

Thoughtful parents are having most gratifying and astonishing results by using this safe, agreeable preparation which quickly stimulates baby's digestion and regulates bowel movements. It is a fact that babies and children like to take

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

A few drops, depending on age, added to each feeding keeps baby's bowels regular. This finest combination of vegetable ingredients promptly overcomes diarrhoea, relieves wind colic, flatulency, constipation and other disorders—especially good at teething time.

The open published formula appears on every label—always know what you give your baby. Mrs. Winslow's Syrup costs more to make—yet costs you no more than ordinary baby laxatives. *At All Druggists*

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York

General Selling Agents: Harold F. Ritchie & Co., Inc., New York—London—Toronto

Send us a new subscriber to the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 6. NASHVILLE, TENN., FEBRUARY 5, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

Studies in Church History 121
Our Contributors 123
Relief Fund 125
Journeyings Often 126
Editorial 127
At Home and Abroad 132
Georgia and the Far Southern Field 133
Tribute to Mrs. J. C. Wilkinson 135
A Tribute to Edward G. Hall 136
Acknowledgment 137
A Mississippi Field and Opportunity 138
Obituaries 139
Church News 140
Neal-Record Debate 140
West Tennessee Notes 141
Thompson-Bogard Debate 142

Studies in Church History

By A. B. L.

Characteristics of the Romans.

If by "common sense" we mean a calculating worldly wisdom without any tinge of idealism and mysticism, then we may truly say that the Romans were a common-sense people. They were a grave and dignified and self-confident race. They had in their natures a large element of what we call "bulldog grit." If they could do a thing now, they did it with directness. If the attainment required years of struggle, they kept hammering away until the goal was reached. In their outlook upon the world, they were conservatives. They did everything in an official way and were the originators of all "red-tape" systems. They believed not only in law, but in forms. Their religion was political and utilitarian. They were born soldiers, more patriotic than any ancient people, and zealous of military honor. On a thousand battle fields, and for a longer period than any other people, the Romans poured out their blood ungrudgingly "for the Senate, the people, and Rome." The Romans had no fear of death. The Hebrew could die because of his faith in the resurrection. The Greek, while brave in battle, regretted death because it took him away from this delightful world. The Roman, with innate stoicism of character, could die without emotion for the good of Rome. The martyr's ecstasy had no place in his dying hour. His was a keen sense of duty. As an example of the dogged steadfastness of character already referred to, when the ruins of Pompeii were uncovered, the remains of Roman sentinels were found at the gates. They died at the post of duty.

Modern Idea Like That of Rome.

Recently I have been impressed with the idea that our modern idea of patriotism is not far removed from that of Rome. People do not stop to question whether the soldier slain in battle led a moral life or not. To most minds the question of the soldier's relation to the gospel does not occur. The only point recognized is that the soldier "died for his country." This, to the popular mind, makes him a hero irrespective of every other consideration. By many it is assumed that the soldier by his death worked out his own atonement. Mothers have comforted their hearts and builded their hopes upon a sheer fancy that has not the slightest ground for scriptural support. If, as John Oxenham, of England, tersely puts it, blood that is shed in the cause of right "has power of old to wash souls white," then, of course, according to the allies' view, the death of German soldiers meant nothing to them, since they did not die for the cause of right. The theory makes God a respecter of persons, belittles the blood of Christ, and vitiates the whole gospel plan of redemption. To me it is sacrilegious. The editor of the Ladies' Home Journal printed as the leading feature of the November (1919) issue an article bearing the caption, "Thy Son Liveth." It was a reproduction of letters purported to have been written by a young man to his mother after he had been slain in battle. In these letters he would send the message to all sorrowing mothers that their sons slain in battle are not dead. Such an article would seem to be far more appropriate for a Spiritualists' journal than to have a place in that magazine which thousands of women consider to be "next to the Bible" and which some women place first in their affections. As an example of the ingenuity of the unknown writer who conjured it from the web of fanciful imagination, it may be worth reading; but if taken seriously, it is a colossal literary fake.

☼ ☼ ☼

Thoroughness of the Romans.

The genius of the Romans was not original. Its classification is that of "high mediocrity." While the Greeks scorned to borrow anything from other people, the Romans borrowed everything. Like the Japanese of to-day, the Romans were very imitative and good paymasters, always willing to buy or borrow or steal anything they could find from other peoples—be it gods, art, or philosophy. They were excellent organizers. Order was their first law. Historians tell us that the establishment of the Roman empire was the grandest political achievement of any era. As the Greeks turned everything into art, the Romans turned everything into an institution. The Roman Catholic Church is a standing example of their organizing

power. They were thorough in their work. Cato revealed the typical Roman spirit when he closed every debate with the words, "I warn you, Carthage must be destroyed;" and it was destroyed. In their devastations they proved even more drastic than the modern Germans. They blotted out almost without a trace the civilizations of Etrusia and Carthage, annihilated the Samnites, burned Corinth and Jerusalem to the ground. But they were as thorough in good works as in bad works. Their buildings were built for all time. The streets of modern cities last only for a little while before they are torn up and built again, but some of the streets of London are old Roman roads. Many of their bridges are still standing, and the sewage system of Timgad is in wonderful preservation.

☼ ☼ ☼

Rome's Contributions to Christianity.

God's hand may be seen in the fact that while the Roman empire was founded in aggression and bloodshed, it proved to be the greatest blessing to its subjects. Even before Christians received the promise, things were working together for their good. Is it not one of the most comforting promises of the Bible, and one abundantly illustrated in the course of human progress, that the darkest days contain the elements of glad surprise? Many of the Cæsars were vicious men, but they were unconsciously the instruments of God's purpose in history. Its rulers are an illustration of Cromwell's saying that we never rise so high as when we are unconscious of what we do.

The mission of Rome may be briefly summarized under three heads. The first is "universal citizenship." It was the immediate mission of the empire to consolidate and civilize, to call order out of chaos. As we have seen, Rome had a genius for order and organization. Her ambition was world-wide. She "bored with a big auger." Had the civil strife been protracted much longer, the whole fabric of ancient society must have fallen hopelessly to pieces and the newly conquered provinces lapsed into anarchy. But the empire that had pulled down now proceeded to build up. She gave to the weary world a period of rest and recuperation from untold suffering and social upheavals. She forbade nations to go to war, and removed diversity of governments; she put an end to the bitterness of city rivalry, and extended means of communication; she blended the nations in preparation for the gospel. The justly celebrated Roman peace was the first world peace, and it lasted for more than two hundred years. What that peace meant to the apostles and the early Christians in spreading the gospel can hardly be realized.

The second great contribution of Rome to Christianity is covered by the term "universal safety." She kept order and acted as policeman while the emissaries of the cross preached. The apostle Paul, driven into a close place by his own brethren according to the flesh, appeals unto Cæsar, and that appeal must be recognized. By their wonderful system of good roads every city was made easily accessible. When we begin to recount the terrible crimes that have been laid at the door of Rome, let us not forget that the same mighty power that could ruthlessly destroy could also turn the desert into a rose. It was not Greece, but Rome, that threw around the early disciples the protection of the law. How do we account for a people whose history had been written in blood for hundreds of years suddenly turning from the savage practices of war to the useful arts of peace? In answer to this question, I lift my eyes toward heaven and make Him who is the giver of every good and perfect gift the cause.

Rome's third contribution is expressed by the term "universal religion." I do not mean that Rome created a universal religion, but that she formed the political framework for Christianity. Had the Judaic section of the early church been in political control, Christianity would have developed into another form of Judaism. The Jewish Christians, we will recall, made desperate efforts along this line. But the empire was a standing challenge to the Christian religion. It enlarged the horizon of Christian missionaries. It helped them to see clearly the meaning of the great commission. Surely Christ must reign over a dominion as wide as that of Cæsar. If the Roman empire embraced all men, why should Christianity aim at less?

☼ ☼ ☼

The Answer to the World's Need.

Now that we have briefly considered the contributions made by the three great nations whose languages were written upon the cross and to whom the gospel was first preached, the Hebrew, the Greek, the Roman, I think we are better able to appreciate the fundamental truth with which we began that Jesus came "in the fullness of the time." He came at the moment when the world most needed the driving power of his personality. He is the answer to Seneca's question: "Where shall He be found whom we have been seeking for so many centuries?"

The End of the Trail.

BY LOULA MARIE ADKISSON.

O, say, when we come to the end of the trail—
To the end of the long, long trail, maybe—
Or a shorter way—O what will avail?
How much of joy and gladness we've known,
How much of sadness, of sorrow and pain,
We've borne—O, little it will matter then!
How much of wealth or of worldly gain
We've obtained—O, little 'twill matter then!
And the laurel wreath with its shining leaf
Will be needless then. . . .
O *what* will avail when life's golden sheaf
Is garnered at the end of the trail?
O, have we been true, and have we been pure?
With a name marred not by a darkening strain?
And have we resisted the tempter's lure—
To follow in the ways of the world?
And have we been merciful and just and kind,
As we turned to the world a friendly face?
And, too, have we had the love that doth bind
All men with the same great brotherly bond?
Or have we been brave in the battle's strife—
Though the battle was fierce, the battle long—
And have we fought as only the dauntless fight?
Have we borne with meekness unmerited blame,
That leaped as a flame from a pitiless tongue?
And smilingly passed, with a kindly word,
The one from whose lips the words had sprung?
Did we, as David, have a godly heart,
With a faith that ne'er could falter nor fail?
And a soul that was ever attuned to the right?
O, these are the things that will avail
When at eve we come to the end of the trail!

Book Notices.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

We are now ready to deliver a new edition of "Uncle Minor's Stories" and also "Outlines of Bible Study." Send your order to-day to the McQuiddy Printing Company, Nashville, Tenn.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

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

Our Contributors

Questions Asked Brother R. H. Boll.

BY F. B. SRYGLEY.

In September of last year Brother R. H. Boll held a meeting on Joseph Avenue, this city. He had a question box, and gave a general invitation to any one who desired to ask questions, and he promised to answer all scriptural questions as best he could. I asked him some questions; and, that every one might know who asked them and exactly what they were, I asked the privilege to read them to the congregation, which was granted. The questions, with the answers as given by Brother Boll, follow. I do not claim to give his exact words in his answers or to mention everything he said.

After Brother Boll had answered all these questions—that is, after he had answered all he would answer of them—I read the following request to the elders of the Joseph Avenue Church: "Without any desire to injure the meeting, and in the spirit of the Master, I want to ask the elders of this church if I may have any time now to register my protest against what I believe to be an error in the interpretation of the word of God by Brother Boll last night and to-night." To this I got a very emphatic refusal from the elders. I then asked permission to review his answers in the Joseph Avenue Church, but have not yet received permission to do so.

But these are the questions, and, in substance, his answers follow:

1. "Was Dan. 2: 35-45 fulfilled at Pentecost?" Answer: He admitted that the king of Babylon represented the head of gold, and that Medo-Persia, the Greek and Roman empires completed the figure; but he said nothing had ever happened in the past that could have fulfilled the figure. The image collapsed at once, but Rome did not collapse all at once as the figure did.

2. "Is Christ now on David's throne?" Answer: "No. David never sat on the throne that Christ is now on. David was God's king; but David's throne was here on the earth, while Christ is in heaven."

3. "Was David's throne God's throne when he sat on it? Was it not God's throne when Solomon sat on it?" Answer: "Yes."

4. "Did David ever have an independent rule?" Answer: "No."

5. "Was it not God's throne all the time?" Answer: "It was."

6. "When Christ comes again, will he set up a kingdom on earth different from his rule now?" Answer: "Yes, he will rule the earth; now he rules only a portion of it, but then he will rule the earth."

7. "Men enter the kingdom now by a birth of water and the Spirit, or by believing and being baptized. Will the laws of induction into the kingdom be the same as now?" Answer: "The gospel is eternal and will, no doubt, continue in that age, but he is to rule with a rod of iron then."

8. "Will there be new revelations then?" Answer: "I have expressed myself only one time privately on this point, but never publicly, and will not do so to-night."

9. "Will the tabernacle be rebuilt and animal sacrifices revived?" Answer: "I have never expressed myself on this point either publicly or privately, and will not do so to-night."

10. "Will the saints reign with Christ on his throne different from any position which they fill now?" Answer: "Yes, they will be corulers with him on his throne when he comes again."

11. "When Christ comes again, will he not turn the kingdom over to God, the Father, since Paul says: 'Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father?'" Answer: "The Greeks had two words where we have only the one English word 'then.' One means 'at that time;' the other, 'next in order.' This is the one in which means next or after."

12. "'There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.' Are not all these dead?" Answer: "I have said, and I yet say, if it were necessary for God to catch away some of these and preserve them without death in order to fullfill this promise, he would do so. It is a difficult passage. Some say it was fulfilled on the mount of transfiguration; others, at the destruction of Jerusalem; but I see no reason for so believing." (Leaving the impression on me that he thought this would be fulfilled when Christ comes again.)

13. "Will you answer these questions to-morrow night and give an equal division of time, should I desire it, to show that your answers are not in harmony with the Bible should I not think they are?" He said this was not a Bible question and, therefore, he would not answer it; but from his actions every one could see what his answer to this question was—it was very emphatically, no.

In answering question No. 1, Brother Boll was very emphatic that nothing had ever happened in the past that would indicate that Dan. 2: 35-45 had ever been fulfilled. I so much wished to say that Brother Boll did not know everything that had happened in the past and that he, therefore, should not be so emphatic. More timid men, perhaps, would have said: "Nothing known to me has happened in the past." Brother Boll's very positive statement would indicate that he knows everything that has happened in the past. Brother Boll might know all written history, and still he could not be so positive. Things may have happened in the past, especially as far back as Daniel's day, which are not recorded on the pages of history, and even as well-read a man as R. H. Boll might not know all history. Others who are better informed than he know of things that have happened in the past which show the fulfillment of Dan. 2: 35-45; for instance, Adam Clarke. I am sure it is no reflection on Brother Boll for me to say that Adam Clarke knew more of the history of the past than he does. Commenting on this very passage, Mr. Clarke says:

(1) That Jesus Christ has been represented by a stone, we have already seen; but this stone refers chiefly to his church, which is represented as a spiritual building, which he supports as a foundation stone, connects and strengthens as a corner stone, and finishes and adorns as a top stone. He is called a stone also in reference to the prejudice conceived against him by his countrymen. Because he did not come in worldly pomp, they therefore refused to receive him; and to them he is represented as a stone of stumbling and a rock of offense.

(2) But here he is represented under another notion—viz., that of a stone projected from a catapult or some military engine which smote the image in its feet—that is, it smote the then existing governments at its foundation, or principle of support, and by destroying these brought the whole into ruin.

(4) As the stone represents Christ and his governing influence, it is here said to be a kingdom—that is, a state of prevailing rule or government; and was to arise in the days of those kings or kingdoms. (Verse 44.) And this is literally true; for its rise was when the Roman government partook of all the characteristics of the preceding empires, was at its zenith of imperial splendor, military glory, legislative authority, and literary eminence. It took place a few years after the battle of Actium, and

when Rome was at peace with the whole world, September 2, B.C. 31.

(5) This stone, or government, cut out of the mountain, arose in and under the Roman government, Judea being at the time of the birth of Christ a Roman province.

As to his answer to question No. 2, that Christ is not on David's throne, because David's throne was here on the earth and Christ is on God's throne in heaven, I would like to say that changing location does not necessarily change the throne. His answer to questions 3, 4, and 5 ought to show that his position on question 2 is wrong. In answering questions 3, 4, and 5, Brother Boll says David's throne was God's throne when David sat upon it, it was God's throne when Solomon sat on it, it was God's throne all the time. Very well, is it not God's throne yet, and is not Christ on God's throne? Then why, pray, is it not David's throne now? It is the same. Things that are equal to the same thing are equal to each other. If Christ was not raised up to sit on David's throne and was not on it at Pentecost, why did Peter on that day refer to God's oath on this very question? Hear him: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." (Acts 2: 30.) Was not Peter a little premature in quoting this oath of God, if he knew that Christ would not sit on David's throne till he comes again?

In answering question 6, Brother Boll said that Christ would rule the whole world when he comes again, but is ruling only a part of it now. He is ruling now all who willingly submit to his government. I wonder if he will have unwilling subjects then? If so, his rule cannot be a spiritual rule. Does he believe that Christ will come down from his spiritual rule and establish an earthly, temporal government? He is now exalted; this will debase him.

In answering question 7, Brother Boll admitted that the gospel is eternal and the birth of water and Spirit would still be a way of entering the kingdom of heaven then. If that be so, and there is no other way of entering that kingdom then, how can it embrace more than it does now? It now embraces all the willing subjects, all that are born of the Spirit. How could it embrace more unless there be other ways to enter it? His reference to a rule with a rod of iron in this connection would indicate that he believes in a mixture of power—physical and spiritual; but let me say these two powers cannot be mixed in the same government. It must be one or the other.

Brother Boll lay down completely on questions 8 and 9 by refusing to give an answer to either of them. Well, if he and his sympathizers can stand it, I can. To my way of thinking, these questions demand an answer.

In his answer to question 10 he says the saints will be corulers with Christ on his throne then, very different to any position they occupy now. This is Charles Russell's little flock, or the church, which Christ is now gathering out of the world to make rulers when he comes again. The apostles are saints, and they occupy a very important place in the government of Christ to-day. These apostles, or saints, are corulers with Christ now, and those who suffer shall have an influence in his government now. There is no reason for placing these things in the future.

As to Brother Boll's statement in answering question 11, that the Greek word "then" means "next in order," I want to say that I agree with him. I think, with him, that it means that Christ comes, and next in order he turns the kingdom over to the Father; but, according to his position, this is not next. There must be a thousand years before it is done, and, therefore, it is not next either in Greek or English.

As to his statement in answering question 12, that God could have caught some of those men away without their dying, I want to say that it is not a question of what he could do, but of what he has done. The apostles stood there. Which one, I wonder, does he think was thus caught up, or away, to be preserved for this purpose? This is really too weak to argue.

Now, since we have Brother Boll's answer to these questions, does any one believe that we do him an injustice when we say that his position on these questions is the same as that of the Adventists and Charles T. Russell? And is it not the very foundation of Adventism and Russellism? I see no hope for those brethren who have espoused these positions, except to renounce their faith and return to the truth. It is not a personal matter with me, but a desire to see the truth prevail, that causes me to oppose them.

I cannot—I will not—stand for their errors. I am glad to say that there are very few of our brethren in this city who stand for these things. There are only a very few sympathizers with these false interpretations at Joseph Avenue, and they will give these things up as soon as they see where they are leading.

Gospel Trumpet Blasts.

BY A. A. BUNNER.

"Marvel not, my brethren, if the world hate you." (1 John 3: 13.) "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15: 18, 19.) "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." (Gal. 4: 29.) "He that hateth his brother," though it does not break out in words or actions, "is a murderer;" "and ye know," continues the apostle, "that no murderer hath eternal life abiding in him."

Love and hatred are principles implanted in the human heart by our Creator, and it is just as right to hate as it is to love; and it only becomes sin when we love the things God has commanded us to hate, and hate those God has commanded us to love. God commands us to love him, and, in addition thereto, to love the brethren, and our neighbors as ourselves, along with our most inveterate enemies. Jesus did all of this perfectly; and if we cannot do what Jesus did, we cannot be his disciples. "If any man have not the Spirit of Christ, he is none of his." To love my neighbor as myself. Who is my neighbor? I answer, every child of our apostate race, and in these are included our enemies as well as our friends and brethren. O, how far short have we all come in times past of rendering acceptable obedience to God in these commands! But says one: "It is too hard; I cannot love my enemies." Jesus says: "My yoke is easy, and my burden is light." If you cannot obey this command, then Jesus not only did not tell the truth, but he acted out a lie even on the cross (see Luke 23: 34); and Stephen did the same thing (see Acts 7: 59).

I am now in Cleveland, Ohio; and if God wills me the strength and the time, I expect to strive to do much mission work in this great city. In all ways and for all purposes, this is one of the greatest cities in this wide world. We have all nations gathered here, and it is my intention to go from house to house distributing religious literature, such as books, tracts, and religious papers. As it takes money to print and publish these, any good brethren and sisters who may feel in their hearts that they would like to have fellowship with me in purchasing good books, tracts, and religious papers suitable for this great work can send their offerings to me at 1800 West Fifty-fourth Street, Cleveland, Ohio. One of the things that the love of our neighbors and enemies requires is to give to all such the gospel of Christ in its simplicity and purity;

hence, if furnished the means with which to do so, I am sure that I have mind enough to select the right kind of literature for this great field. My aim will be to give the people the best and that which is most suited to their wants and needs. The Gospel Advocate is a fine missionary document and should be in every household, both saint and sinner. Its editors know how to rightly apply the word of truth to all who need the truth. O Lord, give us all strength and a willing mind to "redeem the time" in these days of evil. I expect to meet with opposition in this work from the enemies of the truth.

Notice.

To all the churches of Christ: W. B. Young, a preacher for the Christian Church, and who resides at Bradentown, Fla., is calling on and preaching to our loyal congregations throughout Florida, and collecting money from them to build a house of worship for the Christian Church at Bradentown, and has named it the Central Church of Christ in order to make his appeal misleading and to deceive our loyal brethren, thereby obtaining money to build up a cause contrary to the teachings of Christ. He also is collecting money to build a Christian College in Manatee County for educating young preachers to go out and build up Christian Churches everywhere. Several of our loyal congregations have received him and made donations of various amounts to build up his work here, and we, the brethren of the loyal church at Bradentown, ask you to withhold your money and influence from this man and his purpose; keep your money until you know it is being spent for that which you intend it.

[Signed] W. M. Brumit, Evangelist; D. B. Whittle, Elder; Lloyd M. Hicks, J. F. Estes, A. A. Pickard.

What a Layman Can Do.

Editor's Note: Brother H. N. Mann is one of the busiest men I know. He is an energetic and successful merchant and farmer at Riverside, Tenn., but he is never too busy to serve the Lord. The worth of every man's message is determined by the plus or minus sign of his character. There is no minus sign in this case. Our dear brother lives his religion. He really intended for the following report to occupy a modest place in our columns, but I think it is an object lesson worthy of every reader's attention. His report reads:

I rejoice to see the good all are doing, in the name of the Lord; and as Brethren Srygley, Austin, and others have reported me, as a preacher, to the elect, I will say that I am busy all the time, and my work for the year 1919 seems to indicate that I am doing some good. For three years I have visited weak places of worship and schoolhouses, or out under a tree, or at a cave spring, where people could be called together, in Wayne, Lewis, and Lawrence counties, besides meeting the past year with some established congregations, as Centerville, in Hickman County, County Line and Ethridge, in Lawrence County, and Salem, in Franklin County, and made monthly visits to four points, five miles from our home. As visible results for the past year, I baptized nineteen, restored nine, conducted six funerals, and was called to ten marriages. I conducted services at Riverside from Monday night to Saturday night, beginning on November 10, also from Monday night to Saturday night through the Christmas week. In the three years' work the Lord has blessed me with health to labor among, mostly, poor people, and lead many to Christ, buy a house for the brethren when they were locked out of one, and convert two preachers in the meantime. I work every day in the year, and have met for worship each Lord's day in the past two years. Keep the good work going.

You will see the pools and standing waters frozen through the winter, when the little running streams are bounding along between fringes of icy gems. Why is this? The streams have something else to do than stand still to be frozen up. Be you like them. Keep your hearts warm by feeling for others, and your powers active by work done in earnest.—John Hall.

RELIEF FUND

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

P. M. Dodd, Vienna, Ill.	$ 1.00
Mrs. W. H. Ashley, Manchester, Tenn.	10.00
Alice B. Waters, Minor Hill, Tenn.	2.00
W. W. and Alba A. Jackson, Burkburnett, Texas	10.00
Mrs. Alice Monroe, Saint Jo, Texas	5.00
Mrs. Leslie Shore, Rives, Tenn.	2.00
H. W. Jones, Hardin, Ky.	6.00
Miss Marulla Patrick, Jamestown, Tenn.	4.50
Maida Austin, Scott's Hill, Tenn.	2.50
Church at Itasca, Texas	7.14
Elsie Morris, York, Ala.	2.00
Mr. and Mrs. B. F. Hart, Petersburg, Tenn.	20.00
J. B. McCully, Athens, Ala.	10.00
"Two Friends," Smyrna, Tenn.	10.00
Miss Carrie Lindsey's class, Bardwell, Texas	2.05
"A Sister," Martin, Tenn.	2.00
Dr. and Mrs. C. E. Francis, Nebo, Ky.	5.00
Mrs. Nora Killebrew, Guthrie, Ky.	10.00
Mrs. H. K. Edgerton, Lebanon, Tenn.	10.00
Joel Button, Lagrange, Ky.	20.00
Mrs. W. A. and Ina Moody, Buchanan, Tenn.	7.50
C. P. Dobson, Lockney, Texas	20.00
"A Sister," Maury City, Tenn.	1.00
Mrs. W. C. James, Friendship, Tenn.	5.00
T. W. Bullington, Lexington, Ala.	5.00
Black's Schoolhouse congregation, Valdosta, Ga.	14.65
P. C. Breeden, Terrell, Texas	5.00
G. M. Whitaker, Gainesboro, Tenn.	5.00
Mr. and Mrs. H. W. Jones, Hardin, Ky.	5.00
Mrs. Mary P. Jones, Hardin, Ky.	5.00

In acknowledgment of our last remittance of one thousand dollars to the Near East Relief, we have received the following:

New York, January 28, 1920.—Dear Mr. Lipscomb: Please accept our very sincere thanks for the generous contribution of your readers toward the relief of the distressed people of the Near East. We are attaching hereto official receipt for this kind gift.

Major General James Harbord, head of the American Military Mission, states that on his recent travels through the Near East he found that a large portion of the destitute peoples of the Near East would have died of starvation and disease but for the contributions from America.

There are practically no foodstuffs available in the Caucasus except those brought in by the American Relief. Many will die from starvation unless supplies continue to come in. In addition to food supplies, the hospitals, orphanages, and soup kitchens must be supported. Hospitals are without window glass and adequate equipment. Most of the refugees are huddled in concentration camps.

The Near East Relief is working with splendid courage in spite of inadequate funds to save these thousands of little children, many of whom have lost both parents and do not know their own names.

Again thanking you, and assuring you that we would hesitate to even try to relieve such frightful conditions but for the continued support of large-hearted people like your readers. Sincerely yours, C. P. BURGESS.

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

The self-emptying of Christ was not a single loss or bereavement, but a growing poorer and poorer, until at last nothing was left him but a piece of ground where he could weep and a cross whereon he could die. He renounced all that heart and flesh hold dear, until, without friend or brother, without one tone of love, amid the mocking laughter of his slanderers, he gave up the ghost. Surely he tread the winepress alone.—A. Kuyper.

The nearer we get to heaven, the heavier this world's goods become.—Exchange.

Journeyings Often

By B. C. GOODPASTURE.

"What thou seest, write, . . . and send it to the churches."

The Name and the Purpose.

In keeping with an old custom relative to christening, I have selected a Bible name for my department. Although Paul employs the expression, "journeyings often," in enumerating the sources of his afflictions (2 Cor. 11: 26), I do not use it in that sense. My trips have been free from the perils that characterized the missionary tours of the great apostle. There is more of kindness and hospitality in the world than some think. The heading simply indicates the nature of one feature of my work—that is, visiting the churches in the interest of the Gospel Advocate. While I shall expect to report the history, news, and plans of the congregations where I go, making any comment or suggestion that the occasion may demand, I shall studiously and carefully refrain from everything that is intrusive and censorious. I shall endeavor always to gather my data from the elders or some other responsible persons of the respective congregations. So, brethren, when you hear that I am on the way, "lay by in store" your items of church news, "that no collections be made when I come."

✡ ✡ ✡

A Golden Candlestick.

The first congregation reached on my initial trip wears the name of the second church to which the exiled apostle wrote—Smyrna; and, like the church made famous by the Revelation, it received its name from the city in which it was established. There is always a certain obligation resting upon a namesake—that he live up to the character and ideals of the person from whom he received his name. The congregation that faithfully follows the example set by the church in the ancient port on the Ægean Sea will be a "golden candlestick." No word of criticism is voiced against it. Evidently, the brethren at our modern Smyrna are aware of their obligations and appreciate the high standard left for them, and for all, by a persecuted people of the apostolic days. They have not been unmindful of the oppressed and suffering poor, having ministered to the needs of the starving children of Syria and Armenia. This is "pure religion and undefiled." (James 1: 27.) A good, sound preacher could do a great work at Smyrna; the resources and possibilities there are unusual. From that point the word could be sounded out into a number of destitute places. It was my pleasure to preach monthly for these people when I was a student in David Lipscomb College.

✡ ✡ ✡

The Professors.

Not professors in the sense of pretenders, but sure-enough professors. The principal of the County High School, L. H. Elrod, a former teacher of David Lipscomb College, and Warmath Peebles, a teacher in the public schools, have classes in the Sunday school. These men are held in high esteem for their work's sake. They have had experience in the schoolroom, and know how to teach; they have diligently studied the Scriptures, and know what to teach. It is God's will that there be men ably qualified to give instruction in the knowledge of things spiritual. The original command embraced preaching, baptizing, and teaching. (Matt. 28: 19, 20.) All Christians should eventually become teachers. "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God." (Heb. 5: 12.) The situation that called forth these lines from the pen of the apostle Paul obtains in many places now. We need efficient teachers—and more of them. When every assembly of the saints has the right kind of instructors, the dearth of preachers will disappear. These brethren have some good material with which to work, and it is to be expected that young preachers will be made as a result of their labors. Brother W. V. Smith is a stanch friend of, and worker for, the Gospel Advocate; he helped me in securing a good list of new subscribers.

✡ ✡ ✡

An Appreciation.

Dear reader, we appreciate you and the support that you have given us. We need you and could not succeed without you; you are a member of the Gospel Advocate family—a part of us. Doubtless you know that we are pressing the campaign to double the circulation of the paper. Many of the denominational papers, through the coöperation of their readers, have greatly and, in some instances, wonderfully increased their circulation. With your help, we can do it, too. You can help us in the following ways:

(1) If you are in arrears, renew your subscription. Not long ago a good brother said: "I have been taking the Gospel Advocate since 1876. My time is not out until August, 1920. I want it as long as I live. Here is two dollars for my renewal." You do not have to be notified that your time has expired before you remit. "He who gains time gains everything."

(2) Do a little missionary work in 1920. Send the paper to a friend or a needy brother; lead a soul into the light or make a desolate home glad. "Turn over a new leaf."

(3) Send us a list of new subscribers. Let us carry the gospel into new fields; we have fought on the defensive alone too long. Secure as many as five, and we will surprise you.

(4) If you can devote considerable time to this work, write to the circulation department for particulars.

✡ ✡ ✡

It Really Happened.

Mother: "Henry, you must not make kites on Sunday."

Henry: "Why?"

Mother: "Because it's wrong to work on Sunday."

Henry: "Well, mamma, if I make me a kite out of the Gospel Advocate, it won't hurt, will it?"

✡ ✡ ✡

News From Printland.

"Adventism and the Bible," by J. Henry Monk, who was eight years an Adventist, is the title of the latest book from the McQuiddy press. It is a timely and original discussion of a vital theme. This book should be in every home. Send $1.25 to the McQuiddy Printing Company, Nashville, Tenn., for a copy. (An extended review will appear later.)

✡ ✡ ✡

"Happy is he that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." The writer of this proverb took this way of setting forth the value of common sense. Those who have it not and who make no effort to acquire it, because they are too slothful in mind to do so, will always be among the foolish ones of the world; and bear in mind that "wisdom is ofttimes nearer when we stoop than when we soar."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

More Light.

BY J. C. M'Q.

It is indeed a pleasure to publish Brother Gill's statement in full, as he has been in close touch with Brother Janes and quotes freely from his letters. His letter confirms instead of discrediting the facts which I have already published from a reliable source. The facts contained in Brother Gill's letter make Brother Janes' conduct far more culpable than I had thought. I bespeak for his article a careful and prayerful consideration by every reader of this paper. Accepting the facts as true as revealed in the article, the reader is asked to judge whether I have been a "litle rash" in my statement. Here is his letter:

Allensville, Ky., January 23, 1920.—Mr. J. C. McQuiddy, Manager, Nashville, Tenn.—Dear Brother McQuiddy: This week's issue of the Gospel Advocate has reached me, and I have just read your article, "Speculative Teaching Bearing More Fruit."

I am not writing to give my views on speculative teaching, though I will say just here that I am opposed to speculation in any form, and I think we should all be very careful in this respect.

I notice a few statements in your article that are somewhat misleading to those who do not know the facts in the case, and I only wish to give a few facts, then leave it for the readers to decide whether or not the church of Christ at Allensville, Ky., Brother Don Carlos Janes, or any one here has done wrong in the McHenry matter.

First, you condemn Brother Janes for not publishing the matter in the papers, and accuse him of keeping the facts from the brethren; and I think you are a little rash in these statements, as I have communications from Brother Janes since the last of September, 1919, which I think will convince you of this fact.

On the last day of September, 1919, I received a telegram from Brother Janes, as follows: "Advise not sending McHenry funds until you hear from me. Letter follows. [Signed] Don Carlos Janes."

I could not imagine what this meant, so waited patiently for his letter, which reached me on October 9, 1919 (dated October 8, 1919), which read as follows: "In connection with the telegram I sent you, will say that word has come that Brethren Martin and McHenry have gone to the Adventists. Mail from India has been scanty for some time. Brother Martin wrote a friend that he had explained fully to me, but his letter has not arrived, though I have waited some for it. I do not know whether they are notifying their donors directly of the change of faith or not. Please inform me what the Allensville church intends to do in the matter of support. Do you think funds should be sent them without the knowledge and approval of the donors? [Signed] Don Carlos Janes."

I mentioned this to several brethren, and none of them could believe the report to be true; so we decided to send our September (1919) contribution on to Brother McHenry, which we did, writing him that we had just heard that he was leaning toward the Seventh-Day Adventists, and while we could not believe it, should it be true, that we would expect him to return the New York draft, also any other contributions which he had received from us since his change of faith.

I wrote Brother Janes practically what I wrote Brother McHenry, adding that the report doubtless was no more than a rumor, and that I could not believe the report true until I had further evidence. In reply to this letter to Brother Janes, he writes:

"Replying to yours of the 14th inst., it was not exactly rumor that caused my telegram and letter regarding the brethren in India. I had letters from Brother Martin, or extracts from them, read to me. In July Brother Martin reported McHenry as having taken his stand for the Seventh-Day Adventists, as he put it. Later (July 28) Brother Martin wrote from the Sabbath side of the question, and said: 'Will send a booklet later, gotten out by McHenry and Martin, showing our stand on the Sabbath.' He also said he had explained fully to Brother Janes, but no such letter has ever reached me, and it may be that he decided, after writing that, to hold it off till the booklet is out. Putting all together that I have, I believe they are both keeping the Sabbath.

"After reading of your course in forwarding support, I consulted with some close friends here, and we reversed our former judgment and decided it would be wisest and best under the circumstances to remit September funds as you did yours, asking the return of the draft if there had been a change of faith that would make the donors unwilling to supply funds. I also let it be known that I did not know what I would feel like doing at the end of the month with October funds. It seems to be their plan to wait now to divulge the situation till the tract is out and send broadcast, or at least to the donors. In my judgment, they are greatly erring in this. I wish to do the wisest and best thing for them and for the Lord's church, and will appreciate being kept informed of any developments you may know of in India, as well as the best advice of the church or interested parties at Allensville. [Signed] Don Carlos Janes." (Dated, October 23, 1919.)

After getting the above letter, we were led to believe that something surely was wrong; so I wrote Brother Janes that we would not forward any more funds to McHenry until we heard directly from them. Letter from Brother Janes, dated November 20, 1919, as follows:

"Within the recent past I have had a letter from Brother Martin, who is coming home, in which he makes reference again to the change he and Brother McHenry have made. Have also had a letter from Brother McHenry without explanation of his position. In reply, I have addressed to them jointly (though Martin may not be there when it arrives), in which I make it clear to them that I

am their friend and wish the work of New Testament missions to prosper there, but that they cannot expect support from us, if they continue as Adventists, and that they are honor-bound to return funds contributed for them since they changed their faith. If they have seen the error of their course and have retraced their steps to the scriptural position, that would change the matter, so far as I am concerned. It seems that we should both write them in the same strain, and I take it we are of the same mind on the support question. Quite a bit of corrective teaching has been sent them and prayer is being made for their restoration. Please keep me informed. [Signed] Don Carlos Janes."

As to Brother Janes' being a self-appointed secretary, we do not know anything about that, as he has had no connection with our work in India further than the above communications. We have sent our contributions direct to McHenry, and have gotten direct reports from McHenry.

We have had no direct information from McHenry in regard to his change in faith until this week. I have a letter from him stating plainly that he is identified with the Seventh-Day Adventists, also a twenty-seven page argument, together with other literature. I have kept his letter, argument, and one copy each of his literature, which I thought possibly some would like to read.

September, 1919, is the last contribution sent McHenry by the church at Allensville, and he failed to return any funds as requested.

We have given freely and willingly to this work, and felt much attached to the McHenrys and the work in India; and while we are grieved to get this sad news, I hope and pray that some good will result from this labor of love.

Kindly give this publication and if Brother Janes has acted unwisely, unscriptural, etc., and if we are in error in any way, we will take the rebuke kindly, I am sure.

Yours faithfully, BEN F. GILL, JR.

The reliable evidence that I have in a letter from a thoroughly trustworthy brother shows that Brother Janes has known of the defection of McHenry and Martin since early in last September. The facts as now gleaned from quotations from Brother Janes himself shows that the defection was reported early in July, 1919. Brother Gill quotes from Brother Janes' letter to him as follows: "Replying to yours of the 14th inst., it was not exactly rumor that caused my telegram and letter regarding the brethren in India. I had letters from Brother Martin, or extracts from them, read to me. In July Brother Martin reported McHenry as having taken his stand for the Seventh-Day Adventists, as he put it."

At a later date, July 28, 1919, Brother Martin wrote a letter defending the observance of the Sabbath instead of the first day of the week. The point I made in my former article, and which I wish now to emphasize, is that, as Brother Janes had assumed the rôle of managing the missionaries in India, and also in Japan, he should not have permitted the churches of Christ to continue to contribute to their support, when he knew they were Adventists, without making the fact known to the churches. I called attention to the fact that no publication of the defection had been made through any of the papers which Brother Janes had used so successfully in collecting funds for the missionaries in India. When I wrote, I understood that the church at Allensville had heard of the defection and had discontinued their support. I did not doubt that Brother Janes had had a consultation and conference with his associates in the work. It is now clear that Brother Janes did not even notify the Allensville church for almost two months after he had definite information that McHenry had gone to the Adventists. This was reported early in July, and on the last day of September he advised the Allensville church not to send funds to McHenry, but to await definite information which would be given in a letter. His telegram instructed Brother Gill not to send funds to McHenry "until you hear from *me*." The recipient of the telegram waited in ignorance and patience until October 9 to know what was the trouble. When the promised letter came, it did not remove all doubt, but it simply said: "Word has come that Brethren Martin and McHenry have gone to the Adventists." The Allensville church, supposing that the "word" was nothing more than rumor, forwarded their September contribution to Brother McHenry with instructions that he return it if he had really gone to the Adventists. It is needless to say that this contribution has never been returned. When Brother Janes found that the church at Allensville had sent their September contribution, he reversed his former decision and sent funds contributed by the churches of Christ to men whom he knew to be Adventists. He did not have a doubt about it.

The Allensville church acted nobly in giving the missionaries the benefit of the doubt, and not giving credence to a "word" that they considered no more than a rumor. Brother Janes acted ignobly in sending the funds contributed by the churches of Christ to these missionaries who had already informed him that they were Adventists; but, worse still, after he had recommended these missionaries and had led the churches to believe that they were loyal members of the church of Christ, he allows the churches still to make contributions for them and send to them without even giving them the slightest intimation of their change of religious affiliation. He printed a report that would make it appear that they were still loyal members of the church of Christ.

In the September Word and Work, on page 279, he publishes a condensation of Brother Martin's semiannual report. When he published this, he knew that McHenry and Martin were Adventists; yet he remains silent as to this fact. In the November, 1919, issue of Word and Work, on page 341, writing under the title, "On Foreign Fields," with the subhead, "Missionary Notes," he says: "Brother S. O. Martin has had the measles." He might have truthfully added, "and is now worse broken out with Adventism than with the measles." In the same article he says: "Brother McHenry reports that his trip with his family to the mountains has helped wonderfully." Not the slightest intimation that Brother McHenry was an Adventist even in November, when he had had the knowledge, from his own admission, since early in August, 1919.

Assuming that Brother Janes loves the doctrine of Christ as presented by the churches of Christ and that he is working vigorously in order to propagate primitive Christianity and nothing else, I will leave it to him to explain his long silence in failing to make known the defection of these missionaries. Certainly he did not have the right to use funds that were contributed for the advancement of the gospel of Christ for the purpose of propagating Adventism; it is strange he asked for advice on the subject. We should be perfectly frank, fair, and just in all things; but as the matters with which we are dealing pertain to eternal life, we should be doubly so. It is pleaded in defense of Brother Janes that his reason for not giving out the information concerning the defection of these missionaries is that he was asked by a young lady of sterling worth, who is more than a friend to Brother Martin, to withhold the information until he returned to America. She hoped that on his return, if he was not severely criticized beforehand, that she could win him back to the truth, although Brother Martin had boasted that he would convert her to his new doctrine inside of thirty days. Instead of this being a justification of Brother Janes' course, to me it is a condemnation. Why should any man place such a consideration above the value of souls? If we do not put Christ above father, mother, brother, sister, or any one else, our religion is vain. I would be glad for him to explain to the patient and waiting churches of Christ just what he did with the funds received in July, August, October, and even until now. He says it was reported in July that they were Adventists. While he tells McHenry and Martin he does not know how he will feel about sending them the October contribution, he does not

tell us what he did with the funds of all the intervening months from July until the present, excepting that he did send them the September contribution. Funds contributed by the churches have been sent regularly until very recently, as reported through the papers.

I have no word of censure for the Allensville church. The liberality of this church in supporting missionaries is to be commended, and it is to be hoped that they will not tire in the good work simply because these missionaries have gone wrong. There were false brethren in the days of Paul, and there will be false brethren now. I wish to impress upon the brotherhood the danger of speculative teaching and to admonish all "to hold fast the pattern of sound words." "If any man speaketh, speaking as it were oracles of God." (1 Pet. 4: 11.) "But foolish and ignorant questionings refuse, knowing that they gender strifes." (2 Tim. 2: 23.)

If any man teach not the doctrine of Christ, we should not bid him Godspeed. Whenever we uphold men in their errors and contribute to their support, we become partakers of their sin. *Teachers who do not condemn speculation and show its evil fruit are not guiltless.* May God help us all to love the truth and to cling to the truth and work for the truth until in his goodness he calls us to that land where error is unknown and where sin will trouble no more.

Questions About Orphans' Homes, Colleges, and Church Ownership of Property.

BY M. C. K.

The following queries have been on hand for several months, but other things have crowded them out till now. That our brother's case may be seen in his own way of putting it, we print his letter in full, which is as follows:

Dear Brother Kurfees: A recent issue of the Gospel Advocate contains a query and answer which relate to a question upon which I have thought long and earnestly. Inasmuch as the phase of thought involved is one upon which you have frequently touched in your editorial writings, I am presuming to write you in regard to this question.

The query to which I refer reads as follows: "Is it scriptural for the church to own and control a college or an orphans' home, since both are organizations separate from, or in addition to, the church? If such are to do the work of the church, what would be the difference between such and a missionary society?"

The querist, in referring to a college or orphans' home owned and controlled by the church, says: "Both are organizations separate from, or in addition to, the church." Is the querist correct in taking such position?

I have a case in mind. Early this year Brethren Freed and Hardeman announced a desire to sell the National Teachers' Normal and Business College to the "brotherhood." A deed has been prepared which will transfer the property from Brethren Freed and Hardeman to "the church of Christ." Now, here is a college which is deeded to the church. Is it necessary to look upon this college as something separate from, or in addition to, the church? The word "church" is used in reference to a local congregation of Christians (1 Cor. 1: 2) and in reference to the world-wide church of Jesus Christ (Matt. 16: 18). The circumstances involved certainly show that the Freed-Hardeman College is separate from, or in addition to, the local congregation of Christians at Henderson; but is it necessarily true that the Freed-Hardeman College is separate from, or in addition to, the general church? It appears to me that we might think of the Freed-Hardeman College as an organization within the church, but not separate from the church. (If it is said that such reasoning would justify the missionary society, I reply that my objection to the missionary society is not that it is an organization, but that its organization is such that antiscriptural practices are involved.) I want to know if organizations can be arranged within the general church in such way that these organizations are not separate from, or in addition to, the church. If such organizations are necessarily separate from, or in addition to, the church, I should like to have the point of separation pointed out.

The answer to the query hereinbefore mentioned contains the following statements: "The Scriptures does not warrant a church, as such, in owning or controlling property aside from the house in which it meets. God has ordained the church for the conversion of the world, but has not ordained that it shall, as such, teach school or own orphans' homes. However, individual Christians as trustees have a right to charter orphans' homes and colleges."

Can the statement, "The Scripture does not warrant a church, as such, in owning or controlling property aside from the house in which it meets," be sustained by the Scriptures? It appears to me that the only argument to be offered in favor of a church, as such, owning the house in which it meets is the proof that the successful prosecution of the work of teaching requires a certain and available meeting place. If such reasoning establishes the right to own and control a meetinghouse, can we not, by the same reasoning, justify church ownership of anything else necessary to successful work? If the church, as such, can own certain things and cannot scripturally own other things, I should like to have you point out the rule that determines just what a church, as such, may own and what it may not own. Can the distinction between the work of "the church, as such," and the work of "private individuals" be sustained by the Scriptures? I am aware that there are certain things to be done when the church is "assembled together," and that there are certain things which are not necessarily to be done by the church "assembled together;" but the distinction between the church, as such, and the private individual is not clear to me.

I will explain my difficulty by saying that it seems to me that the distinction is illogical. If the private individual is a Christian, is he not a part of the church? It seems that such is Paul's teaching in Rom. 12: 4-8. Now, if a member of the church is engaged in work authorized by the Head of the church, does not his work represent the work of the church? Does not the whole include the part? I cannot see how a work which is authorized by the Head of the church, done by one who is a member of Christ, and which receives financial support from other members of Christ, can be looked upon as the work of a "private individual."

If the distinction between "the church, as such," and the "private individual" is sustained by the Scriptures, I should like to have you explain fully the meaning of the phrases, "the church, as such," and "private individual." Further, if there are certain things which are to be done by the church, as such, and there are certain other things which are to be done by private individuals, I should like to have the line of separation pointed out.

I want to assure you that I have not written you in a spirit of controversy. I have written you in a spirit of earnest inquiry. Certain movements in the church to-day thrust these questions before me in such way that I cannot escape them. I have written at length in order that you might get my exact point of view. I have used the query and answer for the sole reason that they illustrate the exact point at issue.

I realize that you are a busy man. Be governed by your own convenience in any reply that you see fit to make.

Yours in his kingdom, C. A. NORRED.

It is the purpose now to notice such points as will cover the ground of his inquiry.

1. Whether the querist was correct or not when, referring to a college and an orphans' home, he said, "Both are organizations separate from, or in addition to, the church," depends on whether or not he referred to their *organized capacity*. If he did, the answer is "yes." A committee, appointed by a local church and organized to do a special work is, in its committee or organized capacity, "separate from, or in addition to, the church" as an organization: but this in no wise affects the fact that the work done by such a committee is the work of the church.

2. Again, whether it is "necessary to look upon" the Freed-Hardeman "college as something separate from, or in addition to, the church," also depends on what the querist means by "separate from, or in addition to." If he means, not the work the college is doing, but the college *in its organized capacity*, then it is "separate from, or in addition to, the church" as an organization whether it be contemplated in relation to "the local congregation of Christians at Henderson" or to "the general church;" but this again in no wise affects the

fact that the work done by the college is the work of the church in the sense that it is done by individuals as members of the church. It is useless to ask for scripture passages which authorize, in the sense of *specifying*, anything whatever in the way of a committee, a board, a publishing company, an orphans' home, a widows' home, a college, or anything else in the way of a business arrangement or method of doing what churches are divinely authorized to do, for there are no such passages. Whether any such committee, board, publishing company, orphans' home, widows' home, college, or any other arrangement or method of doing what churches are authorized to do is right or wrong depends entirely on the functions with which it is endowed. In numerous instances throughout the Bible, God issues commands, but says absolutely nothing on the manner or method of obeying them. On the latter, human judgment must decide the course to be pursued, and the only divine rule for its guidance is that it must not adopt any manner or method which anywhere contravenes the law of God.

3. The querist has much to say about organizations being "separate from, or in addition to, the church," and seems to feel, or at any rate to look upon others as feeling, that in that fact lies the one fatal defect; but it does not follow that an organization is wrong because it is "separate from, or in addition to, the church." It depends altogether on what the organization is and what it does. All kinds of committees and numerous other things in the details of the church's work come under this head. The organization of forces for the most efficient conduct of a protracted meeting comes under it. For the sake of system and orderly procedure, an organization in the way of a committee for a special work might be formed of individuals in a local church; and, as an organization, it would be "separate from, or in addition to, the church," but it would not be wrong on that account. The missionary society is not wrong because it is an organization "separate from, or in addition to, the church," but because it has vested in it authority and control over the churches in a way which interferes with God's order. It may properly be observed here that the much-needed opposition to the missionary society is sometimes brought into disrepute by the unfortunate attitude and course of reasoning adopted by its opponents who either do not understand the real and only issue that is properly involved, or they are unfortunate in expressing themselves, one or the other. The Gospel Advocate itself, throughout its whole history, has waged unceasing opposition to the society, but not because it is an organization "separate from, or in addition to, the church," nor yet because it is a method of operation not specifically mentioned in the Scriptures. More than once this journal has conceded that, in point of business method and system, the society advocates often have exhibited better judgment than its opponents. But the missionary society is not only "separate from, or in addition to, the church" as an organization, but it transfers the authority and control which God placed in a board of supervisors and managers appointed by himself in each local church to a general board of supervisors and managers appointed by man. It thus changes God's order and sets it aside for man's order. If a college, a publishing company, an orphans' home, or a committee should be invested with such authority and control, it would be wrong for the same reason.

4. To the question, "Can the statement, 'The Scripture does not warrant a church, as such, in owning or controlling property aside from the house in which it meets,' be sustained by the Scriptures?" we reply that the Scriptures say nothing about a church owning either "the house in which it meets" or any other property which it may be right for it to buy or rent for use in successfully carrying on its work. These are business matters necessarily involved in what churches are commanded to do, but the specific method or manner of doing which, like the hour of meeting on the first day of the week, is not revealed by the Lord, but left to human judgment. Hence, there is no divine "rule that determines just what a church, as such, may own and what she may not own." She may own, of course, whatever may be necessary in order to do "decently and in order" what she is commanded to do. (See 1 Cor. 14: 40.)

5. The question is asked: "Can the distinction between the work of 'the church, as such,' and the work of 'private individuals' be sustained by the Scriptures?" Properly speaking, the query would be better without the word "private." What we want to see is the distinction, if there be any, between the work of "the church, as such," and the work of "individuals, as such." On the hypothesis that "church, as such," in the query, means the local church as an organized body or unit, on the one hand, and an "individual, as such," means one who is a member of the church, on the other hand, the facts compel the answer that, while the work in both cases might be identically the same in kind and degree, yet two capacities of action would be represented, unless, in the case of the "individual," the body or "church, as such," had authorized the action. Without such authorization, while the work done by "the church, as such," would, of course, be the action of the church, the work done by the "individual, as such," would be the action of the individual. Both classes of actions are recognized in the Scriptures. An instance of action by "the church, as such," is found in the mission of Barnabas to Antioch. The Jerusalem church, as such, sent him. (See Acts 11: 22.) Another instance is found in the mission of Judas and Silas, who were sent to Antioch by "the apostles and the elders with the whole church," meaning the Jerusalem church. (Acts 15: 22.) Still another is found in Phil. 4: 15, 16, where we learn that the Philippian church, as such, sent contributions to and sustained Paul as a missionary. An instance of work done by an "individual, as such," is that of the good Samaritan who ministered to the man who "fell among robbers." He "bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him." (Luke 10: 30-37.) Another instance is found in the work of the widow, or any other Christian, who "hath used hospitality to strangers," or in the same way done any other "good work." (1 Tim. 5: 10.) Of course, in the case of all such work by individual Christians, the church of God in general—the divine institution founded by the Son of God—is represented in the fact that they are members of the church and in that capacity are doing whatever work they do. Finally, under the injunction, "As we have opportunity, let us work that which is good toward all men" (Gal. 6: 10), both churches, as such, and individual Christians, as such, should be at work. Churches, as such, should be at work all the time; and yet, in addition to work in that specific capacity, an individual Christian coming upon a man who has fallen "among robbers" has the obligation and a fine opportunity to do a good work, though the church, as such, of which he is a member, knows nothing about it.

There is but one safe guide for the conduct of our life. An earnest Christian worker is troubled because everything is not clear to her, and because she cannot believe as the majority of Christians do. There is no cause for this trouble. Christ never bade us to be clear on "everything," nor did he tell us to believe as the majority of Christians do. Christians are not our guide. Christ is. He will not reveal everything to us here and now, but he will give us just as much light to-day as we need for to-day's duties.—Exchange.

An Earnest Missionary.

BY J. C. M'Q.

For some time I have intended to publish something relative to Brother Fuqua's financial condition and his work in Colorado. I had thought of condensing the facts from his letter, with the explanation that I had asked him for a statement of his indebtedness. I should have given attention to this sooner, but so many other matters of importance have demanded my attention that I could not give his letter due consideration till now. On reading his letter a number of times and after a prayerful consideration of its contents, I have decided that I can do no better than publish his candid statement in full. It breathes a spirit so full of humility, love for souls and the truth, and such a trust in God and his tender care for his people that I am confident it will be helful and encouraging to all who are servants of Christ. If there should be those who take the position that he should not have spent money in the work of winning souls to Christ, they should remember how few people would do anything for Christ if they waited until they were entirely free from debt. Again, they would do well to reflect how many Christians spend money extravagantly in selfish and sinful indulgences that never make the world any better. Furthermore, Brother Fuqua has the promises of God back of him, for he assures his children: "I am with you always, even unto the end of the world." David says: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. 37: 25.)

Brother Fuqua is a forceful preacher of the gospel and a successful evangelist. He is doing a great work and should be encouraged by Christians. May we not hope that the brethren will so cheerfully fellowship him in his work that his small indebtedness will be lifted at once, and sufficient funds provided to enable him to give all his talents and time to the great work of preaching Christ, and him crucified? Read with a prayerful heart what he says, and then do unto him as you would have others do unto you:

Fort Collins, Col., November 10, 1919.—J. C. McQuiddy, Nashville, Tenn.—Dear Brother: I have your most interesting and good letter of the 7th inst. We are glad to hear from you, for we have thought and talked a good deal about your esteemed visit to our humble home. And I am glad to note that you are still interested in the humble work I am trying to do here in Colorado, as is manifested in your articles referred to.

I note your request that I give you a statement of my total indebtedness, which I gladly comply with. You are the first man that ever asked me this question—that ever showed this interest. The Lord will reward you for the interest you have shown relative to his work in my hands here.

I shall state my indebtedness under two heads: (1) That which is already past due; (2) that which is owed, but which is to be paid in monthly installments.

(1) $ 25.00 for coal.
75.00 an old Greeley doctor bill.
25.00 an aggregate of old Greeley debts.
25.00 owed at Colorado Springs.
25.00 owed to the H. G. Lipscomb estate (Nashville, Tenn).
15.00 on a Denver doctor bill.
70.00 to a brother at Spencer, Ind.

$260.00

(2) $240.00 on our secondhand furniture (payable at twenty dollars per month). Three months behind. One firm furnished our entire house. Everything we have on earth is represented in this furniture deal, save the car.

$350.00 on our little car (payable at twenty-five dollars per month). Keeping paid up on this.

The sixty dollars due the furniture people should be added to the first (1) catalogue above, since it represents the amount I am behind with them. Otherwise, the second (2) catalogue cannot be entered as "debts due." These I can handle, I believe, if my income does not drop below what it is at present, and also live out of debt. For food and clothing I owe nothing.

Omitting the first item in the first (1) catalogue, these are debts on which I try to pay something each month mainly; on some I pay something each year, as I can. It has been a long, serious struggle; but every dollar represents what I secured from individuals to meet the expenses of my work unmet by the brethren at large, save, of course, the doctor bills. These were many times larger, but I have gradually taken them down to what they now show.

I feel that I owe also a few other small debts, though the debtors forgave. I feel, however, that they forgave because they felt they had as well do so, as I could not pay. These I shall yet pay; but, of course, they are not pressing me, and never will. I want to pay them as I am enabled in the future. These "debts" are due to means I have needed, furnished by individuals until I could become able to pay back. I owe nothing for anything except the expense of the gospel work I have done, which the brethren, if they had fully known, would have gladly supplied at the time.

Just here, let me say, I have learned to do only according to the means at hand. I have been led into attempts to do more work than financially able to do, on promises of brethren that, so far, have never materialized. I have learned to not trust this method too far. However, I am still weak, in that I cannot refuse to go to a place where I am sure a congregation can be established just because I have no earthly guarantee of means to meet the needs. Hence, I am now behind some with monthly obligations here. Three times this summer I have taken my monthly payments in furniture to meet tent-meeting expenses. My creditors were aware of this, however, feeling more interest in my mission work, it seems, than some brethren; hence they are not pressing me for what I am justly due them in overdue payments, for they know what I did with *their* money.

The sixty dollars on overdue furniture payments and the twenty-five dollars for coal, you will see, is all I owe in Fort Collins. Of course this does not speak of my "home" which I hope to manage next year in some way. This cannot yet be called a "debt." I have given "debts" only.

I have given you an accurate statement, Brother McQuiddy, as far as I can at present recall. If I remember correctly, and I think I do (I feel certain), this is a total of my circumstances (small delinquency on monthly expenses will be met on first of month, as usual.)

My regular living expenses must include, for a few months, twenty dollars per month on furniture and twenty-five per month on car. I must arrange to live and keep out of debt on the balance of what I receive. I am doing fairly well, by close living. In other words, forty-five dollars of my income cannot be used toward living expenses at all. If I received regularly one hundred dollars, I would have only fifty-five dollars out of which to support a family of three. I do not believe the brother lives who could do better on what I have to do with than I have done. I know I cannot. Still, I have no room nor disposition to grumble. I often feel that my food alone is more than I am worth to my Maker or my fellow man. I am so situated that I can fully appreciate every assistance given me.

I trust the above will serve to help you to know what you seek. If I am not fully clear on anything, write me again. I want the brethren who are interested in this work to fully know all they should know; but I have refrained from publishing these things to the world at large, because I felt that they would not be properly interested.

We are fairly well. In the grip of a terrible blizzard, but we had a nice audience yesterday and last night in Fort Collins. Your humble brother in Christ,

E. C. FUQUA.

If the brethren will send Brother Fuqua five hundred dollars, all pressing obligations will be relieved. Fifty dollars per month in addition to the amount he is now receiving would meet his living expenses and enable him to prosecute his work more vigorously. He will be glad to report every dollar received, and will keep his receipts and expenditures in such a manner as to have an audit by a competent accountant that will satisfy the most exacting.

The Russell Street church of Christ, in Nashville, will give two hundred dollars for lifting the indebtedness and to support the work. Send your contribution to E. C. Fuqua, Fort Collins, Colorado. The Fort Collins church of Christ indorses Brother Fuqua and will coöperate with and fellowship him in his missionary efforts.

AT HOME AND ABROAD

J. H. Murrell reports one baptism at Rogers, Ark.

I enjoy reading the Gospel Advocate very much.—T. B. Clark.

From William P. Walker, Clarksville, Tenn.: "The work in Montgomery County moves along nicely."

A. B. Lipscomb is recovering from a serious attack of the influenza. This will explain some delay in correspondence.

S. T. Nix, of Lebanon, Tenn., has gone to Union, S. C. He will labor with T. H. Burton in establishing the cause of Christ there.

W. M. Brumit reports the marriage of Miss Mary Loretta Shawl to Mr. George E. Betts, at Bradentown, Fla. Both are excellent young Christians.

T. B. Clark, of San Antonio, Texas, writes: "I am to conduct some meetings in Middle Tennessee and in Haleyville, Ala." We failed to learn when.

J. S. Moores, of Wetumpka, Ala., wants to hear from any Christians who want to worship "as it is written" and who will help organize a congregation there.

John M. Rice, of Altus, Okla., January 27, writes: "Last Sunday night a young man came from the 'progressives' and a young lady made the good confession."

The Gospel Advocate gets better. I subscribed for it the day I was baptized, twelve years ago, and I hope to continue taking it as long as I live.—J. O. Rushing, Henry, Tenn.

I feel that I could not do without the Gospel Advocate. I appreciate every copy of it. I believe it to be worth while and full of the blessed truth.—Mrs. J. B. Hamilton, Coalinga, Cal.

I can afford to miss a meal, which I eat for the satisfaction of my temporal body; but to miss an issue of the Gospel Advocate is to miss a spiritual feast. I wish it continued success.—R. O. Kenley, Wichita Falls, Texas.

From H. W. Sherman, 603 Floribraska Avenue, Tampa, Fla.: "Please send me your splendid, valuable paper another year. We cannot and will not think of doing without it. You have my sincerest wishes for your continued success."

From Coleman Overbey, Murray, Ky., who recently sent us twelve new subscribers to the Gospel Advocate: "I took advantage of the club rate—one dollar and fifty cents. I rejoice in the privilege of extending 'the borders' of this splendid paper."

Occasionally I miss a copy of the Gospel Advocate, and it is like missing my breakfast, or even worse; for in a few days I forget that I had missed my breakfast, but never forget what I lost by not getting the Advocate.—Carl Barnette, Greenville, Ala.

We regret to announce the death of John B. Stong, of Shelbyville, Tenn., last Friday morning, January 30. The church there loses a stanch member in the passing of this good man. We extend our sympathy to the bereaved. B. C. Goodpasture conducted the funeral services.

John T. Smith, Lubbock, Texas, January 26, writes: "There were two great services yesterday. The church work moves on in an excellent way. We have just secured a desirable lot and are now planning to build a new meetinghouse, which will cost about thirty thousand dollars."

From W. L. Oliphant, Muskogee, Okla., January 20: "We had two splendid services at East Okmulgee Avenue last Lord's day. The church is in fine condition. Wife and I are teaching a Bible class composed of young people in our home every Saturday afternoon. Twenty-nine were present at our last meeting."

Loyal members in and around Jackson, Miss., will meet regularly for worship on Sunday afternoons at three o'clock, and for preaching at night at the Odd Fellows' Hall, on President Street. If you know of those who should be interested, have them get in touch with M. C. Cayce, at 352 Fortification Street, Jackson, Miss.

From F. S. Vance, Nocona, Texas, January 25: "I have been suffering from a sore throat, but was able to preach to-day. The coöperative movement of all the congregations in this county is growing, with much interest manifested. At a meeting in Bowie last Sunday, one hundred and fifty dollars was contributed for the work."

Words are too feeble to express my gratitude to you for the encouragement, strength, and comfort I have received from the Gospel Advocate during the year 1919. I anxiously await its coming every week. May the new year be the best that has ever come to you.—Mrs. J. P. Miller, 2212½ Toberman Street, Los Angeles, Cal.

Wanted—A good doctor to locate at Thyatira, Miss. A single man, and one who is a member of the church of Christ, preferred. If interested, write Cathey & Dandridge, Thyatira, Miss. Any doctor locating at Thyatira will have all that he can do, and, in addition to a good-paying practice, will live among as good people as can be found on earth.—J. P. Lowrey.

From O. E. Phillips, Eastland, Texas: "It might be worth mentioning to say that the church here is just completing a church building that will cost sixty-five or seventy thousand dollars and a five-thousand-dollar residence for the preacher, all on property worth about ten thousand dollars. The church is growing, and we pray that we may be of usefulness to the cause at large."

Thomas H. Burton writes from Union, S. C., January 26: "We are happy at this time. Last week we paid the balance due on our lot, and had almost ten dollars left for our building fund. I am now ready to acknowledge that contribution you have been contemplating for our meetinghouse. There are too many souls in this town within our reach to let the cause drag for the lack of a suitable place in which to worship. I baptized two precious souls yesterday. Pray for us."

From W. S. Long, Washington, D. C., January 24: "Brethren A. B. Comer, Hill and son, and Clyde Shackleford, all of Nashville, Tenn., were with us last Lord's day. Brother Shackleford preached a timely sermon on 'The Barren Fig Tree.' We were pleased to have these brethren with us. A mission, which promises success, was opened at Alexandria, Va., two weeks ago. Send all contributions for our building fund to J. W. Gibson, Twenty-eighth Place, S. E., Washington, D. C., or the writer, 110 Second Street, S. E., Washington, D. C."

J. P. Lowrey writes: "I have moved to Memphis, but will continue to preach in Tate County, Miss., and it is my purpose to visit and preach for every church in the State during the year. I have just returned from Ruleville and Belzoni. We have a splendid congregation out from Ruleville that has just completed a splendid meetinghouse, and the brethren there are determined to press forward. At Belzoni we have only a very few brethren, and some of them are moving away, to the regret of those who remain. No better Christians are to be found than those at Belzoni, and we hope to see a strong church there some day. There is so much work to be done in Mississippi and so few to do it."

Georgia and the Far Southern Field

By S. H. Hall

Brother McCaleb's Visit.

The Atlanta churches were favored, the last Lord's day in January, with a visit from Brother J. M. McCaleb, our missionary from Japan. He spoke on Sunday morning at West End Avenue, and the report of his work for the twenty-eight years he has been a missionary was very much enjoyed by those present. In the afternoon he spoke at South Pryor-Vassar Streets, and his address was enjoyed equally as well. At night he spoke at East Point on "What Can Women Do as Missionaries?" It was a cold, rainy day, and the attendance was cut considerably, but great good was done. It is the prayer and hope of the Atlanta churches that we may soon have our own missionaries in Japan, India, and other fields where the dark night of ignorance is reigning.

Georgia needs more workers, and arrangements are being made for her to have them. Not a State in these United States but that needs more work. I was impressed while in Los Angeles, Cal., with the need of missionary work among the Japanese, Chinese, and other nationalities that live there, who are as much in heathenism, so far as a knowledge of Christ is concerned, as those who have never been to this country. Why not make more effort toward these people? It seems to me that it would be amazingly inconsistent for a member of the church in Los Angeles to appear to be burning with a desire to go across the Pacific to save the Japanese, while seeing them every day in his own city and making not one effort to save them, nor indicating any desire to make an effort here. Will we not put forth a greater effort to save the heathen at our own doors, and pick from those who show their worthiness by what they do here the ones we think should be sent across the seas? Let us send those who have been tried and proven. We cannot always know men, but should endeavor to send over the seas the best we have. Here I give the words of a song for children (which is also good for grown-ups), entitled "You Can Shine Where You Are."

Not upon some hilltop do you have to live,
That your light may send its golden beams afar;
If you burn it steadily,
Other lives your light will see—
You can brightly shine for Jesus where you are.

In the valley you may spend your earthly days,
On your life may sorrow leave its deepest scar;
Yet, if you but burn your light,
God will guide its rays aright—
You can brightly shine for Jesus where you are.

There are many groping in darkness still,
Many who from you are never very far;
So crave not a high place—
Give it out, the light of day—
You can brightly shine for Jesus where you are.

You can shine, shine, shine where you are;
You can shine, shine, shine like a star.
O, you do not have to be
In some land beyond the sea—
You can shine, shine where you are.

How true are these words! Yes, we can shine where we are, and it is only those who have been shining where they are that are prepared to shine somewhere else. In selecting missionaries for the foreign fields, I would suggest, therefore, that we look more into what those who offer themselves have done here. If we all would only shine where we are, and had been doing so, we would have no waste places in America; hence, "home missions," as it is sometimes called, would not have to be thought of. Brother, sister, shine where you are, and soon you will have filled the place you occupy with light and can go elsewhere.

I Want to Know.

I have been preaching for years that the scripture, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come," refers to the destruction of Jerusalem in A.D. 70, and I think I can remember when no minister of the church of Christ thought of giving it any other application. But I sometimes read of or hear a minister of the church making this apply to the present time, and they tell us that the door to all nations is now open for the first time since Christ said this; hence, the gospel can now be preached to all the world, and the end will soon come. I want to know more about this. All that I have ever heard as proof is just some one's saying so and absolutely nothing from Matt. 24 that shows it. When I was debating with an Adventist in this city, he took this position, and I made it uncomfortable for him in pressing him for proof.

When we go back to verse 3, it is very easy to see that the disciples thought that the destruction of the temple, Christ's second coming, and the end of the world would take place at the same time. Christ had just said to the disciples: "There shall not be left here one stone upon another, that shall not be thrown down." They came back at him with the question: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" But certainly Christ, in his answer, made a difference in the time of the destruction of the temple and his second coming and the end of the world. If you will take the words that immediately follow, I see no room for getting so mixed up on this scripture. "When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place [Luke (21: 20) says, "Jerusalem compassed with armies"] (let him that readeth understand), then let them that are in Judea flee to the mountains," etc. Christ also speaks of those who are to be pitied because of their physical condition, and tells the disciples to pray that their flight be not in the winter nor on a Sabbath: "for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be." "Jerusalem compassed with armies" was a visible, tangible sign that the faithful Christian could see, and by this know that he should get out of the city as quickly as possible and go to the mountains. Christ did not want the faithful to be destroyed with that city, and tells them how they will know when to get out. Now, would you be surprised if, in reading the history of the movement of the enemies' army, you should find that history saying that the army compassed the city and then withdrew before the final attack and siege that meant its destruction? Well, that is exactly what Flavius Josephus, who was there and an eyewitness, says. On page 283, Volume 2, he says: "It then happened that Cestius was not conscious either how the besieged despaired of success, or how courageous the people were for him; and so he recalled the soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world." But we know why he retired. Christ had given this as a sign to the faithful to get out. The hand of Him who "is able to do exceeding abundantly above all that we ask or think" was in it. But when Christ comes again and the world ends, fleeing to the mountains will have no safety for us; neither does it matter what day of the week or season of the year he comes; nor will our physical condition have any disadvantages. But not so then. It would have been difficult to have gone to the mountains in the winter season. If the time of their flight had been on the Sabbath, they would have found the gates closed. Jerusalem was then under control of Jews who had not accepted Christ; hence, Jews who observed the Sabbath. A woman with child was to be pitied because she was in no

HAVE YOU SCROFULA?

Now Said to Be as Often Acquired as Inherited.

It is generally and chiefly indicated by eruptions and sores, but in many cases it enlarges the glands of the neck, affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise.

Hood's Sarsaparilla, the medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pills,—there is nothing better for biliousness or constipation.

LESS MEAT IF BACK AND KIDNEYS HURT

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You

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

The moment your back hurts or the kidneys are not acting right, or if the bladder bothers you, get about four ounces of Jad Salts from any good pharmacy, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure any one. It makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

To Relieve Catarrhal Deafness and Head Noises

If you have Catarrhal Deafness or head noises, go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day. This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little, and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists, or sent on receipt of price, 90 cents, by **Chas. A. Smith Drug Co., Atlanta, Ga.**

condition to make such a flight. When Christ comes the second time, he will catch up into the air all the faithful before fire and brimstone are rained upon the earth. There is no sign necessary to protect us; he will do this with his own power, and neither the season of the year nor our physical condition will inconvenience him. It is interesting to notice that Josephus speaks so much like Christ in describing the fearfulness of what the Jews suffered. He says: "It appears to me that the misfortunes of all men from the beginning of the world, if they were compared to those of the Jews, are not so considerable as they were."

But some will say that the gospel was not preached in the whole world before Jerusalem was destroyed. Well, we will let one who spoke as the Spirit guided him settle this. Paul, in A.D. 63, just seven years before Christ's prophecy of the destruction of the temple was fulfilled, said to the Colossian brethren: "If so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister." (Col. 1: 23.) Never mind about there being some nations now who have not heard the gospel. It is a fact affirmed by the inspired writer that every creature under heaven in the first century had the opportunity of hearing it, and that before Jerusalem was destroyed. If we were as zealous as those first Christians, desired that souls be saved as they desired it, we, too, would give every soul the opportunity in our day and generation.

But enough. May the day soon come when all will stay with the Book, when there will not be seen so much of this tendency to leave the plain and natural interpretation of God's holy truth.

✡ ✡ ✡

News Items.

In spite of the fact that the last Lord's day in January was bad, as to weather conditions, one more soul was baptized into Christ at West End Avenue and another at East Point. The aim and ambition of the West End brethren is to double their membership this year and give more than ever before.

We are sorry that Georgia has lost Brother W. M. Brumit, but rejoice with Florida in obtaining him. On another page you will find his name, with others, warning the churches of that State against a "wolf in sheep's clothing." May the brethren everywhere forget not the command: "Prove the spirits, whether they are of God; because many false prophets are gone out into the world."

TRAINED NURSE TALKS TO WOMEN

Tells How, Through Years of Practice in Women's Weaknesses, She Found Simple Home Remedy to Ends Leucorrhea.

A. Cavanaugh, R. N.

It took years of professional practice for me and my two associate nurses in treating weaknesses of women to find a simple, easy, certain way to end Leucorrhea (commonly called "whites"). In our experience we find that 75 per cent of all women are more or less distressed with this annoying weakness, which makes them pale, tired, fretful, wasting their feminine strength and often leading to serious illness.

Working on our own cases and in conjunction with physicians, we had wonderful success with our own treatment. We brought many women from deep despair to joyful satisfaction. They wanted us to tell others all over the country how our treatment, named "Lukora," brought them out of distress and weakness to genuine feminine strength and health.

If you are a sufferer from Leucorrhea, stop carelessly letting it go on, but learn from me how it may be quickly ended in your own home. I will tell you about this simple home method (without obligation) by your simply writing to me, Anna Cavanaugh, R. N., Room 221A The Nurses' Institute, Buffalo, N. Y. All correspondance and information sent will be confidential and forwarded in plain sealed envelopes.

NOTE.—The Nurses' Institute earnestly advises every woman suffering with Leucorrhea, who wishes to get rid of it, to write Miss Cavanaugh at once. This remarkable offer is sincere, and the fact that the discoverers of the treatment are themselves registered nurses and women makes it a safe and unquestionable treatment.

Free Eczema Remedy

Such wonderful results in eczema and all skin diseases instantly follow the soothing application of Krano-Zema, the new scientific treatment, and so confident is the Krano-Zema Co. that they will gladly send any reader a full-sized $1.00 treatment by prepaid mail without one cent in advance. If satisfied after using the treatment two weeks, pay $1.00; but if not, you do not pay one cent. Take advantage of this amazing free offer to-day. Send no money—just your name and address to the

KRANO-ZEMA CO.,
95 Phillips Building, Girard, Kan.

AGENTS $6 a Day

Should be easily made selling our Concentrated Non-Alcoholic Food Flavors, Soaps, Perfumes and Toilet Preparations. Over 100 kinds, put up in collapsible tubes. Ten times the strength of bottle extracts. Every home in city or country is a possible customer. Entirely new. Quick sellers. Good repeaters. Not sold in stores. No competition. 100 per cent. profit to agents. Little or no capital required. Elegant sample case for workers. Start now while it's new. Write today—a post card will do—for full particulars

FREE

AMERICAN PRODUCTS CO., 1956 American Bldg. Cincinnati, O.

In answering advertisements, please mention this paper.

Tribute to Mrs. J. C. Wilkinson.

BY HELEN F. HULL.

Tabitha Alice Wilkinson was born on November 7, 1859; died, of pneumonia, January 1, 1920; aged sixty years, one month, and twenty-four days.

As the new year came in, with its hopes and fears, its prophecy and promise, this pure, sweet soul drifted out from the stormy billows of life, into a quiet haven of peace and rest.

"Softly, as falleth the snow on the mountains;
Sweetly, as stealeth the lilies' perfume;
So she went out from the gloom and the shadows,
Into the garden of sunlight and bloom."

Sister Wilkinson was the wife of Brother J. C. Wilkinson, of Hustburg, Tenn., and their devotion to each other was something so touching and beautiful that all hearts unite in sympathy and grief for the bereaved husband, whose irreparable loss becomes our common sorrow.

Sister Wilkinson obeyed the gospel in early life, and always thereafter was most zealous for the cause of Christ. She had a faith which nothing could shake, a courage that never faltered. No matter how dark, at times, the outlook for the future of the church at Hustburg, whose membership is very small; no matter how hard became the struggle to keep the little band of disciples from giving up, in the face of persecution, prejudice, and a growing indifference among the members, she was never willing to admit that we should be justified in relaxing our effort to establish the cause at this place.

Her place was rarely vacant at the Lord's table, for she delighted in thus honoring her Savior. We feel keenly her loss in the church now that we are starting in with fuller attendance, greater zeal, and more of promise than at any time since Brother T. B. Thompson established the congregation some five years ago. Her faith and courage were an inspiration; her sweet face and cheery smile were things we loved. But she has gone from a life of loyal service to her eternal reward.

The home where she was so loved and honored—that home which was always open to ministers of the gospel, whom she and Brother Wilkinson always received joyfully—will know her no more. Her feet have left life's rugged highway to walk the golden streets of the city of God. The dear hands that delighted in loving service are folded softly above a heart that stirs no longer with the throb of life; but her immortal spirit—pure, beautiful, free—has returned to God who gave it. By and by, when, at the glorious appearing of the Christ, land and sea give up their dead in world-wide resurrection, may we all come forth with her, rejoicing in the wonderful new life we shall have won through obedience to Him who is our Savior.

Sister Wilkinson leaves five devoted daughters to mourn her loss. One of them, Mrs. Mattie Scarboro, lives in Denver, Col,; the other four reside in Tennessee—Mrs. Pearl Scarboro, of Waverly; Mrs. Bertha Folk, of Dover; Mrs. Robbie Hargis, of Bumpus Mills; and Mrs. Ruby O'Gwin, of Hustburg. Their mother's blameless life will be to them forever a beautiful and hallowed memory. True wife, tender mother, generous neighbor, loyal friend; "simply a Christian, and a Christian simply"—a favorite expression with her—we know she shall inherit the Christian's reward, even eternal life.

May the Christ, in whom she lived and died, comfort the hearts that loved her and impart to them the peace that passeth understanding.

"We know thou art gone where thy forehead is starred
With the beauty that dwelt in thy soul;
Where the light of thy loveliness cannot be marred,
Nor thy heart be flung back from its goal."

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

CABBAGE PLANTS

Fulwood's frost-proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield. Succession, and Flat Dutch. Prices: By express, 1,000 to 4,000, at $2.25 per 1,000; 5,000 and over, at $2. By parcel post, prepaid, 100 for 50c, 500 for $1.75, 1,000 for $3. Orders shipped promptly; satisfaction guaranteed or money refunded. P. D. FULWOOD, Tifton, Ga.

The Quick Way to Stop a Cough

This home-made syrup does the work in a hurry. Easily prepared, and saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

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

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

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

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

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

Accept no substitute. This great oil is golden-red color only. Every bottle guaranteed. 30c, 60c, and $1 a bottle, at all good drug stores, or by mail from

HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

WHEN WRITING OUR ADVERTISE
PLEASE MENTION THIS PUBLICAT

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Save

Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

At your druggist's or from the SHUPE CO., Savannah, Ga.

A Tribute to Edward G. Hall.

BY G. C. BREWER.

Edward G. Hall was born in Carroll County, Tenn., on September 12, 1847. He enlisted for service in the Civil War at the age of seventeen and served in the Seventh Tennessee Cavalry, commanded by Col. Isaac R. Hawkins. Although his native State seceded, he was loyal to his nation's flag and fought for the preservation of the Union, and that "government of the people, for the people, and by the people, might not perish from the earth." But in later life this same sense of loyalty and devotion to duty led him to acknowledge the supremacy of a higher cause and to bury the issues of the bloody sixties and serve as an elder of the church with men who had just as valiantly fought for the "lost cause." Such is the transforming power of the gospel of Christ.

At the age of nineteen Brother Hall was baptized into the Baptist Church by one Mr. Willoughby Pugh, and for a number of years he was a faithful member of that denomination; but under the preaching of the simple gospel at Roan's Creek Church, in Carroll County, he became convinced that all denominationalism is wrong and decided, therefore, to sever his connection with the Baptists and be a Christian only. Some time later he moved to Huntingdon, Tenn., where he helped in establishing a congregation and in building a house of worship. He served as an elder in this church till the time of his death. When the unfortunate division came in that body, he contended earnestly for a continued loyalty to the New Testament simplicity of work and worship. He, therefore, was charged with a large part of the blame for the division, being looked upon as ringleader of the "antis." However, all he insisted upon was adherence to the principles upon which the church was built and for a continuation of the manner of worship in which they had always engaged. But he found himself a leader of the minority, and he saw the house taken from under the control of its builders and pass into the hands of another people "who knew not Joseph." This brought a grief to his heart from which he never recovered. It was especially poignant to him, as the division seriously hurt the influence of the church over his own children, as well as everybody else in the town. But, with his faithful wife and a few others, he remained loyal to the Lord to the end. He was fond of saying: "Let others do as they will; but as for me and a *part of my house*, we'll serve God." He always regretted that he could not use the language of Joshua without change, and it is yet

Foley's Honey and Tar

COMPOUND

CLEARS THE THROAT of phlegm and mucus, stops that tickling, opens the air passages for easier breathing and coats the raw, inflamed surfaces with a healing, soothing medicine.

Grateful Father Tells What It Did

W. E. Curry, 130 Up 6th St., Evansville, Ind., writes: "I have a little girl 6 years who has a good deal of trouble with croup. I have used Foley's Honey and Tar Compound, giving it to her according to directions, and obtaining instant relief for her. My wife and I use it whenever bothered with a bad cold or cough, and I will say that it is the best remedy for a bad cold, cough, throat trouble or croup that I ever saw."

Parents who use Foley's Honey and Tar know it is safe and no harm will come even if an overdose should be given by accident. It tastes good and children like it. It won't upset the delicate stomachs of young children, delicate persons or elderly people.

Better Than Pills For Liver Ills.

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

NR Tonight, Tomorrow Alright

Get a 25c. Box.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S. C.

In answering advertisements, please mention the Gospel Advocate.

to be hoped that the memory of a fond father's faith, anxiety, and prayers will avail to save his whole house.

Brother Hall was married to Elizabeth Jane Woods on January 16, 1873, and for nearly forty-seven years they traveled the road of life together. Together they plucked the rose of pleasure from life's flower garden, and often their hands were torn by the same thorn of sorrow. Their fidelity and devotion to each other was beautiful and represented an ideal all too rare in this generation. They were one not only by the marriage ceremony, but by the ties of love and by the bonds of fellowship in a long experience of the joys and sorrows of life and in the all-consuming desire to rear their family in the principles of integrity, truth, and righteousness. To them were born ten children, seven of whom, with their mother, survive to mourn the loss of the head of the home. These children are: William H. Hall and Joe M. Hall, of Nashville, Tenn.; Benjamin H. Hall, Denver, Tenn.; Alaska E. Hall and Mrs. Guy Hall, of Huntingdon, Tenn.; Mrs. Frank J. Lawler, of Charlotte, S. C.; and Mrs. G. C. Brewer, of Winchester, Tenn.

Brother Hall's home was always the home of preachers, and many prominent brethren have enjoyed his hospitality. He loved all the servants of the Lord and took a great interest in the work of the church everywhere.

Although he had never had the advantage of an extended course in school, Brother Hall was a voracious reader, and he was well informed on the issues of the day. He was a constant reader of the Bible and could recite long passages from memory. He cherished its precious promises and fell asleep trusting in his Savior, December 22, 1919. May God grant us all grace to bring our lives to such a peaceful and triumphant end.

Acknowledgment.

BY W. J. JOHNSON.

The following contributions have been received for the church at Amite, La., since our last report: From Mrs. Bertie Smith, Enloe, Texas, $5; church at Albion, Neb., $25; E. E. Johnson and daughter, Harrah, Okla., $5; C. C. Johnson and George R. Witherow, Bethel, Tenn., $2; D. W. Hunter, Good Springs, Tenn., $1; some brethren at New Orleans, La., $2; a church in Nebraska, $5.50; church at Iota, La., $51.48; Miss Cora Brooks, New Orleans, La., $5; G. A. Leach, Sellersburg, Ind., $15; J. G. Malphurs, Kentucky, $1.

This fellowship has encouraged us much in the work that lies before us and which we desire to complete as soon as time and means permit. Every gift, of any quantity, will be greatly appreciated, and will aid us in the task we have started. I trust that others will remember that we are in need of their assistance in bearing this burden, which, when completed, will enable us to make a more successful campaign in spreading the glad tidings of peace.

Physician Explains Who Should Take Nuxated Iron

Practical Advice on How To Help Build Up Great Strength, Energy and Endurance.

The accompanying article of Dr. Sullivan should be carefully read by every man and woman who wants to possess perfect health, great physical endurance and a strong, keen mentality. Dr. Sullivan tells how to increase the iron in our blood and thereby gain greater physical and mental power, brighter intellects and better health.

Commenting on the use of Nuxated Iron as a tonic, strength and blood builder by over three million people annually, Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.) New York, and The Westchester County Hospital, said, "Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles without ever realizing the real and true cause of their trouble. Without iron in your blood your food merely passes through the body something like corn through an old mill with rollers so wide apart that the mill cant grind.

For want of iron you may be an old man at thirty, dull of intellect, poor in memory, nervous, irritable and all "run-down," while at 50 or 60 with plenty of iron in your blood you may still be young in feeling, full of life, your whole being brimming over with vim and energy.

But in my opinion you can't make strong, vigorous, successful, sturdy iron men, and healthy, rosy-cheeked women by feeding them on metallic iron. The old forms of metallic iron must go through a digestive process to transform them into organic iron—Nuxated Iron—before they are ready to be taken up and assimilated by the human system. Notwithstanding all that has been said and written on this subject by well-known physicians, thousands of people still insist on dosing themselves with metallic iron, simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package. If you have taken preparations such as Nux and Iron and other similar iron products and failed to get results, remember that such products are an entirely different thing from Nuxated Iron.

Manufacturers' Note.—Nuxated Iron which is used by Dr. Sullivan and others with such surprising results, and which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Men pay only for cures

People suffering from blood poison, catarrh, skin, liver, kidney, bladder and chronic diseases, eczema, nervous debility, exhaustion, weakness of the lungs, heart and nerves should write us for free advice question chart and book describing their condition.

Piles and rectal diseases, such as fistula, fissure, stricture or varicose veins, which cause loss of vitality, nervousness and general debility, cured or no pay. Out of town people, visiting the city in need of treatment, consult us. Many cases cured in one or two visits. Consultation free and confidential. Twenty years successful experience. Hours 10 a. m. to 7 p. m. Sundays 10 to 1 only.

DRS. MORRIS AND HARRELL

Cor. Peachtree and Walton Sts. Atlanta, Ga.

A bottle of ink uncorked may let loose upon the world a brood of more pestilential powers than ever leaped from Pandora's box.—Bryan G. Collier.

A Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. There is only one "Bromo Quinine." E.W. GROVE'S signature on the box. 30c.

SEX PROBLEMS

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

SPECIAL OFFER: For a limited time we will send one copy for five dimes (or stamps), to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N. Y.

A Remarkable Case
Given Up By Five Doctors

East Chattanooga, Tenn.:—"Two years ago Dr. Pierce's Golden Medical Discovery not only, saved my life but restored me to perfect health after five doctors gave me up as hopeless. It was about two months after my first baby came and I became so bloated that I could not get around at all and finally I stayed in my bed helpless for nine weeks. The doctors said I would not live two weeks when a neighbor recommended Dr. Pierce's Golden Medical Discovery to me, and as a last resort I took it. Before the first bottle was gone I was up and around, and by the time I had finished the second bottle of 'Golden Medical Discovery' I was a perfectly well woman. That state of good health I am still enjoying, so am convinced that mine was a permanent cure, and I cannot praise Dr. Pierce's Golden Medical Discovery too highly for the great benefit it has been to me."—MRS. MARY LEE HAMPTON, 9 Orear St.

Our Neighbors Suffer from Colds

Alton Park, Tenn.:—"About three years ago I caught a very heavy cold and my limbs ached and pained me terribly. I took several different kinds of medicines but nothing gave me the relief that Dr. Pierce's Golden Medical Discovery did right from the first few doses. I took two bottles of it and consider it an excellent tonic and builder. My cold cleared up nicely and then the aches and pains left me—that is why I recommend Dr. Pierce's Golden Medical Discovery so highly."—MRS. ELIZABETH BLACK, Union St.

Long ago Dr. Pierce combined certain valuable vegetable ingredients—without the use of alcohol—so that these remedies always have been strictly temperance medicines. Send 10c for trial package of any of Dr. Pierce's medicines. Address Invalids' Hotel, Buffalo, N. Y.

For the **HAIR—**

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

TETTERINE

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

A Treat for the Skin.

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

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES 10¢ 30¢ & 60¢

A Mississippi Field and Opportunity.

BY S. P. PITTMAN.

In speaking of a State's being "destitute," we may leave the wrong impression and unintentionally ignore the labors and sacrifices of men who have devoted the best part of their lives to service in that particular State.

I do not mean to speak disparagingly of many who have labored faithfully and effectually in Mississippi, nor of the cause, well established in some sections of the State; but I wish to call attention to a neglected part of the State and to an effort that is being made to accomplish something in that section—the section south of Jackson.

Several years ago Brother T. F. Dunn, known as Dr. Dunn, formerly of Nashville, moved to Copiah County, near Hazlehurst. He has put forth an effort to establish primitive Christianity in his neighborhood, having had several protracted meetings held and continuing to keep up the worship, sometimes in his own home. Very little headway, apparently, has been made; so he desires to try another place. By getting a tent and holding meetings in various places, both in towns and in the country, Brother Dunn feels that the people can be reached. Hence, he is putting forth an effort to purchase a tent and accessories. Several have shown an interest in the work and promised to contribute toward the purchase. There should be enough persons interested in that particular field to contribute amply to this effort.

If friends of Dr. Dunn and the cause of Christ will write to him at Hazelhurst, Miss., and send a donation or the promise of a donation to this work, it will encourage him to go on in the effort. Just a letter of encouragement will doubtless help to stimulate him.

I have held two meetings at Martinsville, a railway station on the Illinois Central Railroad, near the Dunn home, and hence am personally acquainted with and interested in this field.

Renwar vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism, when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood, and in order to effect a complete cure it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatments, and what it did for me—why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists (price, 50 cents) or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

FREE TO
Pile Sufferers

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

LET ME PROVE THIS FREE.

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

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

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

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

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

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

FREE PILE REMEDY.

E. R. Page,
430-F Page Bldg., Marshall, Mich.
Please send free trial of your method to:

.....
.....
.....

STOP LUMBAGO PAIN
RUB BACKACHE AWAY

Instant Relief! Limber Up! Rub Pain, Soreness, Stiffness Right Out with "St. Jacobs Liniment."

When your back is sore and lame, or lumbago, sciatica, or neuritis has you stiffened up, don't suffer. Get a small trial bottle of old, honest "St. Jacobs Liniment" at any drug store, pour a little in your hand, and rub it right into the pain or ache, and by the time you count fifty the soreness and lameness are gone.

Don't stay crippled. This soothing, penetrating liniment takes the ache and pain right out and ends the misery. It is magical, yet absolutely harmless, and doesn't burn or discolor the skin.

Nothing else stops lumbago, sciatica, and lame-back misery so promptly and surely. It never disappoints.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.
WHITE SERUM COMPANY.

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

OBITUARIES

Parham.

The subject of this sketch had been a sufferer for months before she found relief in death, January 8, 1920, at her home, in Leiper's Fork, Tenn. Before her marriage to Brother Oscar Parham, December 25, 1903, her name was Mary Sue Vaughan, of Rutherford County, Tenn. She was born on April 6, 1883; and when about fifteen years of age, she was "born again" into the family of God, being baptized by Brother J. W. Shepherd. A marked characteristic of Sister Parham's was her devotion to her family and to the cause of Christ. She was ever ready to sacrifice for both, as was evidenced by her readiness to undergo hardships and bear the burdens in order to encourage her husband in preaching the word—a work that he delights in doing, in addition to his teaching school. To him is now left the care and training of five children, three boys and two girls, ranging in age from four to fifteen. All the children, with the exception of the youngest, seemed to feel sensibly their great misfortune in the taking away of their dear mother. Time will dry their tears and bring relief, but they will learn the lesson so many have bitterly learned—that no one can take mother's place. May that vacancy in their home and their hearts be filled with Christ and his love, and may these dear children be reared to useful manhood and womanhood, is the wish of their many friends.

S. P. PITTMAN.

Pope.

Recently a very dark shadow has fallen over the family of our dear, departed friend and brother, James D. Pope. He had gone to Florida to engage in business. Sister Pope was on the eve of her departure for Florida to be with her husband. Her son had gone to the station to purchase a ticket for her. In the meantime a telegram was received saying that James D. Pope had been suddenly killed in an auto-truck accident. He went to Florida, but he never returned. His body was brought back to Nashville, but his spirit returned to God who gave it. On December 27, after funeral services at the home of his son-in-law, Cecil Noel, we buried his body in Mount Olivet Cemetery. He was a robust, energetic, aggressive worker in all his undertakings. He earnestly strove for success, that he might serve his family, his friends, and humanity. He was a devoted husband; a kind, considerate, indulgent father. So far as I know, his integrity was never questioned nor his honesty impeached. Better still, he was a Christian gentleman, warmly interested in the work and worship of the church. While his dear wife and children sorrow for their loss, let them and all his friends and brethren sorrow in hope that their loss is his eternal gain. James D. Pope was born in Williamson County, Tenn., on April 11, 1859, where the greater part of his life was spent. In 1890 he married Miss Ninia Chisholm, daughter of our dearly beloved Brother L. C. Chisholm, who departed this life some years ago. Brother Pope had been a devoted, faithful member of the church of Christ for twenty-nine years. He died in Arcadia, Fla., on December 24, 1919. Of his immediate family, he leaves his wife; two sons, Louis and James; and his daughter, Mrs. Katherine Noel. He also has three sisters and two brothers who survive him. May the good Lord help us all to be ready to depart the shores of time and to have the comforting hope of eternal life in the sweet by and by.

JAMES E. SCOBEY.

Hard Colds.—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

God's Conquering Presence.

If we find our tasks mean, it is because we have within us the promise of tasks that shall be mighty. If we feel within us the sense of sin, it is because there is growing there the conquering sense of the presence of God.—W. H. Blake.

As Influenza

is an exaggerated form of Grip, LAXATIVE BROMO QUININE (Tablets) should be taken in larger doses than is prescribed for ordinary Grip. A good plan is not wait until you are sick, but PREVENT by taking LAXATIVE BROMO QUIN Tablets in time.

Send NO Money!

The **Comfort, Style** and **Quality** of these Nurse's Comfort shoes make them the greatest ladies' shoe value ever offered. That is why we gladly send you a pair **on approval.** Simply state size—we take all the risk that the soft, glove-fitting leather will delight you. Note their rubber heels. The easy, flexible genuine cushion soles will give you so much comfort that $8 or $10 will not seem too much. You save by buying direct from the Oldest and Largest House selling from the Shoe Market of the World.

$4.39 ONLY On Arrival Postage FREE

-----No Money! Send Coupon ONLY-----

Boston Mail Order House, Dep. 6066, Boston, Mass.

Send my Nurses Comfort shoes **on approval.** I risk nothing!

Name.....Size.....

Address.....

CHURCH NEWS

Arkansas.

Fort Smith, January 26.—I was with the church at Atkins on the third Sunday in this month. We had three splendid services. Brother Eades, from Morrillton, was with us and preached an able discourse in the afternoon. Brother Eades is an able speaker and a good debater and should be kept busy all the time. I am to be with them again on the third Lord's day in next month, the Lord willing, and am to be with them in a meeting in July. We had a good day at Park Hill Church yesterday, with large attendance at all services. Prospects are fine for a good year's work.—Will W. Slater.

South Carolina.

Union, January 15.—Our work is looking more encouraging now than it has ever looked since we came here eleven months ago. Brother Sam Nix, of Lebanon, Tenn., will be here the first of February to take up the work at some place in the State. Brother Nix is a good preacher and is well reported of by all who know him, and we are expecting him to do much good in this destitute field during the years to come. Bethlehem, his home congregation, is supporting him. I think this very commendable both in the preacher and the congregation. Usually, when a congregation wants a preacher to do anything, they look away from home to find him. But not so this time. This congregation loves Brother Nix and expects great things for him in this new work which they are undertaking. This is one of the oldest congregations in the South, and the step they are taking in supporting this brother all the time and still doing other work should be an example to other congregations to do more in the future in helping preach the gospel to those who have never heard it. We are glad to report that the Twelfth Avenue congregation, of Nashville, is preparing to support a preacher full time in this State. We also have one other congregation that wants to support a man. I find it some trouble to get the preacher who is willing to make the sacrifice necessary to come down and do the work in this destitute field. Brother J. M. Caleb will be with us three days, beginning on January 28. I will preach near Woodruff next Sunday, the Lord willing. This little band is getting along nicely. Watch them grow. We lack only twenty dollars having our lot paid for. Now for the building. Brethren, we are depending on you to help us build. We are not able to do it by ourselves, but by your help and the help of God we mean to build early in the spring. Do not go to bed without first mailing a check for this fund, or write me and tell me what you will pay on demand between this time and the first of July. Brethren, pray for us, and then ask God to help you do something that will help carry on the work. May God bless you.—Thomas H. Burton.

Tennessee.

East Lake, January 19.—Yesterday was a fine day for all of the congregations in this section. Hoover was at Central, with overflowing house. Twenty-five have taken membership with the congregation during the past month. Brooks was at Cowart Street, with fine audiences and four additions. Bradley was at St. Elmo, with good attendance and interest. Clark was at Rossville, with fine audiences and one addition. Fridell was at East Chattanooga, and reports a fine service. The East Chattanooga congregation has recently closed a deal for the house of worship formerly controlled by the society brethren. Ridgedale and North Chattanooga report good attendance and fine interest in their work.—Aruna Clark.

Texas.

Fort Worth, January 19.—Yesterday was another good day at Southside-Central church of Christ. Two fine young ladies took membership with us. The work is good and growing better. I went with many others to Northside in the afternoon to hear Price Billingsley, of Tennessee. His sermon was an inspiration to us all. There will be a meeting at old Central Church next Lord's day, in which all the congregations in the city are to be represented, for the purpose of unifying our efforts to evangelize the city and county. I am glad to report that my wife is again better, her burn healing, and she can again walk some. —Tice Elkins.

Got 117 Eggs Instead of 3

Says One Subscriber

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." It has already been used by 400,000 chicken raisers, and literally thousands of letters have been received telling of its marvelous results. Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results.

If you wish to try this great profit maker, simply write a post card or letter to E. J. Reefer, the poultry expert, 3252 Reefer Building, Kansas City, Mo., and ask for his special free-package $1 offer. Don't send any money. Mr. Reefer will send you two $1 packages of "More Eggs." You pay the postman upon delivery only $1, the price of just one package, the other package being free. The million-dollar Merchants' Bank, of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned on request. So there is no risk. Write to-day for this special free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

WOMEN OF MIDDLE AGE

May Pass the Critical Period Safely and Comfortably by Taking Lydia E. Pinkham's Vegetable Compound.

Summit, N. J.—"I have taken Lydia E. Pinkham's Vegetable Compound during Change of Life and I think it is a good remedy in such a condition. I could not digest my food and had much pain and burning in my stomach after meals. I could not sleep, had backache, and worst of all were the hot flashes. I saw in the papers about Vegetable Compound so I tried it. Now I feel all right and can work better. You have my permission to publish this letter." —VICTORIA KOPPL, 21 Oak Ridge Ave., Summit, N. J.

If you have warning symptoms such as a sense of suffocation, hot flashes, headaches, backache, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness, inquietude, and dizziness, get a bottle of Lydia E. Pinkham's Vegetable Compound and begin taking the medicine at once. We know it will help you as it did Mrs. Koppl.

Neal-Record Debate.

BY COLEMAN OVERBEY.

This debate was held at Blue Spring Church, near Fort Henry, Tenn., on January 20-22. Elder Neal (Baptist) affirmed the impossibility of apostasy; Brother Record affirmed baptism to be one of the conditions of salvation from past sins. The best of spirit prevailed throughout the discussion. Elder Neal had the advantage in experience and tact, yet it was interesting to note how busy he was kept and how hard he labored. Brother Record is to be commended for his work. In spite of mud, rain, and ice, the debate was fairly well attended. I kept time for Brother Record; W. O. Hargrove (my father-in-law) moderated for Brother Neal. Much good is expected as a result of the debate.

The Strong Withstand The Winter Cold Better Than The Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the cold weather by taking GROVE'S TASTELESS chill TONIC, which is simply IRON and QUININE suspended in syrup. So pleasant even children like it. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

In answering advertisements, please mention the Gospel Advocate.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

Paul said: "For as touching the ministering to the saints, it is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them." (2 Cor. 9: 1, 2.)

Congregations, preachers, and individual members of the church can be "stirred up" by the zeal, energy, devotion, spirituality, and liberality of others.

When I listen to some godly man preaching the old, old gospel, teaching, warring, and pleading with sinners to obey the gospel and be saved, I want to get up and go; if I cannot go in person, by my means I want to go through some one else. I want the people to hear.

Solomon says: "Wisdom is better than weapons of war: but one sinner destroyeth much good." If one sinner can destroy much good, then one righteous person can destroy much evil.

Lately I have been reading, from religious papers, what leading men have to say of the city and rural congregations. As I live in Hornbeak, and Hornbeak is not a city, only a small village on the roadside, securely quarantined by four deep mudholes, I know nothing of the doings of city congregations, only as I read what others say. But, situated as I am and have been all of my life as a preacher, I believe I know something of the rural congregations, their mistakes and needs. It is no uncommon thing, however, for some young brother just out of some city school to come along and tell us old country fogies how to do. They will tell us all about how they do in the cities and try to get us to do likewise; but, somehow, we just cannot fit in or adapt ourselves to the pattern presented. So, then, what is to become of us old, out-of-date, antiquated preachers and members? Having spent thirty-five years in the "sticks" in the backwoods, along the banks of Reelfoot Lake, in an effort to preach the gospel and build up rural congregations, certainly I should know something of the needs, deeds, and mistakes of the "country church," and, by permission of the editors of the Gospel Advocate, shall call attention to some of these things.

For every wrong, for every mistake, for every failure, there is some one that is responsible; but it is, sometimes, a very hard matter to get that one to see and acknowledge the responsibility. We should not forget the fact that as individuals we are responsible for the mistakes in society, the errors in religion, and the corruption in politics. Too often we overlook the personal responsibility and place the blame on others.

Look at the congregations once in a flourishing condition, but now down and out. What is the matter? What is the cause? Men die, men are killed; congregations die, and congregations are killed. If I kill a man, there is a severe penalty to undergo; and if I kill a congregation, there is a greater punishment that I must undergo. We are astonished and made to wonder at man killing his fellow man, but condone the one who kills a congregation. It is a greater crime, in the sight of God, to kill a congregation than it is to kill my fellow man; at least, if not a greater crime, the punishment is greater. The church killer needs to be pointed out and warned of the greatest of crimes in God's sight.

We may say what God has done for us. It is scarcely less than blasphemy to say what he cannot do for us.—Slattery.

At Last A Real Remedy for Piles

No More Nasty Salves or Ointment; No Knife Cutting. A Simple Treatment That Works While You Sleep.

6 Day Treatment FREE

Thousands of people suffer from bleeding, protruding or suppurating piles. Having tried all kinds of ointments, salves or doctor's prescriptions without permanent benefit they naturally feel discouraged and think they must carry misery to the grave—yet their case is not hopeless.

Here is good news for all such sufferers. A prominent western physician has discovered a remarkable, harmless compound known as HEM-ROID. Taken internally it quickly begins a cleaning, soothing healing of all affected parts. It helps drive out all the thick, impure blood that is clogging the hemorrhoidal veins and causing piles. It so livens and strengthens the intestinal muscles and bowel walls that in many cases of years standing all distress and misery soon disappears and does not return.

Don't say "Can this be true?" Give us the chance to prove what we say. Write at once, using the Coupon below, and we will send you, postpaid, a full six-days' treatment of wonderful Hem-Roid. We feel confident that Hem-Roid used as directed will help to free you from all pile misery, but we do not ask you to take our word for it. Prove it for yourself.

If a pile sufferer and sincere don't delay but mail coupon at once, to Dr. Leonhardt Co., 226 Washington St., Buffalo, N. Y. Make the decision now that you are going to end all pile misery.

Gospel Advocate

PILE COUPON

6-DAY TREATMENT

This coupon, with full name and address and 10 cents in stamps to help pay distributing expenses entitles holder to our 6-day treatment of Hem-Roid. Dr. Leonhardt Company, Buffalo, N. Y.

Our Part.

There before the door Christ waits, he who has come to knock, and asks to be admitted that he may come in and sup with us and we with him. But he will not (shall we say "cannot?") lift the latch. We must do that from within. So also upon the highway he meets us when perhaps we are forlorn; our hope is almost dead, for we have had many falls, and our strength is spent. He says, "Follow me;" but the choice to follow still rests with us.—H. H. Montgomery.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

World's Best Roofing at Factory Prices

"Reo" Chaster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually **ready built**, and represent a wonderful money-saving.

READY MADE

Let Edwards Save You Money

Be Sure to State Which Books You Want

—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book

Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 2330

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book showing styles.

THE EDWARDS MFG. CO.,
2330-2380 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

In answering advertisements, mention the Gospel Advocate.

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Thompson-Bogard Debate.

BY J. WILL HENLEY.

Brother W. M. Thompson, of Ada, Okla., engaged Ben M. Bogard in a four-days' debate at the Plover Schoolhouse, near Shawnee, Okla., beginning on December 30. Four propositions were discussed. Each speaker conducted himself in the most orderly and praiseworthy manner. Moderators had nothing to do but open and close each session. Every one knows Mr. Bogard to be the strongest Landmark Baptist debater in the entire country. Will Thompson proved himself to be equal to the task Mr. Bogard laid upon him. Some brethren came to the debate feeling that we were possibly not well fortified with a man to meet Bogard, but went away singing Thompson's praises and declaring that Oklahoma churches need not order preachers to meet opposers of the Lord's way so long as Will Thompson lives.

Bogard led, affirming that "sinners are saved by grace, through faith, before and without baptism." The affirmative arguments were of the usual sort, and nothing new was presented in support of the contention. Brother Thompson easily met him at every turn. He told the folks that he believed with all his heart that sinners are saved by grace, through faith, but that when Bogard tacked on the other words, "before and without baptism," he then had to deny the whole thing; for neither God, Christ, apostles, nor the Holy Spirit ever said such a thing, or, if such a thing ever happened, the Holy Spirit forgot to mention it. Mr. Bogard was asked repeatedly to show one case where any one was said to have been saved by grace, through faith, before he was baptized. Of course, it could not be done. The debate closed and the case was not shown. Mr. Bogard ran off to Acts 10 to find persons upon whom the Spirit fell before they were baptized, and argued that this was an answer to Brother Thompson's de-

Brother Thompson led on the establishment of the church, on the second day, and did as fine work as any living man could have done. He used all the strongest of the old arguments and introduced some new ones. One new argument to Mr. Bogard was Isa. 66: 5-8, upon which Brother Thompson proposed to stake the whole issue. Mr. Bogard publicly stated that the

BITTER TASTE SOUR STOMACH

Pills and Strong Medicines Made This Lady's Troubles Worse, but Thedford's Black-Draught Improved Her Appetite and Took Away Her Bile

Nancy, Ky.—Mrs. Cora Waddle, a resident of this place, gives out this statement: "I have taken Black-Draught and found it to be the best liver medicine I ever used. It has just been fine for indigestion, sour stomach, and a bitter taste in the mouth.

"I used to get bilious and constipated, and had to take something. Pills and other strong medicines would only tear my stomach up and leave me in a worse fix than before taking. I began to have sick headache.

"After learning of Black-Draught, I took it and was cured of sick headaches. One or two doses a week, or a pinch after meals, kept the bowels open and took away all bile. I have a good appetite, due to my use of Black-Draught."

If your liver is not acting properly, you may suffer from such symptoms as headache, biliousness, constipation, indigestion, etc.; and unless relief is obtained, serious trouble may result.

In its seventy years of successful use, Thedford's Black-Draught has been found to relieve these ailments and stimulate the liver to do its work.

At all druggists'.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

PELLAGRA

CURED WITHOUT A STARVATION DIET AT A SMALL COST

If you have this awful disease, and want to be cured—to stay cured—write for

FREE BOOK

giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. **Write for this book today.**

CROWN MEDICINE COMPANY,
Dept. 74 Atlanta, Ga.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

SAGE AND SULPHUR DARKENS GRAY HAIR

It's Grandmother's Recipe to Restore Color, Gloss, and Attractiveness

Almost every one knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and luster to the hair when faded, streaked, or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

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

WINTERSMITH'S CHILL TONIC

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

argument was new to him and showed his utter inability to handle it.

On the third day Bogard led on impossibility of apostasy. He took his usual course in efforts to cover up his opponent with scriptures having the words "live forever," "never die," "everlasting life," "eternal life," "shall not see death," etc., calling them arguments. The "boy" was too much of a match here. He asked Bogard to tell us what became of the twenty-three thousand who fell in the wilderness. Mr. Bogard said they all died and went to hell, but that they *never did have faith*, and quoted Heb. 3: 10 as proof. He wrote it on the board this way: "They have always erred in their hearts, and have never known my ways." Thompson was ready, and showed that three words were written by Bogard that were not in the verse, then cited Heb. 11: 9 and 1 Cor. 10: 1-13 to show they were in touch with the divine hand and had *all* been under his care. Some real debating took place here.

On the fourth day Thompson led on "baptism for (in order to) remission of sins." Much interest was manifested in this proposition. Many had come to learn the truth on this great question. Thompson introduced ten Baptist scholars who agreed with us on this important question. He begged Bogard to try to write a sentence with a compound predicate connected by the conjunction "and" in order to obtain an object, and have one verb pointing forward and the other backward. It was not even attempted.

Mr. Bogard showed himself to be a jolly, good entertainer at the noon hours, eating dinner with Brother Thompson and his brethren and holding pleasant conversations with them. About a dozen gospel preachers attended the debate, and every one of them stands ready, anxious, and willing to indorse Will M. Thompson to meet any Baptist debater on earth. Heaven alone will reveal the lasting good accomplished in this debate. May God bless all who are satisfied with his wonderful truth.

Old Sores

SHOULD NOT RUN ON FOREVER.

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs, and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema, and the many similar forms of skin eruption. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

In answering advertisements, please mention the Gospel Advocate.

Men and Women

Women as well as men are made miserable by kidney and bladder trouble. Dr. Kilmer's Swamp-Root, the great kidney medicine, is highly recommended by thousands.

Swamp-Root stands the highest for the reason that so many people say it has proved to be just the remedy needed in thousands of even the most distressing cases.

At druggists in large and medium size bottles. You may receive a sample size bottle of Swamp-Root by Parcel Post, also a pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful full color scriptural illustrations. Each monthly page carries one of these scriptural illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full-page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures, and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday-school lesson, Scripture Reading, and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200-Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002.

The price of these calendars is thirty cents, and they are very cheap at the price; but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing, mention this paper.

Cuticura Soap is Easy Shaving for Sensitive Skins

The New Up-to-date Cuticura Method

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time.

Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists

FROM THE FIELD

California.

San Francisco, January 20.—On the first Lord's day in this month Brother T. B. Larimore began preaching here, and it gives us courage and hope that we may accomplish a greater and better work than ever before. We meet in Richmond Hall, corner Fourth Avenue and Clement Street.—Mrs. T. J. McRae.

Colorado.

Dolores, January 22.—I was with the church at Olathe last Lord's-day morning. In the afternoon some of the brethren drove me over to Delta, eleven miles distant. The church at Olathe numbers about seventy-five members. Delta is a very promising mission point, with a membership of about fifteen. I am to begin a series of meetings with them on February 1. The work here is moving along nicely, although very slowly; yet we are very greatly encouraged over prospects which point to better things in the future.—Willis G. Jernigan.

Kentucky.

Louisville, January 27.—The work at Cedar Spring and King's Hall is moving along with good interest. We expect some good work to be done this year. The King's Hall brethren have purchased a lot and expect to erect a building soon. The work in Louisville is not what it should be. The division has in a large measure hindered its progress. Brethren would do well to abide in the plain teaching of the Master. I sincerely hope that the missionary situation in foreign fields will be cleared up to the satisfaction of God-fearing men. Under existing circumstances I cannot lend my influence to foreign missions. I hope a movement will soon be brought about that will improve the present very poor condition of choosing missionaries and sending them.—R. A. Craig.

Oklahoma.

Muskogee, January 23.—Our services last Sunday were well attended, both morning and evening. While several have been unable to attend on account of sickness, yet our attendance is gradually on the increase. Last Sunday we located a new family who had recently moved here, and the husband met with us and took part in the work. It is our practice to develop talent in the congregation. Every new member is immediately put to work, and it helps to make our services much more interesting. We are still meeting in the Moose Hall, 318½ West Okmulgee, and laying plans for a successful meeting in the early spring.—C. Maynard.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

"THE CROSS AND RESURRECTION"

Every Song Will Sing. Have you ever noticed that more than half the songs in books are never used? Why sell something that is not usable? In bringing out this "revised and enlarged" edition of **"The Cross and Resurrection"** (in song), we have used nothing that will not sing, that will not be liked by those who try to sing. Hence no waste in this book. You have 309 selections; more than a hundred of the old songs that will never die; only that music that has been written in recent years, that has shown its worth by the way it has stirred souls; and some of the sweetest new music, never before published. The idea of endurance—a book you can use for years—has been our aim. Our confidence in the book you will see when we say: Send us 35 cents for sample copy in limp cover, try each song, and if you say the book is not worth our price, we will refund the money. We can't make any reduction for samples in board.

This book is offered at the following reasonable prices: Limp cover, 45c, prepaid; $5.25 per dozen, prepaid; $30.00 per hundred, by express, not prepaid. Board cover, 55c per copy, prepaid; $6.00 per dozen, prepaid; $45.00 per hundred, by express, not prepaid. Fifty at the hundred rates. Don't send stamps. Send all orders to

S. H. & FLAVIL HALL, 28 Ashby Street, Atlanta, Ga.

PELOUBET'S NOTES FOR 1920 NOW READY

Peloubet's Is the World's Greatest Commentary on the International Uniform Sunday-School Lessons

It has been issued for forty-six years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. Rich in material, comprehensive in its scope, practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. Marion Lawrance voices the sentiments of thousands when he says:

"How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these NOTES."

It Should Be the Companion of Every Sunday-School Worker.
Price $1.60, delivered. Send your order to-day to

McQUIDDY PRINTING COMPANY
317-319 Fifth Avenue, North NASHVILLE, TENN.

This Baby Found a Home

He is one of the **Two Hundred and Fifty Thousand** children who faced death from starvation in the Near East. Somebody in the United States is giving the $5 a month which makes him happy.

There are thousands of others who depend on you to save them from death.

The Offering in the Church School

should be taken as soon after the first of the year as possible. Be sure your school is represented in this great work. Your contribution means **Life** to the suffering Christian children of the Near East.

NEAR EAST RELIEF

(formerly the American Committee for Armenian and Syrian Relief.)

CLEVELAND H. DODGE
Treasurer
1 Madison Avenue New York City

Pastors and church leaders should keep themselves informed regarding conditions among these most persecuted of Christian people. It costs you nothing to get the facts. Send for our latest reports on present day conditions in the Near East.

This advertisement is privately paid for by a friend of the Armenian people.

Send us a new subscriber to the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 7. NASHVILLE, TENN., FEBRUARY 12, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

STUDIES IN CHURCH HISTORY 145
OUR CONTRIBUTORS 146
JOURNEYINGS OFTEN 150
TRAINING LITTLE CHILDREN 151
GEORGIA AND THE FAR SOUTHERN FIELD 152
AT HOME AND ABROAD 153
EDITORIAL 154
RELIEF FUND 157
REPORT FROM HOWE, OKLA. 158
AN EARNEST APPEAL 159
WORK IN THE SAN JOAQUIN VALLEY 162
THOUGHTS BY THE WAY 163
THE MASTER'S VINEYARD 164
OBITUARIES 165
THE NATURE OF MAN (NO. 3) 166
CORPUS CHRISTI BUILDING FUND 168

Edifying as the Need May Be

BY A. B. LIPSCOMB

Christ the Trouble Maker.

We can never get a true picture of our Savior's life unless we study its striking contrasts and balance one side of his character with the other. A recent critic who wished to prove that Jesus was less than divine stated that there were only five absolutely credible passages about Jesus in general. These are his refusal to be called "good," for "none is good save one, even God" (Mark 10: 17, 18); the blasphemy against the Son of man which "shall be forgiven" (Matt. 12: 31, 32); his relation to his kinsfolk when they said he was beside himself (Mark 3: 21); the profession of ignorance as to the day and the hour which were known only of the Father (Mark 13: 32); and the cry of desertion on the cross (Mark 15: 34). It is hardly necessary to say that this man was juggling with the Scriptures. In a very ingenious way he selected the five passages that bolstered up his proposition Jesus is describing his limitations as the Son of man. To treat the matter justly, he should place over against these five passages five other passages in which he presents his highest claims as the Son of God. (1) He fulfills the law and the prophets. (Matt. 5: 17, 18.) The law and the prophets denote the Old Testament, the collective revelation to collective Israel. This Jesus came to fulfill—that is, to realize its idea, to actualize its dream. He conceives himself to be more than the law, greater than the prophets. The scribes explained the law, but Jesus gives a new law and a higher prophecy. (2) He comes "not to call the righteous, but sinners," to repentance. (Mark 2: 17.) The idea in Matthew takes the form of an irresistible appeal. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.) What does this mean? It means, "I am all-sufficient for the saving of the lost." (3) The command addressed to his disciples, "Come ye after me," or, "Follow me." Some interesting contexts show the absolute authority implied in this command. Thus to the scribe: "Follow me, and leave the dead to bury their dead" (Matt. 8: 18-22); and to the rich young ruler: "Go sell whatsoever thou hast, and give to the poor, and come, follow me." Jesus Christ will brook no rival; the thing man loves most he must surrender if he would obey. (4) He affirms his charge to the twelve. (Matt. 10: 16-42.) They are to be persecuted for his sake; but if they endure, he will confess them before the Father. To lose their life for his sake is to find it; to do the meanest service in his name is to win an everlasting reward. (5) His preeminence toward man is reflected in his uniqueness toward God. He is the Son; all things have been delivered of the Father. No man knoweth the Father save the Son and he to whom the Son shall reveal him. This one is still more scientific. You are now prepared to appreciate my point about Jesus the trouble maker. True enough, he is the Prince of Peace. He comes bearing an olive branch, the white truce of God; but "out of his mouth goeth a sharp sword," and, "I am come to set a man at variance against his father, and the daughter against her mother." (Matt. 10: 35.) What striking contrasts are found in Jesus! An olive branch and a sword, a lamb and a lion, a flower and a fire, a peace giver and a trouble maker!

Jesus began to make trouble for some people as soon as he was born. (See Matt. 2: 3.) "When Herod the king heard it, he was troubled, and all Jerusalem with him." Here was a case where conscience made a coward of a king. Herod knew his insecurity. His kingdom was honeycombed with fraud. The pillars which supported it were violence and crime. Is a man in the way? Strike him down. Is a province in the way? Blot it out. Is a prophecy? Kill all the little boy babies in the land. Is a race in the way? Put your heel on their neck. "Down Eros; up Mars!" A little later on Nicodemus is troubled by the mystery of the new birth; the rich young ruler, by the necessity of self-denial. The Pharisees were troubled by his plain speech about hypocrites and whited sepulchers. The scribes were troubled by his condemnation of their slavish literalism. Truly this is a troublesome man. Let us put an end to our troubles by putting him to death. So they crucified him and put him away in a tomb, and before it they set a great stone and had a guard of soldiers. Jesus was dead, but locked securely in. But the third day after he is buried the trouble breaks out again. The grave in Joseph's garden could not hold him. All Jerusalem is troubled again. A new spirit is in the air. It spreads to Antioch and Damascus and Joppa, to Ephesus and Corinth, to Philippi, to Athens and Rome, and men say to one another: "They that have turned the world upside down have come hither also." But the thing to remember is that Christ troubles us to purify and save us. From real trouble he delivers.

Our Contributors

Youthful Days.

BY W. HALLIDAY TRICE.

Youth is the dewy morning of life; and he who comes "to the end of a perfect day" must spend the fresh and fragrant forenoon well. Youth is the bright and beautiful springtime of one's career; and he who goes into the golden autumn with honor and passes into the snowy winter with glory must labor while the year is young. Youth is the sowing season; and as we reap what we sow, if we would have a glorious ingathering and go to "the harvest home" with joy, we must guard with vigilance the planting time. Young people should dream dreams, and then row heroically to "come at last, unbeaten, into the port of dreams-come-true." This is the period in which plans should be made, to be worked out in after life. The mind is plastic and the memory is retentive in youth; hence, impressions are more easily made and are more lasting. The habits of life are usually formed in "the sunny days of youth." Man is a bundle of habits. Repeated acts become habits, habits make character, and character determines destiny; therefore, the habit-forming period should be carefully watched. Good habits are powerful allies in the battle of life, and will assist in gaining the victory over the archfoe of human interests; but evil customs are mighty enemies in the fierce struggle, and will surely cause defeat and ruin.

Solomon said: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for youth and the dawn of life are vanity. Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." Again, he says: "The glory of young men is their strength." The apostle John says: "I have written unto you, young men, because ye are strong." These verses of sacred Scripture show that strength is a characteristic of youth, and that the young should rejoice in this glory, but that they must render an account for the way they use this flood of energy. It is no sin to possess and enjoy a vigorous and exuberant vitality. Physical health and bodily strength should be coveted, and personal beauty and charm should not be discouraged. The keen wit and roving imagination of youth should not be quelled or allowed to run riot; but they should be harnessed, held in check, and made to do the bidding of their master. With ability always comes responsibility; with opportunity comes obligation. This is a fundamental and unchangeable law, and he who disregards it will not be held guiltless. Hence, to his physical powers, intellectual shrewdness, bouyant hopefulness, and fresh enthusiasm, the youth should add undaunted courage and virile piety. The robust body and brilliant mind may serve as wings upon which you may soar to the mountain peak of purity or perpetual snow, or they may be as weights to drag you into the very pit of misery and woe. Electricity, under the control of a skilled hand, lights our homes and cities and propels our public and private cars; but electricity, uncontrolled, may, and often does, work havoc and destroy life and property.

The young person in whose veins rich, red blood flows must not parley with sin or dally with temptation; there must be no wistful longing for the forbidden, no yielding for once. You had better cut off your right-hand passion and pluck out your right-eye lust than to stain your character or soil your soul. You may be cured of a wound in your flesh and forget the pain it caused, but the scar may remain. A sapling was hacked by a careless woodman; it became a tree and the bark grew over the cut; but when the log was sawed at the mill, the damaged lumber showed the effect of the cruel ax. Hezekiah Butterworth shows the effect sin may have upon the young in the following beautiful lines:

I walked through the woodland meadows,
Where sweet the thrushes sing,
And I found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old, sweet strain;
But the bird with a broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art;
And touched with a Christlike pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

But the bird with the broken pinion
Kept singing
And the life which sin had stricken
Raised another from despair.
Each loss has its compensation,
There is a healing for every pain;
But the bird with the broken pinion
Never soars as high again!

The secret of happiness, the key to success, the solution to the problem of human existence, and the answer to the riddle of life is found when an individual learns to make his wants his needs. It is not failing to secure the indispensable that causes so much worry and discontent; but it is the vain effort to obtain what we think is essential that makes us so unhappy. Neither is it always the money we spend for the necessities of life that empties our pocketbooks and materially interferes with our financial success; but it is that which we imagine we must have that takes our cash and makes and keeps us poor. We are everlastingly desiring things that are not only unnecessary, but such things as, in many cases, are positively harmful to us. Millions of dollars are worse than wasted, thousands of characters are wrecked and hundreds of human lives are lost annually, all because man's wants are larger than his needs. This perversity seems to be born in the race, and it is easily developed by abnormal practices. The tiny infant wants to play with the beautiful, blazing fire, and he is very unhappy because he cannot do so. Older children are anxious to play with the scissors, the butcher knife, or any other sharp or dangerous instrument, and they often make others miserable if they do not get them. A boy once cried for the moon. To be sure, he did not need it; and had he secured it, he could not have managed it successfully. Adults are children grown older, and some of them howl for things that are just as useless and harmful as the things for which the children cry. The toper craves his toddy and "the doper desires his dope," not because they will benefit them, but to gratify abnormal appetites acquired by evil practices. So the supreme task of life is to make our wants our real needs; and in order to accomplish this, we must discipline ourselves while young. Then, let us remember that life is not a collection of things, but a set of relations. It is not a realm of having, but a realm of being. Somewhere, sometime, and in some way man must learn the lesson of self-restraint; and the sooner he learns it, the better it is for him and for the race. It is a fragment from the wisdom of the ages

which declares: "It is good for a man to bear the yoke in his youth." The person who takes the yoke of self-denial and self-control while young in years will learn to delight in doing his duty, and will thus get happiness out of living a righteous life. So, while in the golden days of youth, learn to control your thoughts and desires, and you can live a fine, full, and fruitful life, and the sun of your existence will go down in a halo of glory.

No Room for Jesus.

BY R. D. SMITH.

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

A mighty stir is in the land of the Jews; for Augustus Cæsar has sent forth a decree that all the world shall be taxed; "and they go every one into his own city."

Taking our stand with the traveler upon the mountains of Northern Samaria, we behold at our feet, and just to the north, the beautiful plain of Esdraelon, stretching from the Jordan river to the Great Sea. Across this plain to the north, at a distance of about fifteen miles, rise the gray hills of Southern Galilee, in the midst of which nestles the little town of Nazareth, the home of our Savior for about thirty years.

On the above-mentioned occasion might have been seen a small party leaving the gates of Nazareth and descending into the plain, the woman mounted on an ass and the man walking at her side. Probably we may say without presumption that they take the Jordan road, for this seems their custom. They have a long journey before them, and their mode of travel is exceedingly slow. Day after day the little caravan moves southward, the woman sitting wearily upon the toiling animal and the man trudging patiently at her side. But the long journey is about to end. They pass ancient, historic Jericho, and ascend to Jerusalem, which holds every Jewish heart. They pass from her gates upon the road leading south. A few miles will bring them to the end of their long journey—the home of David and Jesse, the home of Ruth and Boaz.

Worn and weary from their long journey, they are turned away from the inn, only to find what were probably the roughest quarters in which to lodge. But on that never-to-be-forgotten night came the Christ child to dwell among men; for we read: "She brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

Thus two thousand years ago came the Child of heaven to dwell among men; but the world was so occupied with its own things that there was no room to receive him. The blessed Mary was crowded out of the inn; and He who had been heralded by prophets and whose presence was announced by the angels was laid fresh-born in a manger, "because there was no room for them in the inn;" and this while those for whom he came to give his life went about their business and pleasures, living in palaces and sleeping upon comfortable beds. It is a remarkable fact that the world's Redeemer was forced to have, for his first bed, a manger, "because there was no room for them in the inn;" but this incident serves to suggest others that followed in his life, and these all taken together show how unholy was the reception accorded our Savior by the world when he came. There was no room for Jesus.

Not only is there no room in the inn at Bethlehem for a birthplace for Jesus, but it soon appears that there is no room in Bethlehem, nor in all the coast; for Herod plans the slaughter of the "innocents," and they must flee to Egypt for safety. There is no room for Jesus. Although Joseph has been summoned by the Lord to return to his own land, when he reaches her borders and finds Archelaus in the room of his bloodthirsty father, Joseph dares not trust Jesus in the jurisdiction of one whose father had sought to take his life. Hence to Galilee, beyond Samaria, to despised Nazareth, for a safe retreat.

Here for the larger part of his earthly life he finds a home; but no sooner does his public ministry begin than they refuse him room in Nazareth. Returning from the Jordan, where he had been baptized, he stood up in their synagogue to teach as he was wont to do; but his words were displeasing to them, and they grew so angry they thrust him out of their city, and were about to cast him headlong from a precipice, and he departed from their midst, and went to Capernaum, thus turning his face from the scenes of his childhood, because there was no room for him at Nazareth.

One day he went with his disciples across the Sea of Galilee to the land of the Gadarenes, but he was unwelcome. He cast out the evil spirits from some men, but because some swine were destroyed they asked him to quit their country. No room for Jesus here. And so he returns and goes about, just doing good—cleansing lepers, casting out devils, healing the sick, and preaching the acceptable year of the Lord; but there was no room for him in the land of the Jews. He is followed from place to place by evil men sent out by the rulers of the Jews, that they may find some excuse against him. One day he was so burdened with the thought that he was not wanted in the land that he said: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." There is no room for him in the land of the Jews.

The growing hatred of the Jews for him has now reached the point of intolerance. They follow him to Gethsemane in the dead of night, arrest him, and draw him before their rulers. No room for Jesus in Gethsemane, where he is wont to retire for comfort and rest. At the unlawful hours of night they draw him into their courts for trial.

He is conducted by the mob, first, to the court of Annas, former high priest, where Annas permits him to be abused shamefully; from here to Caiaphas, where he is blindfolded, mocked, struck upon the face, and asked in derision to prophesy, with many other acts of shameful treatment; and from Caiaphas to the Sanhedrin. But they would make short work of him. They say he is worthy of death, and rush him to Pilate for trial. No room for Jesus in the courts of the Jews.

In the court of Pilate the Jews stir up the people, that they will not permit Pilate to show him favor. He is then sent to Herod; but neither has Herod room for him. He arrays him in royal robes, and, with his men of war, mocks him, and sets him at naught, and returns him to Pilate. But the Jews storm the court of Pilate, and are instant with one voice, crying for his blood, till Pilate says, "Take ye him, and crucify him;" and he turns him over to the mob.

There is, indeed, no room for Jesus now. Mock him, smite him, spit upon him, scourge him, and crown him with thorns, for there is no room for him. Lead him forth bearing his own cross. Out! Out! "Without the gates" to Calvary, for there is no room for him in Jerusalem. Nail him hands and feet to the cross and lift him up from the earth, for there is no room for him among men.

Veil now thy face, O mighty God, and clothe the king of day in robes of night! Send forth the awful earthquake and shake the world! Tear in twain the veil of the temple and rend the rocks of Jerusalem! Let thy disturbed saints come out of their graves and patrol the streets of the holy city! For the Son of God has come to the world he created, and there is no room for him.

Doubtless the blackest crime charged against the world is that it had no room for the Son of God. The story of

this unholy reception has aroused the resentment of good men everywhere for two thousand years. And yet, as little as we think of it, the world to-day is guilty of the same gross crime against the Christ. There is truly no room in the hearts of the majority for Jesus to-day. His blessed cause is neglected for almost everything. The sinner has no room for Jesus; he is engaged in business and pleasures, and so shuts the door upon the Master. Jesus pleads with him, "Come unto me, and I will give you rest;" but he, so occupied with the things of the world, answers by actions, if not by word, "I have no room for Jesus." But in this matter the majority of professed Christians are no better, for we permit our business and our pleasures to occupy all and thus shut out the Christ. This we do when we neglect the great cause for which he died; when we find little or no time and means available for his service. When we become so wrapped up in world affairs that we neglect our duties to God, then truly we say: "No room for Jesus."

"The lust of the flesh, and the lust of the eyes, and the pride of life"—these are the things that have barred the door of the heart against the Master always.

O poor unworthy! Is there no room in your heart for Jesus? No room for Him who had room in his heart for all the world? He is gone to yonder wonderful world to prepare mansions for his own, and is coming back some day to take them to that wondrous palace. If we have had no room for him here, he will have no room for us there. Let us open wide our hearts to receive him, that we may have room with him in the Father's house.

Martin and McHenry Sabbatarians.

BY G. C. BREWER.

Some days ago I noticed a statement in one of the religious papers that our missionaries to India, S. O. Martin and Hume McHenry, had turned Adventist. I gave little heed to it then, as I supposed this was simply a repetition of the charge made against them of speculating on prophecy; but now, greatly to my astonishment, there comes to me through the mail a pamphlet written and signed by these two brethren in which they contend for an observance of the Sabbath. This brings a grief to my heart that I cannot easily express, and I will make no effort to advise the brethren in general in reference to these two missionaries, but I do want to use this unfortunate circumstance to point a moral.

1. No church should indorse, send out, or support any man to preach the gospel till that man shows some qualifications for the work. We have long contended that any man may "take this honor unto himself" who so desires, and that he needs no "license" or ordination ceremony; but, in spite of all that, a man does not go far or preach much without the moral and financial support of the churches. Let the churches, therefore, demand that those they support be qualified. Why should so much be required of the elders and nothing of the preachers? Some young men who could have made good preachers and useful men in the service of the church have been spoiled by the churches. They were put out as "big preachers" before they finished grammar school and before they had ever studied the Bible as a whole at all. A few sermons on first principles fairly well delivered puts them into the front rank of "big preachers." The churches ought to encourage every young man who wants to preach the gospel; but, instead of encouraging him to quit school, they ought to insist that he continue in school, and they ought to furnish both the boys and the schools with money for the work of preparing for greater usefulness in the service of God. And let the schools teach the things that these special servants of God need. We have been so afraid that we would turn our Bible schools into "preacher factories" that the preachers have received no special preparation. They do not even have a systematic course of Bible study in the schools.

2. Furthermore, we should not fall under the maudlin sentiment of the present day that the "time of religious controversies has passed." The world is full of religious controversy, and the things that were wrong in the days of Campbell, Stone, Smith, Sweeney, Sewell, and Lipscomb are all still here and still wrong. While it is now difficult to get a man to defend his doctrine in public debate, they all, nevertheless, endeavor to overthrow the truth and establish their claims from pulpit and press and in personal work from house to house. The people of God need, therefore, to read more than they do; to read the Bible more, and also to read religious books, histories, debates, pamphlets, papers, and tracts. They are not interested in these things now, and, therefore, fall easy victims for false teachers. It has been predicted that Martin and McHenry can be reclaimed by their friends in America; but my fear is that they will make Adventists out of those friends, for most likely they are not informed on the question.

The time was when any member of the church of Christ could have routed the whole Adventist conference, but—alas!—some preachers now fall victims to them. Many of our pioneer preachers were uneducated men, but they were not uninformed. Men like John Smith or Jesse Sewell could not have made high-school entrance, but they were more than a match for any of the D.D.'s of sectarianism. They knew the arguments, tricks, and quibbles of their opponents, and, above all, they knew the Bible. Any of the preachers of those days could tell you all about Calvinism, Arminianism, Socinianism, Arianism, Trinitarianism, Unitarianism, or Deism, but many of our young preachers of these days who have degrees from the colleges will have to consult the dictionaries to learn what these terms mean.

In the tract which the two deluded young brethren have sent out to the churches of Christ, they earnestly appeal for a hearing, and they seem honestly to think that the arguments which they make are new, convincing, and even conclusive. But, in fact, they are the same old, worn-out, "stock-in-trade" arguments made by all Adventists; but any Adventist who had ever tried the venture would as soon jump into a furnace of fire as to defend them with a competent opponent.

Having had several debates with leaders among Adventist preachers, I may be thought competent to say that the points made by Martin and McHenry are not well presented even from an Adventist's viewpoint. They do well for *beginners*, however. They have even taken up the chief Adventist characteristic in debate—that of garbling. They all quote from Alexander Campbell, Clark Braden, Grubbs, and others whose works they have never seen. All Adventist preachers have a book of quotations compiled by J. N. Andrews, and these they use, but they could not tell the subject of the chapter from which they are taken.

Alexander Campbell caused quite a disturbance among the Baptists of his day by preaching that the Ten Commandments had been abrogated. His "Sermon on the Law," still extant, was denounced by the Red Stone Association; but in one of Campbell's lectures on the Pentateuch, in a rhetorical flight, he spoke of "the eternal Ten," and he has ever since been quoted by the Adventists as favoring the keeping of the decalogue. The principles of the decalogue are certainly eternal, and they are inculcated in the New Testament.

Martin and McHenry, getting the quotation from the Adventists and not from Campbell, exclaim triumphantly: "Alexander Campbell called them 'the everlasting Ten!'" What a pity these brethren had not read Campbell and a few other able writers before they went to India to preach

Christ! Then, perhaps, they would not have become entangled in the yoke of bondage from which Christ made us free.

I wonder if these brethren swallowed the "no-soul" doctrine of the Adventists also. Very likely they took the whole dose without a capsule, even. Well, if they actually think their arguments cannot be met, there is a great disillusionment awaiting them.

A Study of Billy Sunday. No. 1.

BY R. N. MOODY.

Just now Billy Sunday's sun is in the zenith of its glory, and no preacher's praise is sung by more admirers than his. One could choose no surer way to call down on himself public censure than to call in question his work as an evangelist; but, at the risk of incurring public criticism, I have somewhat to say against him.

In the first place, his copious use of the slang of the street; his flippant use of Bible names, speaking of Abraham as "Abe," of David as "Dave," of Zacharias as "Zack," representing Jehovah and Jesus Christ as using these abbreviated forms of their names while conversing with them in a dickering way as to what they should do; and his clownish mannerisms are calculated only to tickle the ears of the rabble, amuse the thoughtless, and to thus lower the dignity of the pulpit and create a spirit of irreverence for God and sacred things. Such conditions make it hard for a preacher who would maintain the reverence, dignity, and respect for his audience and himself that his calling demands, to reach the people. His preaching, no matter how instructive, seems dry and insipid to them.

Mr. Sunday ignores the plan of salvation as taught by Jesus and his apostles. Jesus said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) Mr. Sunday does not "make disciples" according to this rule, but, instead, has them to do something he calls "hitting the trail," about which Jesus said not one word.

Again, Jesus said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Of one thing I am morally certain; and that is, that Mr. Sunday never has his hearers to "hit the trail," or seek the pardon of their sins, by believing and being baptized as Jesus requires. I dare say that no one ever heard him tell sinners that "he that believeth and is baptized shall be saved."

Again, Jesus said: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 46, 47.) Guided by the Holy Spirit and speaking as he gave him utterance, Peter, according to Jesus' order, began to preach repentance and remission of sins in Jerusalem on the first Pentecost after the ascension of Jesus. He first preached the death, burial, resurrection, and exaltation of Christ (Acts 2: 22-36), and concluded by saying: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 36.) "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Verse 36.) The Holy Spirit, through Peter's preaching, reached their hearts, converted them to Christ, and changed their purpose of life, and they are now asking to know what they shall do. Peter, clothed with authority from Christ and qualified by inspiration of the Holy Spirit, is prepared to answer their question, and for the first time preached to them repentance and remission of sins, saying: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Verse 38.) This is what he bound on them in order to the remission of their sins, and he had the assurance of Jesus Christ that it would be bound in heaven. This commandment has never been repealed, but Mr. Sunday sets it aside, and, instead, has them to "hit the trail," a thing not once hinted at in the Bible.

The result of Peter's preaching was that "they then that received his word were baptized: and there were added unto them in that day about three thousand souls." (Acts 2: 41.) As Mr. Sunday would say, about three thousand "hit the trail" that day, and that would be a great meeting even for him; but no one ever heard of his converts' "hitting the trail" as the Pentecostians did. No one ever heard of one being baptized in Mr. Sunday's meetings. It is not supposed that any one will be baptized in his meetings; and in building tabernacles and making other arrangements for his meetings, no place is prepared for baptism. When Philip preached Jesus to the Samaritans, "when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.) Thus we see that preaching Jesus to them led them to be baptized; and when men preach Jesus as Philip did, the same results will follow. No such results follow Billy Sunday's preaching. How unusual it would sound to hear it announced that Mr. Sunday and his crew would meet at the creek to baptize five hundred "trail hitters!"

Philip "opened his mouth" and preached Jesus to the eunuch (Acts 8: 35); and as they went on their way and came to a certain water, the eunuch asked what hindered him to be baptized (verse 37). Preaching Jesus to him caused him to think of being baptized; and no man preaches Jesus as Philip did that does not lead people to be baptized.

Other examples could be cited, but these are sufficient to show that Mr. Sunday does not preach the same gospel that Christ authorized and the New Testament preachers preached; and Paul said: "Though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." (Gal. 1: 8.) If Mr. Sunday were the only one involved in this gross and shameful perversion of the gospel, it would not be so bad; but the thousands whom he has led to "hit the trail" are made to believe they are saved, when they have not complied with the terms of salvation authorized by Jesus Christ. It is as certain that not one of them is saved as it is that the apostles preached the truth; yet the great majority of them will go on under this delusion to the judgment, only to be "turned away from the beautiful gate."

There has been such a wave of sentiment created against the plan of salvation set forth in the New Testament, and especially against baptism, that the public will not stand for a preacher to say much about it. They have the world so bluffed on the subject that a lot of weak-kneed Christians had rather preachers would not say much about it; and some preachers, for fear they will be classed as "first-principle preachers," touch very lightly on it.

When my little child smiles up into my face, there is the Babe of Bethlehem, waiting for me to see him. When my needy brother seeks my help, Jesus says to me, as he did to Philip: "Whence shall we buy bread?" When my friend bids me to his home, Jesus says: "I will live with you, and you with me." When crowding cares press thick and fast, Jesus says, from the inner sanctuary of my soul: "Come unto me, and rest."—Selected.

JOURNEYINGS OFTEN

By B. C. GOODPASTURE.

"What thou seest, write, . . . and send it to the churches."

And Going Forward.

I came to Bellbuckle on January 9. There is quite a bit of speculation concerning the name of the town. An atmosphere of uncertainty overshadows its origin. Some say that a band of pioneers, who kept their herds there, one day "fell out" and fought among themselves over a bell buckle that was found, and ever after knew the place of their strife as "Bellbuckle;" others say that when the site of the town was being selected and "laid out," a bell buckle was picked up, which suggested the name. These are the principal versions according to the best authorities. Occasionally, however, one finds a "doubting Thomas" who entertains grave misgivings relative to the matter; in fact, no one can be absolutely sure of the "historicity" of these explanations. Personally, I shall not express my views further than this:

"I know not how the truth may be;
I only say the tale as it was said to me."

✡ ✡ ✡

Unlike the Dead Sea.

A live church differs from a dead one in essentially the same respect that the Sea of Galilee differs from the Dead Sea. The former is fresh, clear, and limpid; the latter is stagnant, slimy, and bituminous. The birds sing and the fisherman's children sport and play on the shores of the one; gruesome desolation broods undisturbed over the barren borders of the other. The Sea of Galilee receives the waters of the Jordan and, in turn, passes them on to refresh the valleys of the lower plain; the Dead Sea receives them, but beyond its limits they never go. Just so, the church that fails to communicate its blessings to others thwarts God's plan and purpose to bless it and the world—it is dead. Jehovah said to Abraham: "I will bless thee, . . . and be thou a blessing." (Gen. 12: 2.) Thus the father of a multitude is taught that the benedictions of heaven are upon him not merely for his own sake, but also for the sake of the remote and distant generations of the earth. He alone is blessed who shares his blessing. The evangelization of the world is the church's only adequate expression of appreciation of its salvation. It was purchased by the blood of Christ, and constituted the divine organization to present to all men the pleading appeal of the uplifted cross. In this connection, the church at Bellbuckle does not remind me of the Salt Sea. The brethren there have been uncompromising in their advocacy of the ancient order of work and worship. During the past year they have contributed regularly to the Tennessee Orphans' Home, the Georgia work, the Japan missions, and local charities. This Philippian fellowship is commendable. They are planning to do more in 1920.

✡ ✡ ✡

Looking Backward.

There has been a church of Christ in Bellbuckle for more than forty years. During all of this time it has exercised an influence for good. Among those who have conducted protracted meetings there are the following: J. W. Grant, J. D. Tant, F. B. Srygley, G. B. Hoover, C. M. Pullias, G. C. Brewer, E. A. Elam, and R. P. Cuff. Those who "tend the flock of God, . . . exercising the oversight," are Dr. J. K. Freeman, D. E. Hoover, and W. B. McQuiddy. W. R. Mingle and W. B. Bingham "serve as deacons."

The Angels of the Church.

If, as some contend, the "angels of the seven churches" were simply the preachers of the respective churches, Brethren Gleaves and Pryor might be styled the angels of the church in Bellbuckle. Be this as it may, these men are faithful ministers of the word. Brother Gleaves is a farmer-preacher who conducts funeral services, officiates in marriages, proclaims the word on Sunday, and holds meetings during the summer and fall. Brother Pryor is a student in the David Lipscomb College. He is preparing himself to preach more effectually the "unsearchable riches of Christ."

✡ ✡ ✡

As I Go West.

Before the Gospel Advocate of this week reaches its readers, I shall be in Texas. We are carrying the campaign for new subscribers to the panhandle of the "Lone Star State." Our readers are responding nobly to the call. A good brother from Arkansas writes: "There are some big drives being put on by the denominations; why not put on one for the Gospel Advocate? I would suggest that each subscriber make an effort to secure one new subscriber (and some can get more) to the Gospel Advocate during the month. That would double its circulation. If we could only realize the good that is being done through the Advocate and the good that might be done by placing it in the homes where it is not read, I believe we would make a strong effort to increase its circulation." Evidently this brother has the right idea concerning the matter. The sphere of the Advocate's usefulness grows with every extension of its circulation. The combined efforts of all its readers would in one day increase its circulation more than the labors of one man through a generation. There is a dearth of preachers; yet the world must hear the gospel. If a few men can set a nation aflame with their political ideas through the secular press, why could not a few faithful men stir a brotherhood of disciples with the everlasting gospel of Christ through the religious press? Can it be true that "the children of this world are in their generation wiser than the children of light?" Campbell shook denominationalism to its very foundations through the columns of the Harbinger. A perfected postal system gives the religious paper a greater opportunity than it had a century ago. Shall we let the hour pass? Let every reader catch the spirit of the brother's letter and send us a new subscriber.

✡ ✡ ✡

Among the Books.

The brethren who have read "Adventism and the Bible," by J. Henry Monk, commend it without reservation. It is a complete and convincing refutation of Advent doctrines. Price, $1.25, delivered. Send your order to-day to the McQuiddy Printing Company, Nashville, Tenn.

✡ ✡ ✡

On that day when our Lord Jesus Christ was lifted up, all sorts of people were drawn to him. There were those who loved him dearly at the foot of the cross; there were scribes, and learned men, and aristocrats, and priests, and common people; there were simple peasants from the country, shepherds from the hills, and a motley crowd from the city streets; there were Roman soldiers and Galilean pilgrims. It was a crowd representative of all the world's people. And to-day when he is lifted up, even as of old, he draws to himself the hearts of men.—Exchange.

Training Little Children

By SARAH G. SIMPSON.

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

Consistency.

Consistency is one of the fundamental qualities of discipline, and from my own experience I have found it to be most important. It should always be accompanied by kindness. More mothers have trouble with their children because of their own inconsistency than for any other one reason.

Johnnie comes home from school and asks, "Mother, may I go over to Billy Baker's to play?" and mother, knowing that Billy's influence is not good, refuses. Johnnie displays more or less temper; but mother is firm, and Johnnie stays at home. A few days later, however, Johnnie makes the same request, and mother, who is entertaining a caller, lets him go for a little while. This is a case of inconsistency; and in order to save one scene, mother is laying a good foundation for many more. The probability is that had she replied, "Mother has told you before," the matter would have ended there; or even if he had cried a little and "made a scene," the son would have had a valuable lesson and learned that mother meant what she said. His love for the moment might have been shaken, but eventually Johnnie would have been a happier boy and his love and respect for his mother would have been greater.

The value of consistency cannot be overestimated. The tiniest baby should be dealt with kindly, but firmly. A mother can develop the teasing habit in her child while he is still in his cradle if she lacks this quality of consistency. At one time when her baby cries she does not pick him up, for she says: "It is not good for him, and he is forming bad habits." But the next day, if she is nervous and unwilling to endure his noise, she yields "just for once." The result is that she gives in to her child more or less through his later childhood.

Again, with an older child, the mother will partially concede, a sort of compromise; and the child is keen enough to know that he has gained his point, and each time he will seek to gain a little more, until the mother realizes, when it is too late, that her problem is great and her word really has very little weight.

My advice is: be considerate in your requirements of a child, and then be consistent in seeing that these requirements are carried out. Irritable, nagging mothers and unattractive, nervous children would be almost unknown if the former could realize the importance of kindness and consistency. Lack of sympathy and strained relations between parents and their older children often spring from habitual inconsistency.

Perhaps the most important thing of all is this: When you make a legitimate request, you must know within yourself that you expect it to be carried out. Then, if you are disobeyed, you must calmly, but definitely and emphatically, see to it that your request is complied with. This method cannot be practiced to-day and neglected to-morrow, but must be consistently followed.

The future happiness, character, and well-being of your little one depends entirely upon firm, wise, and consistent guidance. It is these fundamental qualities of mother discipline that train the strong-willed little sons and daughters into splendid men and women.

✡ ✡ ✡

A pure, gentle friendship becomes in its influence like a holy presence, in which we cannot do anything unworthy. —J. R. Miller.

The Story Mother Told.

This is a true story about when grandmother was a little girl, long ago, named "Caroline." It is about the Indians, too; so, of course, you will like it very much.

It was the year when great-grandfather sold all his corn and made enough money to buy a set of mahogany chairs for the parlor, upholstered with horsehair. The chairs had to be brought a long way from where grandmother lived; so great-grandfather hitched the pair of grays to the farm wagon, and said that great-grandmother and Caroline might go, too.

It was a pretty ride in the early morning. There was no one out except the birds and the wild rabbits and a fox or two. The sleepy flowers beside the long road were just beginning to open their eyes, and Caroline thought that she had never felt so happy in all her life.

They came to town at last and ate their luncheon on the common, and then they bought the beautiful mahogany chairs, upholstered with horsehair, for the parlor. It surprised great-grandfather very much, indeed, that he had some money left over after he had paid for the chairs.

"O, see, father!" Caroline said, as she ran to the back of the store, where there was a little wooden rocking-chair painted yellow. Then she sat down in it and began rocking.

"It just fits me," she said. "How nice it would be to sew my patchwork squares in it!"

Great-grandfather smiled; and then he whispered to the shopkeeper, who smiled, too. When they started home, the six parlor chairs were in the back of the cart; and grandmother, in her pink calico dress and sunbonnet, was in the back of the cart. She sat and rocked in the little rocking-chair as the cart jogged on.

Before they reached home, it began to grow dark. The trees beside the road made long, black shadows, and it was very still.

"I wonder if the Indians have been seen about here lately," great-grandmother asked.

Great-grandfather did not answer, but he urged the horses on. Just then a great figure in a blanket and feathers rose in the road in front of them. Behind him were others. They were Indians, and they wanted the farm wagon and the horses.

But just as the Indian chief started to lay hold of the bridle, he saw grandmother in the little yellow rocking-chair in the back of the wagon. "Wow!" he said, in great fear; and then he turned and ran back into the woods, followed by all the others. The Indians had never seen a rocking-chair before, and it frightened them.

So grandmother reached home safely; and she sewed a great many patchwork squares as she sat and rocked in her little yellow rocking-chair.—Selected.

✡ ✡ ✡

The Unknowing.

They do not know the awful tears we shed,
  The tender treasures that we keep and kiss;
They could not be so still, our quiet dead
  In knowing this.

They do not know what time we turn to fill
  Love's empty chalice with a cheaper bliss;
They could not be so still—so very still
  In knowing this. —Theodosia Garrison.

Georgia and the Far Southern Field

By S. H. Hall

S. T. Nix Joins South Carolina Forces.

We were all glad to see Brother S. T. Nix last Lord's day (February 1), who stopped over with us on his way to join Brother Burton in the South Carolina field. Brother Burton is to be congratulated for securing the services of such a man. We have longed to have Brother Nix with us again. After working with us for a short while, he left on account of failing health. We are so glad to see him able to enter vigorously into this great work. It is a compliment to him and speaks well of his home congregation—Bethlehem, near Lebanon, Tenn.—that he is sent out and supported by them. This means more joy in that church. How sorely do we need to stir all our congregations to a sense of their duty and get them each to find a man and send him out as their "angel of light" to those who sit in religious darkness! In our talks at West End Avenue last Lord's day, Brother Harwell, one of our elders, said the time had come when we should not only support one man for all of his time in and around Atlanta, but should put a man in the field and be responsible for his support. He said merely helping with the second man is not enough. I am sure he is right about this, and to this end we shall work and pray. The regular offerings last Lord's day went above sixty-six dollars. West End Avenue is poor in this world's goods, but we can make our offerings go to one hundred dollars per Lord's day, and this end *must* be reached. O, if all the congregations would get down to business and give as they are prospered! Will not the leaders in all the congregations take this to heart and go to work stirring up their forces for effective service in the ranks of the army of our Lord and Savior? Brother Nix preached at East Point in the forenoon and at West End at night.

☼ ☼ ☼

"Preachers of the Pauline Type."

Much has been said recently of the need of preachers of the Pauline type. To this I want to give my most hearty indorsement. But what does it mean to be a preacher of the "Pauline type?" I am sure we do not have enough such preachers; and I am just as sure that we have many who think they are, that are not of this type.

It is said that "Paul was a 'tentmaker' preacher." At times he was. But was he like the modern "tentmaker" preachers? I think not. Paul's business was *not* that of tentmaking, but that of preaching the gospel of Christ. He certainly knew that trade, and, when he chose, could use it successfully. There can be no question about this. Please read Acts 18: 1-3. It mattered not where Paul went, if he were in need of funds, he could join tentmakers at any time and place and make an honest support. But did he follow this, at times, in order to increase his bank account, pay for a home in which to live, or have more money to buy oil stock or to make some other investment that meant a splendid return for funds invested? I certainly do not understand that he did. All that he made was put at once into evangelizing the towns and villages where the gospel was not known. If Paul ever owned a farm, a home, and had plenty of corn, hogs, chickens, and other good things to eat, they lasted but a short season for him. He says he knew how to abound as well as to be in want. From this we must believe that, at times, he abounded and had no fear of hunger. But certainly his abundance soon ran out; for the only reason he had for making tents was to be enabled to preach the gospel without charge where it had not been preached. I contend, therefore, that if we want to be in the Pauline class of preachers, not much concern must be given to owning a home; in fact, I do not believe that you can, if you follow Paul. All he made was put directly into the work, and not to the buying of a home or stocking a farm. This is the way the matter looks to me.

If I may be pardoned for this reference, I will say that I admire no apostle more than I do Paul, and I have tried to follow his teaching and example. For this reason, when I joined the faithful few in the great city of Atlanta more than thirteen years ago, I did not give any thought to owning a home, but my whole heart's desire was to build up a church that would speak well for the cause of our Lord in this section. I had practically nothing of this world's goods then, and I have but little more now. I do not own a home, and am not able to buy one. I have had to "make tents," so to speak, along, to enable myself to stay on the field. All that I have made in some line of work was made with the idea of helping this work, and not for the purpose of buying for me and mine a home or starting and increasing a bank account. The work has been such that I had to give it my all—my time, talent, money, and, at times, almost my life. I think Paul would have done the same; but, of course, he would have made a better job of it. This is what I understand to be the "Pauline type" of work. What say you, my brother? I do not believe this work could have succeeded as it has, if I had been thinking too much about buying a home and had been miserly stinting myself and holding back money from the different lines of work we were pressing here. But, thank God, it has succeeded—gloriously succeeded—and I had rather today look back over the time and think of our "ups and downs," the many times I and mine have gone actually needing some of the comforts of life, and now behold the three splendid congregations we have in this city and the number we have started or helped to start away from here, than to own the finest home on earth.

Now, a word to the preachers who think they are of the "Pauline type," who have saved money and bought them a home and are now surrounded with the good things of life (a thing Paul did not do)—just a word to you. I love you, and want to say that you have done no wrong, so far as I know. Paul repeatedly states that there are certain "rights" in the gospel that the other apostles embraced that he did not. One of those rights was to "forbear working." Read carefully 1 Cor. 9: 1-12. Now, Paul did not dub the other apostles "pastors," "time killers," etc. If he ever intimated that the other apostles were making the slightest mistake, I do not know where the intimation is to be found. I sometimes fear that there is too much of this wanting others to be "my type" of a preacher rather than the "Pauline type."

While Paul worked with his hands to support himself, he taught Timothy to give himself wholly to the work of an evangelist. He says: "Be diligent in these things; give thyself wholly to them." (1 Tim. 4: 15.) Again, he says: "Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry." (2 Tim. 4: 5.) It has ever been my understanding that Paul, when he states that "no soldier on service entangleth himself in the affairs of this life" (2 Tim. 2: 4), means nothing more nor less than that soldiers of a government are not expected to do anything but press the battle for their country, and that they do not have to think about carrying a side line for a support. This the earthly governments do for their soldiers, as we all well know. This seems all the more evident from his language in verse 6: "The husbandman that laboreth must be the first to partake of the fruits." This is identically Paul's teaching in 1 Cor. 9: 7-14. Let us read it: "What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the

(Continued on page 160.)

AT HOME AND ABROAD

J. S. Moores would like to get in touch with Christians living in or near Wetumpka, Ala.

C. M. Pullias will begin a series of sermons at the David Lipscomb College on Monday, February 16, at 7:30 P.M.

Change of address: J. Leonard Jackson, from 1105 Montrose Avenue to 715 Fifth Avenue, South, Nashville, Tenn.

C. W. Holley, of Childress, Texas, writes, February 5: "Tice Elkins, of Fort Worth, Texas, is critically ill here with pneumonia."

The Gospel Advocate gets better all the time. I wish it was in every Christian home.—Mrs. J. B. Schuler, 3155 Alta Avenue, Fresno, Cal.

James A. Hardison is located at Greenville, S. C., and would like to get in touch with Christians in that vicinity. Address him in care of the Central Y. M. C. A.

From R. W. Jernigan, Bridgeport, Ala., February 4: "I preached at home last Sunday. One was reclaimed. I am glad to note that the Gospel Advocate is gaining friends along the way."

John M. Rice, Merkel, Texas, writes: "The gospel still has its power. Last Lord's day at Altus, Okla., we had occasion to rejoice. At the evening service a young man came to us from the 'progressives,' and a young lady came for baptism."

I do not want to do without the Gospel Advocate. The teaching is splendid and great good is derived from its pages. I am glad to help out in the paper when I can. May it continue to grow and be a power for good.—H. M. Phillips, Tuscumbia, Ala.

From Thomas H. Burton, Union, S. C., February 3: "J. M. McCaleb delivered three interesting addresses here last week on 'The Religion and Customs of Japan,' which were highly appreciated by all who heard them. I preached on Sunday afternoon and at night for the brethren at Cavans. One person made the good confession."

From T. B. Clark, San Antonio, Texas: "I am to conduct some meetings in Middle Tennessee and at Haleyville, Ala., and in the Haleyville section of that State. I enjoy the Gospel Advocate very much. I especially enjoy the spirit of the paper now. All the writers seem to desire to treat each other kindly, and this is right. Address me at Box 620."

From G. C. Parham, Oklahoma City, Okla., February 2: "Please state in the Gospel Advocate that I am ready to go anywhere that I am needed for evangelistic work. I would be glad to locate in some town where there is a good working congregation and evangelize. Brethren in need of a preacher are requested to write me at once. My address is 611 West Fourth Street."

From Thomas J. Wagner, McMinnville, Tenn., January 24: "I have since April been preaching monthly for five churches of Christ in Warren County. Besides this, I have for several months followed teaching school as a means of remuneration. Realizing the great need of religious services, I am resolved to preach a great deal more this year than before. I could hold some meetings this summer for congregations desiring my services."

Every Christian home should have a good, religious paper. It gives spiritual food to every hungry soul. The one who reads journals seasoned with the word of God will read the Bible also. The Gospel Advocate and the Gospel Advance are published in Tennessee, and every Christian home should open a wide door for one or both of these papers in the home State. May this be a glorious year for a great revival of many good things in the churches throughout this great country.—F. C. Sowell, Columbia, Tenn.

The friends of J. W. Grant will be interested in knowing that on account of the ill health of Sister Grant he took her to Southern Georgia to spend the winter. She grew rapidly worse, and at the suggestion of the physician he hastened to Nashville with her and placed her in the Protestant Hospital under the care of Doctors Cowden and E. M. Cullum. However, in a few days her physicians pronounced her condition improved. She is now being tenderly cared for in the home of C. E. W. Dorris, 613 Ewing Avenue.

From J. C. Pendergrass, Wynne, Ark., February 4: "I held my first meeting for this year at Hickory Ridge, beginning on Saturday before the first Sunday in January and continuing eighteen days. Large crowds and fine interest, but no additions, but good done otherwise. I found a loyal band of Christians there. They are wide awake. They know how to make a preacher feel welcome and do not forget that it costs him something to live, as well as other folks. They are few in number and not rich in this world's goods, yet they supported me well for the time I was with them. I am thinking of working in Overton and Jackson counties next summer. I was born and reared there, but have been away twenty-four years."

H. C. Shoulders writes: "Just about three months ago I made an appeal for money to buy a Ford car for the Potter Orphans' Home, at Bowling Green, Ky. The 'goal' has been reached and all are happy. The last few days the fund has been growing so very fast and is now over the top and still growing. I now have in hand seven hundred and sixty-two dollars and twelve cents with which to pay for the car. This will give a good little sum to turn over to the treasurer to be used for any expense he and the trustees of the Home think best. The car has been ordered and will be delivered just as soon as the Ford people can furnish it. The people have been very generous in their gifts for this much-needed car. I want to extend to every individual and congregation the heartfelt thanks of the superintendent, the children, and every promoter of the Home. "God is love," and to him be all the praise through Jesus Christ."

Writing of the India missionaries, Foy E. Wallace, Sr., of Longview, Texas, says: "I am surprised at the outcome of the two last missionaries to India. This whole affair is the outcome of overzealous men and women hunting up and down the country getting men to go to foreign fields without any regard to age, experience, Bible knowledge, etc. Even some of the men who are the most active are not as well established in the one faith as they might be. There are too many self-appointed people to send and raise money for these men. When the brethren who can be depended on take the matter in hand and churches select good and tried men who are established in the faith, then you will see more churches fall into the missionary spirit. Again, we have encouraged these departures by apologizing for men in our ranks who have departed in principle nearly as far as the McHenry-Martin departure. I have become sick and tired of some in Texas who have tried to apologize for, and even hold up the hands of, these speculators, who are fast drifting away and are leading others away, and will finally lead them to even as dangerous positions. I am glad that the Gospel Advocate has so valiantly and faithfully contended for the truth against these heretics. If it had not been for the Advocate's bold defense of the truth, these false positions would have spread more rapidly. May God put it into the hearts of his children to make up the loss by putting good, competent men in India who can and will defend and save the cause. For God's sake, brethren, do not send send a speculator nor a novice."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Justification is Not by Faith Alone.

BY J. C. M'Q.

That the doctrine of justification by faith is clearly taught in the Bible will not be denied. The Holy Spirit, through Paul, clearly states in Rom. 5: 1: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ."

I have no disposition to raise any question over anything that is so clearly revealed as the doctrine of justification by faith. The only point that has ever been raised is whether it is a faith that works, that speaks out and comes out in action, that justifies, or simply a dead faith that bears no fruit that justifies. It seems that to ask this question would be sufficient, for the Bible so clearly teaches that a dead faith is fruitless that I can see no need for argument. James 2: 20-24: "But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness: and he was called the friend of God. Ye see that by works a man is justified, and not only by faith." The Scriptures warrant the position that God saves, but justifies when that faith is perfected in obedience. In the very beginning, when man was in the garden of Eden, God commanded the man: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2: 16, 17.) So long as man had implicit faith in God, and that trust was manifested in obedience, there was union and communion between God and man; but so soon as Eve believed a lie, and that belief was embodied in disobedience, disunion sprang up between God and man. So, to reëstablish union and fellowship between God and man, God sent his Son to this world to die in order to redeem a lost and ruined race. When the divine philanthropy had accomplished its work, Christ commanded his apostles: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) In the commission as recorded by Mark (16: 16), the Savior says: "He that believeth and is baptized shall be saved: but he that disbelieveth shall be condemned." When the Christian church was established, the Holy Spirit, through Peter, said to men of faith: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) The Holy Spirit said to Saul of Tarsus, who was a penitent believer, and was so penitent that he refused to take any nourishment for three days, waiting to know just what God would have him do: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 4, 5.) "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor. 12: 13.)

That no justification is attached to a dead faith, or simply the bare assent of the mind that Jesus is the Christ, is evident from Gal. 3: 26, 27: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." The Galatians who had faith in Christ were baptized into Christ. We find nowhere in the New Testament where people with a dead faith became members of the church of God. It is evident from the New Testament Scriptures that persons who had a living, active faith were always baptized in the name of the Father, Son, and Holy Spirit. Hence, we read in Col. 2: 12: "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." We also learn that baptism does save us. "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (1 Pet. 3: 21.) This does not mean that baptism without faith saves; but it means that when a man has sufficient faith to obey God he humbly submits to baptism, and in that act God saves him, since God has commanded him to be baptized. Men may believe in a way on Christ, yet from worldly considerations they may refuse

to obey him. This is clear from John 12: 42, 43: "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." These rulers believed on God; but because they loved the glory of men more than the glory of God, they did not confess him, they did not obey him.

It is needless to claim that a man may have faith in his heart and not in his life; the faith that is in the heart comes out in the life. So surely as a man believes with all of his heart that Jesus is the Christ, the Son of the living God, so certainly will he be found giving his life in obedience to the requirements of Jehovah. "Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things." (Matt. 12: 33-35.) Purity of thought gives purity of life. Men who dwell upon things that are holy, just, righteous, and virtuous will have clean, godly lives that will win others to Christ Jesus. The eleventh chapter of Hebrews enforces beautifully the thought that the faith that justifies is the faith that obeys. "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne unto him that he was righteous, God bearing witness in respect of his gifts." (Verse 4.) He could not have made his offering in faith if God had not commanded him what to offer. His faith led him to obey God, and such faith always brings justification. The children of Israel were told to march around Jericho one time for six days and seven times on the seventh day; they were commanded to blow their trumpets and to shout. It was only when they had faith to take God at his word and do just what God commanded them to do, after they had accomplished every act just as God required, and when at last they shouted, that the walls fell flat down before them. If they had not had faith that worked, that came out in action and obedience, the walls of Jericho would never have fallen. Naaman was commanded by the prophet to go and dip seven times in the river Jordan. So long as his faith did not lead him to do this, and so long as he thought the waters of Abanah and Pharpar, the rivers of Damascus, were better than all the waters of Israel, he was not healed; but so soon as his faith led him to obedience, and when he had dipped seven times according to the saying of the man of God, his flesh came again like unto the flesh of a little child, and he was clean. Abraham was justified when his faith led him to go out into a strange country, and not before. Again he was justified by faith when he offered Isaac, his son, upon the altar.

The Bible abounds in such teaching, and so it is entirely unneccessary to continue this investigation, as there is no passage in the Bible which says we are justified by faith alone, and as every conversion and every case of obedience on record shows that men who were justified by faith had a faith that came out in action, that spoke out. It is hard to conceive how any one can imagine that there is any ground in the word of God for the doctrine of justification by faith alone.

Many of God's most distinguished workmen have been called from scenes of the humblest labor. It was when toiling over a shoemaker's bench that Carey's soul was filled with zeal for missionary enterprise. John Williams, of Enomanga, was called from the blacksmith's shop; Dr. Livingstone from working in a cotton mill. Our Savior called some of his disciples from among the fishermen.—J. L. Nye.

God's Peace League.

BY E. A. E.

Continuing from the last article, let me say that the only right motive one can have in preaching and writing is to teach the will of God and to persuade others *with oneself* to obey it. The only right spirit in which to do this is the Spirit of Christ, and the most successful way is by example. But for love of truth and justice, love of men and God, this article would not appear.

As was seen in the last article, no one can doubt that Jesus teaches peace first, last, and all the time, and that the New Testament is the only covenant of peace which will make war between both individuals and nations impossible for all time. It has been admitted that nations as well as individuals should be governed by the Golden Rule and all other teaching of "the Prince of Peace," and that this will remove war of every form forever. According to the New Testament, war is impossible.

Good Will Come From the War.

We know that to them that love God all things work together for good, even to them that are called according to his purpose. (Rom. 8: 28.)

This is absolutely true. We may not love God and may not be the called according to his purpose, and for this reason come short of this promise. We do not always see the good at first; but if we commit our way unto God, trust in him (see Ps. 37: 4, 5; Prov. 3: 5, 6), and "meekly wait and murmur not," the good will come. God makes the wrath of men to praise him. (See Ps. 76: 10; Ex. 9: 16, 17.) We may be able to point this out at some future time.

Inconsistencies.

All inconsistencies cannot be noticed here.

The wisest and strongest men are weak when they espouse the cause of error.

Jesus cannot be the God of war and "the Prince of Peace." "Choose you this day whom ye will serve." "No man can serve two masters."

If the thousands of preachers are now serving God who are advocating the ratification of "the League of Nations," or some other peace league, or peace in any form or way, and are so abundantly quoting the New Testament to sustain their contention, then were the preachers who recently contended that Christians should engage in war also serving God in that contention?

Since it is antichristian to be against peace (and it is), it is equally antichristian to engage in war. Since all Christians should work for peace, no Christian can favor and engage in war or encourage strife and bloodshed. Love that even *thinks no evil* can never *engage in* or even encourage other Christians to *engage in the great evil* of making widows and orphans, cripples and homeless ones, plundering, devastation, and carnage. Since all Christians are all one in Christ in opposing all war in all forms and under all circumstances, then there can be *no circumstance whatever* under which they can in any way fight and kill and engage in war with all its sins and horrors and "hell on earth"—not even by way of supporting governments when they are engaging in this awful and terrible business. Can preachers of "the gospel of peace," followers of "the Prince of Peace," having the spirit of the meek and lowly Jesus, who, when he was reviled, reviled not again, want to go, encourage others to go, and help to send others into "a hell on earth," even "*in cases of emergency?*"

It is not for Christians to sit in judgment and to decide upon the men and measures of the nations in carrying on war, making for the conquered the terms of peace, and readjusting forms of governments; but it is their duty *to keep out of sin of all forms and under all circumstances* and to be one in maintaining *the peace of God forever.*

The older readers of this paper learned from the clear and strong teaching of Brethren Lipscomb and Sewell the vast difference between "the manifold wisdom of God," "manifested through the church," "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3: 10, 11), and the wisdom of men manifested through missionary societies or any other human religious institutions. Let us learn *now* the equally great difference between the wisdom of men in *their* peace leagues, with provisions for war, and the wisdom of God in *his* peace league, which forbids war. The wisdom of men may be great (and let us encourage all nations to form peace leagues), but the wisdom of God is greater. Paul declares that "the wisdom of this world is foolishness with God."

We are familiar with the unjust charge that because we cannot work through missionary societies we are anti-missionary. Let no one even intimate now that because Christians are governed by the New Testament—God's covenant of peace—under all circumstances and contend for that at all times as superior to all the leagues of peace men can form with their provisions for war, that they are opposed to peace. This is another strange thing! God's peace requires all to "put up the sword into the sheath," to turn weapons of war into useful agricultural implements, and to learn war no more. Christians are not and can never be against peace, *neither are they ever for war.* They are not afraid to say they are for peace, not only when war-worn and war-destroyed nations want peace, but when they are engaged in war. If the nations of earth can never form a peace league, Christians are still for peace, and they will preach it and die for it—*all because God teaches it.* The teaching of God never changes to suit the conditions of ambitious men and barbarous, bloodthirsty nations, but is contrary to all such. Christians are always faithful to God, loyal to Jesus, and seek first *his* kingdom and *his* righteousness, because their citizenship is in heaven. (Phil. 3: 20.) Hence, Christians follow the Golden Rule at all times, regardless of the course nations may pursue; they are governed by the will of God, not by the will of men; and, when the test comes, they obey God rather than men. (Acts 4: 19; 5: 29.) Regardless of favorable or unfavorable conditions, of war or peace, Christians live and teach always all the claims of Jesus.

The truth of God is always consistent, and so are all who obey it. Inconsistencies spring from lack of faith and from disobedience to God.

When Must the Truth Be Taught?

Are Christians by the gospel ever limited to times and conditions—war and peace—in declaring the whole counsel of God? For instance, when should they teach honesty, truthfulness, temperance, purity, virtue, abstinence "*from every form of evil*," and implicit obedience to God—when all men and women are sober, just, temperate, virtuous, honest, and fully obedient to God, or when lying, stealing, rascality, greed, covetousness, drunkenness, adultery, and licentiousness with their foul waters flood the land? Just so, when should Christians preach and practice peace and teach against war with all its cruelties, carnage, and other sins—after war has ceased and nations have signed peace leagues, or when war is brewing and even raging? When war is threatening or has come with all its sins and sorrows, the question with all Christians is not so much how to support their respective governments in time of war as how to *obey God, to be loyal to Christ,* and *to support his government.* They submit to "the powers that be" in obedience to God, which is a higher motive than supporting governments in time of war or peace. When the two conflict, they obey God rather than men. God, Christ, the church, and heaven are first with them always. Their supreme duty is to God.

The True Light.

The moon reflects the light of the sun; so peace leagues of nations and their other acts of righteousness and mercy reflect the light of "the Sun of righteousness," "the light of the world." But Christians walk in the sunlight, not in the shadows of the moonlight.

> If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. (1 John 1: 6, 7.)

Paul puts it thus: "Law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust." (1 Tim. 1: 8-11.) Christians will do right—not steal, not lie, not commit fornication, not kill, not engage in carnal warfare, and will keep the peace under all circumstances—anyway. They need no "league of nations" to prevent *their* engaging in war. The governments of earth are God's ordained powers to restrain *evil doers,* and that, too, *by the sword* and other ways of punishment. If in this way he restrains nations from war, Christians will "rejoice and be glad." (See Rom. 12: 17 to 13: 10.)

Let the nations of earth, then, under God's overruling power and mercy, form a peace league, and such a league as will reduce the possibility of war to the minimum, or the possibility of war to an impossibility; Christians will encourage it, work for it, pray for it, and rejoice in it with exceeding great joy. But suppose the nations in rebellion against God fail and plunge headlong into war again, Christians will still stand for the peace of God, contend for it, and pray for it. God commands them to pray as follows:

> I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth. (1 Tim. 2: 1-4.)

God further commands Christians to "study [*make it their aim*] to be quiet," to attend to their own business, to have some useful employment, and to "walk becomingly toward them that are without." (1 Thess. 4: 11, 12.) This does not mean to *sit still* in the meetinghouse, but to endeavor to lead a quiet life. This is the life preachers and elders should have taught all the church to lead during the trying and perilous times of war as well as during all other times, and here is where some have failed to obey God. Christians keep the peace, "follow peace with all men," are "peacemakers," do not avenge themselves, do not render to any man evil for evil, follow the Golden Rule, whether the nations are in war or at peace, and pray God to overrule the governments of earth so as to be able to lead this *tranquil and quiet life in all godliness and gravity.* They pray to "be delivered from unreasonable and evil men; for all have not faith." (2 Thess. 3: 1, 2.) They do not dictate to God, or tell him what they want done, but they pray that his will, not theirs, may be done, and that his will may be done on earth as it is in heaven. They know "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men." (Dan. 4: 17.) God makes autocracies or kingdoms, empires or democracies, to serve his purposes.

God chastens his children because he loves them—scourges and prunes them—and his chastisement always

yields in them the peaceable fruits of righteousness when they are properly exercised thereby or lay it to heart. Let Christians cleanse their hands and purify their hearts, and draw nigh to God, and he will draw nigh to them. Let them humble themselves in the sight of the Lord, and he will exalt them. (James 4: 8-10.)

THE UNITY OF THE SPIRIT IN THE BOND OF PEACE.

The unity for which Jesus prayed, he himself states as follows: "Even as thou, Father, art in me, and I in thee, that they may be also in us: . . . that they may be one, even as we are one." (John 17: 21, 22.) In this very way Christians in every government on earth are one. All Christians on earth are commanded at the same time to give "diligence to keep the unity of the Spirit in the bond of peace." They are to *speak the same thing* and to be perfected together in the same mind and the same judgment. They are all in one body, the church, of which Christ alone is head. If one member suffers, "all the members suffer with it," weeping with those who weep and rejoicing with those who rejoice. They are all citizens of one kingdom, of which kingdom *Christ is King*. How can Christians bite and devour, fight and butcher one another, or those who are not Christians, or even their enemies? Christians are not commanded to be one in some great league of nations, or on some great international political question (political, if not confined to one nation or to one political party in a nation). The wisest and best statesmen in the most enlightened governments of earth differ on "the League of Nations;" then, who can think Jesus' prayer means that his disciples must be one on such issues? Let statesmen settle all such questions, overruled by Jehovah so that "we may lead a tranquil and quiet life in all godliness and gravity," and let Christians keep "*the unity of the Spirit in the bond of peace*"—*be one in Christ*, as he and God are one. Christians are one in all that is involved in the great question of peace on earth, good will to men, and the glory of God in the highest, and on all other "things that pertain unto life and godliness. They can be one only as they speak the same thing—speak as the Bible speaks, all it speaks and no more—hold fast the pattern of sound words, have the Spirit of Christ, and teach all men of all nations to live as God directs. Christ commands his preachers not only to preach "the gospel of peace"—"the word"—but to be "urgent in season, out of season;" to "reprove, rebuke, exhort, with all long-suffering and teaching." Also, he forbids their knowing anything "save Jesus Christ, and him crucified." In this all must be one, and are one in so far as all obey Christ. We have lost our bearings as preachers of the gospel and teachers of Christianity when we become insistent upon all others accepting our opinions, or judgment on any great national or international political question. This is out of our province. We must preach the word, teach Christianity, *keep unspotted from the world*, have the Spirit of Christ, worship God in spirit and truth, and set a good example in all good works, that we may both save ourselves and those who hear us. We must teach Christians to rely upon God, not upon munitions of war and mighty armies.

THE CONCLUSION.

To fear God and to keep his commandments is our whole duty and whole happiness, here and hereafter. Godliness has the promise of the life that now is and of that which is to come. Let us cheerfully submit to God, trust him, study to be quiet, to be contented in the service of "the Prince of Peace;" let us not fret and worry; and all will be well.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your [our] requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your [our] hearts and your [our] thoughts in Christ Jesus. (Phil. 4: 6, 7.)

The Rochester (N. Y.) Mission.

BY E. A. E.

Our readers have heard something definite of our work in Rochester, N. Y., last July. A congregation of about fourteen members was started, with about as many more children and others meeting for Bible study on Sunday. A convenient hall of meeting was secured and the congregation has continued its meetings and work since.

This large city of over three hundred thousand inhabitants is purely a missionary field, so far as work and worship of the New Testament order are concerned, and it is a promising one. It needs an active, earnest, godly man at work there continually. After trying for several months, such a man was secured in the person of Hugh Miller, lately of Ashland City, Tenn., but whose home is in Corsicana, Texas. Brother Miller is a comparatively young preacher, but not without several years' experience. He is worthy, true, and faithful to the gospel. He has been there since the second week in January.

This work must be supported, and will be cheerfully so soon as the churches learn of its needs. It needs immediate help. We are first appealing to individuals and churches for immediate contributions to place it upon a solid foundation, and then we are seeking churches to contribute so much per month for this year.

We want of this a clear-cut scriptural work and liberally (scripturally) supported.

The man is on the ground and is all right; the work is important; the field is white unto the harvest; the churches are abundantly able; then what is the matter? "Nothing," you say. Well, your congregation will be one to support the work.

When the amount necessary to carry on this work has been raised, no more will be asked or received.

It is needing *immediate help*, and then this regular support.

One good woman has already voluntarily promised a dollar a month for the year.

This is all purely for the salvation of souls and advancement of the cause of Christ.

Let us hear at once what you can do, and we will direct you how to send your contribution.

Relief Fund.

Mrs. J. D. Pepper, Rock Springs, Texas	$310.00
L. N. Gray and family, Mayfield, Ky.	15.00
Church at Mount Olive, Ky.	2.50
Bessie Daniel, Trenton, Ky.	6.00
Bethel congregation, Route 5, Mount Pleasant, Texas	15.50
Mrs. R. M. Eades, Tinsman, Ark.	5.00
Big Spring congregation, Christiana, Tenn.	12.00
Mrs. G. W. Haynes, Smyrna, Tenn.	5.00
Fred Blanchard, Friendship, Tenn.	1.00
Women's class at Fountain Creek, Tenn.	1.65
Charles T. Powell, Pulaski, Tenn.	1.00
Emily Dunn, Woodridge, D. C.	1.00
Mr. and Mrs. H. W. Moore, Caddo, Texas	10.00
Three friends in Flat Rock congregation, Wilson County, Tenn.	11.00
Miss Maggie Young, Moulton, Ala.	5.00
Mrs. H. Z. L., Nashville, Tenn.	5.00
Church at Richmond, Tenn.	20.00
Mrs. W. J. Hogan, Speigners, Ala.	2.00
Mount Pleasant congregation, Franklin County, Ala.	15.00
Mrs. Lizzie Morgan, Valdosta, Ga.	5.00

Poland needs medical supplies, hospitals, doctors, for typhus is decimating the population. Entire villages have already been wiped out of existence by that plague. In many cities mortality is in excess of the birth rate. Poland also needs clothing and shelter to protect her inhabitants against exposure. Her industries are so far at a standstill, the German invader having destroyed or crippled every factory. The civil population is unable to earn a livelihood.

IS THIS YOUR CASE?

What You Should Do—Most Successful and Economical Treatment.

Do you have a feeling of general weakness day in and out? Is your appetite poor? Does your food fail to strengthen you and your sleep to refresh? Do you find it hard to do or to bear what should be easy? Have your ordinary duties and cares become great tasks and burdens?

If so, take Hood's Sarsaparilla—this great medicine revitalizes the blood, gives vigor and tone to all the organs and functions, and is unequalled for those who are in any degree debilitated or run down. Do not delay treatment—begin it today.

To rouse the torpid liver and regulate the bowels take Hood's Pills. They are purely vegetable.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful full color scriptural illustrations. Each monthly page carries one of these scriptural illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full-page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures, and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday-school lesson, Scripture Reading, and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200-Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002.

The price of these calendars is thirty cents, and they are very cheap at the price; but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in bookkeeping, shorthand, typewriting, commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing, mention this paper.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.

Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

In answering advertisements, please mention the Gospel Advocate.

Report from Howe, Okla.

BY W. F. LEMMONS.

The church of Christ at Howe wishes to acknowledge the following help received on their building fund to date: From Vossa Morrow, Topeka, Kan., $2; Brother Gazway, Hartford, Ark., and others, $15.

Brethren, I wish to say that all are thankful for this help, and that we would appreciate any other help the faithful in Christ see fit to render the struggling band of about a dozen members, all women but three, and all poor. We have up a forfeit on this house; and if we can secure a little immediate help, we can do the rest. We do not want any help in things we can do ourselves. We just want to raise a little outside help to relieve the present situation and save this forfeit, and we will do the rest.

After making this first payment, we have a plan that will place the cause on a safe basis. The church members have rented ten acres for cotton, and they are determined to plant, work, and gather this crop, which will be used as a common fund to finish paying out the house and rebuilding it in the fall. Therefore, we are not asking you to place us on "easy street," but to help us to where we can get on ourselves. The sisters say they will hoe the cotton and help to pick it.

Am I doing my part? I hope so. I am preaching for them three Lord's days in the month without money and without price and boarding myself. I am taking that which was contributed to me at other places for work and spending it here. Why? Because the cause here could not be built up and placed on a sound basis unless some one made the very sacrifice I am making. Whether the Lord sent me or not, I am the one who came and started up the work by holding a mission meeting in Miners' Hall, because we were denied the use of the churches. That is all I have to say. We are loyal to the core. This is a fine country, and we would be glad to have you come here and help us.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation, Soothes and Heals. You can get restful sleep after the first application. Price 60c.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing. 60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

NOW FREE FROM PAIN

Lydia E. Pinkham's Vegetable Compound Frees Another Woman From Suffering.

Bayonne, N. J.—"Before I was married I suffered a great deal with periodical pains. I had pains in my side and back and also headaches, and got so weak I could not do anything. I took Lydia E. Pinkham's Vegetable Compound and soon felt better. Now I am married and have two little boys. Before the first one came I was weak and nervous, could not eat and was dizzy. After I took the Vegetable Compound I could work and eat. Now I am strong and recommend your medicine to my friends."—Mrs. ANNA SLEVA, 25 East 17th Street, Bayonne, N. J.

Women who recover their health, naturally tell others what helped them. Some write and allow their names and photographs to be published with testimonials. Many more tell their friends.

If you need a medicine for women's ailments, try that well known and successful remedy Lydia E. Pinkham's Vegetable Compound. Write Lydia E. Pinkham Medicine Co. (confidential) for anything you need to know about these troubles.

Rheumatism Is Pain Only, Rub It Away

Instant Relief! Rub Pain, Soreness, or Stiffness from Your Back with "St. Jacobs Liniment."

Kidneys cause backache? N They have no nerves, therefore c not cause pain. Listen! Your b ache is caused by lumbago, scia a, or a strain; and the quickest reli is soothing, penetrating "St. J bs Liniment." Rub it right on the he or tender spot, and instantly the in, soreness, stiffness, and lameness lis- appear. Don't stay crippled! t a small trial bottle of "St. Jacob iniment" from your druggist and aber up. A moment after it is plied you'll wonder what became the backache, sciatica, or lumba pain. "St. Jacobs Liniment" st any pain at once. It is harm and doesn't burn or discolor the

It's the only application t b on a weak, lame, or painful ba or for lumbago, sciatica, neuralgi heumatism, sprains, or a strain.

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

Freckles

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

STILLMAN'S FRECKLE CREAM

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

"Wouldst Thou Be Fair?"

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

STILLMAN CREAM CO.
Dept. 30 Aurora, Ill.

You May Read the **Christian Herald** **HALF PRICE**
8 Weeks at . . . .

THE CHRISTIAN HERALD is sacrificing all its immediate profits from subscribers in a big drive to extend its present 300,000 circulation (representing 1,500,000 readers) to the million mark (representing 5,000,000 readers) by making an irresistable half price trial offer. New subscribers may have the next

8 big satisfying weekly issues for 25c

20	sctintillating crisp human interest	**Stories**
20	pages of world news	**Studies**
50	inspirational educational	**Feature Articles**
70	wonderful interpretative	**Editorials**
70	helpful daily, devotional	**Meditatations**
10	short, pithy, worth while	**Sermons**
200	or more black and white	**Pictures**
8	beautiful covers usually in several	**Colors**

and hundreds of other wonderful features, all now available to new subscribers at half price.

The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read interdenominational family magazine in the world. It is dedicated to the service of humanity. It aims to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but the organ of none. You need the stimulus, the inspiration, the vision of world service the Christian Herald gives. **A million new short term subscribers** is the Christian Herald's goal. 25 cents in coin or stamps sent now (at the Christian Herald risk) is guaranteed to give you more and better literature than you ever could imagine possible. Address **The Christian Herald**, 427 Bible House, New York.

IMPORTANT—During the 8 weeks for 25c period, another of those wonderful Courtenay Savage Serials, entitled "Morning," will appear exclusively in the Christian Herald in advance of its publication as a $1.50 book.

PILE RELIEF.

No matter what kind of piles you may have, no matter how serious the case, if three jars of Hancock's Pile Remedy does not cure you, we will refund your money. Price, 50 cents a jar. At your druggist's or by mail from

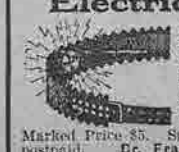
HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Electric Vitalizer



Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

An Urgent Appeal.

BY J. OSCAR PAISLEY.

The church at Metropolis, Ill., is yet in a hard financial struggle for life. We are all working in harmony with each other, keeping house for the Lord each Lord's day. We raised the money among ourselves to buy a piece of ground, forty by seventy feet, for which we paid two hundred dollars. Then we bought an old house, and borrowed one thousand dollars with which to move it to our lot and repair and seat it. The moving of the house, buying some lumber and some concrete blocks for the foundation, and hauling gravel have consumed the borrowed money, except sixty-three dollars. With donations from faithful brethren and sisters at various places sent us in the past, amounting to thirty dollars and fifty-five cents, and a check for five dollars from Sister Maida Austin, of Scott's Hill, Tenn., just received, we have now less than two hundred dollars with which to finish the house on the outside, plaster it, build the flue, and buy the seats. We are expecting to have a meeting in the spring, the Lord willing, if we can get the house ready. But we have to meet this debt of one thousand dollars borrowed money, or the mortgagee will take the house from us. We thank the brethren and sisters in the name of Christ for their kind remembrance of us and for help extended us in the past. Brethren, let us not allow the world to put the church of the living God in the background, but let us wake up to our duty as servants of the most high God and put the world behind us, leading out with a strong zeal and loving heart for the souls of men and women.

Send contributions to J. Oscar Paisley, Metropolis, Ill.

One topic is peremptorily forbidden to all rational mortals—namely, their distempers. If you have not slept, or if you have slept, or if you have the headache, or the leprosy, or a thunderstroke, I beseech you by all the angels to hold your peace and not pollute the morning. Come out into the azure. Love the day.—Emerson.

Within thine own heart, by means of internal recollection, and with his heavenly grace, thou mayest look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressure, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation. —Exchange.

For That CHILLY Feeling

Take Grove's Tasteless CHILL Tonic. It Warms the Body by Purifying and Enriching the Blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

EVERY MARRIED COUPLE

and all who contemplate marriage should own a complete book of life, such as the "Medical Adviser." It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price, 1008 pages—bound in cloth. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, etc.

SPECIAL OFFER: For a limited time we will send one copy for 5 dimes, to introduce book to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N.Y.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

5 GREAT NOVELTIES 20 cts. The glorious crimson **Wallflower** recently introduced by us has succeeded everywhere and proved to be the most showy garden annual. Nothing can surpass the mass of bloom which it shows all Summer and Fall.

We now have three new colors—pink, yellow and scarlet, as well as crimson. All these colors mixed. **20 cts. per pkt.**

With each order we send 1 trial pkt. each of **Giant Kochia**, most decorative foliage annual.

Salvia Hybrids, white, pink, striped, scarlet, plumed, etc., mixed.

Japan Iris, new hybrids, all colors. Magnificent.

Giant Centaurea, superb for garden or vases.

And our Big Catalog, all for 20 cts.

Big Catalog, free. All flower and vegetable seeds, bulbs, plants and new berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Peonies, Perennials, Shrubs, Vines, Ferns, Peas, Asters, Pansies, etc. All special prize strains, and many sterling novelties.

JOHN LEWIS CHILDS, Inc. Floral Park, N.Y.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

You Will Write a Letter Like This

I wish I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I cannot quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

Barnard Street, Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders, and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat—a very insufficient diet for an active working man—and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case; and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be—dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you, simply say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below.

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

Gentlemen: I accept your offer and inclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Shipping Point.....

(Please write distinctly.)

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

Georgia and the Far Southern Field.

(Continued from page 152.)

flock? Do I speak these things after the manner of men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen God careth, or saith he it assuredly for our [the preachers'] sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

We need to stir the churches up to supporting more men for all of their time. Never mind now about the men that preach two sermons on Sunday and whittle on goods boxes through the week. Those men are not the Pauline kind. Churches should not support such preachers. And the preacher that preaches two sermons on Sunday and is busy getting rich through the week is not of the Pauline kind. If any man can show me how to follow Paul as an example and get rich, even to the extent of owning a nice, comfortable home, I am willing to be taught. By this I am not saying that it is wrong to own a home. I am thinking seriously of taking steps to buy me a home somewhere. My wife desires such, and I owe it to her to give her this satisfaction for which she has longed. Paul would not condemn me in this. Neither does he condemn me for having a wife. But if I were wholly in the Pauline class, I would not have a wife. He said he had that right, but denied himself of it for the gospel's sake. I tell you it means much to get into this Pauline class. We need more such preachers; and if we had them, we would have more men going to cities, with their thousands of souls who never heard of Christ, and working and preaching till they all had an opportunity of knowing Jesus.

Now let the final word be the admonition for all of us preachers to stop trying to "knock the other fellow" because he does not do just like we do, and let us get busy stirring up the churches—a thing all of us know needs to be done—and let us stir and

WOMEN WHO SUFFER FROM LEUCORRHEA

Write to This Trained Nurse For Full Information; How to Quickly End at Home

SENT FREE

A. Cavanaugh, R. N.

Miss Anna Cavanaugh, Registered Trained Nurse, of Buffalo, N. Y., and a prominent member of the Nurses' Institute, of that city, has found a new method, easily and safely used at home, whereby leucorrhea ("whites") may be quickly overcome in nearly any case.

This method has proved so successful in work among her patients, and has brought so many women suffering from this annoying, unsanitary, and dangerous complaint from deep despair to joyful satisfaction, that she has decided to offer the benefit of her experience to the women of the world.

Women and girls who are victims of this amazingly common, but little understood, disorder should certainly write her in confidence without delay and get her generous advice and full information how they may quickly and safely end their trouble at home in a pleasant and harmless manner. Send no money, but write name and address plainly (stating whether Mrs. or Miss), and inclose with your letter the Free Coupon below, adding, if you like, a two-cent stamp for her reply. Address her; Miss Anna Cavanaugh, R. N., Room 221A, Nurses' Institute, Buffalo, N. Y.

FREE COUPON This certificate entitles any reader of the Gospel Advocate to Miss Cavanaugh's free confidential advice and instructions (sent in plain sealed envelope) for the ending of leucorrhea (whites). Cut out and pin to letter. Good for immediate use only. Address Anna Cavanaugh, R. N., Room 221A, Nurses' Institute, Buffalo, N. Y.

SPECIAL NOTICE.—We earnestly advise every lady who has any trouble with leucorrhea, or "whites," to accept the above offer at once. The advice Miss Cavanaugh gives on this subject is sincere, genuine, and invaluable, the standing of the donor being unquestioned.

TETTERINE

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

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

Cuticura Soap Will Help You Clear Your Skin

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

In answering advertisements, please mention this paper.

stir till they awake to their sense of duty and open their purses and give as they should give. I know this is needed. May the Lord hasten the day when such a revival shall be fully on among the churches.

Our Best Wisdom.

It may be true that the success of life depends quite as much on our capacity and ability for receiving as it does upon our fight to attain. The influences of God beat upon our lives without our asking, and our best wisdom is to know the time of their coming and to be ready for them. There is, perhaps, no profounder mistake than the belief that the good things of life never came our way, and that we must still look for them in some fortunate turn in the future. They have come every day of our lives. We do not need to scan the coming day with anxious eyes as if by a bare possibility it might bring something to us. It cannot fail to bring something. The disasters we fear will not mainly take the form of a poverty of events or a scarcity of opportunities. They will be far more likely to take the shape of neglect. There can be little question that by far the greater part of all our trouble comes from failure to seize and appropriate the advantages which are ever with us.—Selected.

Great Difference in Cost.

Think of the difference in cost between taking a professionally prescribed medicine and taking Hood's Sarsaparilla! You know that ordinarily it is considerable. In times like these, when everybody should be economical, it is well worth saving.

Hood's Sarsaparilla affords the least expensive of all treatments for the common everyday diseases or ailments of the blood, stomach, liver, or kidneys. Many physicians use the same substance as its ingredients for these diseases and ailments, but these substances are better compounded in Hood's Sarsaparilla than they can possibly be in a prescribed medicine which is put up in a small way, with fewer facilities; and when the physician's fee is added it costs a great deal more.

Hood's Sarsaparilla is prepared by skilled pharmacists in one of the largest and best-equipped laboratories in the world, is wonderfully successful, and highly recommended to those who would recover health and strength with the minimum necessary outlay.

Worship is that fellowship with God whereby we learn his will. Work is that fellowship with men which carries out God's will.—Exchange.

In answering advertisements, please mention the Gospel Advocate.

Let the weakest, let the humblest, remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value.—Selected.

Got 117 Eggs Instead of 3

Says One Subscriber

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." It has already been used by 400,000 chicken raisers, and literally thousands of letters have been received telling of its marvelous results. Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results.

If you wish to try this great profit maker, simply write a post card or letter to E. J. Reefer, the poultry expert, 3252 Reefer Building, Kansas City, Mo., and ask for his special free-package $1 offer. Don't send any money. Mr. Reefer will send you two $1 packages of "More Eggs." You pay the postman upon delivery only $1, the price of just one package, the other package being free. The million-dollar Merchants' Bank, of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned on request. So there is no risk. Write to-day for this special free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

WHO IS TO BLAME? Women as well as men are made miserable by kidney and bladder trouble. Thousands recommend Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. You may receive a sample size by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

God, the Great Creator.

God is the great Creator, and those who are workers together with him share, in some limited sense, the joy and dignity of his creative work. We are his workmanship, and yet he works through us, as truly as we work by him. The two conditions on our side of such divine coöperation may be thus stated: He expects us to yield ourselves to him in the spirit of filial obedience, and to claim his power in the spirit of unwavering faith. When these conditions are complied with, we cannot be failures; for we have, as it were, liberated his creative energy, and he, who was able in creation to gaze with complete satisfaction on all that he had made, will not find himself incapable of producing what he desires in us.—W. Hay Aitken.

HASTINGS' SEEDS

ANY one who has ever planted Hastings' Seeds knows what can be expected from them. Gardeners who have never used them have a pleasant surprise in store. Successful crops depend on planting the right seeds. Hastings' Seeds are grown for Southern soils. A packet of Hastings' Seeds will prove more than a page of print.

Get Our Big 1920 Spring Catalog

It contains 100 handsomely illustrated pages of useful information on Farming, Gardening and Flower Culture, and describes the best seeds that you can buy. Your name and address on a post card will bring this Catalog by return mail. It is free, of course. Kindly write for it today.

H. G. HASTINGS CO.

"The South's Seedsmen"

ATLANTA, GA.

Foley's Honey and Tar

COMPOUND

LOOSENS THE PHLEGM AND MUCUS, clears the air passages, coats inflamed and irritated membranes with a healing and soothing demulcent, eases hoarseness, stops tickling in the throat and makes refreshing, restful sleep possible.

Banished La Grippe Coughs

Lewis Newman, 506½ Northrand St., Charleston, W. Va.: "I am glad to tell you that Foley's Honey and Tar is the best remedy for lung trouble I have ever used. I have been down sick ever since January and nothing would do me any good. I was full of cold. I had the grip all winter until I got two 60c bottles of Foley's Honey and Tar. I used 1½ bottles. I am glad to say I can't feel any more cold in my chest."

Foley's Honey and Tar Compound gives prompt relief from coughs, colds, hoarseness, tickling throat, whooping cough, spasmodic croup and bronchial coughs.

Free Eczema Remedy

Such wonderful results in eczema and all skin diseases instantly follow the soothing application of Krano-Zema, the new scientific treatment, and so confident is the Krano-Zema Co. that they will gladly send any reader a full-sized $1.00 treatment by prepaid mail without one cent in advance. If satisfied after using the treatment two weeks, pay $1.00; but if not, you do not pay one cent. Take advantage of this amazing free offer to-day. Send no money—just your name and address to the

KRANO-ZEMA CO.,
95 Phillips Building, Girard, Kan.

FREE Puncture Proof Tube
6,000 Miles Guaranteed

For a limited time only we are offering **absolutely free a puncture proof tube guaranteed 6,000 miles,** with every purchase of one of our famous Reliable Double Tread Tires which are guaranteed 5,000 miles, and often give 8,000 to 10,000.

4 Reasons for Buying this Bargain Offer

1—6,000 miles without a puncture!
2—Save repair bills!
3—Save entire cost of tube!
4—Save two-thirds cost of tire!

Price Includes Tire and Tube

Size	Tires	Size	Tires
28 x 3	$6.85	34 x 4	$11.35
30 x 3	$7.25	34 x 4½	$13.00
30 x 3½	$8.35	35 x 4½	$13.25
32 x 3½	$8.95	36 x 4½	$13.75
31 x 4	$10.20	35 x 5	$14.50
32 x 4	$10.55	36 x 5	$14.75
33 x 4	$11.00	37 x 5	$14.90

Free Reliner With Each Tire

In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.

Reliable Tire and Rubber Co.
3449 Michigan Ave. Chicago, Ill.

70 YEARS' USE proves Superiority

in bringing prompt relief from coughing, tickling in the throat, inflammation, hoarseness and other bronchial discomforts. Guaranteed safe. Prices: 15c, 35c, 75c and $1.25

JOHN I. BROWN & SON, Boston, Mass.

BROWN'S Bronchial TROCHES

Work in the San Joaquin Valley.

BY L. D. PERKINS.

It has now been four and a half years since I left Southern California for this valley. On coming here, I located on a ranch at Corcoran, Kings County. I first preached at Exeter and Hanford. Then I did considerable preaching at Corcoran; but there were no members there, and I only made friends of some of the denominations.

At my coming there was a small band at Hanford, Dinuba, Fresno, Madera, and Exeter, besides at Patterson, Dos Palos, and Tranquillity. My labors have been confined to Fresno, Hanford, Madera, Dinuba, and a few sermons at Exeter. In this time I have established a new congregation at Tulare. None were even meeting there when I came into the valley. Before I preached there, Brother and Sister Williams quit meeting with the Christian Church and were having services at their house—just the two. At their invitation I went to their assistance and preached twice each month for about three years. This work developed into a very nice congregation. There were no preachers in the valley when I came, save Brother J. A. Craig, of Patterson, and Brother J. E. Sniffin, of Dos Palos, so far as I now remember. In this four years' time I have succeeded in baptizing a number of worthy people, and also influenced Fresno in locating Brother W. Halliday Trice; Madera, in locating Brother W. W. Pace, from Texas; and Dinuba, in locating E. W. Sewell. I have influenced the churches in having Brother J. W. Dunn to assist in a meeting at Tulare, also Brother C. A. Norred and Brother T. B. Larimore; at Hanford, Brother Trice and Brother Larimore. Also, Brother G. W. Riggs, of Los Angeles, and Brother E. M. Borden have preached some in the valley. The church at Madera has taken on new life and bids fair to be one of the best in the State. Fresno has three times as many as when I came. Dinuba is in a growing condition; and a letter from Brother Williams, of Tulare, says Tulare is in better condition than at any previous time. Brother E. M. West, a noble man, is preaching two Lord's days each month for them. I have encouraged one young man to begin preaching—Brother J. E. Plummer; and a true and noble workman he is, and he has done a splendid work. In looking back, I feel that but little has been done in comparison to what should have been; and yet, when I look at the condition when coming here and the advance made, I have a cause to rejoice. I have not preached to please men, nor for the amount of money in

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879 it is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

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

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

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

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

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

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

Accept no substitute. This great oil is golden-red color only. Every bottle guaranteed. 30c, 60c, and $1 a bottle, at all good drug stores, or by mail from

HERB JUICE MEDICINE COMPANY,
Jackson, Tenn.

The Threshing Problem Solved

Threshes cowpeas and soybeans from the mown vines, wheat, oats, rye, and barley. A perfect combination machine. Nothing like it. "The machine I have been looking for for twenty years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tennessee Experiment Station. Booklet 29 free.

Koger Pea and Bean Thresher Co.,
18 Koger Street, Morristown, Tenn.

CANCERS CURED AT
KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

The Itching and Burning

of the various forms of eczema is immediately soothed and the eruptions healed—when you use

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK
Ointment

Excellent for Eczema, burns, bites, bruises, cuts, stings, old sores. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on it."

it, for I have not begun to take enough to pay the traveling expenses; but I have worked every day with my hands to make my way, and believe I can say I have given it cash ten dollars to where I have taken one. But the Lord has attended to the pay. Over and over again has he made it possible for me to have pay in abundance in blessing the fruit of my hands. With the noble and excellent preachers associated with me in this work, yet we have not been able to begin to baptize as many as the brethren have in Japan. It is true that thousands of dollars have been sent into Japan, and nothing here. Even California has helped other fields. This statement being a fact, the disciples of California should open their eyes to this truth and work as never before. I have stayed clear of speculative preaching and have confined my time to the plain word of the Lord as to what to do to become a Christian and then what to do to stay one and to live one. I have never found any time to preach on unfulfilled prophecy. The apostle Peter said, "No prophecy of the scripture is of private interpretation," and I have tried to take him at his word; and if others had done likewise, it would have saved lots of time, wasted ink, and trouble.

I look forward for a greater work in the next four years, full of courage and hope, and the prospects seem so much brighter. At Madera, Fresno, Dinuba, Tulare, and Hanford we have some as noble and true men and women as are in the world; and with all this and the nice start, we must and will accomplish a greater work.

Thoughts by the Way.

BY J. Y. M'QUIGG.

To say that I am well pleased with the Gospel Advocate does but half express my appreciation of it. Its weekly visits are a comfort and help to me, and have been for many years—yea, even fifty-two. What! Is it possible that it has been that long? Yes, 'tis too true; for I have been a reader of it since 1867. May a loving Father's richest blessings attend both editors and contributors, and may they be spared for many years of usefulness in thus faithfully serving Him, is the prayer of a fellow soldier in his army.

To Fortify the System Against Grip

Take LAXATIVE BROMO QUININE Tablets which destroy germs, act as a Tonic and Laxative, and thus prevent Colds, Grip and Influenza. There is only one "BROMO QUININE." E. W. GROVE'S signature on the box

When writing to advertisers, please say you saw their "ad." in this paper.

Seventy three years old and active as a cat

LAYS IT ALL TO WELL KNOWN REMEDY

PE-RU-NA

Mrs. Belle DeWitt, Gainsboro, Jachson County, Tenn., at the age of seventy-three boasts of her physical fitness and activity and tells the reason for her good health in the following letter: "I have been using Pe-ru-na for twenty years. My age is seventy-three and I have been relieved of a lot of bad sickness by it. I had the Flu and I was so weak I thought I would die. I used two bottles of Pe-ru-na and a box of Pe-ru-na tablets. Now I am active as a cat. Your medicines are just fine for coughs and colds. They relieve me as soon as I begin to take them. I had catarrh of the stomach and bowels, and your medicine cured me after I had spent lots of money with doctors. I know one woman who was cured of serious bowel trouble after the doctors had given her up to die. She took Pe-ru-na and is alive and perfectly well I am a strong believer in Pe-ru-na because it has always cured me."

Mrs. DeWitt is just one of many thousands, who attribute their health to this old and tried remedy. For nearly one-half century Pe-ru-na has been the main dependence in the American family for every-day ills such as coughs, colds, catarrh, stomach and bowel disorders and all catarrhal conditions. It is a wonderfully good practice to keep Pe-ru-na in the house for emergencies.

Sold Everywhere. **Tablets or Liquid.**

Men pay only for cures

People suffering from blood poison, catarrh, skin, liver, kidney, bladder and chronic diseases, eczema, nervous debility, exhaustion, weakness of the lungs, heart and nerves should write us for free advice question chart and book describing their condition.

Piles and rectal diseases, such as fistula, fissure, stricture or varicose veins, which cause loss of vitality, nervousness and general debility, cured or no pay. Out of town people, visiting the city in need of treatment, consult us. Many cases cured in one or two visits. Consultation free and confidential. Twenty years successful experience. Hours 10 a. m. to 7 p. m. Sundays 10 to 1 only.

DRS. MORRIS AND HARRELL

Cor. Peachtree and Walton Sts. Atlanta, Ga.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES.

Potter Orphans' Home Ford.

BY H. C. SHOULDERS.

The fund has been growing some of late, but we still need about two hundred and fifty dollars before we can place the order for the car. Brethren and sisters, this is a work that belongs to each and every one of us. The Home needs the car very much. Brother Hugh Potter, the superintendent of the Home, has much work to do, and the car would save him many hours during the month. There are many brethren and sisters who will read this. Let me appeal to every one of you to take this matter up among the brethren where you worship and make a donation for the children's car. Just a small contribution from each congregation will put this fund "over the top" and have some left to turn into the regular treasury to help feed and clothe these little ones. Read Ex. 36: 2-7. Let us have it said of us one time that we had sufficient and too much. Help make it possible for me to announce in a very short time that the car has been ordered. Send contributions to me—Box 194, Sellersburg, Ind.

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

PARKER'S HAIR BALSAM

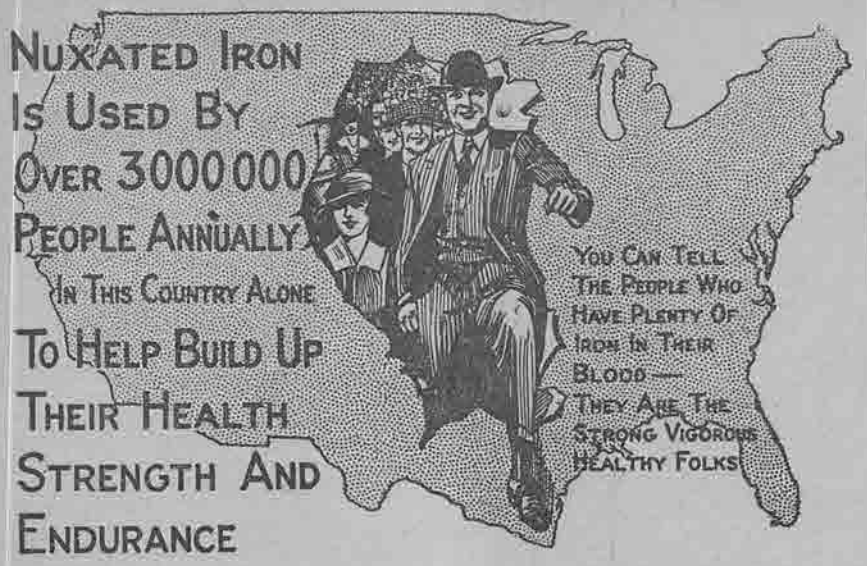
Removes Dandruff-Stops Hair Falling

Restores Color and Beauty to Gray and Faded Hair

50c. and $1.00 at druggists.

Hiscox Chem. Wks. Patchogue, N.Y.

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



Look around at the men and women you meet in a single day. One glance is enough to tell the ones with plenty of rich, red blood, strength and physical energy to back up their mental power and make them a success in whatever they undertake.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, says that to help make strong, keen, red-blooded Americans there is nothing so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Ignace Jan Paderewski, Ex Premier of Poland and Master Pianist; United States Judge G. W. Atkinson, of the Court of Claims of Washington; also former Health Commissioner Wm. R. Kerr, of Chicago, and others. Nuxated Iron is dispensed by all good druggists everywhere.

The Master's Vineyard

Arkansas.

Texarkana, February 1.—To-day was well spent in the Lord's service. Both services were attended by large and apparently appreciative crowds. More strangers were in our midst at both hours than ever before; and this is encouraging. By invitation, I spoke at the local Cotton Belt Hospital in the afternoon to a fair-sized audience. I will begin a series of meetings at De Queen to-morrow night, to be continued for a week or more.—J. E. Wainwright.

Fort Smith, February 2.—Yesterday was a good day with us at Park Hill Church. The influenza hindered us some, but we had good attendance and good services. One addition at the morning service. We are at peace and the work is moving along nicely. I have been teaching a singing class at night in order to improve our singing, getting ready for our meetings this spring and fall, as we plan to have two meetings this year. One year ago to-day I preached my first sermon in Fort Smith. We then had a little congregation of thirty-three members and worshiped in a little storeroom; to-day we have a nice house of worship, with seventy-two members, and all is well with us, and we are proud of our work in every way. Pray for us.—Will W. Slater.

Oklahoma.

Oklahoma City, January 28.—I was with the church in Tuttle last Lord's day. This church needs a spiritual awakening. I am ready to answer all calls for meetings. Address me at 611 West Fourth Street.—G. C. Parham.

Marietta, January 22.—We wish to announce our plans for the year. We meet every Lord's day, as we have for several years, and spend an hour in Bible study, striving to grow in the knowledge of the truth as the Lord directed. We have arranged with Brother J. W. Denton, of Roxton, Texas, to hold a meeting for us the first of June, and have secured Brother Tice Elkins, of Fort Worth, to spend two weeks with us the latter part of August. Brother Elkins preached for us last night. We would be glad to have visiting brethren with us during each meeting.—T. V. Askew.

Tennessee.

Fayetteville, January 27.—The work in the church here is moving along nicely. The congregation treated us royally upon our arrival, and there is a concentrated effort to push forward to a great amount of work. Much of the good here is due to the leadership and work of Brother T. C. Little.—J. M. Gainer.

Cleveland, February 3.—I preached three times last Lord's day—at Cleveland at 11 A.M. and 7:15 P.M. and at Black Fox at 2:30 P.M. A fine attendance at all of these services. The largest attendance in the Bible school at 10 A.M. of any in the history of the congregation. We have two meetings that we wish to note and recommend as being very interesting and helpful. One is the young people's training meeting, which is proving to be very interesting and instructive. This meeting is held every Lord's-day evening just before the preaching service. The other one is the ladies' meeting that is held every Friday evening in some one of the homes. In this meeting they come together to study the Bible and to plan to care for the poor and the sick. This brings the sisters together in a social way and is proving to be very helpful in many ways. Last Tuesday at the noon hour I spoke to the molders at the large stove foundry, and last Friday I spoke to the men and women in the sewing and cutting department at the woolen mill. These people all seem to appreciate talks from the Bible. The church here is planning for greater things for the future.—George W. Farmer.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

SALTS IF BACKACHY AND KIDNEYS HURT

Stop Eating Meat for a While if Your Bladder is Troubling You

When you wake up with backache and dull misery in the kidney region, it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog, you must relieve them—like you relieve your bowels—removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds, and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent lithia-water drink.

OBITUARIES

Austin.

Sister Cora Myrtle Bagby was born in Henderson County, Tenn., on March 16, 1871. She obeyed her Savior in baptism in 1892, and gave her hand in marriage to Brother H. W. Austin on June 23, 1897. To this union were born nine children, six of whom are still living—two girls and four boys. Sister Austin departed this life on Wednesday morning, January 14, 1920, at Mineral Wells, Texas. She had left her home at Melrose, N. M., hoping to get relief from her suffering, but all that could be done did not benefit her. She passed peacefully to rest, dreading not the future. We weep not for her as those who have no hope. We fear nothing for her safety. May the Lord sustain the lonely husband and comfort the bereaved children.

G. F. MICKEY.

Foster.

Brother Sam Foster was born fifty years ago, lacking until March 24; on January 21, 1892, he was married to Miss Minnie Forester; in August, 1894, he was baptized into Christ, by the writer, at Rives, Tenn.; and he died on January 16, 1920. He leaves a wife, one child, five brothers, and a host of friends and brethren and sisters in the Lord. He was one of the best men I ever knew, and one of my very best friends. He was a husband and father in every sense of the word; was a faithful and devoted Christian, and loved the church and the worship. Such men are sadly missed, not only by their relatives, but by all who know them, and their places hard to fill. His life was one for his wife, child, and all his friends and relatives to be proud of—one worthy of imitation. What more can be said? What more is necessary to be said? We love the memory of Brother Foster and hope to meet him where no sad partings come. JOHN R. WILLIAMS.

Garratt.

"Precious in the sight of Jehovah is the death of his saints." (Ps. 116: 15.) Brother D. B. Garratt was a soldier in the Civil War, and one of the oldest members of the church of the Lord at Lynnville, Tenn. He was a member of the one body when the church met at Old Lynnville (Waco). He spoke frequently of entertaining in his hospitable home while at Waco such grand men of God as Knowles Shaw, David Lipscomb, Harding, and others. Brother Garratt had his shortcomings and imperfections the same as we all, yet he loved the Lord and his precious word and died triumphing in the joys of the hope laid up for him in the heavens. Just before he died he spoke to me about the vanity of all things earthly and the futility of working alone for the food that perisheth, and the great importance of working for the food which abideth unto eternal life, which the Son of man shall give unto all who come unto him. At the funeral services I spoke on Phil. 1: 21, emphasizing the fact that "to die is gain." Paul does not look at death as a calamity to himself. Truly death to some is a great and overwhelming catastrophe, but not to the Lord's people. Brother Garratt has left here for his wife and children the faith which he held in Jesus as a priceless legacy, even more precious than gold that perisheth. Let us hold fast the beginning of our confidence firm unto the end, that we may lay hold of the hope set before us and see Jesus face to face, together with those who have preceded us to that blissful abode where we shall know fully even as we are fully known.

H. N. RUTHERFORD.

10 HENS LAY 8 EGGS A DAY. HOW IT'S DONE

Mr. Davis Shows How to Wake Up Idle Hens—Easily Tried.

"I have 10 hens and was getting 1 and 2 eggs a day. Since using Don Sung, my hens have improved so much that I am now getting 7 and 8 eggs a day. The results have been wonderful." — Henry Davis, 1324 Thirtieth Street, Newport News, Va.

Mr. Davis wrote this letter in February, after a severe test in the coldest weather. Try it, as he did, and watch your hens stop loafing and start laying. Here's our offer:

Give your hens Don Sung, and watch results for one month. If you don't find that it pays for itself, and pays you a good profit besides, simply tell us, and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for thirty days, and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry-remedy dealer, or send 50 cents for a package by mail, prepaid. **Burrell-Dugger Company,** 477 Columbia Building, Indianapolis, Ind.

CABBAGE PLANTS

Fulwood's frost-proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession, and Flat Dutch. Prices: By express, 1,000 to 4,000, at $2.25 per 1,000; 5,000 and over, at $2. By parcel post, prepaid, 100 for 50c, 500 for $1.75, 1,000 for $3. Orders shipped promptly; satisfaction guaranteed or money refunded. **P. D. FULWOOD, Tifton, Ga.**

Drink Coffee

IF IT CAUSES INDIGESTION, A COUPLE OF STUART'S DYSPEPSIA TABLETS WILL PROMPTLY GIVE RELIEF.

Indigestion caused by coffee is the same as indigestion caused by anything else. If eating food or drinking coffee makes you dyspeptic, all you need is Stuart's Dyspepsia Tablets.

"I Surely Do Enjoy My Coffee! I'm Not Afraid to Drink it, Either, for I Have a Box of Stuart's Dyspepsia Tablets."

Stuart's Dyspepsia Tablets mix with the food you eat. The stomach, by its peristaltic action, churns and moves the food around the stomach walls, and the powerful ingredients in these tablets instantly begin digesting the food as they are forced through it and around it.

The use of one of these tablets after meals will in a very short time restore your appetite to its normal condition and you will enjoy your food with an old-time relish.

Every drug store carries Stuart's Dyspepsia Tablets. Price, 50 cents.

Biliousness

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

RAMON'S LIVER PILLS

SEND NO MONEY

This sturdy, handsome ARMY WORK SHOE is built so solid full of wear and so chock-full of comfort that we are willing to send it to you ON APPROVAL all charges prepaid. Just state your size—that's all. You will be delighted with their splendid, soft, selected leather uppers. Their **double thick** soles of Genuine Indestructo Oak Leather often wear one year before tapping. Customers are writing us daily: **"They are the easiest and longest wearing shoes I ever had."** Specially tanned to exclude barnyard acids. Special dirt-proof tongue. Scientifically treated to exclude snow and water. Send for a pair at our risk. Try them on in your own home; note their splendid quality; enjoy their 5-toe blessed comfort. **If they are not worth $8.00 send them back at our expense—you be the judge.** Send NO money with this coupon—pay only $4.39 on arrival. Why pay $7.00 or $8.00? Save profits—buy DIRECT from Factory Headquarters. **We are the Oldest and Largest house selling Direct from the Shoe Market of the World!** Remember, send coupon only; delivery FREE and on approval. **The risk is ours—simply send us your name and size.**

Kind Sirs: The shoes you sent me were just fine. You couldn't have satisfied me any better.
M. E. Robson.
Bellaire, O.

Your Opportunity to Buy Direct from the Shoe Market of the World

We Guarantee: that these shoes are $7 to $8 values; that they will give satisfactory wear or we will send a new pair FREE

only $4.39 on Arrival

BOSTON MAIL ORDER HOUSE
Dept. 6068, Boston, Mass.

Send my pair ARMY WORK SHOE I postage free and ON APPROVAL. If money back if I want it. I risk nothing.

Size?.....Color?.....

Name.....

Address.....

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Nature of Man. No. 8.

BY TICE ELKINS.

As the crowning work of creation was the production of man, so the crowning work in the formation of man was the imparting from the living God a soul, or spirit, that was to animate the material temple. The temple of old was not left without the indwelling glory of God; so also this fair structure of the human body received its complement in an indwelling soul. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This is a distinct announcement that the soul of man is something different in its origin and distinct in its character from the body. The one is formed from the dust of the ground; the other emanated from the breath of the Almighty. The one is dust; the other is a living soul. The soul is not a part of the physical structure, does not grow out of it, but is superadded to it. The mysterious blending of these two elements in man completed the work of his creation.

"Breathed into his nostrils the breath of life." The Hebrew word is plural—"breath of lives." Whether, as some have supposed, this implies that man is endowed with the life of animal, vegetable life, also a life of higher magnitude, or whether there is any special significance to be attached to the mere circumstance that pluralizes this word, is difficult to determine. Nor is its solution essential to our purpose, as it now only concerns us to show that to man was imparted a higher nature than that which is merely animal. In fine, we claim that it was the intention of Inspiration to assert for man all that we understand to be implied in the term "living soul," breathed from God, and "a spirit" inspired with understanding from the Almighty.

"And man became a living soul." The Hebrew word, "nephesh," is in other places applied to living animals, reptiles, creeping things, and also to other things; but this does not prove that it cannot here be employed to express what we mean by the word "soul," or "living soul." Even with us, though the word "soul" has come to have a technical and definite meaning, nothing is more common than to use it outside of that meaning; as, when a vessel founders at sea, we say

Use MURINE FOR YOUR EYES

Night and Morning. ***Have Strong, Healthy Eyes.*** If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes. Refreshes.** Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. **Murine Eye Remedy Co., Chicago**

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray! It Darkens So Naturally that Nobody Can Tell

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

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

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

PELLAGRA

CURED WITHOUT A STARVATION DIET AT A SMALL COST

If you have this awful disease, and want to be cured—to stay cured—write for

FREE BOOK

giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. Write for this book today.

CROWN MEDICINE COMPANY,
Dept. 74 Atlanta, Ga.

Women Who Suffer From Backache and Headache

Nashville, Tenn.:—"Dr. Pierce's Favorite Prescription is the best medicine I have ever taken. I suffered for a long time with woman's trouble. I would become so nervous that I would have to give up and lie down. I suffered with backaches and pains in my side. I would have periodical spells of sick-headaches. I could not eat or sleep and I got where I was a physical wreck when I saw the Favorite Prescription' advertised and decided to give it a trial. It completely cured me of the feminine trouble and restored me to good health."—MRS. ALICE McCLOUD, 1619 6th Ave., N.

Many of Your Neighbors Can Say The Same

Memphis, Tenn.:—"For many years I have depended on Dr. Pierce's medicines to keep me well and healthy. I was once restored to health by the use of the 'Favorite Prescription' and the 'Golden Medical Discovery' when other medicines and doctors had failed to give me any help. Dr. Pierce's Favorite Prescription has no equal as a woman's medicine; the 'Golden Medical Discovery' is one of the best spring tonics or blood medicines I have ever taken; and I always keep Dr. Pierce's Pleasant Pellets in the home for use when needed. They are a fine system regulator, acting on the liver, stomach and bowels."—MRS. E. C. WILSON, 660 N. 6th St.

Any medicine dealer will supply you with Dr. Pierce's Favorite Prescription or Golden Medical Discovery in either liquid or tablet form.

All women who suffer from feminine disorders are invited to write the Faculty of Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., for free confidential consultation and advice, no charge being made for this high professional service. This will enable every woman to benefit by the advice of these distinguished physicians.

PALMER'S
"BLOOD-SUCCESS"
Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
1521 Atlantic Ave. Brooklyn, New York City

that every soul on board perished, meaning simply that every person on board lost his life. The fact is, there is no single word in biblical Hebrew answering in fixed and definite import to either of the English words "soul" and "body." The same is true of the Greek, also of the Latin. But both body and soul, as distinguished from each other and as embodying the ideas attached to these words in our current English, are distinctly recognized and taught in the Bible. If, then, the intrinsic nature of the soul is not disclosed by the import of the Hebraic terms used to denote it, it is not because that nature is not recognized, but because human language was then destitute of an appropriate word which might thus be employed. The same remarks, in a greater or less degree, are applicable to the other Hebrew words, "ruahh," "Neshamah," etc., expressed by the words "soul," "spirit," etc. And is it not thus also with the English word "soul?" Even the question of its origin is unsettled, much less has its philological import been made to appear. And yet it has come to have a known and acknowledged signification, or by gradual process come to be appropriated to this use; so that now, whenever used, we take it to mean the spiritual and immortal nature, unless the connections in which it stands determine some other signification.

Whatever, then, may be said of the philological import of the Hebrew term rendered by the word "living soul," the connections of the term when used in relation to the creation and endowment of man fully establish the high sense in which it is used. In the creation of unintellectual animal life, nothing is said about breathing into them the breath of life. Then, too, man was to be modeled after a higher type. "Let us make man after our own image and likeness." Higher purposes were to be accomplished in his being. He was to have dominion over the animal creation. It was to be a wide dominion, including all animal life in the sea, in the air, and upon the earth. That dominion, too, was to spread over every tree bearing fruit and every herb bearing seed upon the face of the whole earth. The circumstances and the objects of man's creation are such as would indicate a new and higher order of endowment. This is still further confirmed by the importance attached to his creation in the councils of the Creator. The persons in the Godhead, and it may be the higher order of angelic beings, seem to have been summoned into council over his creation. Nothing can be clearer than that all this is implied in the expression, "Let us make." If by the breath of lives is meant only that at that time man began to use his respiratory organs, why is the case mentioned in contradistinction from the creation of all unintellectual animals? While, then, man is possessed of the breath of animal life, the plan, the design, the circumstances of his creation, and especially the divine origin of the higher principle of the life that is within him, proves that he possesses an immortal soul.

Recipe for Gray Hair.

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

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles -Anti- Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

Corpus Christi Building Fund.

BY C. W. SEWELL.

We have received on our building fund to the present date, $3,597.39. A small amount of this was used for relief work just after the storm.

Our new house is to be thirty-eight by forty-six feet. It will have two classrooms and a baptistery. The floor will be inclined and the entrance will be from the corner, with vestibule. It is to be built of hollow tiles. This is because it is cheaper, stronger, and more durable than wood. It will have a flat roof and will be about twenty-three feet high. The seating capacity will be about the same as the old house. We are not planning a large house, because we think best, when we overflow our seating capacity, to build in another part of town. In this more people can be reached than by trying to maintain one large congregation.

Our architect estimates that the house will cost about seven thousand dollars. The material saved from the old building is estimated at one thousand. We are going to build by day labor, and hope thereby to save something. We have some of the material on the ground, but as yet are unable to start the work, because we have not yet been able to procure brick and sand for the foundation.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

TETTERINE

Clears Baby's Skin

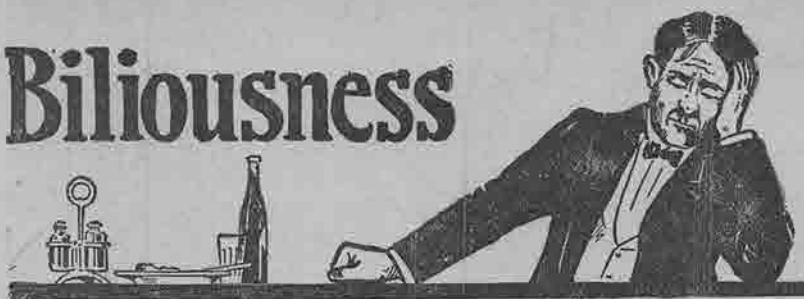
and drives off the rash and pimples. Harmless, Soothing, Fragrant.

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours to-day. Dept. F-29.
Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

Biliousness



WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash
Pres. Natural Body Brace Co.
289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

What more passive than words? A breath! What very, very few words of ours rest with us! We forget them as soon as spoken; God does not forget them. They do God's work or Satan's work on others; they pass in act; they abide in effect.—E. B. Pressey.

To Prevent Influenza

Colds cause Grip and Influenza—LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

To Relieve Catarrhal Deafness and Head Noises

If you have Catarrhal Deafness or head noises, go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day. This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little, and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists, or sent on receipt of price, 90 cents, by **Chas. A. Smith Drug Co., Atlanta, Ga.**

In answering advertisements, please mention the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 8. NASHVILLE, TENN., FEBRUARY 19, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 169
OUR CONTRIBUTORS 170
TRAINING LITTLE CHILDREN 175
EDITORIAL 176
AT HOME AND ABROAD 180
GEORGIA AND THE FAR SOUTHERN FIELD 181
RECORD-NEAL DEBATE 182
AMONG THE COLORED FOLKS 183
HOW MANY INTERESTED? 184
ACKNOWLEDGMENT FROM LAKE CITY, FLA. 185
BETTER SINGING IN THE WORSHIP 186
NOTES FROM SOUTHERN KENTUCKY 187
NOTES FROM WEST TENNESSEE 188
WINKLER-MALPHURS DEBATE 188
THREE HEROES 189

Edifying as the Need May Be

BY A. B. LIPSCOMB

The High Cost of Living the Christian Life.

It is no uncommon sight to see a poster in a conspicuous place inviting young men to join the army or navy and exploiting the many educational and recreational advantages. Perhaps there is a fascinating picture of an attractive girl wearing a sailor's cap and blouse and a very winsome smile, or again it may be the picture of a dashing uniformed officer riding a fiery horse, or a patriotic appeal; but there is always the representation of good food, good pay, free services of physicians, and many other comforts. I have never seen one yet that went on to explain about the discomforts of the soldier's life; about drills, and guard duty, and kitchen police; about hardtack, pork and beans; about homesick boys; about danger and death. These things are invariably omitted. I have noticed that the boys who have seen service do not linger very lovingly before the posters. They only catch the green boys. The wise ones know that it is only a bit of camouflage; they know that the average soldier's life is not what it is cracked up to be.

Jesus Christ needs recruits for his army. He needs them badly. Things are now as when he walked upon the earth. "The fields are white unto the harvest, and the laborers are few." But Jesus Christ would have no one enlist under a false impression. He would have every one stop and count the cost. Once when Garibaldi's forces were utterly discouraged, he made this ringing appeal: "Soldiers! what I have to offer you is fatigue, danger, struggle, and death; the chill of the cold night in the open air, and heat under the burning sun; no lodges, no munitions, no provisions, but forced marches, dangerous watch posts, and the continual struggle with the bayonet against batteries. Those who love freedom and their country, follow me!" And the men did follow Garibaldi. They had been shown the cost of following, yet they responded as one man. In a still nobler spirit, and certainly in a still nobler cause, Jesus Christ always appeals to the heroic. He said: "Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." (Luke 14: 25-33.) The pathway of the Christian life is no smooth, easy road. We have read of an express train being wrecked on its way to the Pacific Coast, and how the president of the railway company hurried forward and saw the engineer, who had remained faithful to the last, pinned under his engine, and heard the dying man repeating to himself these words: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "Jim," said the president, with a broken voice—"Jim, I would be willing to give my life, with all that I have, for such faith as that." "Yes," said the dying man, "that is just what it costs." That is just what it cost Christ. That is just the price of discipleship. One must surrender all. Do not, then, fall to count the cost. Do not lightly say you will build your tower, acquire a Christian character, in the mistaken thought that it will build itself without effort on your part. Dr. McLaren expressed a great thought when he said: "The most expensive of all sorts of building is the building up of Christian character." The apostle Paul gives us the moral exhortation in a few well-chosen words: Be ready to "endure hardness, as a good soldier."

Jesus teaches that life, real life—the life of the soul, not the body—is of greatest value. And like all valuable things, it costs high; but it is worth the price. It cannot be gotten cheaply. For it one must pay self-denial, painful effort, worldly possession, even bodily life. He teaches as no one ever taught before "the soul's high cost of living." I have been reading a book on sociology which claims that the fundamental law of every psychic, and especially of everything that is affected by intelligence, is the *law of parsimony*. Briefly stated, the essence of this law is the *greatest gain for the least effort*. It means that everybody

is trying to get all he can with just as little trouble and sacrifice as is possible. The author asserts that this is the universal law. He admits that there are individual exceptions determined by circumstances, but that most men are actuated by this motive. When Henry Clay said (if he did say it) that "every man has his price," he was but stating the law in a new form. I am not a sociologist, nor am I a Henry Clay, but I do not believe this doctrine. I repudiate it as unworthy of our race. Self-preservation is not uniformly nor universally the first law of nature. We had a striking refutation of this theory in the late war. There it was abundantly shown that saying one's life was not the first thing thought of in a crisis. When this war thrust millions into the most terrific crisis that had ever been known, the instinct for taking care of one's own safety proved to be neither first nor second, but very low and remote, among men's native impulses. Here is a fine lesson for Christian teachers to take account of. The old proverb about self-preservation and the sociologist's law of parsimony have been utterly exploded. People may no longer excuse moral ducking and dodging by calling it "natural." Other folks may call it "craven." Courage in its highest form is not a dare-devil delight in danger. The sensible soldier is not ashamed to be cautious when caution deducts nothing from his fidelity to duty; but he fairly hurls himself into danger when danger and duty confront him together. He will not be safe at the price of shirking. Just so Jesus teaches that it is folly to make the body safe and comfortable at the expense of the soul. Life is not a thing to be saved, but a thing to be spent. It is not a terrible loss to die, if the thing you spend your life for is worth the expenditure. Every man who thinks knows that he cannot save his earthly life in any broad and final sense, anyhow. A piece of it is lost to him every minute. The time is coming when it will all be gone. The task of the church, therefore, is not to convince men that life must be spent. They are spending it everywhere and constantly —spending it foolishly, recklessly, aimlessly, resultlessly. They are spending it in winter resorts and summer resorts; they are spending it in idleness, in leisure, in playing, in gambling, and in riotousness. The tremendous task of the church is to arrest the blind, silly, passionate waste of life and persuade men of a more profitable outlay. It is right and proper to consider the cost of living the Christian life, but it is none the less imperative to consider the cost of not living the Christian life.

But Jesus invites us to consider the loss that is all gain. "Whosoever shall lose his life for my sake shall find it." If the spirit of the Christian life were merely self-renunciation, there would not be any great difference between it and Hinduism, Buddhism, and other religions which teach renunciation in a more exacting form—where men hold their hands clasped until the finger nails grow through them, and where they make beds of spikes and lie upon them. We should never be one-sided in our appropriation of our Savior's teachings. It is historically true that great religions have been built upon a false interpretation of a single passage of scripture. The machinery of Catholicism was built on a false interpretation of Matt. 16: 16. Monasticism, with its caves and monasteries, was built upon a false interpretation of the Savior's command to the rich young ruler: "Go and sell all that thou hast, and give it to the poor; and come, follow me." Now, this passage before us teaches not only the loss of one life, but the gain of another. It is the laying down of life for the sake of the harvest. It is the grain of wheat falling into the ground to die in order that it may not abide alone. It is the lower life surrendered for the higher. If more than a hundred years ago we could have stood beside that little cot in that solitary hut in the heart of Africa where a white man, David Livingstone, was dying alone, except for the black servants who peered in occasionally to see if he needed them, and who, when they did come in to wake him, found him dead upon his knees, do you think we would have found him complaining of losing his life as the candle burned low beside his bed in that solitude? To be sure, he had lost his life—one of his lives—in that wilderness; but he had found another, a life which spread through Africa, which abides still in Africa, and which molded the world's thought of her darkest continent.

There are, then, two questions that we need to consider. (1) What is the cost of living the Christian life? (2) What is the cost of not living the Christian life? And when we have pondered them, there is the one supreme question: "Is it well with my soul?"

Book Reviews.

"Adventism and the Bible." By J. Henry Monk. Published by the McQuiddy Printing Company, Nashville, Tenn. Price, $1.25.

The author begins his work with a brief but succinct history of Adventism in the United States, tracing it from its founder, William Miller, to the present time, giving the work of Snow, Starrs, White, Howland, and pays special attention to the vagaries and vaticinations of Mrs. E. G. White. He shows the union of Adventism and Seventh-dayism under the teaching of Joseph Bates in 1846 A.D. He then discusses "the law" in a most illuminative and elucidative way. His analysis of "the law" and its relation to the new covenant is the most complete that I have ever seen. He next discusses the Decalogue, and proves most conclusively that it is "neither perfect in character, eternal in duration, universal in application, nor unalterable in nature." Then follows a review of the Lord's day in both sacred and profane history. He closes with an analysis of the Apocalypse" which may or may not be correct—*I don't know which*—but it has little or no relevancy to his main contention and could have been omitted from the book without weakening the work. To use an illustration from my boyhood days, Seventh-Day Adventism reminds me very much of the trail of a fox. It has certain "corners," "doubles," "side leaps," and "takings to fences and streams." To follow up the illustration, the author struck "the scent" on the first page and followed it with inerrant accuracy to "the death." He answers every argument and demolishes every position held by the cult. He does so with remarkable clearness, because he has run the course for many years "as a fox," having been a preacher of Seventh-Day Adventism himself. The great weakness of the system is that it reverses a well-known principle of interpretation which requires us to reach the controvertible through the incontrovertible. This system begins with the *controvertible* and attempts thus to reach the *incontrovertible*. I have nowhere seen so compact and well-arranged statement of the subject; moreover, the author presents it in a pleasing literary style, and altogether it is a book well worth while. It should be in the hands of every one who has to deal with Seventh-Day Adventism either as a body or with Advent views among the members of other bodies.

Z. T. SWEENEY.

"Adventism and the Bible." By J. H. Monk. McQuiddy Printing Company, Nashville, Tenn. Price, $1.25.

The author of this book is a graduate of a Seventh-Day Adventist college and was for two years a pastor of an Adventist church. In this book he takes up the biblical grounds for the claims of the Adventists and answers these claims by the Bible, showing that the Adventists are in error. We know of no other book like it. Those who wish to know what the Adventists teach and how to answer their teaching would do well to secure a copy of this book. —Christian Advocate.

Our Contributors

Is There a Dearth of Preachers?

BY C. E. HOLT.

Some say that preachers are scarce, that fewer men are giving their entire time to the work than in former years. This may be true. I have not the data from which to decide. But I know there are large sections in which no preachers whom we would recognize are in evidence. They are conspicuous by their absence. In many regions their voice is not heard. In some of the towns and cities, such as Florence, Ala., and Nashville, Tenn., there are some few congregations that employ preachers to preach for them all of their time. Brethren from country churches have drifted to the towns and cities, thus strengthening the city churches, while the country churches are gradually disappearing. Many preachers see these facts and flock to the cities and avoid the country.

Our first churches were built up in the country by country preachers, and they all had country ways and customs which would not be tolerated in the cities. In former years the majority of our preachers avoided the cities; now they are in search of city churches. It is no trouble to get a man to locate with a city church if the support is adequate. It is true that some people who are members of city churches are quite hard to please, so far as the "ministerial accessories" are concerned. They no longer inquire if a man preaches the gospel, but they are interested in the "style" in which it is preached. "Is he a good mixer?" "Is he jolly?" "Does he visit all the members?" "Does he go to baseball?" "Is he popular with the other churches?" These and a number of other like questions are heard when an up-to-date church is on the "lookout" for a "minister."

Gospel preachers of the best quality and of the best qualifications always have been scarce, and perhaps always will be. I accuse the churches, the majority of them, for present conditions in regard to the lack of preachers both in number and efficiency. It is easy to throw the blame and responsibility for every mistake on other shoulders than our own. But I submit the proof in support of the charge thus made.

The proof is the undeniable fact that preachers who are engaged in secular work which pays them a wage or salary sufficient for their living are sought after by the churches to do their preaching. These preachers whose secular business secures them a living are glad to do all the preaching they can do without interference with their regular business and take whatever amount the churches are willing to give. This is very hard on the preachers who give all their time to preaching the gospel. Some preachers teach school at a good salary and preach for different congregations on Sundays. Some farm or sell goods or follow some other lucrative business, and preach for well-to-do congregations on Lord's days for a small amount, as they can well afford to do it. The churches soon come to feel that preachers who devote their whole time to the work should preach for the same amount for which the preachers of the former class preach.

"But," you ask, "cannot the farmer-preacher, the merchant-preacher, the school-teacher-preacher, and other preachers who follow secular pursuits, do acceptable preaching?" Yes, sir; many of them are fine preachers, according to our standard of preaching. I do not attack or question the ability of those preachers. But my point is, they give no time to preaching that can be otherwise used. Do you get my point? The time they use is what we usually term "spare time." Their preaching in no sense interferes with their secular business. They finish their week's work at the week's end, and Monday morning finds them back at their regular business. In one of the best cities of the Lone Star State I conducted a very successful meeting. One Monday morning a business preacher said to me: "Brother Holt, I preached to a fine audience yesterday at ——. They think they are not able to pay much for preaching, although they have a great deal of wealth among them, and they have employed me to preach for them once a month. They pay me only fifteen dollars a trip. They are well able to support a man for all of his time." My reply, in substance, was: "If you and others would stop helping them to be stingy, they might do what you say they are well able to do."

Complaints are frequent in our papers and among our people that few young men are preparing themselves to preach. This complaint is well founded. Great men among us are fast disappearing. Men of experience and men of superior ability are no longer in demand. In everything else in this world ability and experience counts. Among *us*, so far as preaching is concerned, it counts for nothing. Do you wonder that young men hesitate to prepare themselves for preaching, so as to give their whole time and talent and life to the work? We are the only people on earth, except the Primitive Baptists, that follow this very unscriptural method. In another article on this theme I shall show the unscripturalness of the method herein criticized.

More Light on the Church and the Kingdom.

BY JAMES E. SCOBEY.

I wish to say a few things more in reference to the kingdom and the church, since reading in the Gospel Advocate some statements made by Brethren Hall and Srygley. The latter criticizes Brother Dallas Smith because he does not *know* whether the kingdom of heaven and the church are one and the same institution. I suppose Brother Smith cannot find the chapter and verse which says they are. Neither can Brother Srygley. But Brother Srygley is firmly convinced that the church and kingdom *is* one. Brother Hall, in referring to my article which Brother Dallas Smith criticized for want of scriptural proof, simply says that Brother Scobey is mistaken. I fail to be convinced that I am mistaken because my good brother says so. In what follows I give scriptures and the reasons for my position on the subject. If I have made a statement contradicting the Scriptures, and it is pointed out to me, I will most cheerfully withdraw it. Now please read what I have to say.

If the kingdom of heaven mentioned in the Scriptures and the church spoken of there are one and the same institution, then they must have the same characteristics—that is, whatever is affirmed of the one in the Scriptures may also be affirmed of the other. If not, why not? It seems to me, if the church is the kingdom of heaven, then only those who are members of the church are in the kingdom and are to be finally saved. It is said that Jesus shall reign in his kingdom until he shall put all enemies under his feet, and then he will deliver up the kingdom [church?] to God, even the Father. (1 Cor. 15.) God promised to give Jesus a kingdom. If he did, the kingdom must have been in existence when it was bestowed. God had a spiritual kingdom, and he promised it to, and bestowed it upon, his Son, Jesus Christ; and his reign began on the day of Pentecost; and that is the time when God "set up" the kingdom Daniel prophesied he would bestow on Jesus. (Dan. 2: 44.) It came with power, as evidenced by the

wonderful, supernatural manifestations of power observed on that occasion.

If the church is the kingdom, then the prophecy of the angel to Mary, as recorded in Luke 1: 31-33, will hardly apply. "Thou . . . shalt call his name Jesus. . . . And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." I cannot by any stretch of imagination see how this language can be applied simply to the church as we see it to-day. The church will end.

God raised Jesus from the dead "and set him at his own right hand, . . . far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body." (Eph. 1: 20-23.) So far as church work and worship are concerned, he is the "yea" and the "amen."

Jesus Christ is "King of kings, and Lord of lords." God's spiritual kingdom embraces all who had died in covenant relation with God, as well as all others living in harmony with his laws, whose sins have been blotted out of God's book of remembrance by the blood of Jesus. All these became the possession of Christ when he received the kingdom from the Father. All the saved, both the living and the dead, belong to the kingdom of heaven. Jesus said the kingdom of heaven was of such as the infants, or little children. Jesus came to save the lost—sinners.

I hear brethren and others talking about the time when, and the place where, Jesus "set up" the kingdom. Jesus "set up" no kingdom. He received a kingdom. There is no such expression in the book, the New Testament, as *setting up* a kingdom, nor of setting up a church. Neither did Christ *establish* a church or a kingdom. I find in the Book no such language, and, therefore, no such thought, save from the language of those who discuss the questions of the "establishment" or "setting up" the church or kingdom with the Baptists. Christ said he would *build* his church, and he did, on the day of Pentecost, put together the prepared material and formed a glorious church. He is still building into the church lively stones, men and women prepared by being translated out of the kingdom of darkness into the kingdom of God's dear Son.

Christ's kingdom embraces more than the church. The church is a part of God's family. There are other thousands who have lived in some of the churches, but are no longer in them; they have passed away, but still are the possession of the Christ and are members of his kingdom, and entitled to all the honors and glories belonging to the heavenly kingdom above.

No man can be in the church until he is in the kingdom. To get into the kingdom now, a sinner, under the law of the Spirit, must be born again. Jesus stated the law when he said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." Every one in the kingdom, or entering it, becomes a member of the body, the church, which Jesus has ordained as an institution to train the subjects of his kingdom for service in enlisting others to become citizens of the kingdom. The church is the active, energetic, living workers in the kingdom and patience of our Lord and Savior Jesus Christ. The church is for time and time things. It belongs to the living, or, rather, the living belongs to it. I do not read of an *eternal* church, nor of an *everlasting* church, nor of a church that shall have no end; but I do read of a kingdom with those characteristics and with still others that cannot be applied to the church.

The church is a part of the kingdom, and an important part to all of us who are living now; for in it and through it we are to be prepared for a better inheritance than this world can afford. Christ did not build the church to save Abraham, Isaac, and Jacob; and yet it is stated: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8: 11.) It seems to me quite plain that these great and worthy men, while in the kingdom, never were, and are not now, in the church of our Lord and Savior Jesus Christ. Now, if all the faithful dead, who lived before Christ built his church, are in the kingdom, then how can it be concluded that the church and the kingdom are one and the same institution? The church is in the kingdom, and every member of the church is in the kingdom; and all who have faithfully lived the Christian life and have died in the Lord are still in the kingdom, but do not belong to the church—are not members of the congregations, or churches.

It seems to me that many of our preaching brethren have been so much engrossed in discussing the question of *setting up* the kingdom and *establishing* the church, endeavoring to show that both took place at the same time and at the same place, that they have come to believe that the kingdom and church are just one thing, or identical.

Without prejudice or prepossession hear all things, and hold fast to that which is true; and nothing is true on any spiritual subject but what the Book teaches.

Now, I confess, as I have confessed, I cannot give chapter and verse stating that the kingdom and church are not the same institution; neither can my brethren give chapter and verse stating that they are. My belief is derived by inferences from all that is said that I have read in the Scriptures. I leave the matter with the firm conviction that most readers who will study closely the inferences I have drawn will be able to form just conclusions as to whether I am mistaken.

Preachers' Meeting at Mount Pleasant.

BY C. S. AUSTIN.

At the church of Christ, Mount Pleasant, Tenn., beginning on the third Sunday in March, will be held a preachers' meeting. It will continue until Friday night following the third Sunday. Two sessions will be held each day—at 11 A.M. and 8 P.M. The invitation is hereby extended to all the preachers of the church of Christ in reach of Mount Pleasant to be present and participate in the programs. Entertainment in Christian homes will be provided for all who come. We would be glad, however, for those who intend to be with us to write in advance, so arrangements as definite as possible may be made.

It is hoped that the preaching brethren of this section will respond and that a goodly number may be present. The aim of the congregation here in an effort of this kind is (1) to get acquainted with those who are at present the leaders of New Testament Christianity in this section; (2) to cultivate a spirit of coöperation and brotherly kindness among the congregations represented; and (3) to get some inspiration and encouragement locally. Association and communication among those interested in the same great cause cannot be otherwise than helpful. The problems, temptations, and general workings of all our congregations are very similar, and we can find encouragement by holding counsel together. A closer coöperation of God's people, especially at this time, seems not only beneficial, but absolutely necessary. There is nothing intended in the way of binding anything on anybody or any congregation. Nothing authoritative or binding on any congregation or individual will be done. It will simply be a meeting of preachers and others interested for the purpose of giving and getting encouragement and advice in the great work of the kingdom of Christ.

The programs will consist of prayers, talks, sermons, etc., interspersed with good spiritual songs. The brethren who will be expected to take a prominent part in the discussions will be notified and the subjects assigned, so spe-

cial preparation can be made. We expect to have in the course of the meeting some three or four strong sermons preached by our able brethren. We shall have also short talks and discussions on the practical and everyday problems of the church. One-half day during the week will be spent in showing the visiting preachers some of the splendid country around Mount Pleasant. We want every one who comes to enjoy the time with us and carry back some enthusiasm to his home congregation.

The social feature of this kind of a meeting is perhaps its greatest good. I have attended a number of religious discussions in the past. Of course, it was a matter of supreme satisfaction to me to witness a defense of the truth, to see an able man with "the sword of the Spirit" put to silence and to shame the false doctrines of men; but the greatest good that ever came to me from attending a discussion of this kind was the association of the preachers. It is like a big family reunion. I wish we had more opportunities of friendly and fraternal intercourse. The deliberations of kindred spirits, with mutual desires, aims, and hopes, give courage and strength in life's hardest battles.

While this meeting is called a preachers' meeting, any others who desire to come will be welcome. I would be glad if we could have present the elders and leaders of many of the congregations. I would be especially pleased if each of the twenty-six congregations of Christians in Maury County would have a representative here. Come along and spend the week with us. Do not forget to write me in advance, so you will have a home prepared and will be met at the train when you arrive.

Relief Fund.

Church at Lavergne, Tenn.	$15.80
Mrs. M. C. Green, Demorest, Ga.	2.00
Mrs. Ellen Ramsey, Hillsboro, Tenn.	2.00
Friends at Selma, Ala., by Mrs. Pierson Cosby	47.50
Mrs. S. J. Merritt, Match, Tenn.	10.00
Mr. and Mrs. F. M. Ramsey, Henryetta, Okla.	10.00
W. M. Pearson, Bells, Tenn.	5.00
M. M. Combs, Prairie Grove, Ark.	5.00
Janie Stout, Stockdale, Texas	2.00
Class No. 2, church at Russellville, Ala.	6.00
R. Hill, Atlanta, Ga.	2.50
A. O. Ring, Jefferson City, Tenn.	1.00
Clara Whitfield, Coxburg, Tenn.	4.50
Church at Kettle Mills, Tenn.	55.86
L. H. Havill, Norman, Okla.	5.00

A housekeeper supervising hundreds of servants, a school superintendent under whose watchful care thousands of young minds are being prepared for the future, a Sunday school numbering over 41,200 little ones in its folds, a workshop where 82,291 persons are happily employed, a hospital ministering to numberless sick and afflicted, a home of refuge for over a thousand girls whose lives have been blighted—in a word, the Near East Relief, at work in those districts of Armenia, Syria, the wind-swept Caucasus, where the Turk has had his cruel will.

"Just what is this Near East Relief?" is a question that many people are asking, whose interests have been awakened to the terrible conditions existing in Turkey to-day. In prosaic facts, the Near East Relief is a body incorporated by Act of Congress the object of which is "to provide relief and to assist in the repatriation, rehabilitation, and reestablishment of suffering and dependent people of the Near East and adjacent areas; to provide for the care of orphans and widows and to promote the social, economic, and industrial welfare of those who have been rendered destitute, or dependent directly or indirectly, by the vicissitudes of war, the cruelties of men, or other causes beyond their control."

The aim of the organization is one hundred per cent relief, the relief which puts those aided on a self-supporting basis, which instills in them a confidence for the future, places in their hands the means with which to begin life anew and in their hearts the courage to go on. Work—that is the prescription subscribed and provided by those loyal men and women who have journeyed into perilous places for the sake of their fellow-men. To make these people independent for the future, to encourage the flickering fire of national pride, is the aim.

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

A New Brand of Infidelity.

BY WILL W. SLATER.

J. F. Rutherford, president of the "International Bible Students' Association," was in Fort Smith, Ark., recently and lectured at the Labor Hall. It will be remembered that he took the place of Charles T. Russell after Russell died. He was in prison a few months last year, charged with sedition. Among other things, he stated that the world came to an end in 1914. He also stated that 1925 would mark the beginning of Christ's kingdom or reign here on earth; that the "Golden Age" would enter in then, and all labor troubles, restlessness, greed, graft, sin, etc., would be banished from the earth; and that we would have no courts, no laws, and no government, save that of Christ. He also says that there are millions of people on the earth now that will never die, but will be alive when Christ comes, and that all the dead will be raised, and then they will have an opportunity to repent and be saved eternally. He said that God told his people, when they entered the land of Canaan, that they must rest their land every seventh year, that every fiftieth year was to be a jubilee year, and that there were to be seventy of these jubilee years before the kingdom should come, or before Christ should return, at which time the restitution of all things would take place. He said that God's people entered the land of Canaan in the year 1575 B.C., and seventy jubilee years, or a period of thirty-five hundred years, would bring us down to 1925 A.D. At that time, he said, Christ will come, the kingdom will be established, and the one-thousand-year reign will set in.

A Study of Billy Sunday. No. 2.

BY R. N. MOODY.

In common with all modern revivalists, Mr. Sunday teaches that after one "hits the trail," or, to use a more decent phrase, is converted, he has the right to join any church he may choose, a right to be of whatever faith he may choose. This is, of course, based on the hypothesis that one church is as good as another and that the divided state of the religious world is right. This compromise attitude meets the demands of public sentiment and accounts largely for his great popularity. But let us see if it meets the demands of God's word.

Jesus said: "Upon this rock I will build my church [not "churches"]." (Matt. 16: 13-20.) Paul said: "And gave him [Christ] to be head over all things to the church, which is his body." (See Eph. 1: 20-23.) Again, he said: "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby." (Eph. 2: 14-16.) Here we see that Jesus gave his life on the cross that he might destroy the enmity between the Jew and the Gentile and reconcile them both in one body unto God. Again, he says: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another

in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4: 1-6.) Again, he says: "For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5: 23-27.)

The foregoing scriptures, with others that might be cited, speak of the church in the singular number, showing us that Jesus established only one church. This church being, necessarily, divided into local congregations, we read of them as "churches," which is the only sense in which we read of more than one church in the New Testament.

We are told that the conflicting denominations of the world are so many different branches of the church. Let us see if God so intended.

On the night Jesus was betrayed, he offered up the prayer recorded in the seventeenth chapter of John. After praying for his apostles, he looked down through the cycles of time and included in his petition all believers to the end of time, saying: "Neither for these only do I pray, but for them also that believe on me through their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17: 20, 21.) Most assuredly this prayer is in harmony with the will of the Father; and he who teaches so as to justify or encourage the divided state of the world, as it now is, is out of harmony with his will and disrespects the prayer of Jesus.

Paul said: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) Again, he says: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. . . . For ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?" (1 Cor. 3: 1-4.) Again, he says: "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor. 12: 12, 13.) It cannot be said of Mr. Sunday's converts that they were all baptized into one body; for, if ever baptized at all, they are baptized into whatever church they may choose, hence into different bodies, and can, therefore, have no fellowship one with another. So we know that the Spirit of which Paul spoke is not the one that works in Mr. Sunday's meetings.

These scriptures show us that Jesus established one church; that there is one Spirit to dwell in it, and one Lord over it, one faith, one baptism, and one God and Father. So it is certain that all God's children believe the same thing, are the same thing, and belong to the same thing.

Last, but not least, by any means, is Mr. Sunday's and the whole denominational world's attitude toward the Lord's Supper. The Scriptures, as well as contemporaneous historians, show that the early Christians met on the first day of the week to break bread. Instead of this, those who make up the denominational world observe the Lord's Supper only as their creeds direct, and are not very careful about that. I dare say that in all the five Lord's days that Mr. Sunday recently spent in Chattanooga the Lord's Supper was not observed a single time. It is exceedingly doubtful whether it was ever observed a single time in all of the many meetings he has held.

Many may insist that his preaching is a moral uplift to a community, and perhaps he does induce some to live better lives morally, but at the same time he sets aside the plan of salvation taught by Jesus and his apostles and deceives the people by making them think they are saved by some other process called "hitting the trail." He leaves people thinking a human denomination is as good as the blood-bought church of Christ; that partyism among Christians is right; and that the Lord's Supper is an unimportant thing; and this more than offsets all the moral good he may do. For over forty years I have been preaching the gospel as best I could, and have found by disappointing experience that the influence of such preaching as Mr. Sunday and the whole denominational fraternity are doing is one of the greatest obstacles to be encountered in preaching the gospel as taught in the New Testament.

"Adventism and the Bible."

BY F. W. SMITH.

"Adventism and the Bible" is a book of two hundred and fifty-one pages from the pen of J. Henry Monk, who for eight years believed and taught the doctrine of Seventh-Day Adventists. Mr. Monk is a graduate from the Southwestern Junior College, Keene, Texas, which is an Adventist school. He is well educated and has had every opportunity to study and know the doctrine of Seventh-Day Adventists. His book is written in an easy and fluent style, interesting from start to finish. He early convinces the reader that he has his subject well in hand, and that he not only knows what he is writing about, but that he speaks from profound conviction. It is one of the best expositions of the false doctrine advocated by the sect known as "Seventh-Day Adventists" that has come to my notice, and the author deserves the thanks of the public for bringing forth such a needed volume. Adventism is a mixture of Judaism and Christianity, with the former element predominating. They are an untiring, zealous, bold, and arrogant sect, who deceive many uninformed men and women on the Bible, and should be exposed wherever they are. With the exception of the chapter on the book of Revelation, I believe the book to be sound in its teaching. While he claims the book of Revelation is no puzzle, to my mind, his effort at exposition does not make it clear that it is not a puzzle. Mr. Monk's book is a most complete refutation of their teaching and should be in every home. The book is from the press of the McQuiddy Printing Company, Nashville, Tenn., and its mechanical make-up is in keeping with the finished work of that well-known establishment. It is cloth-bound, and sells for $1.25 per copy. Send for one at once.

Lecture Week at Abilene Christian College.

The annual week of lectures will be given in Abilene Christian College, February 23-28. The series will be given this year by Brother M. C. Kurfees, of the Gospel Advocate staff. All in two or three hundred miles of Abilene can well afford to come just to hear him in his series on fundamental matters of the Restoration movement. There will also be eight or ten other lectures by as many men. The subjects will be announced later, but they are of vital interest and timely.

Lectures of last year are now available in book form, published by the Christian Leader, Cincinnati, Ohio. This series will aiso be put in book form. W. W. FREEMAN.

Training Little Children

By ELLEN EDDY SHAW

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

Our All-the-Year-Round Garden Family.

The best-behaved fall-garden child I know is Daffodil, and next to her is her little brother, Jonquil. Sometimes great, big, fat Hyacinth behaves; but small, brown-coated, smooth-looking, long-nosed Daffodil is quite the nicest. So buy a few daffodil and jonquil bulbs and get acquainted with these two good children.

Notice particularly how similar little Jonquil's coat and nose are to his sister's.

I would let our new friends stay on the table for several days before I planted them, so that we might get to know them by sight and by name—as we learn to know real flesh-and-blood children. But I would be very careful to place these little comrades so that the rounded part or base was down and the pointed face sticking up, and I would never squeeze their noses.

By and by the day will come when Jonquil and Daffodil must be planted. There are several ways of doing this. Suppose we use a glass jar first. It may be a little fern bowl, like the one in which partridge berries are sometimes planted. We fill the bowl almost full of fine, white sand; and if we have no sand, we take some baskets, or our little carts, and go to a house that is being built and ask the builder if he will give us just a little sand for our garden. In this bowlful of sand we plant our daffodil or our jonquil bulbs. They must nestle down so that only a little bit of their noses stick out. Two bulbs must never touch each other. They would not be comfortable that way. Two little girls would not like to sit so close to each other at the breakfast table that neither one could move. We must always make our plant children as comfortable as we are ourselves.

Next, give the bulbs a big enough drink to soak the sand thoroughly, but not enough to have water standing on the surface. Now put the bowl away in the dark. The place does not have to be cool, but every little while the sand should be moistened.

In about ten days or two weeks—lo, and behold!—you will notice long, white roots struggling all around and through the sand close to the glass where you can see them, and the noses have put forth some white leaflike shoots. It is now time to bring our little garden to the light. Then in just a few days a miracle takes place. The roots have shot back into the sand; they do not like the light, and want always to remain cool and covered. The noses have turned green; and within about three weeks Daffodil and Jonquil blossom.

Sometimes, instead of using the sand, place some small stones in a low, pretty bowl, and arrange the bulbs on top of them. This bowl should be put away in the dark for about ten days or two weeks and then brought out into the light. There should always be enough water to touch the base of the bulbs, but never to come around them. This, you see, is just the way we start Chinese lily bulbs; but Daffodil behaves better than the Chinese lilies, because her blossoms rarely blast.

If you like, Daffodil and Jonquil may also be planted in a pot or soil. Even so, leave their noses sticking out, and you must put them in a dark, cold place for five or six weeks. It is better, I think, to use the sand or the stones with Daffodil and Jonquil, because then you do not have to wait so long for them.

After you have planted your first two or three daffodils and find out just how long it takes in your home for them to blossom, you could start some for father's birthday, timing them just right. Of course, it is understood that father will be kind enough to have a birthday this fall. If he will not, then mother or grandmother or baby surely will. I cannot imagine a family without at least one birthday in the fall or early winter.

To the parent: Just what does a child get out of this little garden? One lesson is a lesson of observation, and another is one of care—careful handling, careful planting, and careful watering. The greatest lesson is the lesson of life. How out of something apparently lifeless there springs into being something living, beautiful, and sweet! It is a great revelation to any one, young or old, to handle life and to be able to produce something living; to care for it, and to make it comfortable and happy; and then you can have such fun planting bulbs! Make a ceremony over it. Fuss about it a little. Use your imagination. Make a picture of the ugly little brown bulb, and, later, another of the child which comes from it.

Of course, there are other bulbs one may plant; but I am choosing two perfectly satisfactory, absolutely responsible ones. I believe that in work with very little children one should rarely choose what may be a failure. So, in our all-the-year round garden we pick our successes. Do not forget the names of our fall children—"Daffodil" and her little brother, "Jonquil."

☼ ☼ ☼

A Little Sermon on Little Sins.

Henry M. Stanley tells that when he was passing through the forests of Africa the most formidable foes he encountered, those that caused the greatest loss of life to his caravan and came near defeating his expedition, were the Wambutti dwarfs. These diminutive men had only little bows and arrows for weapons, so small that they looked like children's playthings; but upon the tip of each tiny arrow was a drop of poison, which would kill an elephant or a man as surely and quickly as a rifle. Their defense was by means of poison and traps. They would steal through the dense forest, and, waiting in ambush, let fly their arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches and on these spikes man and beast would fall or step to their death. One of the strangest things about it was that their poison was made of honey. It is thus that Satan wages his destructive warfare against God's people. Stealthily, under cover of darkness, by treachery, with weapons seemingly harmless, through the sweets of life, he comes clothed as "an angel of light." Yet how deadly are the little honey-coated sins which he administers, how sure the destruction of him who is deceived into wandering from the straight and narrow path!—New York Observer.

☼ ☼ ☼

A gardener had a rosebush that he valued highly. There came a severe storm and broke off five of its branches. But one branch was left, and the gardener found that it was alive. "It will grow a new bush," he said, "from that stem." That is a symbol of what love does for a lost man. It takes what is left of him, the remnant, and by the grace of God makes a new man of him.—Selected.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

J. N. Armstrong's "Challenge" and More on the League of Nations.

BY M. C. K.

In an article in the Gospel Herald of January 22, 1920, written by Brother J. N. Armstrong and headed, "Brother Kurfees' Charge Against Some Preachers," he quotes from an editorial in this journal the following paragraph:

It is certainly an unenviable disposition to be ready to criticize when there is something to blame, and then to say nothing when there is something to praise. On the ground that their consciences compelled it, some preachers in Kentucky and elsewhere got themselves into trouble by criticizing the government for going into war; and yet, so far as we know, not a word of encouragement for the League of Nations to preserve peace has been spoken by this class. Think of it! Men on conscientious grounds criticize the government for going into the war, and then when the government is trying with other governments to effect an arrangement to prevent war, they have not a word to say! Consistency, thou art a jewel! If for any reason such men during the war appeared to government officials as inconsistent, as this course makes them appear now, it is not surprising that their "conscientiousness" sometimes failed to impress the government.

Then, among other things, he says:

Brother Kurfees here lays a serious charge at the door of "some preachers in Kentucky and elsewhere." If these preachers, whoever they be, are guilty of the things here charged, they did a wrong against the government and, in their effort to occupy the Christian's position relative to the governments of the world, failed. . . . While I mean to be respectful to Brother Kurfees, at the same time I challenge the charge and call for the proof.

First of all, just a little common-sense reflection is enough to show, as every properly thoughtful person knows, that the reference to "some preachers" in the editorial in question was not of a character to make the mention of names necessary in order to protect innocent preachers, nor to make the omission of them an improper reflection upon the innocent. I am not in the habit of writing as I wrote in this instance until I know what I am writing; but the glaring inconsistency of "some preachers in Kentucky and elsewhere," since the beginning of friction and disturbance in some of the churches over the very unnecessary and pernicious agitation of speculative doctrines, is wholly unaccountable on any ground whatever that would seem to be the proper ground on which to estimate preachers. Even here the mention of names is not necessary in order to prevent improper reflection upon the innocent, but, nevertheless, I gladly mention Brother J. N. Armstrong as a conspicuous example. Indeed, not only is he an example of inconsistency in this case, but there seems to be something extraordinarily *peculiar and significant* about this particular call for proof which makes it signally proper to decline to gratify his curiosity. For instance, what strange motive could lead him to single out this one little paragraph in one little editorial because it referred to "some preachers" without giving their names as "criticizing the government for going into war," and to pass over and pay no attention to numerous other paragraphs in numerous other editorials which, without giving their names, have freely and conspicuously referred to the war record of "some preachers" and charged them with doing vastly worse things than "criticizing the government for going into war?" For example, in a strong and vigorous article by my faithful colleague on the Advocate editorial staff, the very unbecoming and wicked conduct of "some preachers" during the war is thus justly and properly referred to without giving their names: "All able-bodied brethren, and especially preachers, who urged the tender boys to go, ridiculed the conscientious convictions of these boys, and called them 'slackers' and 'unpatriotic,' etc., should have volunteered to lead the way to the *trenches*, even if they were past thirty-one years of age." Without occupying space with all the charges that have been made against "some preachers," in another equally strong and true editorial, "some preachers," without giving their names, are thus charged: "While the enlightened nations of the earth call for some sort of peace league . . . they are enlarging their navies, manufacturing munitions of war, cultivating the military spirit by turning schools into military training institutions, and talking of compulsory military training for boys. And not a few preachers are whooping them up." And "these many preachers," whose unchristian and wicked conduct is thus referred to without giving their names, are "of various denominations and some of no denomination."

Now, anybody who understands such matters at all knows that it is a far more terrible reflection upon the character and good sense of preachers to charge them with "whooping up" the nations in the awful and most regrettable work of "enlarging their navies, manufacturing munitions of war, cultivating the military spirit by turning schools into military training institutions, and talking compulsory military training for boys," than it is to charge them with "criticizing the government for going into

war;" and yet, here is a brother who, by the latter, is so convulsed and stirred with emotion and tender solicitude for the reputation of preachers that, herolike, he rushes into print with a "challenge" to protect them, but by the more shocking, terrible, and wicked things charged against them he is not moved in the least, remains perfectly quiet and meek as a lamb, and "not a wave of trouble rolls across his peaceful breast."

The truth of the matter is, the charges in both cases can be truthfully and properly made either with or without giving names, and no preacher, who has properly behaved himself on both lines, or has made a consistent effort to do so, is injured by anything that is said in either case. It is freely granted here that it is not always the easiest thing, in certain emergencies, to know just what duty requires, and sometimes equally loyal men differ. There are, indeed, critical moments, in times of war, when it is difficult for the very best and truest of them to maintain the precise balance between speech and silence demanded by the law of expediency, and on this point they have not always agreed. During the recent horrible war the management of the Gospel Advocate strove, and I think it succeeded in its effort, to maintain loyalty to God, but in doing so to be "wise as serpents and harmless as doves."

Let it be observed here that one of the most common weaknesses of men in the realm of reasoning, liable to show itself in any of us if we are not very careful, is the adoption of incorrect premises leading to incorrect conclusions, or the deduction of incorrect conclusions from correct premises. Some men, including some preachers, have not a very high opinion of the value and importance of the study of logic as a science; but such a study properly prosecuted, especially by preachers, would not only be otherwise helpful, but it would save them from ever making certain criticisms in which, without such help, they are in the habit of indulging with painful freedom and frequency. In illustration of this truth, we may observe the fact that, because many faithful preachers have pleaded earnestly for the adoption of the Versailles League of Nations, to emphasize the importance of which the paragraph quoted in the Gospel Herald was written, the conclusion has been drawn that they have either turned aside from God's league of peace or that they are guilty of invidious comparisons of it with the Versailles League. This is wide of the mark. I do not here engage to speak for other defenders of the League, but I speak for myself when I say that I have never said anything nor thought anything that necessitated such a conclusion. The Versailles League of Peace is not only not God's league of peace, nor the peace in its fullness proclaimed by the angels to the shepherds on the plains of Bethlehem, but it is very far from it. However, it *is* a peace vastly nearer and much more like God's league of peace than the horrible international maelstrom of blood and carnage into which the nations were so ruthlessly and sadly plunged a few years ago. Moreover, if the nations will maintain even that sort of peace instead of war, it will afford an opportunity to present not only the Christian attitude toward war, but all the claims of the Prince of Peace, which it is impossible to present, with propriety, when the people are in the frenzy of excitement and commotion attendant upon the prosecution of war; and here again the incorrect conclusion is drawn that this means a surrender of the Christian attitude toward war in time of war, but it has no such meaning to those who know the proper connection and relation between premise and conclusion.

If, concerning faithful preachers who merely tried to be prudent and to act as demanded by the law of expediency during the war, our government at Washington had held a council, as was done in the case of Peter and John—an example which has often been misapplied—and had determined upon the permanent suppression of the doctrine of Jesus as was done in their case, saying, "That it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name," and had accordingly "charged them not to speak at all nor teach in the name of Jesus" (Acts 4: 17, 18), then no doubt the same faithful preachers, with the same faithfulness of Peter and John, would also have replied: "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye" (Acts 4: 19); and, "We must obey God rather than men" (Acts 5: 29). But there was no such parallel, as our government made no such demand, and it would have been both rash and foolish for the said preachers to make such a reply under such circumstances. Our very great and considerate government demanded what Christian prudence could consistently and gladly grant, even showing its consideration by furnishing what is called "noncombatant service" for those who, on account of their views, could not conscientiously engage in any other.

The Christian attitude toward war and the extent to which the Christian shall go either in maintaining silence or in standing by a government when it is engaged in war are not the same question. I refrain from entering into any argument of the matter here because, as stated in a recent editorial, I think all such argumentation, under existing circumstances, is untimely and hence unwise. On the contrary, if the influence of every Christian in the whole civilized world could be exerted, in all legitimate and prudent ways, in encouraging the nations throughout such a period to adopt either the Versailles League or some similar league of international peace, it would not only indirectly accomplish vastly more for the cause of God than constantly arguing *such* matters, but I am profoundly convinced that it would be discharging a duty in the realm of expediency imposed by God himself.

Should Have Published the Article.

BY J. C. M'Q.

Below I give a garbled extract from an article of mine which appeared in this journal on November 20, 1919. Out of an article of about two columns and a half, D. Austen Sommer clips the following and publishes it in the Review:

> As the apostles were Jews and were trained in the synagogue schools, it is but natural and reasonable to suppose that Christ in the commission gave them authority to organize Bible schools everywhere as the very basis or foundation of the church. . . . When the Savior commands us to teach, and leaves the method of teaching open to our judgment, he leaves us free to use any method that does not contravene his law.

Had he published all that article, I would have been satisfied to leave it with his readers without another word. His sense of justice and fairness is dead, if he thought when he published what he did that he was fairly representing the position of the article. Omitting all the reasoning that led to the conclusion and leaving out a part of the conclusion, he skips almost to the middle of the next paragraph, clips a sentence, and ties it on as though it were the conclusion of the preceding paragraph. I quote where he began, the part he left out, and close with the sentence he did:

> As the apostles were Jews and were trained in the synagogue schools, it is but natural and reasonable to suppose that Christ in the commission gave them authority to organize Bible schools everywhere as the very basis or foundation of the church. Whatever else is added, the feature of teaching the word of God to children and the childlike in classes under skilled teachers must not be lacking.
>
> Frequently, however, people who are not accustomed to reasoning imagine that there is no authority for teaching the word of God in classes in a Bible school unless the Savior had specifically said "teach in classes." But, if such people would only reflect a little, they would see at once that, if Christ had said this, no man would be allowed to teach the word of God except in classes. This would

reduce such a position to an absurdity. When the Savior commands us to teach, and leaves the method of teaching open to our judgment, he leaves us free to use any method that does not contravene his law.

I congratulate myself that he cannot answer the reasoning therein presented, so he elects to answer a perversion as follows:

Let us see how this reasoning applies to some things which Brother McQuiddy condemns. Infant church membership was more prevalent among the Jews than were their schools, and it was ordained of God. "As the apostles were Jews and were trained to infant church membership, it is but natural and reasonable to suppose that Christ in the commission gave them authority to have infant church membership as the very basis or foundation of the church." (Infant Sprinkler: "Shake hands, Brother McQuiddy; we are in the same boat, we are one!")

They had instrumental music among the Jews; therefore with Brother McQuiddy we can say: "As the apostles were Jews and were trained to instrumental music in their worship, it is but natural and reasonable to suppose that Christ and the apostles, having worshiped where it was used, thus gave authority to use it." This was one of the strongest arguments used by J. B. Briney in the Louisville debate. (Briney and other digressives: "Shake hands, Brother McQuiddy; we stand together in our reasoning, we are one!")

Infant church membership is not ordained of Christ; and as there was no church in the days of the Jews before Pentecost, but only the commonwealth of Israel, so there was no church membership until after Pentecost, and then no infant membership. I am surprised that Brother Sommer did not know this. The commission forbids infant membership in the church of Christ. Christ commanded the apostles: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) They were to teach the disciples, or taught, to observe all things commanded by him.

Under Christ, teaching is ordained, but not "infant church membership." Teaching is in both Jewish and Christian dispensations. It is strange that a fair-minded Christian gentleman would select two things as a parallel when he knows that neither is in the Christian dispensation. Before making such an attempt at reasoning, he should give us chapter and verse showing where Christ ordained infant membership or instrumental music in his worship.

We may apply the same reasoning to instrumental music that I have applied to the *manner* of teaching. As they had instruments of music in the old dispensation, they naturally enough would have brought them into the new dispensation had they been told to *play* as well as to *sing*. So, as the Jews had Bible schools, had taught in classes in the synagogue, when the Savior commanded them to teach, they naturally understood him to command them to organize Bible schools everywhere as the very basis, the initial form, of the Christian church. Grouping scholars—the child and the childlike—in classes, under skilled teachers, for the study of the word of God by means of an interlocutory cowork between teachers and scholars—that is the starting point of Christ's church as he founded it. In commanding them to *teach*, and binding on them no exclusive method of teaching, he gave them the power, "derived from opinion, respect, or esteem," to organize Bible schools—that is, congregations in which the Bible is taught in classes. Having esteem and respect for the methods of their fathers and of their childhood, they would naturally cling to them unless Christ forbade them to do so. Schaff sums up the whole case at this point when he says concisely: "As the Christian church rests historically on the Jewish church, so Christian worship and the congregational organization rest on that of the synagogue, and cannot be well understood without it." Fisher also says with explicitness: "The synagogue served as a model in the organization of churches." It would be remarkably strange if the Christian church, while retaining the other main features of the synagogue, had ignored its very chiefest feature, the Bible-school service, especially as the great commission laid preëminent stress on the work therein included. It is evident that this feature was not neglected, as is seen from Acts of Apostles and the Epistles. From these we see that teaching after the pattern of the synagogue Bible schools was a recognized agency for the extension of the church of Christ. Just here I quote from Trumbull an appropriate extract:

It is said of "Peter and the apostles" in Jerusalem, that, every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ. These apostles were Jews before they were Christians, and it was as Jews that they had learned how to teach. That they realized the distinction between "teaching" and "preaching" is evidenced in their frequent antithetical use of the one term over against the other. Paul and Barnabas, again, "tarried in Antioch, teaching and preaching the word of the Lord, with many others also." The truth taught by these Christian teachers was very different from that which had been there taught as truth before, but the *method* of the teaching was in all probability the same." A careful reading of the Epistles will reveal the same truth.

Matt. 28: 19, 20 is authority for teaching the word of God in any place and everywhere. In that it does not specify a method of teaching to the exclusion of others, it gives one the right to teach in classes or in any efficient way that does not contravene God's law. This commission was given to the apostles before the church was established. They taught before the church was founded, and then they went into new fields and taught and founded congregations in which the word of God was taught in classes by means of questions and answers. Does my critic deny the scriptural authority to teach the Bible in a school, in a saloon, in a Bible school, in classes, or anywhere else? If so, he should cite the scripture that denies the right. When God has not bound a method on individual Christians, he should bind none. He should furnish the proof or cease to bind Christians where the Holy Spirit has not bound them.

His allusions to my visit in Denver, Col., are amusing. I am sure he would have made no reference to my work in Denver had he been correctly informed. I went to Denver and other points in Colorado on the advice of my physician. I paid my own way to and from Denver. I paid my board while there and did what good I could in serving the Lord. I have been told by a number of good people that I succeeded in accomplishing some good while in Denver. For this the Lord should be glorified, and not man. The greatest mistake that was made while I was there was made by Brother Sommer's admirers and friends. They presented a paper in which they proposed that the congregation select six men to be the spiritual managers of the church. These six men they had selected were not qualified and fit to be elders and deacons, so they stated; for so soon as they exhibited the qualifications which would fit and qualify them for elders and deacons, they were to be chosen to this position. The greatest part of my efforts was to dissuade Brother Sommer's friends from doing such a thing—a thing which is wholly unknown to and unauthorized by the New Testament. I was really astounded that men who claimed to be guided by the word of God would seriously entertain and propose such a proposition. Brother Sommer's friends called for a vote in the very beginning by presenting a paper which called for a division. I discouraged this; and when it was seen that they could not elect their man chairman, I requested them to make the choice of Brother Evans, as he had been suggested by some one, unanimous. I neither voted nor encouraged voting. It was seen, however, that the brethren were overwhelmingly in favor of Brother Evans and those

selected to be associated with him for elders and deacons. It appears that Brother Sommer's friends got beat at their own game; and when they saw they were woefully in the minority, they chose not to press their paper any further. While in Denver I preached as much as I deemed advisable, considering the state of my health. It was indeed a pleasure to be there, and I hope by the grace of the Lord that it may be my privilege to go again and help in whatever way I can to advance the kingdom of Christ. "They therefore that were scattered abroad went about preaching the word." (Acts 8: 4.)

"For the League of Nations."

BY E. A. E.

Under this heading, I clip from the Christian Courier, of Dallas, Texas, January 22, the following:

A resolution was unanimously passed, reaffirming the faith of the Federal Council in the League of Nations and calling upon the ministers and churches of the nation to exert every possible influence upon the President and Senate to secure the immediate ratification of the covenant of the League of Nations with such reservations only as are necessary to safeguard the Constitution of the United States and which shall not substantially alter the character of the covenant and shall not require its resubmission to the allies and Germany, nor hinder in any way the full and equal participation on the part of the United States in all the activities of the League.

Here it is again.

Why did not this Federal Council reaffirm its faith in Christ and pass a resolution calling upon all "the ministers and churches of the nation" to preach "the gospel of peace" and to determine to know nothing, "save Jesus Christ, and him crucified?" We all know as well as we know our names just what God charges us to preach and what he charges us not to preach. Do we not all know that we disobey God when we refuse to preach what he commands to be preached or preach what he forbids to be preached? We must obey God's will in preaching what he commands to be preached and in refusing to preach what he forbids to be preached as much so as in being baptized in faith and penitence or in refusing in unbelief to be baptized. The responsibility of preachers is most fearful. They made neither God nor the gospel. They must obey God or be lost.

THE CONSTITUTION.

Our attention has been called to the Constitution. I have thought all my life that the Constitution of the United States is the greatest uninspired document in the world. Its chief corner stone is *liberty*—both civil and religious liberty. Upon it has been established the greatest government of earth.

I was reared on the prayers of the religious people around Fosterville, Tenn., where Willie Williams (the editor of the Christian Courier) and I were brought up. Some of these good people were Methodists; some were Cumberland Presbyterians; some were Baptists, both Missionary and Primitive (Hardshell); and some made an effort to worship God "as it is written" only in the New Testament and to be in name Christians only. I think I can repeat now almost all of Uncle Joe Myers' (as he was familiarly called) "ark sermon" and relate old Brother Frost's experience. Uncle Joe Myers was "of the Methodist persuasion" and Brother Frost was a Primitive Baptist. I shall in gratitude to God carry into the great beyond the good impression I received from these many religious friends—their songs and prayers and exhortations. Some of these songs were: "I am bound for the promised land," "O how I love Jesus!" "I will arise and go to Jesus," "O thou Fount of every blessing!" "How firm a foundation!" etc.

Brother Williams is younger than I; his parents were older. His parents and the older people of the community (how they appear in vision before me now!) were all my friends. I had then, as I pray I have now, a good feeling and kind word for everybody, and I do not recall any one as an enemy. I even respect and honor the fortunate boy who got my girl. In every step onward I met with encouragement, and at every rough place in the road I found a helping hand. If the neighbors were not glad to listen to my first efforts at preaching and if they are not now glad to hear me, I have not found it out. They love the same old story of the unchangeable gospel, and I trust I have not been blown about by any strange winds of doctrines.

But Brother Williams and I are more or less apart now otherwise than geographically. I appreciate his sending me copies of his paper, and I trust he receives in due time the Gospel Advocate; but he talks in his paper of so many things not in the New Testament, and his language, therefore, is so different from the language of that ancient book, that I cannot appreciate his paper as I should like to. He belongs to "the Disciples" with the big D, but I do not know whether or not to "the open membership" number. His paper says "the Disciples" have taken "a new step in unity and democracy." "E pluribus unum" is a great thing; but "unity and democracy" are not Christianity. Unity and democracy can exist without God, Christ, or the Bible. Satan's forces are united. They are one in him, as Christians are one in Christ. Jesus never sent out his apostles to preach and never made his church "the pillar and ground" of "unity and democracy." All that sort of talk may be buncombe, but it is not the gospel. He has an editorial on "The Pre-Easter Campaign." He knows there is no such thing in the New Testament as Easter, still he urges this campaign. He says "the Disciples of Christ" in the past "paid little more attention to Easter times than to other seasons in their campaigns;" but now he thinks "this year is witnessing an Easter campaign among our people that far surpasses any other contemplated by us before, and brethren are taking time by the forelock and are making great preparations in advance." We are commanded in the Bible to *prepare to meet God*, and are taught that to-day is the day of salvation. He urges women to pay their poll tax, to vote, and to take part in the affairs of government, coming forward with his "reasons why." And he has no little to say about "church machinery." One can find only a very few direct quotations of scripture in his entire paper. He seems not to depend upon a "Thus saith the Lord." The first sentence on the first page of his paper is this: "The Bible writers grasped the idea of the power of God working in the affairs of men that it seems not many have been able in our time to grasp." J. B. Lehmon is the author of this. "The Bible writers" did not record their ideas, which *they* grasped; they wrote by inspiration and recorded the revelation which God made of himself and his will. One would as well say the apostles "grasped the idea" of the Christ, the necessity of his shed blood, of eternal life, etc. The wisdom of man never invented and never discovered the remedy for sin and death. This could be known only by revelation. Most certainly the almighty and all-wise and only true God works "in the affairs of men." All that is necessary to grasp this idea is to believe the Bible. God sees the sparrow fall, hears the raven cry, numbers the hairs on his children's heads, works all things together for good to those who love him, and "ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest ["basest"—Authorized Version] of men" (Dan. 4: 17)—a Nero, an Alexander, a Cyrus, a Nebuchadnezzar, a Pharaoh, or the rulers of our own times. He rules now. He is the same yesterday, to-day, and forever. But we know all this because God tells us so through "the Bible writers." I believe God.

(To be continued.)

AT HOME AND ABROAD

William P. Walker reports a baptism at Clarksville, Tenn.

Change of address: S. T. Nix, from Lebanon, Tenn., Route 2, to 52 West South Street, Union, S. C.

The Gospel Advocate is good, and I shall endeavor to have every family in town who has membership with us take the paper.—W. M. B. Cox, Baldwyn, Miss.

Friends should bear in mind that the new meeting place in Denver, Col., is at 125 South Sherman Street. We will print a newsy report from John D. Evans soon.

I do not know what words to use to express my appreciation of the Gospel Advocate and its editors. I do not want to miss one number.—H. A. Lashley, Jasper, Fla.

The visit of B. C. Goodpasture, our circulation manager, to Texas was cut short by the "flu" epidemic. Many of the churches are closed and some deaths are reported.

From T. M. Carney, San Angelo, Texas, February 5: "I am just recovering from a stubborn attack of 'flu,' and will not be physically able to do much corresponding for several days."

Married, T. B. Harris to Mattie V. McRoy, on February 14, 1920, at 1003 Maxwell Avenue, Nashville, J. C. McQuiddy officiating. The entire Gospel Advocate force offers congratulations.

Fred K. Jones, real estate dealer and Notary Public, 43 Arcade, Nashville, Tenn.—Nashville and Tennessee property for sale and exchange—will endeavor to accommodate those desiring his services.

The special numbers are fine. In fact, I haven't received a single copy that was void of good reading. I hope the good work you are carrying on will continue to prosper. —Miss Lillie Fireline, Comer, Ky.

From Mrs. Belle C. Scharnagel, Tuscaloosa, Ala.: "I do not want to miss a copy of the Gospel Advocate. I have sent in more than twenty new subscribers since summer, and feel that that is the best service I have done in the Master's vineyard."

From Mrs. Gus Cornolli, Del Rio, Texas: "I don't want to miss one number of the Gospel Advocate or get behind with my subscription. I can't afford to do without it. I pray that it may grow better and have a wider circulation through the coming year."

From W. J. Johnson, Amite, La.: "If any contribution has been sent to the work at this place that has not been acknowledged, I desire the one sending it to write me concerning it. I have been informed by letter that a certain church sent a donation that has not been received. There may have been others."

From Andrew Perry, Pikeville, Tenn., February 11: "At our meeting last night a noble young man came forward and made the good confession, and at the Bible reading this morning his wife also made the same noble start, and both were baptized to-day. We look for others. J. C. Mosley is working with me."

From Mrs C. A. Dean, Clinton, Ky.: "We have moved five miles north of Clinton, near Spring Hill. Very few members of the church of Christ here. We have no house to preach in. We have a lot, and it is paid for, but the little band is not able to build. I wish some one could hold a meeting here sometime this summer."

From D. W. Nichol, Temple, Texas, February 9: "C. R. Nichol was operated upon this morning for ulcerated stomach; serious, but resting nicely. Surgeons say 'entire success.' If no complications arise, he should be all right in a few weeks."

The Gospel Advocate joins with many others in prayers for Brother Nichol's recovery.

T. B. Thompson, of Avon Park, Fla., writes us that there is a movement on foot to teach winter Bible classes at this delightful spot. I. B. Bradley has bought property in this vicinity, and an effort will be made to have him supervise the work. Such an arrangement will enable Christians who spend the winter in Florida to take a special Bible course under good Bible teachers.

From F. J. Rogers, Jackson, Tenn., February 12: "We want to make a change on account of my wife's health. We would like to get a place where the altitude is higher. We would like to hear from some church or churches in a good town where I can work and preach all the time. Let any one knowing of such a place write me at 522 Highland Avenue. I would like to hear from some place near Nashville."

R. B. Neal writes from Grayson, Ky.: "I heartily join in with the commendation of E. C. Fuqua. He has few equals and no superiors with tongue or type as an advocate of New Testament Christianity and an opponent of all hurtful isms. He is one of the too few men posted on Russellism, Eddyism, Mormonism, and is one of the very few able to meet the advocates of these isms. As a tract writer, he is an expert. Untie his hands, put him on his feet, and he will do a work that few men can do."

The death of Harve Chenault, on February 11, at his home in Wichita Falls, Texas, occasioned deep regret. He was one of the original Chenaults of Sumner County, Tenn. His father, David Chenault, came from Kentucky and settled on a large farm in Sumner County. The deceased was a man of fine Christian character, having obeyed the gospel in his youth. He leaves four sons and one daughter, to whom we extend sincere sympathy. Brother Elam conducted the funeral on Friday at Union Church, in Sumner County.

From W. S. Long, Jr., Washington, D. C., February 12: "Churches of Christ that desire a well-versed, consecrated, and godly gospel preacher for a meeting in August would do well to write to E. L. Mills, of Washington, D. C. Brother Mills is now holding a position with the government in this city, also taking a postgraduate course at George Washington University. His annual leave of thirty days will come in August, and he is willing to give his time to preaching the gospel and saving souls. Write him in time, so his arrangements can be made. Address E. L. Mills, 2421 Pennsylvania Avenue, Northwest."

There is a prophet among the Porto Ricans. No less than Sr. Emilio del Toro, Judge of the Supreme Court of Porto Rico, recently gave a message to the Puerto Rico Evangelico, of which the following is an English translation: "If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my lifetime, I would employ it entirely in recommending that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences which could exercise themselves in the human conscience of this world."

There is an opening at Cleveland, Tenn., for a loyal Christian doctor, one who is strictly up to date. There is also an opening for the same kind of a dentist. We need, too, a young man who is, first of all, a missionary and willing to do whatever his hand findeth to do, who can lead in the song service. The whole church will back up the right man in getting work and pulling for him. The right man will have courage, be industrious and full of 'pep,' ready with a grin at knocks as well as boosts, full of love for God's church and his work. If there is such a man interested, write to Mrs. Fred M. Little, Cleveland, Tenn.

M. C. Cayce writes from Jackson, Miss., February 14: "To-morrow I am to begin a meeting in the new house in Senatobia, Miss., after which I will return to Jackson. I have found one more member in Jackson—F. W. Walthall, whose home is in Brower, Miss., where he says we have a few members who meet in a private home. Carl Barnett, of Greenville, Ala., held a meeting for them last summer and is to do so again next summer. We have begun cottage prayer meetings. These meetings will be continued during my absence. When tent time comes, I hope to reach many more people with the truth. My address for the next week or two will be Senatobia, Miss., care of E. D. Dinkins. We need and must have a congregation in Jackson. Mississippi has been too long neglected."

The Southern Christian Citizenship Conference, under the auspices of the National Reform Association, will convene in Nashville, March 7-12, Sunday to Friday, inclusive. The purpose of this organization as announced by its leaders is "to help Christianize America—her laws, customs, institutions; to awaken the conscience of the American people on civic questions; to assert the right of Christianity to be heard in the councils of the nation; to give emphasis to the conviction that Christianity is the only solution of the many perplexing problems of our national life, and that no question is ever settled till it is settled in accordance with the teachings of Christ; to further the effort to establish a just and lasting peace among the nations of the earth; to promote the great and growing cause of Christian internationalism."

Georgia and the Far Southern Field

By S. H. Hall

Keep on Climbing.

"Keep on Climbing" is the title of one of the songs the Atlanta brethren love most to sing, and I rejoice that it is being put into practice. Something was said in last week's issue on this page about the West End Avenue brethren's desire to make our donations average at least one hundred dollars each Lord's day. Our collections the Lord's day this was announced amounted to above sixty-six dollars. The collection last Lord's day amounted to above eighty dollars, with five dollars handed in as a special donation. The one-hundred-dollar mark we think we see for next Lord's day.

I am not writing this to boast of what is being done, but for the purpose of helping to stir all the Georgia forces to give as the Lord prospers, to bring the whole tithe and stop robbing God, and see if the windows of heaven will not open and such a blessing come that we will not be able to receive it. (See Mal. 3: 8-10; 1 Cor. 16: 2; 2 Cor. 9: 6, 7.) And, of course, if I should learn that our "zeal hath provoked very many" even out of Georgia, I would rejoice all the more. (See 2 Cor. 9: 2.) Just as certain as I am writing these lines, just that certain is it true that we have not got very far into the religion of our Lord, if we have not learned the spirit of giving, the spirit of sacrifice. When we consider the fact that the religion the Father has extended to us is founded upon his giving the dearest and nearest thing to his own heart—namely, his only Son—and that this religion has come to us through the centuries because of the sacrifices of the faithful, some of whom suffered even unto death, we should be ashamed of the little we do.

It is not hard to see the secret of the spread of the gospel in the first century. Look at the spirit of giving, the spirit of sacrifice that then existed, and the secret is before you. Paul says: "Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8: 9.) If some one knows how I can have this Spirit and at the same time not have the giving spirit, I would be glad for him to step forward and try his hand at showing me. No, brethren, it cannot be done. The spirit of our Lord was, indeed, the giving spirit.

Then, we should remember that we must give till we feel it. I doubt God's accepting a sacrifice that cost us nothing. Do you remember when David was seeking to stay the pestilence that was destroying Israel by the thousands? When he came to the threshing floor of Araunah, the Jebusite, Araunah proposed giving David everything necessary for the sacrifice, but David answered: "Nay; but I will verily buy it of thee at a price; neither will I offer burnt offerings unto Jehovah my God which cost me nothing." (See 2 Sam. 24: 15-25.) The sacrifice was made and the pestilence ceased. If the church of our Lord to-day would make a sacrifice that cost them something, the spiritual pestilence among us would cease and the "joy that is unspeakable" would come into us. Many congregations are so doing, and these are the joyful and outshining congregations of the churches of our Lord. Will not the elders of every congregation take this subject up and drive it home to their respective congregations? What could mean more?

☼ ☼ ☼

Brother Templeton's Work.

As many of our readers know, Brother Silas E. Templeton lives in Atlanta and is being used for general evangelistic work in this State. He is visiting monthly, during the winter months, the congregations at Trion, Rockmart, and Borden Springs. We have some most faithful members at each of these places, and they are helping us with his support. A fourth of his time is being devoted to Cedartown, where we have a few faithful members. This is a mission point, and it is our desire to stay with it till a congregation is fully established. A good brother at Borden Springs has promised us a lot, and more than one thousand dollars was pledged toward the building fund last Lord's day (February 8) while Brother Templeton was with them. Will not the faithful at other places find time to remember this work in their prayers? You may rest assured of the fact that Brother Templeton will do his best.

☼ ☼ ☼

The Work at Savannah.

It was no little pleasure to see and be with Brother Rawlings, of Savannah, a few days ago, and talk with him about the Savannah work. He has his whole heart in that work, and it is certain to succeed. When it comes to intense interest and getting out into the homes of the people, he could put many of our preachers to shame. He loves the church, and knows that the church has a message that we need not be ashamed of; hence, in this consciousness, he can meet the people. Like Paul, he is "not ashamed of the gospel of Christ."

I was delighted to learn that the little congregation is meeting its twenty dollars a month rental, with some to spare. Brother Rawlings made a good report of Brother Copeland as a helper, and we are expecting to have the best of news from this town of above one hundred thousand souls. We should have got the Savannah work started before this; and if we had been like the early Christians, we would. Let us see to it now that it goes onward and upward to glorious success. I sometimes wonder, if the early Christians should arise from the dead and visit some of the churches that claim to be following the apostles, if we would not look like a strange set of people to them. What think you, my brother?

☼ ☼ ☼

Another Call.

I have on my desk a good letter from Brother Strickland. He writes about the sore need of work in the splendid town where he now lives. He proposes to give fifty dollars and a home to the preacher who will go there and preach the gospel in its purity. Shall we go? Well, we must. He is a poor man, lives by the sweat of his brow, and such calls deserve attention.

Then, too, on my desk is a call from a good sister; and even others—more than we can answer with our present forces. But we are praying for more laborers. Do we not need to say to many of the churches and individual Christians: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee?" (Eph. 5: 14.) And it would not be amiss to also say: "Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak this to move you to shame." (1 Cor. 15: 34.)

☼ ☼ ☼

Have You Forgotten McGregor?

I am taking the liberty to give our readers the last letter from Sister Hooper, of McGregor, Ga. It speaks for itself. As you read, think how God must look at the burning desire in this sister's soul for a fully established church at that place. Here is the letter:

McGregor, Ga., February 3, 1920.—Brother Hall: Your letter containing check received, and we wish to express our many thanks for same. May the Lord bless each contributor. We now have one hundred and forty dollars in the building fund. I feel that if each member could realize how sad it is to be without a place of worship it would

ABOUT RHEUMATISM

What Thousands Have Found Gives Relief From This Painful Trouble.

Rheumatism is a constitutional disease, manifesting itself in local aches and pains, inflamed joints and stiff muscles. It cannot be cured by local or external applications. It must have constitutional treatment.

Take a course of the great blood-purifying and tonic medicine, Hood's Sarsaparilla, which corrects the acid condition of the blood on which rheumatism depends, and gives permanent relief. This medicine combines, with excellent alteratives and tonics, what is generally conceded to be the most effective agent in the treatment of this disease.

If a cathartic or laxative is needed take Hood's Pills. Purely vegetable.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga

Girls! Girls!! Save Your Hair With Cuticura

Soap and Ointment to clear Dandruff and itching, 25c. each. Samples free of Cuticura, Dept. V, Malden, Mass.

SEND NO MONEY

Simply send your size and these wonderful Dress Shoes will come to your home at once. You'll be proud of them. Built solid full of wear. Genuine oak leather soles. Note the splendid extra quality leather! Enjoy their blessed comfort! The risk is ours—these must delight you or no sale.

Pay Only $4.98 On Arrival. Postage FREE.

GUARANTEE: We guarantee that these shoes are $7 to $8 values; that they will give satisfactory wear or we will send a new pair FREE.

Business Men's Dress Shoes On Approval.

ONLY $4.98 On Arrival

Postage Free Black Dress Shoe. Save profits. Buy direct from Factory Headquarters.

Boston Mail Order House Dept. 6066, Boston, Mass. Send Business Dress Shoes at $4.98 postage Free ON APPROVAL. Money back if I want it. I risk nothing. Size ...

Name .....

Address .....

Better Than Pills - For Liver Ills

The reason

Get a 25¢ Box

NR Tonight - Tomorrow Alright

only be a short while until we would have a sufficient amount to build a house. It is hard for those who have houses of worship and a number of leaders to realize the conditions of a new congregation, few in number and no place of worship. One of our members, a very ambitious man, said to me a few days ago that at times he felt almost like giving up. I tried all I could to encourage him and told him he should not consider some things that are being said about our slow progress.

Brother Colson, of Valdosta, filled Brother Prevatt's regular appointment last Lord's day, as he was in Florida in a meeting. Brother Colson preached two good sermons. We hope to have him with us again.

Your sister in Christ,
VINA HOOPER.

In connection with the above, I wish to say to those at McGregor: Let no member become discouraged. Continue to work and pray, and victory is a certainty. Pay but little attention to what people say. Read and believe Matt. 5: 10-12, and remember that the people who endure such things are the ones who become the "salt of the earth" and the "light of the world" spoken of in verses 13-16.

But is it not true that, when we start the work at a new place, we too often just drag along in our interest for the "faithful few" and do not get wide awake to their needs until they are discouraged? Then, all of a sudden, we get busy and send them the needed help after the day of victory is past. It costs us no more to send the help now than it will later, and to send now may mean the conversion of dozens; but if we put it off, those who are now interested may lose confidence in the effort and drift beyond our reach. Brethren, help McGregor, and do it *now!* Send all donations to Miss Vina Hooper, McGregor, Ga.

The greatest prosperity that a man can have from God is the gift of a heart that loves to give.—Selected.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Record-Neal Debate.

BY T. W. WALLACE.

A debate between Brother W. A. Record, of the church of Christ, and Jesse Neal, of the Missionary Baptist Church, was held at the Blue Spring church of Christ, Fort Henry, Tenn., beginning on January 20 and closing on January 23. Brother Neal made the opening speech and led for one day and a half, affirming that the Bible teaches that a regenerated child of God cannot so apostatize as to be finally lost in hell. Brother Neal is an experienced debater, but failed to prove his proposition. Brother Record showed that it is possible to fall away and be lost. The next day Brother Record affirmed that the Bible teaches that since the death of Christ baptism is one of the conditions of salvation from past (alien) sins. Brother Record proved his proposition. Neal denied the genuineness of Mark 16: 9-20. The church is well pleased with Brother Record as a debater and loyal Christian and defender of the cause.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours to-day. Dept. F-29.
Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

PILES

DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a **FREE** sample of **Page's Pile Tablets**, and you will bless the day that you read this. **Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.**

In answering advertisements, please mention this paper.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a Glass of Salts if Your Back Hurts or Bladder Bothers

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid, which the kidneys strive to filter out; they weaken from over work, become sluggish, the elimina tive tissues clog, and the result is kidney trouble, bladder weakness, and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

In answering advertisements, please mention this paper.

Among the Colored Folks

Report of Meetings for 1919.

BY ALEXANDER CAMPBELL.

My first tent meeting began at Delrose, Tenn., on May 19 and closed on June 5. Two very old persons accepted the gospel. One of them was a hundred and six years old; the other, seventy-eight. My second tent meeting began at Pulaski, Tenn., on the second Lord's day in June and closed on the third Lord's day. Two obeyed the gospel. My third tent meeting began at White's Chapel on July 27 and continued two weeks. There were two additions. My fourth tent meeting began on August 10, at Corinth Church, near Caney Spring, Tenn. This meeting continued two weeks and resulted in seven additions. My fifth tent meeting began at Scott's Chapel on the fourth Lord's day in August and continued two weeks. One young man accepted the gospel. My sixth tent meeting began on the first Lord's day in September, on Brother R. P. Thurman's front lawn, College Grove, Tenn., and continued two weeks. This dear brother and his wife and children did something for the colored people in that part of the country I had never seen before. Brother Thurman helped me and some other colorded people put the tent up on his front lawn, visited the meeting and supported it financially, and said for me to come back and conduct another tent meeting in 1920 for my people. My seventh tent meeting began on the third Lord's day in September, near the farm of Brother S. M. Christman, and continued one week. One young lady accepted the gospel. Brother Christman wants me to conduct another tent meeting this year. My eighth tent meeting was held out from Thompson's Station, Tenn., near Burwood. This was a good meeting, but there were no additions. I promised to conduct another meeting for them this year. My ninth tent meeting was about one mile from Ashland City, Tenn., and continued two weeks. One lady obeyed the gospel, and another made the good confession. I began a meeting in a house at Lynnville, Tenn., on Monday after the third Lord's day in July and continued it six nights, with good interest, but no additions. I conducted a week's meeting in a house at Petway, Tenn., beginning on the fourth Lord's day in September. Interest was very good, but no additions. On Monday after the fifth Lord's day in June I began a week's meeting in the Methodist meetinghouse in Spring Hill, Tenn., and they put me out before I had preached one time. I finished the meeting standing in a two-horse wagon in the streets. There was good interest, but no additions. On July 9 I began a two-weeks' meeting in Sister Mary Jones' house, on Clifton Avenue, Nashville. Interest was very good, but no additions. While her husband lived, he had meeting conducted in his house, and she is keeping it up. On Monday night, December 8, I began a week's meeting in the schoolhouse near Brother Sam Christman's farm. It was cold and rainy, but I preached God's power to save. One person—a Baptist preacher, sixty years old—made the good confession and was baptized.

I am very thankful to all the people, both white and colored, that supported me financially in this work among my people, and I hope they will continue to support this great work.

The Test of Time

When an article is without merit, public sentiment condemns it. It immediately dies a natural death. When an article has merit, it will be everlastingly in demand. Gray's Ointment has now been used for a full round century. No greater proof can be offered of its effectiveness. One hundred years of honest, good, old-fashioned value for money received has made it a family word in every household. Effective for sores, boils, burns, cuts, bruises, stings, eczema, and the many forms of skin eruption. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

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

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

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

CABBAGE PLANTS

Fulwood's frost-proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession, and Flat Dutch. Prices: By express, 1,000 to 4,000, at $2.25 per 1,000; 5,000 and over, at $2. By parcel post, prepaid, 100 for 50c, 500 for $1.75, 1,000 for $3. Orders shipped promptly; satisfaction guaranteed or money refunded. **P. D. FULWOOD, Tifton, Ga.**

Electric Vitalizer

Men and women, if you are in a weaken nd, run-down conditio., get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1. postpaid. **Dr. Frank M. Welch, Atlanta, Ga.**

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

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

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

Free Eczema Remedy

Such wonderful results in eczema and all skin diseases instantly follow the soothing application of Krano-Zema, the new scientific treatment, and so confident is the Krano-Zema Co. that they will gladly send any reader a full-sized $1.00 treatment by prepaid mail without one cent in advance. If satisfied after using the treatment two weeks, pay $1.00; but if not, you do not pay one cent. Take advantage of this amazing free offer to-day. Send no money—just your name and address to the

KRANO-ZEMA CO.,
95 Phillips Building, Girard, Kan.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

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

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

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

Accept no substitute. This great oil is golden-red color only. Every bottle guaranteed. 30c, 60c, and $1 a bottle, at all good drug stores, or by mail from

HERB JUICE MEDICINE COMPANY,
Jackson, Tenn.

In answering advertisements, please mention the Gospel Advocate.

How Many Interested?

BY T. B. THOMPSON.

It is in the hearts of some Christian men to open up a series of Bible classes for the winters in the beautiful scenic highlands of Southern Florida. It is to be a kind of short-term Bible school, occupying January, February, and March of each year, beginning on January 1, 1921. Not only will the Bible be taught under competent instructors, but vocal music will also be taught. We believe there are many in the Middle and Northern States who would gladly avail themselves of the opportunity to visit Southern Florida with the added attraction above mentioned. There are many who feel unable to attend our regular Bible schools, for lack of time or means, whose needs we believe a short-term school will meet. There are many preachers, possibly, who would be glad to attend such a school at that time of the year when little is possible in the way of meeting work where winters are severe. Many there are who, for the sake of health, need to spend their winters in the invigorating, health-giving atmosphere of this beautiful climate. We believe there are many reasons why our young brethren might want to spend a winter under the circumstances above mentioned.

The motive prompting this scheme is to promote the kingdom of God by teaching the Bible to young men. We do not expect to make money, for expenses will be put on a minimum basis. This leads us to now urge an immediate answer to the interrogation at the heading of this article—"How many interested?" In order that arrangements may be made for boarding those who might possibly attend this school, we must know about the number who are prospective students. We want your name now so we can begin in time to arrange for your boarding quarters. With this knowledge in time, we feel that we will be able to secure board and room at a great deal less than regular boarding rates. And we will further say, if there are those who are actually unable to pay their way in money, arrangements will be made for them, as we could not turn any away who are worthy.

Come to Avon Park, nestling amid the vast citrus groves, studded with the most beautiful lakes, kissed by the sun, and fanned with coast breezes; pleasant, healthful, and invigorating. One of Tennessee's very best preachers has bought property in Avon Park, which really begot the idea of the school here mentioned; a man well known and highly esteemed in the Christian brotherhood. He was delighted upon seeing the vast possibilities afforded by the varied resources of Southern Florida, and immediately said: "I want to build me a home and cast my lot with my Master's cause in this land whose natural beauties are constantly whispering of nature's God." We expect to make the religious surroundings of Avon Park such that one will be loath to leave. Let all those who are interested write at once to either Homer H. Hinton, or T. B. Thompson, Avon Park, Fla. We will answer all your questions and send you literature concerning our town and community.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system, by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

Grandma Used Sage Tea to Darken Hair

She Mixed Sulphur With it to Restore Color, Gloss, Youthfulness

Common garden sage brewed into a heavy tea, with sulphur added, will turn gray, streaked, and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked, or gray. Mixing the Sage Tea and sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft, and luxuriant.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

Acknowledgment from Lake City, Florida.

BY J. O. BARNES.

We gratefully acknowledge receipt of the following contributions for the church building at this place since our last report: From Wiley C. Berry, Illinois, $3; T. D. Bibley, Florida, $2; S. P. Taylor, Tennessee, $8.13; Mrs. Ewing Farmer, Kentucky, $1; Mrs. H. H. Tidwell, Texas, $1; A. A. Hufstutler, Texas, $5; O. A. Eastip, Oklahoma, $5; J. D. Crabb, Florida, $10; church at Commerce, Texas, by C. C. Niff, $8; Mr. and Mrs. S. L. Barker, Mexico, $1; church at Warner's Chapel, N. C., by W. L. Warner, $7; church at Pomona, Cal., by D. C. Cox, $6.75; church at Summerville, Pa., by J. W. Stiggers, $5; W. M. Mikeman, Okla., $3; church at Texola, Texas, by G. L. Dodgen, $5; Mr. and Mrs. E. R. Evans, California, $5; C. G. Hunt, Florida, $4; Doula Payne, Kentucky, $2; Charles Mankin, Tennessee, $5; A. M. Burton, Tennessee, $25; J. D. Crabb, Jr., Florida, $10; church at Charlie, Texas, by J. M. Gower, $14.25; Jay E. Johnson, Iowa, $1; church at New Salem, Va., by E. T. Showalter, $6; Mrs. L. L. Loop, Texas, $2; church at Springtown, Texas, by J. B. Banks, $3.05; church at Thompson, N. M., by Louis O. Ballard, $5; Salem, Ind. (cash), $1; church at Sweeney, Texas, by J. G. Arrington, $10; church at Sellersburg, Ind., by H. C. Shoulders, $15; T. L. Chancy, Florida, $1; T. W. Gobbel, Texas, $1; A. F. Harkins, Texas, $1; S. F. Porter, Texas, $1; Mrs. J. B. Sculer, California, $2; by Mrs. G. A. Waters, Florida, $5; by W. H. Dozier, Tennessee, $5; church at Richmond, Tenn., by J. W. Nelms, $6; church at Parkersburg, W. Va., by C. A. Parker, $22; J. H. Moore, Oregon, $1; church at Shady Grove, Tenn., by J. M. Ivanbub, $11; Charles T. Powell, Tennessee, $2; church at Pilcher Avenue, Nashville, Tenn., by J. S. Larkin, $10; Sabinal, Texas, $1; Rena Carpenter, California, $2; church at Chapel Avenue, Nashville, Tenn., $15; G. W. Taylor, Texas, $1; J. E. Walker, Missouri, $1; E. C. Brown and wife, $1; church at Bailey's Mills, Ohio, by Sam Lucus, $6.50; church at Rising Star, Texas, by J. H. Rhone, $7.52; church at Spruce Pine, Ala., by W. S. Little, $5; church at Forest Hill, La., by G. M. Johnson, $5; church at Campbell Station, by J. E. Hobbs, $5; church at Fairview, Ohio, by B. F. Williams, $8.40; Mrs. C. A. Rodgers, Texas, $3.

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy
Write For Free Eye Care Book Murine Co., Chicago, U.S.A

Identified by His Bible.

Many a man has found himself through his Bible. A striking instance of the establishment of the identity of a shell-shocked soldier by means of his Testament was recently disclosed by a Red Cross worker.

A letter came into the Bureau of Communication at Washington from an anxious mother in Oklahoma, begging for information regarding her son, of whom she could learn nothing except that he was in some hospital in this country. Careful searching of the records of various army hospitals did not reveal the name of the soldier. At length a Red Cross visitor was dispatched to a hospital where mental cases are treated. A man by the surname of the soldier sought was discovered; and although the first name differed, the searcher decided to see him.

Tall, blond, and clean-cut, the youth, who was ushered into the receiving room, at first appeared quite normal; but, upon conversing with him, the visitor discovered that his mind wandered perceptibly and he could give little definite information about himself. Collecting his possessions to show his caller, the boy brought forward, among other things, a well-worn Testament. On the flyleaf was a name identical with that of the soldier sought.

The Red Cross worker begged the young man to loan the Bible to her, and he willingly complied with her request. She immediately dispatched the precious packet to the mother, asking if it belonged to her son. By return mail came a letter full of thanksgiving and praise of the Red Cross. The Testament was one which the Oklahoma boy had treasured from early childhood.—Exchange.

Grove's Tasteless chill Tonic

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

TETTERINE for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.
WHITE SERUM COMPANY.

In answering advertisements, please mention the Gospel Advocate.

DO YOU NEED A KIDNEY MEDICINE?

Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it may be found just the medicine you need. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle healing herbal compound—a physician's prescription which has proved its great value in thousands of the most distressing cases according to reliable testimony.

At druggists in large and medium size bottles.

You may have a sample size bottle of this always reliable preparation by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

BLACK-DRAUGHT A FAMILY MEDICINE

Some Kind of Stomach Trouble With Cramps and Terrible Pains Made This Oklahoma Man's Life Miserable Until Black-Draught Relieved Him.

Chickasha, Okla.—Mrs. J. W. Walker recently said this: "We use Black-Draught as a family medicine, and think it is the only liver medicine made. My husband makes it up and uses it as a tonic as well as a laxative. I use it for headache, sour stomach, a full, heavy feeling after meals, which I suppose is indigestion, and it certainly does me a lot of good.

"My husband had some kind of stomach trouble—we don't know just what. It would strike him just any time in the day and cramp or pain him just terribly bad. Some one told him how to make a tea of the Black-Draught, which he did. It did him so much good, it removed the cause and cured him. Since then we have praised the Black-Draught to our friends, and gladly do so."

Seventy years of successful use has made Thedford's Black-Draught a standard household remedy. Every member of the family at times needs the help that Black-Draught can give in cleansing the system and preventing or relieving the troubles that come from constipation, indigestion, lazy liver, etc.

Try Black-Draught. Sold by all druggists.

SEX PROBLEMS

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

SPECIAL OFFER: For a limited time we will send one copy for five dimes (or stamps), to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N. Y.

Foley's Honey and Tar
COMPOUND

IS A TIME-TRIED REMEDY that can be relied upon to get rid of coughs and colds that lead to serious illness if neglected.

Every User a Friend

"The only remedy we ever use for coughs and colds is Foley's Honey and Tar Compound. It has been our standby for years, and it never fails us."—T. H. Foley, Marquette, Mich.

"I surely know the worth of Foley's Honey and Tar, as I have taken it with good results. Also have sold hundreds of bottles."—A. L. Stansbury, Parkersburg, W. Va.

Children like Foley's Honey and Tar. It contains no opiates, and will not injure a delicate stomach.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Better Singing in the Worship.

BY W. W. SLATER.

It seems to me, generally speaking, that our singing is on the decline. It is not what it should be, by any means. We need to have more and better singing. The Lord commands us to sing; and when we fail to sing, we fail in one important part of the worship. I have recently been in school, studying under the great, teacher, Dr. J. B. Herbert, and it has caused me to have a greater and higher estimate of sacred song than I have ever had before, and I am convinced that we, as a church, are not putting forth as much effort or manifesting as much interest in the singing as we should. My experience has been, since I have been trying to preach, that the better the singing, the better meeting we can always have. The best meeting I had last year, or the best one of my life, was at Spaulding, Okla. I had taught a singing school for them in the spring, and one brother there had kept up the interest, so that when the meeting came on the singing was fine, and the result was a great meeting. The preaching was the best I had ever done. Brethren, let us wake up and have schools taught, improve our singing, and our meetings and church worship will be improved fifty per cent or more. I am sometimes persuaded that it would be best for me to go back to the profession of teaching and let those who cannot teach do the preaching. O, if the brotherhood would only realize the importance of sacred song! Dr. Herbert says the only real way to learn to read music and sing as God would have us sing is in the old-fashioned singing school. Thank God for the singing-school work. Brethren, will you not have a school taught this year before your meeting comes off? If you cannot have both, then have the singing school first; then, when you do have the meeting, it will amount to something. We have plenty of good, loyal brethren who are in the singing-school work. Brother Frank Grammar, of Bonham, Texas, and Brother Lorin Manley, of Clayton, Okla., are postgraduates in our school, and can do the work to your satisfaction. Brother D. C. Hamilton, of Checotah, Okla., is a graduate. Brother Silas L. Cox, of Lamar, Okla.; Brother B. B. Slayton, of Tipton, Okla.; Brethren J. A. Taylor, Earl McCord, and C. E. McCord, of Palatka, Ark., are all preachers, and all graduates of our school, and would be glad to teach for you. Brother C. C. Davis, of Braggs, Okla., is a young man in the work, and would be glad to do some teaching for the church. I will not have much time for teaching, as my time is practically all taken until October; but I would like to devote the winter to teaching and especially do some normal work next winter. Why can you not arrange for a winter normal just like you arrange for the summer meeting? If you want to improve your singing and have a school taught, write me, and I will see that you get a good teacher. May the Lord help us to awake to our duty along this line of work. My address is 1600 South T Street, Fort Smith, Ark.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Count Fifty! Pains and Neuralgia Gone

Instant Relief! Rub This Nerve Torture and Misery Right Out with "St. Jacobs Liniment."

Rub this soothing, penetrating liniment right into the sore, inflamed nerves, and, like magic, neuralgia disappears. "St. Jacobs Liniment" conquers pain. It is a harmless "neuralgia relief" which doesn't burn or discolor the skin.

Don't suffer! It's so needless. Get a small trial bottle from any drug store and gently rub the "aching nerves," and in just a moment you will be absolutely free from pain and suffering.

No difference whether your pain or neuralgia is in the face, head, or any part of the body, you get instant relief with this old-time, honest pain destroyer. It cannot injure.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Notes from Southern Kentucky.

BY EMMETT G. CREAGY.

The work in Hart, Barren, and Metcalfe counties seems to be growing some. There are many obstacles and some lukewarmness among the brethren; but regardless of all this, I think much can be accomplished this year, if the work is properly pursued. We have about twenty-five loyal churches in these three counties, and there are four "digressive" churches. Brethren F. H. Woodward, D. H. Friend, J. D. Smith, W. T. Dunagan, and J. W. Reneau live in this boundary. They are all busy, and I think there are only about eight congregations without a regular preacher this year. I desire so much to see the cause we love grow in this field. I am doing all I can to build up the work and preach the blessed gospel of our Savior to the lost.

About four years ago, at the age of seventeen, I began to preach the gospel in this field, and have been here ever since. I have had calls to come to other places, but I find here all I can do. In my four years of work I have baptized about one hundred persons and set in order two congregations. I have been able to go to destitute places and preach the truth without money. The Lord has blessed me with a home and two good aunts, who reared me from infancy. They have been mothers to me, and I am indebted to them for whatsoever success may crown my life.

I am having some tracts printed on important Bible subjects which I want to place in every home I possibly can. The Adventists have strewn their literature all over this country, and I find many good people being led astray by reading the trash. Brethren, will you stand by me in placing in these homes good literature that will point people to the Christ, the church we read about in the New Testament, the plan of salvation given by our Lord, etc.? Any one wishing to help me in this work—that is, help pay the expenses, cost of printing, etc.—may send his or her contribution to Brother Rufus Mitchell, Smith Grove, Ky., Route 4, or to me.

I expect to get a tent this year and do quite a lot of evangelistic work in destitute places. I hope to hear from the brethren and get our program arranged, so when the weather is favorable we can go right on with the good work. I am preaching regularly for the following churches this year: Fairview, Center, Coral Hill, and Mount Vernon. The work is moving on nicely. I am preaching a series of sermons on "The Model Church," which I believe will do good. I hope to see the day when we will be more systematic and have more interest in the Lord's work. The Fairview Church is doing well. They do quite a lot of missionary work and send a contribution to the Potter Orphan Home every month. The Center Church has had a hard time. They are in the midst of all kinds of sects and isms. But everything is more favorable now. There is not so much prejudice, and the people are coming out to hear the gospel preached. Coral Hill has had a struggle, too; but they have a new meetinghouse now, and every one seems to want to follow the Lord. There are some noble Christians there. We mean to have our protracted meeting in July. The work at Mount Vernon is growing, too. Brethren, let us be diligent, always busy for the Lord, and Satan will not have a chance at us. The promise is only to the faithful.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

For Colds or Influenza

and as a Preventative, take LAXATIVE BROMO QUININE Tablets. Look for E.W. GROVE'S signature on the box. 30c.

When writing to advertisers, please say you saw their "ad." in this paper.

Is Your Blood Starving For Want of Iron?

Modern Methods of Cooking and Living Have Made an Alarming Increase in Iron Deficiency in Blood of American Men and Women

Why Nuxated Iron so Quickly Helps Build Up Weak, Nervous, Run-Down Folks — Over 3,000,000 People Annually Taking It to Increase Their Strength, Power, Energy and Endurance.

"Is your blood starving for want of iron? If you were to go without eating until you became weak, thin and emaciated, you could not do a more serious harm to yourself than when you let your blood literally starve for want of iron—iron that gives it strength and power to change food into living tissue," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital.

"Modern methods of cooking and the rapid pace at which people of this country live has made such an alarming increase in iron deficiency in the blood of American men and women that I have often marveled at the large number of people who lack iron in the blood, and who never suspect the cause of their weak, nervous, run-down state. Lack of sufficient iron in the blood has ruined many a man's nerves and utterly robbed him of that virile force and stamina which are so necessary to success and power in every walk of life.

"I strongly advise those who feel the need of a strength and blood-builder to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble, then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package."

In commenting upon the value of Nuxated Iron as a means for creating red blood strength and endurance, Dr. George H. Baker, formerly physician and surgeon, Monmouth Memorial Hospital, New Jersey, says:

"What women need to put roses in their cheeks and the spring-time of life into the step is not cosmetics or stimulating drugs, but plenty of rich pure red blood. Iron is one of the greatest of all strength and blood-builders and unless this iron is obtained from our food it must be supplied in some form that is easily assimilated if we want to possess power, energy and endurance. I have found nothing in my experience so effective for helping to make strong, healthy red-blooded men and women as Nuxated Iron.

Manufacturer's Note: Nuxated Iron which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

In my last "Notes from West Tennessee" I promised to call attention to some of the causes, in this country especially, for loss of congregational activities and spirituality.

Everything must have a leader, and without a leader it goes down. This is true of congregations. I know some congregations in this county that are down and out—all for the lack of a leader. At one time there were men in these congregations that kept them alive, kept them at work, kept them growing; but these men, desiring to better their condition financially, sold out and left these congregations to die. Is it not a fact that when a man will do such a thing, he is thinking more of the things of this world than he is of the growth, development, and usefulness of the church of God—yea, the salvation of souls? They will say: "I am going to where there is a congregation so my family can worship." That is true; but what of the congregation you are leaving? Others will say: "I must educate my children, and we have no school here in which I can do that." When an influential member thinks more of the literary education of his children than he does of the spiritual welfare of the congregation he is leaving, he certainly does not place Christianity above all else. A man should think more of the good he can do in spiritual things than of the good he can do in temporal things.

Well do I recall that at one time in my life, as a preacher, I was called by a brother into a new field for a meeting. I went. About thirty were baptized. The congregation was put to work, with that brother as a leader. Never did a congregation start off with brighter prospects. At the end of the year that brother decided he could do better financially at another place. He moved away. Result: that congregation soon died out, all on account of that one man. That man placed the things of this world above the things of God. When he settled in the new neighborhood, he called me for another meeting. I went. We had a good meeting. The congregation was left under his leadership. Soon he decided that he could make more money at some other place. He went, and so did the congregation.

I shall call attention to some other things later.

Winkler-Malphurs Debate.

BY EMMETT G. CREACY.

Brother J. G. Malphurs, of Sinai, Ky., engaged Mr. Elbert Winkler ("digressive") in a two-days' debate at Fairview, Ky., beginning on Thursday, February 5. Mr. Winkler had the advantage of Brother Malphurs, because Brother Malphurs had to affirm that the use of instrumental music in Christian worship is sinful. Winkler should have affirmed his own practice. Brother Malphurs did well in the discussion. Winkler could not meet the arguments, so he took up his time appealing to the sympathy of the audience and misrepresenting the church of Christ. About ten important questions were given him, which he deliberately ignored. However, he was a pretty good talker, and probably some were made to think that he was a debater. Mr. L. F. Martin, of Clay City, was Winkler's moderator. He tried to impress us as a "big" debater in behalf of the practices of the Christian Church. Brother Malphurs tried to get Mr. Winkler to continue the debate, but he would not. He wants to meet me. Well, he shall have the privilege, the Lord willing. But I am afraid I will never hear from him. I moderated for Brother Malphurs and found him to be a good man, a loyal Christian, and true to the word. I have no idea Mr. Winkler will ever want to meet Brother Malphurs again.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted

Service Auto Equipment Corporation
981 Service Bldg. Kansas City, Mo.

Three Heroes.

BY FLAVIL HALL.

In the book of Daniel we read of three heroes—Shadrach, Meshach, and Abednego. There are three women at Tyner, Tenn., who possess the kind of faith that makes heroes and heroines—Mrs. W. W. Major, Mrs. Harris, and Miss Bessie Edmondson, of Nashville, who is now teaching in the grammar school at Tyner. These sisters worship faithfully each Lord's day in the home of Sister Major, except the fourth Sunday, when I visit them and we have our services in the Methodist house of worship.

On the fourth Lord's day in January several of the disciples from Ooltewah were with us and cheered us by the interest they manifested in the work. It is to be hoped that the Ooltewah congregation and the disciples in Chattanooga will continue to encourage by their presence and otherwise the work of faith at Tyner. It is impracticable for those sisters to get to worship regularly at Chattanooga or Ooltewah; but if they could go, it would be far more commendable for them to do as they are doing—keep house for the Lord and have the seed of the kingdom sown in the community where they live and thus try to build up a congregation there. No disciple had ever preached there until I went there in November, 1919.

Whether those sisters ever realize all that they have set their hearts and hands to do or not, the Lord's blessings will surely rest upon their efforts.

Professor Major, principal of the High School and husband of Sister Major, takes a very encouraging interest in the services.

Congregations in Wilson County, Tenn., are assisting materially in the work. Services on the fourth Lord's day are at 11 A.M. and 7 P.M. The sisters meet on other Sundays in the afternoon.

Why Chicks Die

E. J. Reefer, the poultry expert, 9252 Reefer Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by **Chas. A. Smith Drug Co., Atlanta, Ga.**

PELOUBET'S NOTES FOR 1920 NOW READY

Peloubet's Is the World's Greatest Commentary on the International Uniform Sunday-School Lessons

It has been issued for forty-six years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. Rich in material, comprehensive in its scope, practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. Marion Lawrance voices the sentiments of thousands when he says:

"How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these NOTES."

It Should Be the Companion of Every Sunday-School Worker.

Price $1.60, delivered. Send your order to-day to

McQUIDDY PRINTING COMPANY

317-319 Fifth Avenue, North **NASHVILLE, TENN.**

"THE CROSS AND RESURRECTION"

(IN SONG, REVISED AND ENLARGED)

1. Contains 307 songs, and they will every one sing.
2. It has 100 of the most-loved old songs.
3. It has only the new songs of recent years that have proven their worth by the way they have been used.
4. It has as sweet new music as has ever been written.
5. It was compiled with the idea of endurance, and will be liked the more it is used.
6. It is well bound.
7. Money refunded if after careful examination you do not like it.

This book is offered at the following reasonable prices: Limp cover, **45 cents**, prepaid; **$5.00** per dozen, prepaid; **$30.00** per hundred, by express, not prepaid. Board cover, **55 cents** per copy, prepaid; **$6.25** per dozen, prepaid; **$45.00** per hundred, by express, not prepaid. Fifty at the hundred rates. Send all orders to

S. H. & FLAVIL HALL, 28 Ashby Street, Atlanta, Ga.

Men pay only for cures

People suffering from blood poison, catarrh, skin, liver, kidney, bladder and chronic diseases, eczema, nervous debility, exhaustion, weakness of the lungs, heart and nerves should write us for free advice question chart and book describing their condition.

Piles and rectal diseases, such as fistula, fissure, stricture or varicose veins, which cause loss of vitality, nervousness and general debility, cured or no pay. Out of town people, visiting the city in need of treatment, consult us. Many cases cured in one or two visits. Consultation free and confidential. Twenty years successful experience. Hours 10 a. m. to 7 p. m. Sundays 10 to 1 only.

DRS. MORRIS AND HARRELL

Cor. Peachtree and Walton Sts. **Atlanta, Ga.**

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

Piles Cured Dr. A. Upham's valuable electuary or internal remedy for PILES. CURES all kinds of PILES, old or new cases. It eradicates the disease from the system. If your druggist cannot supply you, send $1.00 for trial treatment, 6 packages for $5.00. Guaranteed, if not satisfied money back. Thousands of satisfied patients all over the United States. References any Bank, Postmaster or City officials.

Why Suffer? Get CURED. J. C. & A. HALL, Oxford, N. C.

The consciousness of God's presence with us is a very delicate thing. At the bottom there is only one thing that separates a soul from God, and that is sin of some sort. Remember that very little divergence will, if the two parties are prolonged far enough, part their other ends by a world. There may be scarcely any consciousness of parting company at the beginning. Take care of little divergences that are habitual.—A. McLaren.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood, on which rheumatism depends, and cures the disease?

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

PELLAGRA

CURED WITHOUT A STARVATION DIET AT A SMALL COST

If you have this awful disease, and want to be cured—to stay cured—write for

FREE BOOK

giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. **Write for this book today.**

CROWN MEDICINE COMPANY,
Dept. 74 Atlanta, Ga.

In answering advertisements, please mention the Gospel Advocate.

FROM THE FIELD

Oklahoma.

Oklahoma City, February 2.—Since last report the influenza has raged a great deal in Oklahoma City. Many of our members are sick. Nevertheless, God has been good to us. While others have been called upon to pay the sacrifice to sin, none of our members have. Last Sunday there were three additions. A lady requested to be baptized next Lord's day. Sunday before last there were three added.—J. A. Hudson.

Tennessee.

Hohenwald, January 26.—I write to tell of some of our work in Lewis County. I preach at Indian Creek, five miles east of Hohenwald, on the first Lord's day in each month; on the second Lord's day, at Grander's Creek Church; third Lord's day, at Little Swan Creek; fourth Lord's day, at McDonald Schoolhouse, near Napier. All these are small congregations, but are doing very well and are planning greater work for this year. I work from house to house and preach the word on Lord's days. I have a little time not yet taken—the first week in July and the last two weeks in August. Any one wishing my services should write me at Hohenwald, Route 4, Box 28. I held eight meetings in the summer and fall of 1919. Paul told Timothy to "preach the word," and I am trying to heed the admonition.—L. W. Hinson.

Henderson, January 30.—I am just in from Arkansas, where Brother Colley and I went to attend the Nichol-Bogard debate. Brother Nichol was unable to be there on account of sickness. Mr. Bogard preached most of the time. They allowed me one sermon. They are arranging a debate between a Mr. Jackson and me. Mr. Jackson seems to be a nice man among them. This is a neglected place. Dallas County has not a loyal congregation. I am planning to spend the month of June and the first half of July in that field. The various churches of Arkansas should respond to this work. Fordyce, the county seat, is a splendid town of about five thousand population. Bearden and Thornton are good places near. In this work we will need a tent, a singer, and plenty of good literature. What congregation will send me a bundle of tracts? I need a tract that will contrast the truth with sectarian doctrine, a good tract on valid baptism. Why not send some good tracts for distribution? I will see that they are handled right. We can stir an interest in that way that we could not do otherwise. Tracts do not cost much. Almost any church could send two or three dollars' worth. Jesus said: "Go preach the gospel to every creature." Do not be slow in this work. Send tracts to me at Henderson, Tenn.—S. O. Allen.

Texas.

Whitewright, February 2.—I began regular work with the church at Whitewright yesterday. There was one confession at the night service.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton S C.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

The church here is a good one. I have some time for summer meetings not engaged. Those desiring my services should write me at this place. I will be in Tennessee for some meetings in August. Let all correspondents please note that my address is Whitewright, Texas.—L. F. Mason.

Waxahachie, February 2.—I spent four days last week in El Paso, preaching three nights, with one addition. I greatly enjoyed my visit with Brethren Lee P. Mansfield and W. A. Schultz. They are men who love God and know and preach the primitive gospel of our Lord. The El Paso Church has had marked growth, and they are an enthusiastic crowd. We had large crowds at home yesterday, with two additions. —Ben West.

Fort Worth, January 28.—For one year I have cared for a sick wife, and during that time have done the work of two men or more all the time—watching, waiting, hoping, and working, doing house work, cooking, washing, and all; and at last it has overcome me, and I am broken down. My doctors tell me to-day that my recovery depends on getting away, resting, and a change of climate. I shall leave to-night, and my friends will address me at San Angelo, Texas, until further notice. I go there for my cough and lung trouble, and will be compelled to submit to a double mastoid operation in thirty days, or as soon as I can return to Fort Worth. My wife has not walked for four weeks, and it will be three weeks more before she will walk. Dr. R. H. Gough, ear and throat specialist, and Dr. William Trimble are treating me, and I am acting on their advice. Please take notice, dear brethren, this is not an appeal for money. The work will go on here at Southside-Central Church just the same while I am away, and I will resume it when I am able.—Tice Elkins.

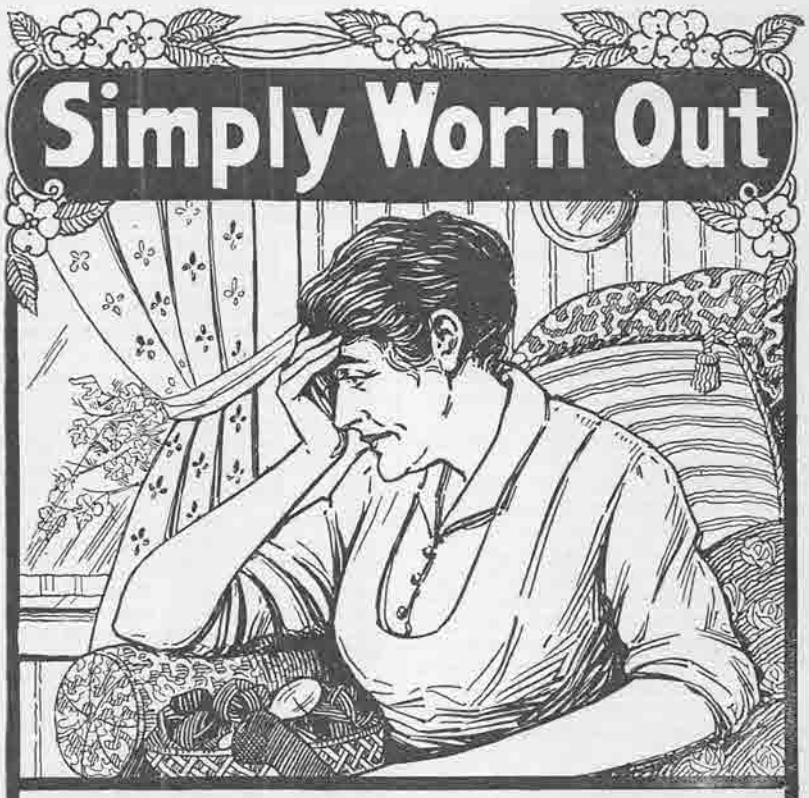
West Virginia.

Buffalo, Box 81, January 27.—I have received help in my work as follows: From E. H. Ward, $1; "A Sister in Christ," Stephens, Ark., $1; Mrs. Katie Jones, $1; J. F. Boyd, $3; H. F. Mustain and R. T. Smith, trustee, $5; Mrs. Ira C. Hardesty and Mrs. Ardie Teets, $5; John F. Kemp, Sr., $1; church of Christ at Castalian Springs, $10; Bethel church of Christ, Greenwood, Tenn., $5; A. M. George, $2. I am very thankful for this assistance. Please let it continue until we are safe here. In sending help to me, please state what it is for. This is necessary in order to prevent mistakes in making credits. If I should make any wrong credits, let any donor notify me at once. We want to increase our church-building fund as rapidly as possible.—F. P. Fonner.

Chick Food Free

If you are really interested and expect to raise some baby chicks this spring, then by all means write to-day to E. J. Reefer, poultry expert, 8252 Reefer Building, Kansas City, Mo., who will send you full information about the care of baby chicks and tell you the experience of a man who has made a fortune out of poultry.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION



How Many Women Are Like This?

Can anything be more wearing for women than the ceaseless round of household duties? Oh! the monotony of it all—work and drudge; no time to be sick; tired, ailing, yet cannot stop. There comes a time when something "snaps" and they find themselves "simply worn out," and to make matters worse, have contracted serious feminine disorder which almost always follows the constant overtaxing of a woman's strength.

Then they should remember that there is no remedy like Lydia E. Pinkham's Vegetable Compound—the experience of these two women establishes that fact.

Cedar Rapids, Ia.—"After the birth of my last child I had such painful spells that would unfit me entirely for my housework. I suffered for months and the doctor said that my trouble was organic ulcers and I would have to have an operation. That was an awful thing to me, with a young baby and four other children, so one day I thought of Lydia E. Pinkham's Vegetable Compound and how it had helped me years before and I decided to try it again. I took five bottles of Vegetable Compound and used Lydia E. Pinkham's Sanative Wash and since then I have been a well woman, able to take care of my house and family without any trouble or a day's pain. I am ready and thankful to swear by your medicine any time. I am forty-four years old and have not had a day's illness of any kind for three years." —Mrs. H. Koenig, 617 Ellis Blvd, Cedar Rapids, Iowa.

Sandusky, Ohio.—"After the birth of my baby I had organic trouble. My doctor said it was caused by too heavy lifting and I would have to have an operation. I would not consent to an operation and let it go for over a year, having my sister do my work for me as I was not able to walk. One day my aunt came to see me and told me about your medicine—said it cured her of the same thing. I took Lydia E. Pinkham's Vegetable Compound and used Lydia E. Pinkham's Sanative Wash and they have cured me. Now I do my own housework, washing and ironing and sewing for my family and also do sewing for other people. I still take a bottle of Vegetable Compound every spring for a tonic. I recommend your medicine to others who have troubles similar to mine and you can use my letter if you wish."—Mrs. Paul Papenfuse, 1325 Stone St., Sandusky, Ohio.

All Worn Out Women Should Take

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

Send us a new subscriber to the Gospel Advocate.

The Master's Vineyard

Florida.

Avon Park, January 28.—I am to close a meeting to-night at Plant City, where I am at this writing. There have been two accessions to the church—one by statement and one by baptism.—T. B. Thompson.

Missouri.

Springfield, January 31.—Since last report I have filled regular appointments, preached and assisted in several funerals, performed one marriage ceremony, accepted one from the Christian Church on South Side, and baptized one on North Side. The congregations where I go are holding their own, at least, and some are gaining ground. I wish to begin my protracted-meeting work on April 1, and would be glad to have work for April, May, and June. If any brethren can use me for that time, I would be glad to hear from them. I am neither "broke" nor out of work; I am just simply making the step I consider best for the cause.—M. S. Mason.

Oklahoma.

Muskogee, February 10.—I was with the Tulsa brethren last Lord's day. We had two good services. While there I had the privilege of meeting the grand old soldier of the cross, Brother J. C. Frazee, of Van Buren, Ind. Brother Frazee is eighty-two years old, but is still active in the Master's work. He will preach for the Tulsa church next Lord's day. The first Sunday in February was a good day with the church on East Okmulgee Avenue, this city. Any brethren coming to Muskogee should telephone 4172 or come to 825 North H Street. We shall be glad to entertain them.—W. L. Oliphant.

South Carolina.

Union, February 9.—I reported recently that the Twelfth Avenue congregation, of Nashville, Tenn., was planning to support a man in this field. This is a mistake. It is the Eleventh Street congregation instead. Brother S. T. Nix arrived last week to put in full time, and seems very much at home and very much enthused over the prospects in his new field of labor. We are expecting Brother Utt, of West Virginia, this week, to look over the field with a view of taking up the work permanently. The outlook is very encouraging, and we are planning and expecting great things in this field this year.—Thomas H. Burton.

Tennessee.

Memphis, February 6.—The work at Harbert Avenue, this city, was seriously hindered during January by the influenza epidemic. After the third Sunday all meetings were discontinued, with the exception of a short communion service each Sunday morning. The situation shows little, if any, improvement. However, during last month we held sixteen services and received thirteen additions.—C. A. Norred.

Decherd, February 9.—I preached at Pikeville on the first Lord's-day morning in February, at Lee's Station in the afternoon, and at College Grove at night, with large crowds at each service. The College Grove brethren are starting off nicely in their new house. On my visit there the house was filled, and yet there were some on the outside. On my return home, I met Brother Newton Chitwood on his way to Knoxville to get married. At his request I went with him and performed the marriage ceremony for him and Miss Sudie Wrinkle, at the home of the bride, in the presence of a few witnesses. I was at Tracy City on the second Lord's day. On account of sickness in many of the homes, the crowd was not large. The brethren there are doing a splendid work.—R. E. L. Taylor.

Pikeville, February 10.—Brother Mosley and I closed our Bible reading at College Station on Thursday night of last week. In getting people all to read and to take part in the work of the church, we did a great deal of good. Four of the books of the Old Testament were closely studied, also seven of the books of the New Testament. Some of the students committed to memory a good deal of scripture, one repeating seventeen chapters and a great number of verses from other chapters. On Friday I came to Beaver Hill, where I have preached four times. Brother Mosley preached at Cold Springs on Friday night, when one person made the good confession. This required his staying and attending to the baptism on Saturday. He also preached on Saturday and Saturday night. He then came on to Beaver Hill, where he has preached once, and together we are having a few-days' Bible reading and singing.—Andrew Perry.

Texas.

Waxahachie, February 9.—We had delightful services here yesterday. Three were added by transfer from Columbia, Tenn. All services are well attended and the membership is at work daily.—Ben West.

Cleburne, February 6.—Our work here is moving along nicely. The church, "they say," is in the best condition that it has ever been, and we are arranging to do much more work than ever before.—G. Dallas Smith.

Sick Chicks Saved

E. J. Reefer, the poultry expert, 5252 Reefer Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

A WELL-KNOWN INSTITUTION

Probably no institution in America is more widely known than Doctor Pierce's Invalids' Hotel in Buffalo, N. Y. Altho established many years ago it is to-day a modern sanitarium, having all the latest facilities for the correct diagnosis of diseases and their successful treatment thru medicine or surgery.

It was Dr. Pierce, its founder, who over 50 years ago gave to the world that wonderful stomach tonic and blood purifier, "Golden Medical Discovery," and that famous non-alcoholic medicine for women, "Favorite Prescription."

In his early professional career, Dr. Pierce realized that every family, but especially those who live remote from a physician, should have at hand an instructive book that would teach them something about First Aid, Physiology, Anatomy, Hygiene; how to recognize different diseases, how to care for the sick, what to do in case of accident or sudden sickness, etc., so he published that great book, the "Medical Adviser," an up-to-date edition of which can be procured by sending 50 cents to Doctor Pierce's Invalids' Hotel in Buffalo, N. Y.

Later, Dr. Pierce added another link to his chain of good works by establishing a bureau of correspondence to which any one can write for medical advice, without any expense whatever, and if necessary, medicines especially prepared in Doctor Pierce's Laboratory will be sent by parcel post or express for use at home, at a reasonable cost. Thus those who have symptoms of disease need not suffer mental agony fearing that they have some serious ailment, but can have a diagnosis made free by a physician of high professional standing. Write to Dr. Pierce relating your symptoms if you need medical advice for any chronic disease. All letters regarded as confidential

Barbarous or civilized, pagan or Christian, catch a man at his best and he is in prayer.—Marshall P. Talling.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores

GOSPEL ADVOCATE

Volume LXII. No. 9. NASHVILLE, TENN., FEBRUARY 26, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

The Menace of Bolshevism 193
Our Contributors 194
Book Reviews 198
Journeyings Often 199
Query Department 200
At Home and Abroad 201
Editorial 202
Relief Fund 205
Georgia and the Far Southern Field 206
Freed-Hardeman College 209
Fishing 210
Revelation (No. 2) 211
Money Received for the Potter Orphan Home Ford.... 212
From the Field 213
The Church of Christ Will Do It (No. 2) 214

The Menace of Bolshevism

BY A. B. LIPSCOMB

When the majority of people in all civilized lands set the stamp of their approval upon a movement, social, political, or religious, that is a strong, but not sure, presumption in favor of its inherent goodness. If, on the other hand, the same majority betrays a decisive opposition to a great movement, that is just as strong a presumption that the movement is opprobrious and reprehensible. The voice of the people is not always the voice of God. But when the people's voice is raised in defense of well-recognized principles of fair dealing and national integrity, we may rest assured that there is no contradiction. On the essentially immoral character of Bolshevism the civilized world has made up its mind. The only dissenting voices seem to be found among the professional social reformers and their followers. They asked us to suspend judgment on "Bolshevism, as the reports of the daily press are utterly unreliable; they originate in prejudicial sources and then are censored to support a particular policy." Now that this charge against the daily press has been disproved by the revelations before the Senate committee, we are asked to suspend judgment on the "location and degree of responsibility for these acts." At the same time it is intimated that the Bolshevik government has no culpable responsibility for them, that they are "the inevitable anarchic acts of individuals and bands in a country which has passed through revolutions;" and that the present undemocratic and ruthless suppression of political opponents in Russia is only "a temporary exercise of the right of every established government to defend itself against armed rebellion." Such attempts to confuse the public mind may temporarily perplex the uninformed and mislead some into doubting as to whether the prevailing opinion concerning Bolshevism is correct.

In dealing with this evil, our first task should be to acquire a full and intelligent understanding of the nature of our problem. We can never successfully oppose Bolshevism unless we first of all understand it. Bolshevism is a political and social disease and must be treated as such. Some years ago, when we heard much of the hookworm, a woman physician said that the first thing to do was to find the hookworm's eggs and then we might easily get rid of the disease. It is only the thoughtless who believe that Bolshevism was invented by German propaganda. It is equally stupid to regard it as something distinctly Russian or as the vicious product of the perverted genius of Trotzky and Lenine. Bolshevism is not to be condemned upon the ground that it has had intimate associations with strikes. Strikes are as old as the world itself, and there were times, no doubt, in our history when it was right to strike. Nor is Bolshevism to be condemned for the reason alone that it has occasioned much bloodshed and wanton destruction of property. On that same ground we would be compelled to condemn every war in history. And if I clearly understand the teaching of the New Testament, Jesus Christ does condemn all wars. Our own country has been rent and torn by civil strife; but no one would dare compare the Lost Cause of the Confederacy with that of the Red Menace. No, there must be some deeper reason than that which lies upon the surface for the universal hatred and protest against Bolshevism. I am not content to believe that the Bolshevistic movement is confined altogether to a vicious and degenerate class of society. Bolshevism is a species of Nihilism, and Nihilism springs from the despair of beneficent change. It is a native of countries which are governed by despotic rule. That is why we so easily think that Bolshevism is exclusively Russian. Political and economic conditions in that country are worse than in any other. Mr. John Spargo offers the explanation that "the black terrorism of the Czars brought about the red terrorism of the Bolsheviki. The only substantial difference between Bolshevism and Czarism is that whereas the latter represented autocracy and tyranny from the top, exerting its pressure downward, the former represents autocracy and tyranny at the bottom, exerting its pressure upward." We are not surprised to find revolutionary movements in Russia under such conditions. We may take it as a certain law of history and society that where the mind feels unable to modify the

system under which it lives it will inevitably plan the dissolution of the order which dooms it to impotence.

But how can one explain the spread of Bolshevism in America, where we boast of our political and economic democracy, freedom, and equality of opportunity? We are ready to condone its presence in darkest Russsia, and with no misgivings of conscience we are sending the Red agitators "back to the place where they belong" upon the theory that ours is not a congenial soil for such movements. But why is it here at all?

Without entering into any exhaustive statement and analysis of the situation, we may summarize the chief reasons for the extension of Bolshevism to America as follows:

First—The large per cent of the population of alien birth in our industrial centers. It has been estimated that in many of the large industrial plants eighty per cent of those who work are foreign born. One manufacturer of Bridgeport, Conn., stated that among his employees forty-six languages were spoken.

Second—A large per cent of this foreign population are unnaturalized, and practically all of them are unassimilated into our national life. As a noted manufacturer said: "They neither comprehend America nor love it." In most cases they come here full of faith in our democracy, expecting far too much of it. We have taken them into our industrial life, but we have failed as yet to win their affectionate trust and confidence. Our first duty toward them is educative. We must dispel their ignorance. We must as quickly as possible naturalize them. We must enthuse them with our ideals. Christians must do more; they must carry the gospel to them. We must show them in some substantial way that conditions here are in no sense like, and never can be equal to, those in Russia. We must convince them that whatever mistakes may have been made were honestly made and that the efforts of our true statesmen and the best thought of our citizens is now centered upon the amelioration of economic conditions in this country. We must demonstrate that the positive and constructive side of our government is vastly different from the destructive system so earnestly advocated by our enemies. (To be continued.)

Our Contributors

A Most Important Appeal From Louisville.

The King's Hall congregation, for the past year and a half, has been meeting in a rented hall in the Highland section of Louisville, Ky. This is one of the very best residential sections of the city with a growing population which it is impossible to reach with the many disadvantages necessarily involved in meeting in an upstairs hall. However, in spite of these disadvantages, we have made some growth, having increased in numbers from forty-one to fifty-one members.

Though few in numbers, with but little of this world's goods, our faith in God and in the generosity of our friends is strong, and we have therefore undertaken to secure a new church home.

Among our own members we have raised, in cash and promises, a little over thirty-two hundred dollars. We have purchased in the Highland neighborhood a very desirable lot for nineteen hundred dollars on which we hope, with the help of friends, to erect a small house of worship within the next few months.

The deed to our lot was drawn with special care. It not only contains the "restrictive clause," but we believe it is so worded as to provide against the possibility of having the property taken from us through majority rule, in case we, or our successors, be so unfortunate in later years as to have developed in our congregation again a sect willing to thus take property to which they have no just claim.

The readers of the Gospel Advocate will recall that we were driven from our church house by the autocratic course of Brother E. L. Jorgenson and Brother Don Carlos Janes, who, we believe, persuaded a majority of the Highland Church to stand with them in their refusal to respect our conscientious convictions when we could not support Brother Jorgenson in teaching his dangerous and hurtful Advent and Russellite theories.

Since, as just stated, these erroneous doctrines have been introduced into the congregation from which we were driven, we are convinced that uncorrupted Christianity will not be maintained in this important section of Louisville, except by some such effort as we are now trying to make. Hence, prompted by these high motives, we make this appeal to all lovers of the truth who may be inclined to bear fellowship with us in thus standing against ruinous speculative theories and in standing for the simple doctrine of the New Testament.

Kindly mail all contributions direct to W. T. Kannard, 2222 Slaughter Avenue, Louisville, Ky.

R. O. Rubel.
M. S. Jean.
E. F. Tucker.
Henry Rose.
C. A. Taylor.

For the past year I have given part of my time to the King's Hall congregation, and am, therefore, in a position to know well the members of this church, their trials, and the needs of this particular field.

This congregation is composed of as faithful members as one could find anywhere; they aim to worship in the simple gospel way as revealed in the New Testament. While they have met severe trials and persecutions, yet they have unfalteringly pressed onward in their determination to hold aloft the sacred banner of our King.

Considering these faithful brethren as a nucleus around which to build up the cause of Christ, I can safely say that this field presents one of the most promising opportunities of any field of which I have any knowledge.

The King's Hall brethren can be trusted to use wisely and effectively any gifts the brotherhood may send in response to the above appeal, and I most heartily, with well-placed confidence, bespeak for them a sympathetic hearing and a generous response.

Situated on the second floor of a business house, it is extremely difficult for the older members, and at times impossible for the two oldest women, now about eighty years of age, to climb this long flight of stairs. This sad condition alone should present a compelling appeal to the readers of the Advocate. It is indeed sad for these old soldiers of the cross to have to meet for worship in this uncomfortable structure, while across the street is their former comfortable home, paid for largely by themselves and long ago dedicated to the service of God, but which has been taken from them by unscriptural force; for it is a noteworthy and significant fact that less than a dozen members of those now worshiping at King's Hall gave three times as much money to provide the church house now used by Brother Jorgenson and the Highland church of Christ as did all the members together who now worship there. The injustice of this, as well as the loss of their home by the King's Hall brethren, is enough to

touch the hearts of all Christians. I have looked into the hearts of these brethren and know their worthiness and the pain and anguish they have suffered. My purpose at all times is to speak nothing but facts, and it is from my personal knowledge of the situation that I call upon the brethren everywhere to weigh well this worthy appeal of the King's Hall Church, which assuredly merits the fellowship of brethren everywhere. R. A. CRAIG.

A Sincere Regret.

BY JOHN T. SMITHSON.

If I mash my hand, the whole body feels the pain and suffers from the wound. The church of our Lord Jesus Christ is his body and he is the head. Christians are "the body of Christ, and severally members thereof;" and when one member suffers, the whole body suffers with it. I do not know whether brethren realize this as they should. It seems now to me that the feeling one for another that we should have is forgotten. It seems that we have lost sight of the high calling whereby we have been called. Brethren, are we depraved in mind and heart? Are we void of the Spirit of Christ? There is something wrong—badly wrong—somewhere and with some one. It would be a delightful thing, indeed, if all the brethren would dwell together in unity and let all things be done in the open. Why should Christians do anything in the dark, or use the tactics of a shrewd politician? There has been much evil done by the political schemes of brethren in many congregations. It is always the case that trouble and lasting enmity exist through wicked and undermining works of members of the church. When anything comes up to mar the happiness and break the peace of the members of the church, it always hurts me, and I am grieved at heart over the wrong done. The pain does not stop here with us as members of the body, but it goes to the head, who is Christ, our Savior.

I notice that the editors of three leading religious papers—the Christian Leader, the Firm Foundation, and the Gospel Advocate—have announced to the brotherhood that S. O. Martin and Hume McHenry, missionaries to India, have embraced and are teaching the doctrine of the Seventh-Day Adventists. I am very sorry and deeply regret that it is true. But such is the result of not having been taught the way of the Lord perfectly. Speculative teaching, human theories, and the doctrines of men concerning the word of God will always result in a shipwreck of the faith. It is time now to take warning. Let us take our bearing, having the word of God as our chart and compass. Let us send out warnings of the present evil among us and show the direful result in traveling in the wrong direction. Let us build by the line and plummet, or our work will be in vain and our building will fall.

It will be remembered that Brother Jelley was a missionary to India for a long time; and after the two brethren who are now with the Adventists were sent to India to help Brother Jelley, it was not long till complaints were received over here about the work there. Brother Jelley finally came back to America, thus leaving the work in India in the hands of Brethren Martin and McHenry. Now they are gone to the Adventists, leaving India without a missionary. Of course, as Brother Rowe says, "this announcement will be sad news to our brethren, and somewhat disheartening." Brother Showalter says: "The Highland Church, at Louisville, and the church at Allensville, Ky., have been the chief supporters of these two missionaries, and these congregations are to be commended for their zeal and interest in missions. It is hoped these brethren will not be discouraged. They should at once arrange to send out others to continue the work already begun." While I agree with Brother Showalter that others should be sent to India to continue the work, yet I do not think another "Timothy without a Paul" should be sent. No one "being scarcely more than a boy" should be sent, for he will "not be able to stand up against the overwhelming onslaught of sectarianism." With these facts stated, I must say that, to my mind, the brethren who selected and sent these brethren to India showed poor judgment. Why should one "scarcely more than a boy" in years, and, of course, young in the cause of Christ, be sent to a heathen land as a missionary? Now, since this is the case, and we see the result, I am wondering what the missionaries in Japan are going to do, since the brethren who selected these and sent them to India have also selected and sent those who are in Japan. Will they be "able to stand up against the overwhelming onslaught of sectarianism?"

There is, brethren, something more serious involved in this matter than the youth of Brother Martin. It is evident that *teaching* is involved, and this defection is the effect of speculative teaching done by those brethren who have been propagating a system of speculative teaching. Brother McQuiddy says: "Long ago McHenry convinced the manager of this journal that he was in sympathy with those in this country who were *teaching* destructive speculative views and who did not heed the admonition of Paul concerning things not fundamental, to hold their faith to themselves before God. (Rom. 14: 22.) It is not surprising that he and Martin have formally gone to the Adventists, for their course is the natural and logical outcome of the speculative movement against which we have warned the churches and a complete vindication of the wisdom of our course. Their going is simply their faith completed in action." Now, since this departure from the truth is the "natural and logical outcome of the speculative movement" featured by the brethren who sent Martin and McHenry to India, need we but look—though sad it be—for "more fruit" of the same kind from the missionaries in Japan, who are sent there by the same brethren? After seeing the fruit of their labors, will they, in view of meeting God in judgment, continue to teach this speculative system, or will they with renewed minds preach the faith and peace which they have been destroying?

Brother Rowe says that "personal friends of Brother Martin . . . believe that he can be rescued;" and Brother Rowe himself seems to be somewhat hopeful of rescuing him since he is "more than willing to let the matter rest until he [Brother Martin] gets back to America among his friends." I do not know what evidence they have to cause them to believe that Brother Martin can be rescued, unless it is that Brother Martin "being scarcely more than a boy," they may be able to teach him better. I would be glad if that could be done. Without saying anything that would shake their faith in rescuing him, let us remember that grain will grow from what we sow, and a bountiful harvest it will yield. Should the "personal friends" of Brother Martin rescue him, what about the harvest that will grow from what he has sown in India? I am quite sure that the trouble growing from the false teaching of these two men will confront the missionaries in India for some time. We cannot tell how much it will do in the future. I sincerely regret that it ever happened. I may never live to see the end of the evil resulting from this speculative teaching.

What these men will do when they return to America is to be seen. I would rejoice greatly if all the differences and trouble here among us could be settled before they get back, so that when they arrive they may find a united, strong, and faithful brotherhood. This will do more to rescue them than anything else.

These men have to be supported while in India, even after going to the Adventists. They will have to have money to come to America. Where will they get it? Will they use the money that has been contributed by the

churches of Christ for this purpose? Brother Showalter says: "I am sure they do not expect the churches of Christ to support them in observing the seventh day of the week and in teaching the doctrine of the Seventh-Day Adventists." How is it that Brother Showalter can say he is "sure" they do not expect the churches of Christ to support them, since he has never received a statement from them for publication as to what they will do? Brother Rowe says: "We feel confident, also, that any funds forwarded to them since September will be returned." This statement fixes a date of their known departure from the teaching of the church of Christ to Adventism. Who is it that knew these men were preaching the Adventists' doctrine in September of last year? If they were in last September preaching Adventism, why was any money from the churches of Christ sent them since September? There is something wrong somewhere. Not a penny from the churches of Christ should have been sent them after it was known that they had embraced the Adventists' doctrine. This is enough to discourage congregations that were supporting these missionaries. It is bad enough for these missionaries to turn away from the faith and teaching of the churches, but it is still worse to take money from these churches and send it to them after it was known they had gone over to the Adventists.

Who knew of this in September? Brother McQuiddy says: "Don Carlos Janes, who has undertaken to manage the missionaries in India and elsewhere, has remained silent and has not made known the defection through the papers which he used successfully in securing contributions for their support. He is not ignorant of their action; for I am informed by a reliable brother, who has been told by a very close and dear friend of Brother Janes, that he has known of their going to the Adventists since early in September of last year." This makes Brother Janes knowing of the action of these brethren for about four months before any public statement was made concerning them—and Brother Janes did not make this statement. Just why Brother Janes would keep silent for nearly four months before anything was made public about these brethren, and all the time collecting and sending funds to them, I do not know. Let Brother Janes tell the brotherhood why he has so acted. My heart is sad and my spirit is grieved that these things are so. May God guide and bless us, that we may do the right thing all the time, and never at any time yield to the wrong in anybody, in any way, at any time.

More Light on the Kingdom.

BY G. DALLAS SMITH.

In the Gospel Advocate of January 29 Brethren Srygley and Hall express great surprise because I said I did not know absolutely that the church and the kingdom are one and the same institution. Under present conditions my language was perhaps unfortunate, for Brother Srygley and Brother Hall both seem to have misunderstood me; but, as fair-minded men and Christian gentlemen, they will, of course, allow me to place my own construction on what I said, and not try to force me to occupy a position which I stoutly disavow.

First, I have absolutely no sympathy with the idea that Christ came into the world to set up his kingdom, but, because the Jews rejected him, set up the church as a substitute. Neither have I any sympathy with the idea that makes the church a kind of "vestibule" to the kingdom. And I have never had any sympathy with such views.

Second, I confidently believe that the kingdom spoken of by Daniel (2: 44), and announced by John the Baptist, Jesus, the twelve, and the seventy as being "at hand," was the church. And I understand that this kingdom, or church, was set up, established, on the first Pentecost after the resurrection of Jesus. This I have always believed and taught, and, as far as I am able to foresee, I shall so continue to my dying day. In other words, there has never been a question in my mind as to the kingdom, as used in many places in the New Testament, meaning the church and nothing else.

But there are some other references to the kingdom in the New Testament about which I am not so sure, and it was this phase of the subject which I had in mind when I said "I do not know" and "my own mind is not clear on the subject." For instance, in Matt. 8: 11 we read: "That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Does the "kingdom of heaven" here mean the church? I think not. And again: "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13: 43.) And does the "kingdom" here mean the church? Again I think not—"do not know." In Matt. 25: 34 we read: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Here again I am unable to see how the word "kingdom" can be applied to the church; but I am ready to be taught, if any one thinks it can be done. "I do not know." And the apostle Paul, addressing Christians, as reported by Luke (Acts 14: 22), said to these Christians—to those who were already in the church, or kingdom: "We must through much tribulation enter into the kingdom of God." I cannot say that I know the "kingdom" of this passage means the church. In fact, I do not think so. But if either Brother Srygley or Brother Hall can show from the Scriptures that the "kingdom" of this passage is the church, then I shall gladly accept it; for I have absolutely no pet theory to bolster up, if I know my own heart. And once more, the apostle Peter, writing to Christians—subjects of the kingdom which is the church—after urging them to add to their faith the Christian graces, said: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 11.) Now, I cannot see how the "kingdom" of this passage can mean the church. It may; but until I get more light on the subject, I am unable to see it. And this is all I meant by saying: "I do not know. My own mind is not clear on the subject."

Furthermore, I have always thought that there were two states of the kingdom—the earthly or temporal state, and the heavenly or everlasting state. And I have always thought, and I still think, that the earthly or temporal state of the kingdom is coëxtensive with the church; but the heavenly or everlasting state is heaven itself, and therefore we cannot properly apply the term "church" to this. I may be wrong about this. "I do not know. My mind is not clear on the subject." But if any brother can furnish the light, I am ready to accept it, whether it favors this position or is against it. I simply want the light.

But why should Brother Srygley and Brother Hall be so shocked that I do not know everything about the kingdom? Brother Scobey is a much older man than I am, and he knows but little about it, according to these brethren; for he says the kingdom and the church are not the same. Then there is Brother David Lipscomb, of sacred memory, who, according to Brethren Srygley and Hall, knew mighty little about the kingdom. Brother Lipscomb is admittedly the greatest scholar—Bible scholar—the brotherhood ever produced, and yet he did not know all about the "kingdom," according to Brother Srygley and Brother Hall; for he taught that the kingdom and the church are not the same institution. On page 247 of "Queries and Answers," by D. Lipscomb, is found this question: "Does the kingdom and the church mean the same thing or not?" And here is Brother Lipscomb's answer: "Not exactly. The

kingdom embraces the church, but is, I think, more extensive in its signification. The church embraces the disciples of Christ separated from the world by obedience to Christ. . . . The kingdom of God embraces everything and person in the universe over which God rules as King. The term 'kingdom' is not only more extensive in its reach, but it is viewed from a different standpoint." I am not citing this quotation from Brother Lipscomb as authority for any one. I have cited it simply to show that much greater Bible scholars than I ever hope to be, and men who have written more books than I have, did not know all about the kingdom, according to Brother Srygley and Brother Hall. Then why be shocked and surprised that I am not able to speak with absolute certainty on the kingdom question?

I have not the least idea that there is any real difference in what I believe and teach on the question and what Brother Srygley and Brother Hall teach on it. But I may be mistaken. They may speak for themselves.

REPLY BY F. B. SRYGLEY.

The above from Brother Dallas Smith sounds much better than his former indefinite statement that he did not know whether the church and the kingdom are the same. This shows that he is very certain about it. But he asks: "Why should Brother Srygley and Brother Hall be so shocked that I do not know everything about the kingdom?" I was not *shocked* that he did not know everything about the kingdom, but I was about to be shocked because he did not know the church and the kingdom are the same; but now he has by this explanation unshocked me and I feel better. He admits himself that his language was unfortunate under present conditions; and as present conditions are all the conditions we have at the present, he could just as easily have said that his language was unfortunate, and I think he might have said "unscriptural." He was not talking about the eternal state of the kingdom. He said that he did not know whether they were the same institution or not. Neither was that state under consideration by either Brother Smith or Brother Scobey. The tense of the verb he uses in the very first sentence in this article shows that he was talking about the church and kingdom now and not in eternity. As to what he had in his mind, I could not know. Neither did I undertake to criticize what he had in his mind; it was what he put in the Advocate that I objected to. What seems to bother Brother Smith is that there will be some in the eternal state of the kingdom that are not in the church here. But neither are any of these in the kingdom here, for Brother Smith and I are agreed that the church and the kingdom are the same.

Brother Smith's allusion to Brother Scobey's position and his quotation from Brother D. Lipscomb do not go in this investigation, because he cut that all out when he was arguing with Brother Scobey. He did not want Brother Scobey's "think so's" or the opinion of any uninspired man. It was the Scriptures he wanted then, but now he seems to be willing to take help from any source. He himself set the game, and he ought to play it according to his own rules.

A Better Ministry.

BY S. F. MORROW.

On August 28, 1919, we had the "Better Ministry" Number of the Gospel Advocate. I want to thank the one who suggested this subject. Certainly he sees the need of a better ministry. Many good things have been said on this all-important subject. As I see it, it is one of the most vital subjects to be scripturally settled before the church of God to-day. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) This scripture proves to my mind that we have a perfect rule by which to settle every good work. Everything we do should be done in love.

Several have written from the date of this number to December 18. It seems to me after carefully reading all the writings, that most of them think it is for lack of support. I am afraid, dear brethren, it is a lack of faith in God and his holy word. I want to commend to all the life and perfect example of Jesus, the only perfect pattern in all the Bible. Think of the great work he did in his three years' ministry. He lived a life of hardship, toil, hunger, and at last closed it on Calvary's cross with the shedding of his precious blood for the sins of the world. "My flesh trembleth for fear of thee; and I am afraid of thy judgments." (Ps. 119: 120.) Dear brethren, I fear we want to wear the crown, but are not willing to carry the cross. Paul teaches that we should endure hardships, as a good soldier of Jesus Christ. How many are making any sacrifice worth while? Just here I am afraid most of us are deceived. Let us measure ourselves by the perfect pattern, Jesus Christ. I sincerely believe if all will do this in the love of the truth and the hope of saving our own souls, and if all will hear the words of Jesus, a great reformation will follow; and all who know the condition the churches are in know a great reformation is needed.

Many congregations are dying for want of teaching. They never were established in the faith as the Bible directs. These are mostly poor congregations. The wealthier congregations are dying for lack of being put to work. They are being preached to death on Sunday and Sunday night; cannot have prayer meeting without a preacher. What does the Bible teach here? That the elders should teach and look after the flock. One of our writers said that some of our elders are "deadhead elders," and another says that some are "popgun elders." Who is responsible for such elders? Certainly the preacher who has taught them. What is more selfish than the way our preaching is done?

Can a man go to heaven living in selfishness? "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.) If the good Lord had to suffer to learn obedience, what are we? Where is the man that has made a success at any worthy calling without some hardship? We have many good preachers to-day, both old and young, who are doing well. The old ones have reared good children; the young ones are following their example. We have never heard them complain. Think of what our beloved David Lipscomb has given to the cause. Think, also, of B. F. Coulter, of Los Angeles, Cal., under whose preaching I obeyed the gospel. At his death the property he had given to the church was valued at one hundred and fifty-thousand dollars. It was thought by some that he was digressive. No. He worshiped where there was an organ, but he said to a brother who now lives in Nashville, Tenn., in his last years, that he would put it out if he could. Since his death, I am told, the church has put in a large pipe organ. A. L. Johnson, one of the great men to preach to the poor, preached to one poor congregation seven years, rode twenty-five miles horseback, and never missed an appointment. I went to see him at Fort Worth, Texas, after he had passed eighty. He was still preaching. I insisted on giving him something, but he said he had plenty. F. B. Srygley said to me the other day that he had been paid for all he had done. He has preached as many sermons in the last thirty years as any one, I would think. He goes to rich and poor alike. I refer to these good brethren to

show that the trouble is not in the work the Lord has given us to do; it is in the ones who fail to do the work and endure hardships.

I want it understood that I believe the Bible teaches that elders and preachers who give their time to the churches, preachers going to destitute places, should be well supported, and will be if they will follow the commands of Jesus. Those preachers who are preaching to the rich congregations to the neglect of the poor and who never go into places where the gospel has never been heard are not worthy of a support. Brother David Lipscomb said to me, a short time before he passed to his reward, of one of our preachers, that he wished he would just hold one mission meeting. Jesus says: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) If we believe the great commission, preach the word, live righteously and godly, all will work together for our good.

Since commencing this artice I notice others have written. Brother Talley has answered as well as any one could some of Brother Beasley's questions. We should all let the Bible settle all questions. I will say to Brother Talley that I have known Brother Beasley from a schoolboy. He was a student of the Nashville Bible School. I have heard more than one of his neighbors say he stands as high as any one for truth, honesty, and industry. May the Lord bless us all in doing more and complaining less.

Lying.

BY DR. G. N. MURPHEY.

I did not know when I began writing this article that it had been made the object lesson for our Sunday schools for Sunday, January 25. The selection of this subject for an article at this particular time may have been purely a coincident or it may have been telepathic—most likely the latter, as I believe there is such a thing as mind transference.

I believe that minds act upon minds at great distances, even on opposite sides of the earth. I have had many personal experiences in such mental phenomena and do not question its action. Solomon says that countenance sharpeneth countenance as iron sharpeneth iron.

Lying is a grievous sin, and the Bible puts in the same class with murder, theft, and adultery. It further says that God hateth a liar.

King David said that all men are liars. Jeremiah says that the heart is deceitful above all things and is desperately wicked. Hence, it behooves us to ever be on our guard in all our statements and business transactions, lest we transgress against the laws of truth.

Word of mouth or a written statement is by no means the only way to tell a falsehood. There are as many different ways to falsify as there are different minds to think.

Many lies are implied. For example, the groceryman or huckster who fills his measure with potatoes, and puts the indifferent or bad ones in the bottom and the best ones on top, tells a falsehood by implication without saying a word.

There is no difference in the principle of the one who tells a falsehood, whether it is spoken or implied.

I asked a market gardener why he put his best vegetables on top of his measures. He promptly replied, because he wished to sell them. Whereas his answer was a truthful statement, yet there was nothing in his heart to prevent him from practicing a fraud in his dealings.

I believe some people have the idea that a little lie thus practiced does not count much. The Bible says, however, that he that is unjust in the least is unjust in much. The same condition of heart that will allow one to tell a little lie will allow him to tell a big one if he wishes to do so.

I once heard the great evangelist, Sam Jones, say that the smallest lie on earth was bigger than hell and that the whitest lie was blacker than hell. That was a pretty strong way of putting it, yet we are bound to admit of its truth.

Again, the Bible says: "There is a way that seemeth right unto a man; but the end thereof are the ways of death." This quotation, no doubt, has reference to the small, wicked transactions of life that are disregarded by man on account of their seeming insignificance.

Some years ago I was passing through the city market house and saw a woman industriously turning some stale, wilted strawberries from one box to another, thereby placing the indifferent or wilted berries in the bottom of the box and putting the fresher-looking ones on top. That may have appealed to her in a business sense as being legitimate. However, I took a different view of the matter and said to her: "Sister, turn your heart and not your berries." I hope she heeded my advice.

The following story may or may not be true, but, at any rate, it shows how the world regards a liar.

The story is that there was a man who had a son who seemed to possess about all the bad characteristics that the flesh is heir to. His father, like most other fathers, was very anxious to have his boy reform and make a good man. When his son was ready to enter upon his higher education, his father accompanied him to a university and sought an interview with the president of the school before matriculating his son in the institution. He told the president of a goodly number of his son's bad habits, among which were gambling, drinking, stealing, swearing, etc.; then he paused and asked the president if he thought he could bring any influence to bear on his son that would possibly reform him. The president replied that he thought he could. Then the father said: "I forgot to tell you that my son is a terrible liar." The president shook his head and said disconsolately: "You had better take your son home with you, as I fear I can do nothing with him."

Book Reviews.

"Adventism and the Bible." By J. Henry Monk. McQuiddy Printing Company, Nashville, Tenn. Price, $1.25.

The author has inside information on the subject of Adventism. Elder T. W. Field, president of the West Texas Conference of Seventh-Day Adventists, says of him: "Mr. Monk was a member of the Seventh-Day Adventist Church for eight years; attended one of their schools for five years under the tutorship of ordained ministers; attended church every Sabbath during these school terms, besides many more meetings; attended our camp meetings and heard some of our ablest ministers preach—from the president of the General Conference down. . . . He read much of our literature and spent several summers selling the same. He also taught two terms in one of our schools, and, in doing so, he taught the things that are in our books; besides, he was a licensed minister for two years, and preached the things he now condemns." Before refuting a theory, it is necessary to understand it. His former associates being witnesses, he has had ample opportunities for knowledge on all phases of Adventism. But its doctrines became more and more untenable the more deeply he studied the Scriptures, and the final result is this volume in refutation of the things he once believed. The books shows a painstaking, truth-loving spirit, and ought to be of real service in communities where Adventism is giving trouble.—Christian-Evangelist.

Never divorce yourself from the thought that to worry and yield to a feeling of depression when adversity comes is an admission of a lack of faith. Remember, too, that worry is a prolific breeder of ills and often kills. Trust implicitly, do your duty, and he will provide.—Selected.

JOURNEYINGS OFTEN

By B. C. GOODPASTURE.

"What thou seest, write, . . . and send it to the churches."

A Few Names.

If the apostle John were writing to the church at Tullahoma, he could use, with perfect propriety, one statement made in his message to the church in Sardis—namely: "Thou hast a few names . . . that did not defile their garments." (Rev. 3: 4.) A few years ago a tidal wave of digression struck Tullahoma and swept the greater part of the church into the maelstrom of modern ecclesiasticism. The brethren who remained true to the "ancient order of things" have "fought a good fight" for "the faith which was once for all delivered unto the saints." As a result of this commendable stand, they have been persecuted and styled "a narrow and insignificant few." To be called "narrow" is no disgrace. There is a certain narrowness which is necessary, since it is "the narrow gate . . . that leadeth unto life." (Matt. 7: 13, 14.) Some people are entirely too broad-minded to enter it! Almost every crisis in the history of the religious world has found God's people in the minority. Noah and his family may have been ridiculed and unpopular, but they alone survived a race all but lost in the deluge. When the kingdom of Israel divided, only two tribes continued to worship the living God in Jerusalem. After the last judgment is over and the final separation is made, the Lord's minority will be safe, unharmed, and unafraid in "the kingdom prepared for them from the foundation of the world."

✡ ✡ ✡

Jeroboam's Magnanimity.

In the division referred to, the loyal brethren lost their meetinghouse. It was nothing new or unusual. This is one of the early numbers on a regular "progressive" program. In this setting, one trait in the character of Jeroboam shines with a peculiar radiance. He introduced new and modern ideas into the worship, raised images in Bethel and Dan, and "made Israel to sin;" but when he carried ten tribes away into idolatry, be it to his eternal credit, he did not try to take the temple in Jerusalem from those who preferred to worship there. It is difficult for a man to be wholly devoid of some good. With a zeal possessed only by those who are conscious of the righteousness of their cause, these brethren, "rejected and despised by men," set themselves to the task of securing a house in which to worship God. They have built a splendid meetinghouse and paid for it. The opportunity for a faithful preacher of the gospel in and around Tullahoma is great. Some good brother who wants to preach part of the time for a congregation and do general evangelistic work would do well to consider this while looking for a place to make his home.

✡ ✡ ✡

With Christ in White.

The Judge of all the earth does right; his judgments are just. Men fail to reward according to merit, but Jehovah never does. The sweetest words of consolation and hope have been given to souls suffering in the trials of some Gethsemane or returning victorious from some wilderness of temptation. Those who came through the hour of tribulation with garments unstained and undefiled were told that they should walk with Christ in white. (Rev. 3: 4.) It was a helpful assurance. A glimpse of the future helped them to keep heart and faith for the present. Let all who labor and suffer for "the word of God and the testimony of Jesus" read this promise, "thank God, and take courage. The Jehovah who kept and protected Daniel, Elijah, and Paul will not forsake his people now. "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2: 10.)

✡ ✡ ✡

Personal.

The church in Tullahoma suffered a distinct loss in the death of J. D. Floyd. This venerable brother spent the last few years of his life there. His wisdom and godly life were a great asset to the congregation. Charles R. Brewer, professor of English, of David Lipscomb College, preaches monthly in Tullahoma. He is doing a good work which the brethren appreciate. J. H. Moore, V. C. McQuiddy, and A. L. Fisher showed me much kindness in making my visit both pleasant and profitable, despite the fact that it was Saturday (January 10) and a busy day for all. I enjoyed the hospitalities of R. H. Mitchell's home.

✡ ✡ ✡

Out West.

On account of adverse prevailing conditions, the "flu" situation especially, my sojourn in Texas was rather brief, but pleasant, nevertheless. In Dallas, Sunday afternoon, February 8, A. O. Colley, who preaches for the church at Pearl and Bryan Streets, met us—my wife, who went with me to visit relatives, and me—and transferred us to the interurban station. We appreciated the kindness of, and enjoyed our association with, Brother Colley between trains. While in Sherman, L. S. White, who labors with the church there, took great pains to show me their new meetinghouse which is in process of construction. The plan of the house is one of the best that I have ever seen. Brethren who have it in mind to build a new house would do well to get the particulars concerning the arrangement and structure of this building. From Sherman I went to Celina, a little town filled with Tennesseeans, who are always glad to see one from the "old country." I lived in Tennessee while there. Leaving Celina, I returned to Sherman, and finally to Nashville. There is a peculiar inspiration which fills one when he surveys the great plains of the spacious West. I sincerely hope to make my visit more prolonged the next time.

✡ ✡ ✡

Notice.

To every one who sends us two new subscribers to the Gospel Advocate we will give a "Teachers' New Testament." This is a very popular edition of the New Testament with notes and helps suitable for Sunday-school workers and Bible students. "The notes and helps were prepared by a joint editorial board of the foremost biblical scholars in the world. The introductions were written by men of international reputation. The text is that of the American Standard Version—the latest translation—with proper names marked for pronunciation and the words of Christ emphasized in heavy-faced type." This is the book for the family circle, home study, and Bible class. If you want to get the Testament in connection with your own renewal or one new subscriber, add fifty cents to the regular price of the paper. Send your order to-day to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Brother J. T. Daniel, 1917 West Lake Street, Chicago, Ill., writes to know if a brother can hold the position of a teacher in the Bible school and be a policeman at the same time. He says some of the members are not pleased because a brother is a policeman and is a teacher in the Bible school.

These members have no scriptural warrant for their displeasure. We learn from reading the New Testament that members of the church sometimes held positions in city governments and that members of Cæsar's household were members of the church of Christ. We learn from Rom. 16: 23: "Erastus the treasurer of the city saluteth you, and Quartus the brother." This was Erastus, the chamberlain, and hence a man of high position. His name occurs in Acts 19: 22 and in 2 Tim. 4: 20. The church should encourage this policeman to persevere in the work of serving the Lord and do all in its power to develop him into a first-class teacher of the word of God. A policeman has as much right to serve God and to worship him as does any other individual. God is no respecter of persons.

☼ ☼ ☼

Brother T. H. Matheson, of Bowie, Texas, inquires to know about the coöperation of churches. He says: "The congregations in this (Montague) county are trying to do mission work by coöperation. It has been suggested that a representative (elder) from each congregation that takes a part manage the work by employing a preacher, paying him, etc. Do you think this plan would be scriptural?"

I can see no objection to the congregations' coöperating as suggested by Brother Matheson. Of course, the elder who is selected by his brother elders, with the approval of the congregation, to select and direct the labors of the evangelist, should have the hearty coöperation and support of the entire church. In handling the funds thus, the funds of each congregation would be handled by the elders of that congregation, and not by the elders of some other congregation. The funds would not be taken out of the church and placed in the hands of some outside body to be managed. This manner of coöperation preserves the autonomy of the church and encourages the individual members of the congregation to do mission work through the church of the Lord Jesus Christ. If the churches would work and labor thus to preach the gospel of Christ in destitute fields, doubtless the kingdom of God would grow more rapidly in the world.

☼ ☼ ☼

W. D. Cox, of Louisville, Ky., asks that I tell through the Gospel Advocate what is the "holy kiss" mentioned in Rom. 16: 16, which says: "Salute one another with a holy kiss."

This was a common form of salutation in New Testament times, and it is still common in the East as a form of salutation. That it was prevalent in New Testament times is evident from Luke 7: 45, where Jesus says to Simon: "Thou gavest me no kiss; but she, since the time I came in, hath not ceased to kiss my feet;" also in 1 Pet. 5: 14, which reads: "Salute one another with a kiss of love." The custom is still prevalent in the Greek Church. There was no more thought of the kiss in the days of the New Testament than we now think of the handshake. As our custom is different, and this was simply a matter of custom, a form of salutation, we should not use this form now in saluting each other. It should not be practiced among the sexes unless perfectly free from lust and passion. This scripture certainly is not to be taken as authority now for using the kiss promiscuously and in a way that is calculated to incite the animal nature rather than to elevate and purify. If there are those who would make it a form of salutation now, let them begin on the old men and women.

☼ ☼ ☼

C. A. Lancaster, of Allen's Creek, Tenn., wishes to know the meaning of the word "twain" in Matt. 5: 41. He also asks an explanation of John 10: 4, 25-30. He is concerned about who is Christ's own sheep that none can snatch out of his hand.

If the querist had referred to the Revised Version of the Bible, he would have seen that the reading is "two," which is the meaning of "twain." The verse states in language as clear as can be stated: "And whosoever shall compel thee to go one mile, go with him two." I do not see how any comment can make it plainer.

John 10: 4 reads: "When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice." The good pastor, the shepherd, led his sheep and did not drive them. He gave them a good example; his sheep, those who knew his voice and obeyed him, followed his lead or guidance. It was the custom in the Eastern countries for the shepherd to go at the head of his sheep, and they followed him from pasture to pasture. Those who were not his sheep and heard not his voice were not his sheep because they refused to hear and follow him. Even so it is with Christ, the good Shepherd; those who refuse to hear and obey Christ are not his sheep, not because they do not have evidence enough to hear and believe, but because of their own will they refuse to hear and accept the evidence that he gives. This I understand to be the teaching, briefly stated, of the passages referred to.

☼ ☼ ☼

Brother W. R. Willcut, of Bear Creek, Ala., inquires: (1) "Is it right for women to teach in the Bible class? If so, what did Paul mean in 1 Cor. 14: 33, 35 and 1 Tim. 2: 11, 12?" He also asks: (2) "Is it right to use literature in the church?"

1. In answer to the first question, it all depends upon whether teaching in a Bible class is public teaching. I do not understand that it is public teaching when a few go off in a quiet place to themselves and study the word of God. If the same people were cut off in separate rooms to themselves, as in the case of the Bible school in many church houses, no one would consider it public teaching. The only difference is, in one case there is a partition, while in the other there is none. I cannot see that the difference simply of a partition makes it public teaching in one case and not public in the other. Paul meant exactly what he said in 1 Corinthians and in 1 Timothy relative to women teaching in public. Conybeare & Howson, in their translation, translate *teaching* "public teaching." Christ did not commission any woman to go into all the world and preach the gospel. It is clear that the teaching that is forbidden is public teaching. Absolute silence is not enjoined. If so, a woman would not be permitted to sing or even rustle her dress during the public worship.

2. In answer to the second question, permit me to say that the Bible is literature, and the very best literature in the whole world. There is no other literature equal to it. It is certainly right to use literature in teaching, and to use any other method that can be used efficiently for the propagation of the truth. Christ said, "Go, . . . teach," but did not enjoin any method of teaching. If he had said teach by a certain method, this would have excluded all other methods; but as he did not give any particular method, he leaves to the judgment of man to use the best and most efficient method under existing conditions.

AT HOME AND ABROAD

Change of address: J. L. Glover, from Colt, Ark., to Route 5, Corinth, Miss.

G. A. Dunn will begin a meeting for the church at Haleyville, Ala., on August 15.

The Gospel Advocate is the best paper published by the brotherhood.—J. W. Clark, Sumner, Miss.

I enjoy reading the Gospel Advocate. It is like good gospel sermons.—Mrs. Sallie Cole, Michie, Tenn.

The Gospel Advocate gets better all the time. I can't do without it. It is food to my soul.—L. H. Havill, Norman, Okla.

I don't want to keep house without the Gospel Advocate. Long live the editors!—Mrs. J. W. Dodd, Hurricane Mills, Tenn.

A. B. Lipscomb reports a fine service at Russell Street Church, this city, last Sunday, with a young lady to be baptized on Wednesday evening.

From William P. Walker, Clarksville, Tenn., February 19: "I preached at New Providence last Sunday. Two took membership with the congregation."

I am now seventy-five years old, and I have read the Gospel Advocate many years. Long may it live to do good! —W. H. Riley, Caney Springs, Tenn.

The church at Portland, Tenn., plans an open meeting for general discussion of important subjects, beginning on March 15. The program will be announced later.

Change of address: J. S. Dunn, from 127 Pembroke Street, Station A, Dallas, Texas, to 204 South Clinton Street, Station A, Dallas, Texas. This will be his permanent address.

The church at Ashland City, Tenn., wants the services of a good vocal-music teacher to teach a term of twenty nights, beginning about July 1. Address J. D. Barfield, Ashland City, Tenn.

Fred K. Jones, real estate dealer and Notary Public, 43 Arcade, Nashville, Tenn.—Nashville and Tennessee property for sale and exchange—will endeavor to accommodate those desiring his services.

I like the Gospel Advocate fine. Father has taken it ever since I can remember. I am sending my daughter's subscription, making three generations taking the Gospel Advocate.—N. F. Holland, Tolbert, Texas.

Married, on Wednesday evening, February 18, at 715 Fifth Avenue, South, this city, Mr. Edwin Hoskins and Miss Mabel Hill, J. Leonard Jackson officiating. Both are Christians and members of highly esteemed families of Lavergne, Tenn.

Fred M. Little offers his services for evangelistic work during the coming summer. He teaches school at Yuma, Tenn., during the winter. Churches would do well to secure Brother Little for a meeting. Address him at Cleveland, Tenn.

From Lee Sanders, Miami, Texas, February 15: "We are still meeting for worship, though the influenza is very bad here. I preached in the forenoon to-day to a nice audience. Met with the church at Lakton this afternoon and had a good lesson."

From W. Clarence Cooke, Route 1, Lewisburg, Tenn.: "I am now devoting all my time to preaching and singing. The Lord willing, I shall begin a singing school with the church here on the first Monday night in March. Any congregation needing my help should write me at the above address. The Gospel Advocate is fast going from better to *best*."

J. C. Mosley writes from Whitwell, Tenn., February 18: "I have just closed a good meeting and Bible reading at Beaver Hill. Four persons were baptized. I also baptized one at Cold Springs on Saturday. The snow was falling fast and the wind was blowing hard, when a girl fourteen years old rode up to the gate, came in, and demanded baptism, which was attended to immediately."

J. K. Walling writes us that he is endeavoring to build up the cause of Christ at Palestine, Texas. This is one of the best towns in East Texas. The few brethren there have bought a lot in the central portion of the town and are endeavoring to build a suitable house of worship. They would appreciate the fellowship of other Christians. Send your gift to J. H. Richards, the church treasurer.

From C. E. Holt, Florence, Ala., February 19: "In 1919 there was only one mission meeting held in Lauderdale County, Ala., so far as my knowledge extends. That meeting was held by L. T. Farrar, of Florence. He just went and held the meeting. About one dozen were added. That was four miles from Florence. That is too near home to be supported. We prefer sending our money to India to build up Adventism and other isms. What a pity!"

Mrs. Jennie Clarke, superintendent of the Bell Haven Orphans' Home, Luling, Texas, writes, February 18: "Last year when influenza was prevailing in Texas, this institution escaped without a single case, but this time we are not so fortunate. It struck this Home a heavy blow. We have had twenty-five cases up to date and new cases are being added daily. We have some very sick children, but we hope to save them all. Do not forget these dear children in your prayers."

Many of our readers will be grieved to learn of the death of Mrs. William Henry Cox, the sister of R. V. Cawthon, of Mount Juliet, Tenn. She died in California, where she had been taken in the hope of restoration of health. The deceased was a beautiful Christian character in every respect. She was a devoted wife, daughter, and sister. The funeral service was conducted in Nashville on Monday and the interment was in Greenwood Cemetery, at Lebanon, Tenn. The Gospel Advocate expresses sympathy for all the bereaved.

D. S. Ligon writes from Denton, Texas, February 19: "I am getting stronger all the time, but have have held no meetings since my sickness in Alabama and am still at home. I have a meeting to hold in Oklahoma as soon as the 'flu' conditions get so the brethren think the people will attend. I have some time for meetings in the spring and summer not yet engaged. Brethren, write me if you need me to assist you in a meeting, but remember that I cannot get to every place during the moonlight nights in July or August."

From a brother at Fort Worth, Texas: "Brethren will regret to learn that Tice Elkins, of the Southside-Central Church, of this city, has been seriously ill with pneumonia. He became ill while on a visit to Childress, but it is expected that he will soon be sufficiently recovered to return to his home. During his absence Brethren Straiton and Draper have filled his place. Last Lord's day Brother Straiton preached at both services. One young man and two young ladies made the good confession and were baptized at the evening service. The interest continues good, for the brethren have a mind to work."

From C. Maynard, 635 Park Avenue, Muskogee, Okla., February 12: "Our meetings here are continuing with interest. J. G. Allen gave us a fine discourse last Sunday on the subject, 'The Great Salvation.' Our evening meetings for the past three Sundays have been devoted to Bible drills in the Old and New Testaments and much interest is manifested. The children are taking an active part. On February 1 a brother some seventy years old took membership with us. We received some good tracts from some one at Rogers, Ark., which we have read and passed on to others. I would appreciate the donor's writing me."

Following is the program for Bible Lecture Week at Abilene (Texas) Christian College, February 22-28: Sunday, February 22—Morning, "How to Live," R. C. Bell; evening, "Christianity in Japan," J. M. McCaleb. Monday, February 23—Evening, "Training for Christian Service," W. W. Freeman. Tuesday, February 24—Morning, "Church Discipline," A. O. Colley; afternoon, to be supplied; evening, "The Throne of David; or, The Reign of Christ," J. B. Nelson. Wednesday, February 25—Morning, "Church Finance," L. S. White; afternoon, to be supplied; evening, "The Supreme Authority in Religion; or How God Speaks to Man," M. C. Kurfees. Thursday, February 26—Morning, "God, Man, and Revelation," J. W. Chism; afternoon, "Emphasis Where it Belongs," Foy E. Wallace, Sr.; evening, "Faith and Opinion; or, The Divine Creed vs. Human Creeds," M. C. Kurfees. Friday, February 27—Morning, "The Financial Outlook of the Churches," Judge Allen D. Dabney; afternoon, "Who Is the Greatest?" J. W. Dunn; evening, "The Church Revealed in the New Testament," M. C. Kurfees. Saturday, February 28—Morning, subject to be selected, J. M. McCaleb; evening, "The Union Movement; or, Seeing Things Alike," M. C. Kurfees. Sunday, February 29—Morning, "The New Testament Law of Worship," M. C. Kurfees; evening, "Missionary Work in the New Testament Churches," M. C. Kurfees.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

The Churches Should Know the Truth.

BY J. C. M'Q.

Sometime ago Brother McCaleb, under the caption, "My Position," sent us the following for publication in the Gospel Advocate:

Inasmuch as my attitude toward the prophecy controversy has been and is up for consideration, I deem it proper hereby to make a statement relating thereto.

I find myself, as I go among the churches, differing from many brethren on various questions which need not be mentioned in detail; but to specify by way of example, so as to make myself clear, I find some things taught on prophecy which I do not indorse. On the other hand, there are some other things taught by others in regard to the Christian's relation to war that I do not indorse. But at the same time I do indorse and uphold the brethren, whether in error on prophecy or war, in so far as I believe them to be in accord with the Scriptures, bearing with what I believe to be their errors. Christ bore patiently with warlike Peter, and Paul had patience with the error of the brethren at Thessalonica in regard to prophecy. The error of some in regard to war is, in my judgment, no less serious, to say the least, than the error of others in regard to the prophecy. If I should cease to fellowship and coöperate with the one, I should for an equally good reason have to do the same in regard to the other. Toward both sides I endeavor to follow the rule: "Let your forbearance be known unto all men." A more diligent and prayerful reading of 1 Cor. 13 might help us all the more successfully to keep the unity of the Spirit in the bond of peace.

J. M. McCaleb.

We withheld the publication of the above and sought a private interview with Brother McCaleb in the hope that it would not be necessary to publish anything on the subject. Brother McCaleb, for reasons satisfactory to himself, did not grant an interview; so, as we have published nothing concerning his position or attitude on "the prophecy controversy," we publish the above in justice to the truth and the public. Furthermore, numerous inquiries have come to this office concerning his position, and some have written that they would not support the work in Japan unless they were convinced that he was not in sympathy with the speculative movement. I give an extract from the letter of a strong preacher which is an example of the letters we are receiving. This preacher says:

I am going to broach a subject that I consider a very grave one. The subject is missionary work. For some time I have not looked at the missionary work in Japan—and India, too—as being very successful. At the present I am of the opinion that it is a failure. Brother McCaleb, with all the help he has had for the last twenty-five or thirty years, has not built up the work in Japan very substantially. I am under the impression that even now the work there cannot stand alone. If this is not a failure, it is close to it. Furthermore, I noticed in the Gospel Advocate of December 25 that he is traveling through the South, visiting congregations, I presume, to solicit funds for the work in Japan.

I feel this way about it: I cannot indorse the work in Japan, and therefore I cannot support it. I believe Brother McCaleb is in sympathy with the movement lately known as the "Boll movement." I do not indorse that; and, besides, if I am correctly informed, there are no missionaries in Japan except those who have been sent there by the brethren of the above-stated movement. [Sister Sarah Andrews and Sister Lillie Cypert were not sent to Japan by these brethren. The churches of Christ should select, send, and support more and better missionaries—missionaries of faith and full of the Holy Spirit.—Editor.] I cannot support the missionary work overseas for this reason. When we can find a good missionary with the Bible as his guide, and who will adhere strictly to its teachings and let speculations go, I will rally to his support, but until then I cannot assist in any way in the work.

I very much regret that such a condition has arisen, and shall rejoice to see Brother McCaleb clear it up to the satisfaction of all and in a way to protect the truth. I am sure he does not have any very serious objections to "speculation," as is evident from an article which he sent us for publication. In an article on "Should We Teach Unfulfilled Prophecy?" among other things, he says: "There seems to be an impression abroad with many that we should teach only those prophecies that have been fulfilled, passing over untouched those that point to the future." I know no one who teaches that every inspired word of God should not be studied, but there are many who teach that no one should give the meaning of unfulfilled prophecy when the Holy Spirit has not revealed it. No man was reproached for not understanding the prophecy of the fifty-third chapter of Isaiah before Christ fulfilled it. No man could understand it before its fulfillment by Christ. Christ charged slowness of belief on those who did not understand it after he fulfilled it. How can a man teach a thing he does not know? Can a man teach the Greek language who does not know one letter of the Greek alphabet? Men may draw unwarranted conclusions; they may speculate and teach their speculations; but they cannot teach a secret truth, one which has not been revealed. "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29: 29.) This proves that we may "do all the words of this

law" without attempting to teach unfulfilled prophecy. Unrevealed things are secret, and our questionings concerning their meaning are foolish and ignorant. The Spirit commands: "But foolish and ignorant questionings refuse, knowing that they gender strifes." (2 Tim. 2: 23.) That Brother McCaleb indorses "speculation" as to the meaning of unfulfilled prophecy is further evident from the following: "The most remarkable things of all history are now taking place among the nations. I do not have reference simply to the great war, but there are numbers of other great questions of world-wide interest that mankind has never had to face before. All these things have been spoken of beforehand by Ezekiel, Daniel, John, and others, and they must fit in somewhere." If the prophecies are unfulfilled, how does he know the events transpiring have reference to what was prophesied? He guesses the events must fit in the unfulfilled prophecies somewhere, but he does not tell where. All he says is simply a guess. He continues: "Without dogmatism or theory, but with our minds free to accept the facts in whatever form they may work out, and even after we have reached a conclusion concerning what any particular prophecy may mean, holding that conclusion subordinate to the cardinal gospel facts of present-day duty, let us not cease to study most prayerfully all that the prophets have spoken, lest when the time does come when we ought to be prepared we shall be found asleep with empty vessels." The casual reader will note that in this, the best part of the whole article, he says "study," not "teach." He started out to prove that we should teach unfulfilled prophecy. The Spirit warns against drawing conclusions as to the meaning of unfulfilled prophecy. He instructs us to refuse them. Men do not depart from the truth in one great leap, but it is a gradual process. McHenry and Martin began in upholding speculation, as was announced over a year ago, but now they have developed into full-fledged Adventists. They did not develop into full-fledged Adventists overnight. "First the blade, then the ear, then the full grain in the ear." (Mark 4: 28.) Better "hold fast the pattern of sound words."

He seeks to find a parallel between the "speculative movement" and the position of some brethren on war, which has absolutely nothing to do with his position. Those who are opposing this movement have not advocated war. But even if brethren did favor the war, one wrong would not justify another. He should not seek to build a parallel on a misrepresentation. But even if he can find some who really advocated war, the cases would not be parallel. There was not and is not a war movement taught by anybody in a way to create strife and division either in general or in any local congregation, but merely the government's own action in going into war, with individual Christian citizens left to support the government as each might feel bound to do; whereas this speculative movement is a settled and accepted system of doctrine which its advocates are endeavoring to spread among the churches. No matter who advocates war, that does not make it right, and no man who can defend his position with the truth attempts such an argument.

He seeks to make it appear that he is on neither side; but precisely in his case as in the case of different ones who, for fifty years, have attempted to play that rôle in the organ and society controversy, it definitely locates him with the speculative movement as it definitely located them with the organ and society movement; and, precisely like them, he puts all the blame for strife and division on the opponents and not on the advocates of the innovations in question. The issue is too plain and the principles involved are too vital, fundamental, and far-reaching, with some of them already gone formally to Adventism, to admit of any such attempt to figure in the rôle of a neutral. "He that is not with me is against me" (Matt. 12: 30) applies here as surely as it ever applied in the organ controversy, the controversy over destructive criticism, or any other controversy involving vital principles. The Lexington college destructive critics have been attempting for two or three years to play the same game. They are "neutral," but all the time pursuing a course that undermines Christian faith.

The universalism of Christianity transcends all partyism. Christians should be joined together in the same mind throughout the whole world. The Spirit condemns in unmistakable language the division of Christians into parties, factions, and inner circles. In the "Louisville movement" there appears to be an *inner circle*, whose operations are not known outside of the initiated, save as now and then something leaks out and becomes proof of what is here said. The defection of Martin and McHenry served a good purpose in bringing out some statements that emphasize the truth just stated. After the defection had leaked out without the aid of the "Louisville movement," a leader of the movement—and doubtless in the inner circle—publishes the following: "And while we were making every private effort to restore them to their sound mind, and also privately informing contributors of whom we knew about the lapse of these brethren, we yet refrained from public announcement of their defection, lest it prove a barrier to a possible restoration." The same writer also says that Brother Janes "promptly notified the chief contributors." Also from the Janes-Gill correspondence the information is gleaned that the Allensville church was notified of their having gone into Adventism and that prayer was being offered for their restoration. Reliable information is also furnished that Brother John Glenn, son-in-law of Brother McCaleb, advised Brother Janes to forward to these erring missionaries the September contribution, which he did, and also that Brother McCaleb was praying for McHenry and Martin and asking the church at Florence, Ala., to pray for them. It is but reasonable to conclude that both the father-in-law and the son-in-law were component parts of the inner circle. While it thus appears that the initiated and those within the inner circle knew what was going on, the brotherhood was ignored and not given a faint suspicion of the errancy of these missionaries selected and sent out by this combination and its sympathizers.

There appears to be too much secret-service and confidential work kept strictly within the inner circle to be pleasing to the Lord. Where the churches are involved, they should be taken into confidence and all reliable information should be furnished to them. As a rule, those composing this combination hold meetings for each other and no one else. The spirit and genius of the Christian religion condemns the forming of such parties or combines. Christ says: "What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops." (Matt. 10: 27.)

Brother McCaleb has always manifested uniform sympathy for those connected with the "Louisville movement," and, so far as my knowledge goes, has blamed and censured those who have vigorously opposed this combine. I have information which I have no right to doubt that he is thoroughly aligned with the "Louisville movement." Brother McCaleb should tell the churches why Sister Lillie Cypert pulled out from the school with which he is connected and started an independent work. Is there not already friction brewing between the workers in Japan because of his sympathy for the speculative movement? Brother McCaleb is associating with him parties who hold the same views as did McHenry and Martin before going to Adventism. He knows that this movement teaches the missionaries to stress the imminence of Christ's second coming, to teach and emphasize the meaning of unfulfilled prophecy, and to advocate the future setting up of the king-

dom, all of which is distinct Adventist doctrine. McHenry and Martin, holding these views, did not have far to go to become full-fledged Adventists. It is not Brother McCaleb's loyalty to sides that is under fire, but his loyalty to the truth. He does not love those who are propagating their peculiar views any more than do I; neither do I believe that he is making half the effort to save them that I am making. While I love the deluded, misguided ones, those who know their delusions and uphold them are unworthy of confidence. The truth is the only issue at stake. I have written kindly because "nothing is so strong as gentleness, nothing so gentle as real strength."

The churches of Christ should decide whom they will select, send, and support in the mission field. It is not the prerogative of any individual or paper to do this. We would encourage, however, the churches to send new missionaries and to make greater efforts for the conversion of the world.

"For the League of Nations."

BY E. A. E.

But what about the prayers which went up from the hills and hollows and flatwoods around Fosterville? Almost every one of these prayers, by whomsoever offered, contained the one set expression of thanking God for religious liberty *in the land*, where every man can worship God "according to the dictates of his own conscience, under his own vine and fig tree, none daring to molest him or make him afraid." I say, "I was raised on this," and I cannot now get away from it and from the Constitution—*its civil and religious liberty*. But above that, we have liberty in Christ—*the freedom wherewith God has set us free*—freedom to be what we understand he teaches us to be and do all he commands us to do—"without let or hindrance."

As the Constitution of the United States is violated, the government goes down. The Constitution must govern or the government falls. Just so, as the New Testament is violated, the church is destroyed. Some other form of government—an autocracy, for instance, and not a democracy—cannot be "the United States," built upon the Constitution. Just so, some other religious organization, however huge and grand and imposing, governed by some other rule than the New Testament, cannot be the church of God.

But the church and State are two separate and very distinct institutions. The Constitution must govern the United States; the New Testament must govern the church. The church, governed by the New Testament, can exist in any form of government. The church must submit "to the powers that be" in any form of government. The church must not try to run the government, and the government must not infringe upon the conscience and rights of the church. It was a glorious day when church and State were separated.

Let the church, then, with all her thousands of preachers, devote all her energies to preaching "the gospel of peace;" to extending the kingdom of Christ among men, and, therefore, to the salvation of the race; to seeking first God's kingdom and his righteousness; to filling the earth with the knowledge of the Lord as the waters cover the sea; to edifying herself in love; and to keeping unspotted from the world. "Last, but not least," let her touch not, taste not, handle not anything which God commands her to let alone. If the thousands of preachers and churches in the world had been united heretofore or were united now in teaching the nations to turn their swords into plowshares and their spears into pruning hooks, etc., war now would be impossible. Do these preachers and churches not know that God will hold them responsible for this warlike, bloodthirsty civilization (!)? In truth, they have not been on their job. Is it not now as it was in the troublesome days of Israel when God's people were "destroyed for lack of knowledge," when the priests rejected knowledge, fed upon the sins of the people, and it was "like people, like priests?" (Read Hos. 4: 6-10; Jer. 5: 31; Isa. 24: 2.)

But, referring again to the ratification of "the League of Nations" with such reservations as the above resolutions recommend, let me say, this is a very great international movement. It is more important than international prohibition, or international abolition of slavery, according to my judgment, and I have as much right to express my judgment on so great and grave an international political issue as the other man. For what are our sons but *slaves*, when forced to train for war and forced into war? I would rather be an ignorant slave, allowed to worship God in peace and according to conscientious convictions, than to be one of the most enlightened youths in the most civilized government on earth and *forced* to engage in war with all its horrors and sins. So, if in the chastisement, mercy, and goodness of God the day is dawning when nation will no longer lift up the sword against nation, let us praise the name of Jehovah forever.

But suppose such a league of nations is never ratified, what must the preachers and the church do? Is there no law higher than the law of nations to govern Christians? Preachers of the gospel and the church of God do not stand for and preach peace because it happens to be a law of nations, but because it is the law of God. They stand for and preach it when nations are at war in order to influence them to obey God and cease to shed blood.

Compulsory Military Training.

In the Nashville Banner of January 27 it was stated that "the new army reorganization bill," which may be called up in the Senate soon, "provides for compulsory military training for boys between the ages of eighteen and twenty-one, inclusive."

Can the government be consistent in joining "the League of Nations" and fighting militarism, while at the same time it inaugurates a huge system of militarism? To be consistent, the President would have to veto this bill should it pass. But these are matters for the government to settle. But, to be consistent, all the preachers and churches urging the Senate to ratify the peace league must likewise be as urgent against compulsory military training. They should urge the government not to make a law compelling people to violate their conscientious convictions.

Compulsory military training is not only militarism, but it means that all Christian boys of the nations will be forced, without their choice and against their consent and consciences, to train for war—for devastation and carnage and all that war is—or be placed in the unpleasant attitude of resisting the government. It means that these boys, with all others, are to be forced into this training before they are allowed to vote or to express a choice. *Those who can vote do not vote compulsory military training upon themselves.* One of the most unrighteous, unjust, and horribly cruel things is for rulers or lawmakers to vote or declare war, exempt themselves, and to force helpless and tender boys, who know nothing of its causes and who had nothing to do with bringing it about, to fight. This means, therefore, that these boys are to be treated only as *the property of the government*, as "dumb driven cattle," as educated animals, as slaves. It means, that while God commands parents to nurture their children in his chastening and admonition and to train them up in the way they should go, the government takes this training out of their hands and forces a training contrary to the will of God. It means that the spirit of war—of bloodshed and cruelty otherwise, and all that war embraces—is to be drilled into the youth of the land until the nation becomes a nation of warriors and that the warrior is to be the highest ideal or type of manhood.

It is time to pray for rulers and all in authority in civil affairs, that Christians may be permitted to lead the

"tranquil and quiet life in all godliness and gravity" which God commands, and to be "delivered from unreasonable and evil men; for all have not faith." (2 Thess. 3: 1, 2; 1 Tim. 2: 1-4.) President Wilson has several times requested all religious people of the nation to join in prayers to God on certain days for certain great things—namely, on the second Sunday in October, 1914, for the peace of the nations, and, later, that the allies might be victorious. Now, let all Christian people unite in prayer to God to save the youth from compulsory military training, the spirit of war, and attendant immoralities and sins. Now is the time to pray. Let us pray in faith, and let us live and teach as we pray.

In Behalf of the King's Hall Congregation at Louisville, Ky.

BY A. B. L.

The appeal from the brethren who worship in King's Hall, at Louisville, Ky., printed in this issue, deserves careful and sympathetic consideration. I was one of the original charter members of the Highland Church and preached for them for many years before moving to Nashville. I recall with unfeigned pleasure the zeal of those who gave liberally of their means to build the meetinghouse in which they can no longer worship. I know the spirit of Christian fellowship which prevailed in Louisville before the deplorable introduction of speculative and divisive teachings which have rent them asunder. It was at my suggestion that we arranged frequent union meetings where unity really prevailed. In these meetings members from Campbell Street, from Portland Avenue, and from the Highlands met together in glad and soul-uplifting fellowship. The contrast between then and now is painful indeed. Members have been estranged toward one another and union meetings are not to be considered. Inspired by Brethren Jorgenson and Janes, the Highland Church has withdrawn fellowship from Brethren Rubel and Taylor for no other reason than that they have stood courteously, but consistently, for the teaching of the word of God as against the exaltation of human opinions. They might with equal propriety have withdrawn from the other charter members, for they were equally opposed. But as the matter now stands, those who are opposed to the speculative views of Brother Jorgenson are put to the inconvenience of worshiping in a second-story hall, while those who made their departure necessary are sitting complacently in the original house of worship almost opposite and speaking of love and humility and missionary enterprise. Yet there are some brethren who continue to affirm that such teachings are not divisive!

It is encouraging to know that despite ill treatment the little band worshiping at King's Hall intends to go forward with the Lord's work and to succeed in the face of every adverse condition. It is significant that before making any public appeal they raised quite a tidy sum through personal sacrifice. I feel duty bound to write these words of encouragement in behalf of these brethren. They deserve the hearty and unstinted support of every reader who believes in standing up for the right at any cost.

Whose Testimony Will You Receive?

BY J. C. M'Q.

Brother Showalter and Brother Janes do not agree as to what was done with the September funds. Brother Janes tells it was reported in July of last year that McHenry and Martin had united with the Adventists. Brother Showalter says in the Firm Foundation of February 10, 1920: "I do not think that Brethren McHenry and Martin have received or used funds from the churches of Christ after they turned away to the Adventists, nor is there any ground for the intimation that Brother Don Carlos Janes and other brethren forwarding money to these missionaries have done so since the departure of McHenry and Martin to the Adventists." He also publishes in his issue of February 17 the following: "I do not think that Brother Janes has been forwarding funds to Martin and McHenry since he learned that they had gone to the Adventists. I understand that Brother Janes has received some money to be forwarded, but has been holding it and has advised with the donors as to how they desired it used under present conditions." Brother Janes, in a letter dated October 23, 1919, to Brother Gill, says: "After reading of your course in forwarding support, I consulted with some close friends here, and we reversed our former judgment and decided it would be wisest and best under the circumstances to remit September funds as you did yours, asking the return of the draft if there had been a change of faith that would make the donors unwilling to supply funds. I also let it be known that I did not know what I would feel like doing at the end of the month with October funds."

Brother Janes is better authority on this subject than Brother Showalter; and as there is no ground for denying Brother Janes' statement, it is a matter of surprise that Brother Showalter would do so.

I have endeavored simply to state the facts concerning what was done as I learned them from Brother Janes and others, and have depended on our readers to draw their own conclusions. It is evident that men are not qualified to handle the funds of the churches who do not know that it is not proper to send funds to those who have departed from the faith of the churches of Christ, when it was known that these funds were contributed for them in the belief that they were loyal Christians. I have sought to emphasize that no individual or combination of individuals should usurp the work of selecting and sending the missionaries, which is the work of the churches of Christ. I have been contending for the New Testament teaching and practice without seeking to uphold or criticize unduly any individual or set of individuals. I had understood that the Firm Foundation was also committed to this principle; hence my surprise at the course of Brother Showalter is even greater than it would otherwise have been.

RELIEF FUND

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

Church at Oakland, Miss.	$10.20
"A Friend," Florence, Ala.	1.00
Mrs. Nora Killebrew, Denison, Texas	5.00
J. D. Harvey, Nugent, Texas	5.00
Mrs. Helen K. Hayes, Athens, Ala.	2.00
"A Friend," Oakman, Ala.	2.00
Mrs. J. P. Miller, Los Angeles, Cal.	3.00
Church at Brownsboro, Ala.	19.00
S. B. Jones, Kansas City, Mo.	25.00
R. C. Thornton, Shreveport, La.	10.00
Josie Means, Lebanon, Tenn.	2.00
Church at Albany, Texas	25.00
Billie Young, Sparta, Tenn.	1.00
Mr. and Mrs. T. H. Willis, Manchester, Tenn.	10.00
Church at Stevenson, Ala.	25.25
"A Friend," left at office	5.00
L. D. King and family, Drumright, Okla	10.00
Mrs. George W. Webb, Cedar Vale, Kan.	5.00
Mrs. M. M. Pitts, Hopkinsville, Ky.	5.00
Park Camp congregation, Stephens County, Texas	15.00
Mrs. B. P. Sloan, Humboldt, Tenn.	1.00

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Georgia and the Far Southern Field

By S. H. Hall

"Lord, What Wilt Thou Have Me to Do?"

BY HUGH E. GARRETT.

Sever this text from its context and let each of us ask this question as individual Christians: "Lord, what wilt thou have *me* to do?"

When we consecrated ourselves to Christ, we laid our entire being on his altar; we presented our bodies a *living* —not a dead—sacrifice; we declared ourselves to be Christ's, having no right or title to our bodies, souls, properties, time, or talent; we professed to be dead unto sin and alive unto God, and set out with the above inquiry in our hearts. How have our lives corresponded with this profession and inquiry? How in the matter of separateness from sin? What would an honest answer be?

There was a time in the days of the martyrs when a Christian would not throw a grain of incense on a pagan altar to save himself or herself from the flames. Are we thus ready to resist every form of evil to such an extent—if need be, even unto blood?

How have our lives been in the matter of Christlike devotion to others' good? What would an honest answer be?

Are we doing our part toward the conversion of the community in which we live? Are we helping to daily add to our number the "such as should be saved?" How many professing Christians on this earth to-day who have never led a soul to Christ! Where is there a Christian on earth who cannot rationally hope, by humble, prayerful prosecution of every opening and opportunity by personal Christian influence, to be the means of leading one soul to Christ? And is it not possible for each of us to do this, at least, once a year?

We see men dying by the hundreds and thousands every year—dying "without hope and without God!" The number is so great that it is overwhelming. How can we see them thus perish and our sleep be never disturbed—no vision of their awful doom staring us in the face, no cry from their lost souls ever turning our peace into bitterness? Would it not be wisdom on our part to read Ezek. 3: 18-21 just here?

When the cause of Christ is buried so deeply in our hearts that we do not think of ourselves and are willing to die for it, if necessary, then will we reach our fellow man; then will we become fruit bearers indeed; then will we become instruments in God's hands to succor and bless humanity—not only to succor and bless, but to save. Then, and only then, can we have the hope and assurance that we will be numbered with the ones to whom the Lord will say: "Come, ye blessed of my Father."

We must either bear fruit or not bear fruit. We are bearing fruit, else we are letting the "dry rot" destroy the life that is within us. Which is it, my brother? Every one of us can answer this question. All we need is self-examination. (See John 15: 1, 2; 2 Cor. 13: 5.)

Paul says: "Awake, thou that sleepest, and rise from the dead, and Christ shall shine upon thee. Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." (Eph. 5: 14, 15.) Do we find ourselves in this state of lethargy spoken of by Paul? If so, is it not best—eternally best—to arouse ourselves into a state of activity? Which is better—to be counted singular or peculiar in the judgment of men, or faithful in the judgment of God? *What is our answer?*

Good Thoughts From R. N. Moody.

The following excerpt is taken from an article by R. N. Moody in the Gospel Advance. It is well that we read it carefully and thoughtfully. Brother Moody usually says something when he speaks or writes.

The worst external obstacle is Protestantism, which, to my mind, is the greatest hindrance to Christianity there is. With most of us, "Protestantism" is the synonym of "Christianity," when, in fact, there is not an item of the Christian faith and practice that Protestantism has not perverted. It has the world "bluffed" on the plan of salvation as taught in the New Testament, till many have not the courage to contend for the faith once delivered to the saints. The danger here is in being intimidated by the wave of public sentiment created by Protestantism against the gospel as preached by the apostles, so that we shun to declare the whole counsel of God.

Our brother has certainly struck the most hurtful influence of Protestantism. While it has done much in combating Roman Catholicism, it is certain that the plain, simple gospel of Christ is not taught by Protestantism, as a rule. The easiest and most natural thing for Bible teachers to do, if they would just let themselves be natural and normal, is to tell aliens exactly what the Bible says for them to do. But Protestants, as a rule, will not do this. Like Rome, whom they have fought, they went into the lawmaking business themselves, hence have many ways of being saved and a multiplicity of churches into which people, by choosing, may go. If they would stay with the Book, they would have but one answer for sinners who want to be saved and but one church into which to invite hungry souls, and that would be the church Christ and the apostles talk about.

This sad defect in Protestantism makes it all the more necessary that the churches of Christ everywhere feel the impelling need of more and more of the plain, simple teaching of the apostles, untouched with changes from human hands. Will not the elders in the local congregations realize this and stir the congregations into "sounding out the word?" Will not all the preachers stir the churches wherever they go to this end?

Protestantism has its serious defects; Roman Catholicism has more; but that body of people who claim to be the church of Christ, that is not endeavoring to give the fullness of the gospel to the people of the earth, is worse than either and has a poorer chance of heaven.

☼ ☼ ☼

Will a Person Who Fails to Do the Best He Can be Saved?

BY S. E. TEMPLETON.

"She hath done what she could." This quotation is the saying of Jesus in Mark 14: 8. When we read the whole of the story (Mark 14: 3-9), we learn that through real love "a woman" anointed Jesus' "body beforehand for the burying" with "ointment of pure nard very costly." In this she did her very best, and from this story the question above, as a subject, is suggested. Let us study the question, "Will a person who fails to do the best he can be saved?" with care. At first the question may suggest too high a standard to some of us, and we exclaim, "Who really does the best he can?" and: "If salvation depends upon people's doing the best they can, who then can be saved?" But suppose we study the question calmly.

First let us study the question from the alien sinner's viewpoint. A person who fails to believe that God is, and that Jesus is the Christ, God's Son, cannot be saved (John 8: 24; Heb. 11: 6); and this "belief cometh of hearing, and hearing by the word of Christ" (Rom. 10: 17). One failing to believe has not done the best he can—for "these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name" (John 20: 31)—and certainly will not be saved. A

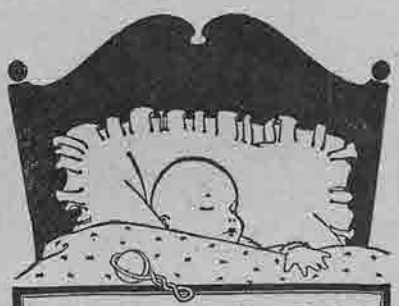
CATARRH DOES HARM

Whether It Is of the Nose, Throat, or Other Organs, Get Rid of It.

Catarrh of the nose or throat when it becomes chronic weakens the delicate lung tissues, deranges the digestive organs, and may lead to consumption. It impairs the taste, smell and hearing, and affects the voice. It is a constitutional disease and requires a constitutional remedy.

Take Hood's Sarsaparilla, which by purifying the blood removes the cause of the disease and gives permanent relief. This alterative and tonic medicine has proved entirely satisfactory to thousands of families in three generations.

If there is biliousness or constipation, take Hood's Pills,—they are a thorough cathartic, a gentle laxative.



Comfortable, Healthful Nights for Baby

follow the use of the safe, pleasant, purely vegetable, guaranteed non-alcoholic, non-narcotic preparation

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Medical skill has never devised a safer or more satisfactory remedy for overcoming colic, diarrhoea, flatulency, constipation and similar disorders. Thousands of parents owe baby's abounding health to Mrs. Winslow's Syrup. They find it never fails to bring quick and gratifying results. Pleasant to take, pleasant to give. Open published formula appears on every label.

At All Druggists

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

soul that does not repent of his sinfulness and rebellion against God and Christ has not done the best he can, for God "commandeth men that they should all everywhere repent" (Acts 17: 30); and one failing to do the best he can in this respect will surely "perish" (Luke 13: 5). Jesus has promised to confess all before his Father who confess him before men. (Matt. 10: 32.) A soul that fails to confess Christ has not done the best he can; "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10: 10); and so sure as God is, the soul that does not do his best in confessing Christ, both by words and actions, can never be saved. In order to be saved, a person that has truly believed, sincerely repented, and gladly confessed Christ must be baptized; for it is written, "He that believeth and is baptized shall be saved" (Mark 16: 16); and: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts 2: 38). A person that is scripturally baptized is "buried." (Rom. 6: 4.) Just what the New Testament teaches people to do in regard to all the foregoing is true, and those who have done these things as God's word directs have done the best they could, and will surely be saved, "if ye [they] hold fast the word." (1 Cor. 15: 1, 2.)

The quotation just used suggests that one having done the best he can in obeying "the first principles of the oracles of God" needs to do his best to "hold fast the word." So we must study our question, the subject of this article, from the Christian's viewpoint. Jesus says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10: 27.) The best that one can do is to love just as this scripture teaches us to. If we cannot do this, then Christ has commanded us to do the impossible, and, therefore, brings upon himself the criticism that he spoke foolishly; "for he himself knew what was in man." (John 2: 25.) But we can love just as Jesus says for us to. When we love God with all the heart, all the soul, all the strength, and all the mind, and our neighbors as ourselves, please tell me, how much better can we do? But to love God with all the heart, soul, strength, and mind certainly means that one does not "love the world;" for when one loves the world, "the love of the Father is not in him." "The world" consists of "the lust of the flesh and the lust of the eyes and the vainglory of life."

15 EGGS A DAY FROM 23 HENS, IN WINTER

Mr. Duni's Hens Increased Every Day—Plan is Easily Tried.

"We have 23 chickens and hadn't had an egg all winter. In five days after feeding Don Sung we got four to five eggs a day; in three weeks we were getting 10 to 12 eggs a day; in five weeks we got 15 to 19 eggs a day."—John Duni, Box 102, Cherry Valley, Pa.

Mr. Duni started giving his hens Don Sung in January, in zero weather. He now keeps his hens busy in cold weather, when hens usually stop laying. A trial costs nothing. Here's our offer:

Give your hens Don Sung, and watch results for one month. If you don't find that it pays for itself, and pays you a good profit besides, simply tell us, and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for thirty days, and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry-remedy dealer, or send 50 cents for a package by mail, prepaid. **Burrell-Dugger Company**, 477 Columbia Building, Indianapolis, Ind.

Skin Tortured Babies Sleep Mothers Rest After Cuticura

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

WINTERSMITH'S CHILL TONIC

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

A Pretty Face

should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

EVERY MARRIED COUPLE

and all who contemplate marriage should own a complete book of life, such as the "Medical Adviser." It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price, 1008 pages—bound in cloth. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, etc.

SPECIAL OFFER: For a limited time we will send one copy for 5 dimes, to introduce book to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N.Y.

Drink Coffee

IF IT CAUSES INDIGESTION, A COUPLE OF STUART'S DYSPEPSIA TABLETS WILL PROMPTLY GIVE RELIEF.

Indigestion caused by coffee is the same as indigestion caused by anything else. If eating food or drinking coffee makes you dyspeptic, all you need is Stuart's Dyspepsia Tablets.

"I Surely Do Enjoy My Coffee! I'm Not Afraid to Drink it, Either, for I Have a Box of Stuart's Dyspepsia Tablets."

Stuart's Dyspepsia Tablets mix with the food you eat. The stomach, by its peristaltic action, churns and moves the food around the stomach walls, and the powerful ingredients in these tablets instantly begin digesting the food as they are forced through it and around it.

The use of one of these tablets after meals will in a very short time restore your appetite to its normal condition and you will enjoy your food with an old-time relish.

Every drug store carries Stuart's Dyspepsia Tablets. Price, 50 cents.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours to-day. Dept. F-29.
Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

SOOTHES

Eczema, burns, bites, stings, bruises, old sores, and other skin injuries.

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK
OINTMENT

50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.
THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on it."

HEALS

(See 1 John 2: 15-17.) To so love the Father means that we also love the Son, for God loves the Son; and whenever we love God as we should, we love whatsoever and whomsoever he loves. When a child of God does the best he can, he loves God to the extent that he does whatsoever God says. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5: 3.) And since we cannot love God, the Father, without loving the Son of God, we will do our best when we love the Son so whole-heartedly that we do whatsoever he says. "If ye love me, ye will keep my commandments." (John 14: 15.) Please remember that there is no such thing as loving God and Christ and doing the best we can without keeping their commandments. God's commands are the commands of Christ. "All things that are mine are thine, and thine are mine." (John 17: 10.)

With the above strong truths before us, may the Father, through the Christ, help us to ask and answer, and be edified as the need may be by, the following questions:

1. Do we do the best we can in loving our enemies? Remember: "If thine enemy hunger, feed him; if he thirst, give him to drink." (Rom. 12: 20.)

2. Do we do the best we can in loving our neighbors? Remember: "Love thy neighbor as thyself."

3. Do we do the best we can in loving "the brethren?" Do not forget: "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." (1 John 3: 16.)

4. Do we do the best we can in loving our fathers, our mothers, our wives, our husbands, our brothers, our sisters, and our children? Remember, if we do love our kin as we should, we will do the very best we can for them, even though that appears to be not in their favor and not according to their "whims." Read Matt. 12: 46-50 and learn how Jesus thought of loved ones.

5. Are we doing the best we can in our efforts to win souls to Christ? If to this the answer is "no," we need to carefully study John 15: 5. May God help us to realize the importance of winning souls to Christ.

6. Are you doing the best you can when you fail to meet on the first day of the week to partake of the Lord's Supper? My brother, my sister, if you are guilty of willfully neglecting "to eat the Lord's Supper," may God help you to see that Jesus commands you to observe it when he says, "This do in remembrance of me." Also read Heb. 10: 25; 1 Cor. 16: 1, 2.

7. Do we do the best we can in giv-

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

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

CABBAGE PLANTS

Fulwood's frost-proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession, and Flat Dutch. Prices: By express, 1,000 to 4,000, at $2.25 per 1,000; 5,000 and over, at $2. By parcel post, prepaid, 100 for 50c, 500 for $1.75, 1,000 for $3. Orders shipped promptly; satisfaction guaranteed or money refunded. **P. D. FULWOOD, Tifton, Ga.**

For the HAIR—

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

TETTERINE

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Wanted COMPOSERS of VERSE or MUSIC to write me at once. Brilliant opportunity for good talent. Address

BURRELL VAN BUREN,
R17 Grand Opera House, Chicago.

FREE Puncture Proof Tube
6,000 Miles Guaranteed

For a limited time only we are offering **absolutely free a puncture proof tube guaranteed 6,000 miles,** with every purchase of one of our famous Reliable Double Tread Tires which are guaranteed 5,000 miles, and often give 8,000 to 10,000.

4 Reasons for Buying this Bargain Offer

1—6,000 miles without a puncture!
2—Save repair bills!
3—Save entire cost of tube!
4—Save two-thirds cost of tire!

Price Includes Tire and Tube

Size	Tires	Size	Tires
28 x 3	$6.85	34 x 4	$11.35
30 x 3	$7.25	34 x 4½	$13.00
30 x 3½	$8.35	35 x 4½	$13.25
32 x 3½	$8.95	36 x 4½	$13.75
31 x 4	$10.20	35 x 5	$14.50
32 x 4	$10.55	36 x 5	$14.75
33 x 4	$11.00	37 x 5	$14.90

Free Reliner With Each Tire

In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.

Reliable Tire and Rubber Co.
3440 Michigan Ave. Chicago, Ill.

ing of our income to advance the cause of Christ? It seems to me that if people who were looking forward to the first coming of Christ could afford to give a tenth, that we who are looking for the glorious second coming of Christ could afford to give at least as much. May the Father help us to read and fully understand 2 Cor. 8, 9. God certainly means for people who expect to be saved to do what is taught in his word, and has so arranged all things that all of his commands can be obeyed. Then the best we can do is to obey God, the Father, and Jesus Christ, the Son.

May our God, through Christ, help each one of us to do the best we can, that we may be saved from condemnation and may enter the holy city.

The Freed-Hardeman College.

BY F. O. HOWELL.

Brother I. A. Douthitt, of Wingo, Ky., is in the midst of a campaign raising money for the promotion of Freed-Hardeman College at Henderson, Tenn. We had him with us at Obion, Tenn., on the second Sunday in February. He preached two splendid sermons that every one enjoyed very much. With my assistance, he made a personal canvass of the membership of the church. We sent him on his way with a contribution to the school of fifteen hundred and five dollars. This was my regular appointment, so I was with him to do all I could. Freed-Hardeman College has Brother Douthitt employed to do this work. They pay him and defray his entire expenses. Preachers and churches need not hesitate to have Brother Douthitt visit them at their regular appointments. This is the very best time for the accomplishment of great things. Preaching brethren, write to Brother Douthitt when you can go with him and help him work the churches you preach for in this campaign. Do not be soft-hearted about it. Brother Douthitt is a money getter. It will greatly increase the scope of your usefulness to catch the spirit and learn the art.

Freed-Hardeman College and David Lipscomb College should have the financial support of every true Christian in the States. These are our institutions, and we must make provision for them.

Chick Food Free

If you are really interested and expect to raise some baby chicks this spring, then by all means write to-day to E. J. Reefer, poultry expert, 8252 Reefer Building, Kansas City, Mo., who will send you full information about the care of baby chicks and tell you the experience of a man who has made a fortune out of poultry.

When writing to advertisers, please say you saw their "ad." in this paper

DO ALL MY HOUSEWORK

Before I took Lydia E. Pinkham's Vegetable Compound I could hardly stand, says Mrs. Kwarcinski.

Chicago, Ill.—"I suffered with displacement and irregularities and I did not know what to do. My mother advised me to take Lydia E. Pinkham's Vegetable Compound and use the Sanative Wash so I took her advice and used these remedies and cured myself. I feel fine and do all my housework which I could not do before, as I could hardly stand up and I have three healthy children. You can use this letter if you wish, for your remedy is certainly wonderful for sick, run down women."—Mrs. A. KWARCINSKI, 3627 W. Oakdale Ave., Chicago, Ill.

For forty years Lydia E. Pinkham's Vegetable Compound has been making women strong and well, relieving backache, nervousness, ulceration, and inflammation, weakness, displacements, irregularities and periodic pains. It has also proved invaluable in preparing for childbirth and the Change of Life.

Women who suffer are invited to write for free and helpful advice to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. It is free and always helpful.

It is the presence and power of Christ we need and seek now. The din, cruelty, and sorrow of the past four years have made us feel the need of God. The problems that lie on the horizon stagger the bravest heart and stoutest mind. To begin the new era we need God's help, just as God's power and presence among men at the incarnation and birth of our Lord began the new era for the world. —Canadian Churchman.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Foley's Honey and Tar
COMPOUND
IT IS JUST WHAT CHILDREN ought to have for feverish colds, coughs, "snuffles," and that tight, wheezing breathing. It stops croup, too. It eases and checks whooping cough, measles cough and bronchial coughs.

Every User a Friend

"My little girl had been having the croup every few nights, so I began giving her a few drops of Foley's Honey and Tar every two or three hours. That night she slept well, never coughed any, and next day her cold was gone."—Mrs. R. M. Ranley, Stanford, Ky.

"My three children had a very severe attack of whooping cough. The first few doses of Foley's Honey and Tar gave them great relief, and it did them good."—Mrs. E. C. Hostler, Grand Island, Neb.

Foley's Honey and Tar has been used for more than thirty years in thousands of homes for relief from coughs, colds, spasmodic croup, tickling throat, hoarseness, whooping cough, bronchial coughs and the coughs that follow influenza or la grippe.

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues — a Specialty
HOME OFFICE
CLINTON, S.C.

TIRES 1/3 LESS
Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted
Service Auto Equipment Corporation
981 Service Bldg. Kansas City, Mo.

Send NO Money!
The **Comfort, Style** and **Quality** of these Nurse's Comfort shoes make them the greatest ladies' shoe value ever offered. That is why we gladly send you a pair on approval. Simply state size—we take all the risk that the soft, glove-fitting leather will delight you. Note their rubber heels. The easy, flexible genuine cushion soles will give you so much comfort that $8 or $10 will not seem too much. You save by buying direct from the Oldest and Largest House selling from the Shoe Market of the World.
Flexible Sole
Soft Kid
Cushion
Sole
Rubber
Heel
ONLY $4.39 On Arrival
Postage FREE
—No Money! Send Coupon ONLY—
Boston Mail Order House, Dep. 6066, Boston, Mass.
Send my Nurses Comfort shoes on approval. I risk nothing!
Name..... Size.....
Address.....

Fishing.

BY J. W. ATKISSON.

The disciples of the Lord were to become "fishers of men." Some are successful fishers; others, otherwise. Some are persecuted until they become discouraged and quit. "It is impossible but that offenses will come: but woe unto him through whom they come!"

My father was not a "fisher of men," but he was an excellent fisherman. When a boy, he caught fish in Duck River, in Middle Tennessee. He grew to be a man in that part of the country and married there. He moved to the little town of Licking, Texas County, Mo., in 1859, the year I was born. That part of Missouri was new then, and he and his family suffered all the hardships of pioneer life. Pretty soon the Civil War broke out and almost destroyed what little civilization and improvement there was in that country. There was one small meetinghouse in the town belonging to a congregation of the Methodist Episcopal Church, South. There were several kinds of Baptists—Primitive and anti-Primitive and Freewill—that held their meetings in groves and in private homes of the crude pioneer people. The Restoration movement had never been heard of in that part of the country at that time.

There was no mill in the town; therefore, everybody had to go twelve or fifteen miles to the crude water mills off on the Big Piney River or the Current River. My father used to load his ox cart with sacks full of shelled corn and go away to mill and stay all night, for it would take the little water mill until late into the night to grind his grain; and he would fish until bedtime, and usually would catch a string of fine fish, and—O joy!—what a fish fry we would have when he would get home the next day!

I wanted to go with him to mill on a certain day; but he said that I was too little to leave mother then, but that he would take me when I got older and grew larger. I felt the disappointment keenly, but said nothing more about it. So he loaded the cart and went away to mill, taking my two older brothers with him; and he caught a big string of fish as usual. So when they came back home the next day, my brothers felt very proud of the fact that they had "been to mill" and had also learned something about catching fish. They had much to tell me about the water mill, the river, the big dam across the river, the roaring of the water that poured over the dam; and last, but by no means least, they told how the fish were hooked and drawn up out of the water. One of the brothers undertook to thoroughly demonstrate the whole process to me. He got father's hook and line, put the hook into his mouth, and then told me to take hold of the line and jerk it, which I did, and the fishhook stuck through his upper lip. He cried and screamed with pain, which scared me almost to death, and my mother almost fainted at the sight, and father had to split his lip open with the razor to get the hook out. I got a whipping for my folly; but that was my first lesson on how to catch fish.

Old People Who Are Feeble and Children Who Are Pale and Weak
Would be greatly benefited by the General Strengthening Tonic Effect of GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. A General Strengthening Tonic for Adults and Children. 60c.

PILES permanently disappear after using three jars of HANCOCK'S PILE REMEDY, or we will refund your money. If your case is not severe, it is probable that one jar will relieve you. For all kinds of piles. Price, 50 cents a jar. At your druggist's or direct from
HANCOCK CHEMICAL COMPANY,
Oxford, N. C.
Druggists, write for liberal proposition.

PELLAGRA
CURED WITHOUT A STARVATION DIET AT A SMALL COST
If you have this awful disease, and want to be cured—to stay cured—write for
FREE BOOK
giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. Write for this book today.
CROWN MEDICINE COMPANY,
Dept. 74 Atlanta, Ga.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Freckles

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

STILLMAN'S FRECKLE CREAM

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

"Wouldst Thou Be Fair?"
Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists*

STILLMAN CREAM CO.
Dept. 30 Aurora, Ill.

Revelation. No. 2.

BY J. J. VANHOUTIN.

In the sixth chapter of Revelation we have the opening of the seven seals. I will not aim to guess them off as to what they represent, like many have done; but if the fifth one was opened during the ten great persecutions, we may expect something terrible when the beast prevails so that all must worship as it directs. The seventh chapter tells of the redemption of one hundred and forty-four thousand which had been redeemed from the earth and from among men; and if I had the time and space, I could show to my own satisfaction that they were the many saints which followed Christ when he came up out of the grave alive. Never was there such a transaction before that time; and as that was a resurrection, it was, therefore, the first. The eighth chapter speaks of the altar of incense, the golden censer, and the prayers of the saints, which show that the righteous of all ages worshiped God in an orderly manner. The ninth chapter speaks of a fallen star who opened the bottomless pit, which might have been the spirit of false teaching, as there arose the spirit of every abominable thing contrary to the word of God like smoke from a fiery furnace. The tenth chapter shows what will occur at the end of time, and wondrous things of which John was not permitted to write. In the eleventh chapter we have the measuring of the temple, the two witnesses, the two olive trees, the two candlesticks, the Kingship of Christ, his reign, and the judgment day. The twelfth chapter tells how Satan made himself a devil by rebellion and then persecuted the Lord's people. The thirteenth chapter tells of the great beast, or human organization powers upon a money basis, and that no man could buy or sell or get any work unless he belonged to the power and had the grip of the hand or countersign in the head; and Solomon is the only man spoken of in the Bible whose name is connected with the number six hundred and sixty-six. The fourteenth chapter should be read in connection with the seventh chapter. Here John again speaks of the one hundred and forty-four thousand and tells of their redemption and of the song which you and I cannot now sing because we are not yet redeemed from the earth. Here rests our hope, waiting for the adoption—to wit, the redemption of our bodies. (See Rom. 8: 21-23.) God has revealed to us the happy state of those whom Jesus raised from the dead at his wonderful resurrection; and we, if faithful, will eventually join their number, and then we can join in the song of praise for our eternal redemption.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

CANCERS CURED AT
KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

In answering advertisements, please mention the Gospel Advocate.

Vapo Cresolene

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. **Established 1879** It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

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

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

Cresolene's best recommendation is its 40 years of successful use. **Send postal for Descriptive Booklet 43.**

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Free Eczema Remedy

Such wonderful results in eczema and all skin diseases instantly follow the soothing application of Krano-Zema, the new scientific treatment, and so confident is the Krano-Zema Co. that they will gladly send any reader a full-sized $1.00 treatment by prepaid mail without one cent in advance. If satisfied after using the treatment two weeks, pay $1.00; but if not, you do not pay one cent. Take advantage of this amazing free offer to-day. Send no money—just your name and address to the

KRANO-ZEMA CO.,
95 Phillips Building, Girard, Kan.

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1. postpaid. Dr. Frank M. Welch, Atlanta, Ga.

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

Rheumatism is "pain only."

Not one case in fifty requires internal treatment. Stop drugging! Rub the misery right away! Rub soothing, penetrating "St. Jacobs Oil" directly into the sore, stiff joints and muscles and relief comes instantly. "St. Jacobs Oil" conquers pain. It is harmless rheumatism cure which never disappoints and does not blister.

Limber up! Quit complaining! Get a small trial bottle of old-time "St. Jacobs Oil" at any drug store and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief and a cure awaits you. Get it! "St. Jacobs Oil" is just as good for sciatica, neuralgia, lumbago, backache, sprains and swellings.

In answering advertisements, please mention the Gospel Advocate.

Money Received for the Potter Orphan Home Ford.

BY H. C. SHOULDERS.

Previously reported, $404.30; Paul R. Gray, Michigan, $25; church at Utica, Ind., $8.25; Mrs. H. M. Phillips, Alabama, $5; Mrs. Addie Bush, Kentucky, $1; J. E. Henry and wife, Kentucky, $2; church at Sweeny, Texas, $3; Mrs. G. W. Stephens, Kentucky, $1; J. B. Lynn, Kentucky, $1; M. D. York, Kansas, $100; church at Borden, Ind., $75; church at Gamaliel, Ky., $6; J. N. Isham, Kentucky, $1; Mrs. Ed. A. Woodson, Tennessee, $1; F. J. Fort and wife, Kentucky, $2; Bailey Toole, Kentucky, $1; Mrs. S. T. Botts, Kentucky, 50 cents; J. R. Kidd, Kentucky, 50 cents; J. M. Frazier, Kentucky, 50 cents; Dewey Botts, Kentucky, 50 cents; W. M. Totly, Kentucky, 50 cents; J. H. Harlin, Kentucky, $1; Mrs. J. H. Beals, Kentucky, $1; Mrs. H. W. Jolly, Kentucky, $1; J. P. Wilkinson, Kentucky, $1; J. C. Westbrook, Kentucky, $1; Donald Haas, Indiana, $1; Helena Haas, Indiana, $1; Mrs. Irene Ruby, Indiana, $1; Carlos Haas, Indiana, $1; Georgia Haas, Indiana, $1; church at Parksville, Ky., $11.07; George Haas, Indiana, $5; Mrs. Lina Martin, Indiana, $1; Miss Olive Bright and sisters, Indiana, $3; Byron Varner, West Virginia, $5; B. A. King, Florida, $2.50; William F. Fierbaugh and wife, Ohio, $2; Ladies' Bible class, Vinewood Avenue, Detroit, Mich., $20; children's Bible class, Coal City, Ind., $1.50; Mrs. Belle Chaney, Coal City, Ind., $1.50; H. O. Worsham, Kentucky, $1; E. E. Henderson, Kentucky, $1; H. H. West, Kentucky, $1; church at Gyreen's Chapel, Kentucky, through Christian Leader, $3.50; Roy E. Smith and wife, Kansas, $2; church at Green's Chapel, Kentucky, $5; church at Allensville, Ky., $34; Andrew J. Skinner, Indiana, $1; church at Cleveland Avenue, Hopkinsville, Ky., $2; Bessie and Nellie Womack, Oklahoma, 60 cents; "A Sister in Christ," somewhere, $1; Mrs. Victoria Hurst, Kansas, $1; church at Dasher, Ga., $25.75; church at Gunter, Texas, $2.

Only One "BROMO QUININE"

To get the genuine, call for the full name, LAXATIVE BROMO QUININE Tablets. Look for signature of E. W. GROVE. Cures a Cold in One Day. 30c.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

FROM THE FIELD

Arkansas.

Texarkana, February 13.—I closed a ten-days' meeting at De Queen last night, leaving some twenty-four noble souls to keep house for the Lord. The cause at this point has suffered much in times past because of hobbies and unscriptural preachers. Several splendid families have recently banded together with the firm determination of doing things decently and in order. They extend a hearty welcome to zealous Christians to be with them; also, a warm reception will be afforded soul-loving preachers who are free of schismatic inclinations. The cause here continues to prosper.—J. E. Wainwright.

Georgia.

Carnesville, February 14.—I have worked for three months in this field, with some encouragement as to results. Services have been established at Carnesville and a title to property has been secured and is on record in the name of the church of Christ. I have visited two country places and held services, and have arranged to hold meetings in both places as soon as the conditions will permit. These people thought they could not sing without the instrument, but now they see the beauty of the worship without any aid. They responded when taught that it was our worship that was acceptable and not our ability to perform on an instrument. The first Lord's day in February was spent at Baldwin. Here is the first place I have found a building with the name of the church of Christ on the corner stone or any part of the building. They have a good, well-furnished building, but have never purchased an instrument. They still owe sixty dollars on their building. I will hold a meeting with them, beginning the latter part of this month, giving a course of twenty-eight Bible readings. I have visited Toccoa, the county seat of Stephens County, and found twenty-eight who are Christians only. I will hold a meeting with them and set the church in order. I wish to secure the aid of some one who can teach the rudiments of music. I have six places where teaching of this kind is greatly needed. They will welcome an instructor. In the survey I have made thus far I find fifteen counties in Northeast Georgia without the church of Christ. I have never found a more willing people to work with. They are being taught to meet on the first day of the week as the Lord's day for worship in keeping the Lord's memorial and lay by as God has prospered them. They will support the missionary efforts as churches of Christ and not give to the societies.—R. L. Ludlam, Jr.

Sick Chicks Saved

E. J. Reefer, the poultry expert, 5252 Reefer Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

The Gospel According to You.

You are writing a gospel—
A chapter each day—
By the deeds that you do
And the words that you say.
Children read that gospel,
Whether faithless or true.
Say! What is the gospel
According to you? —Selected.

Recipe for Gray Hair.

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

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

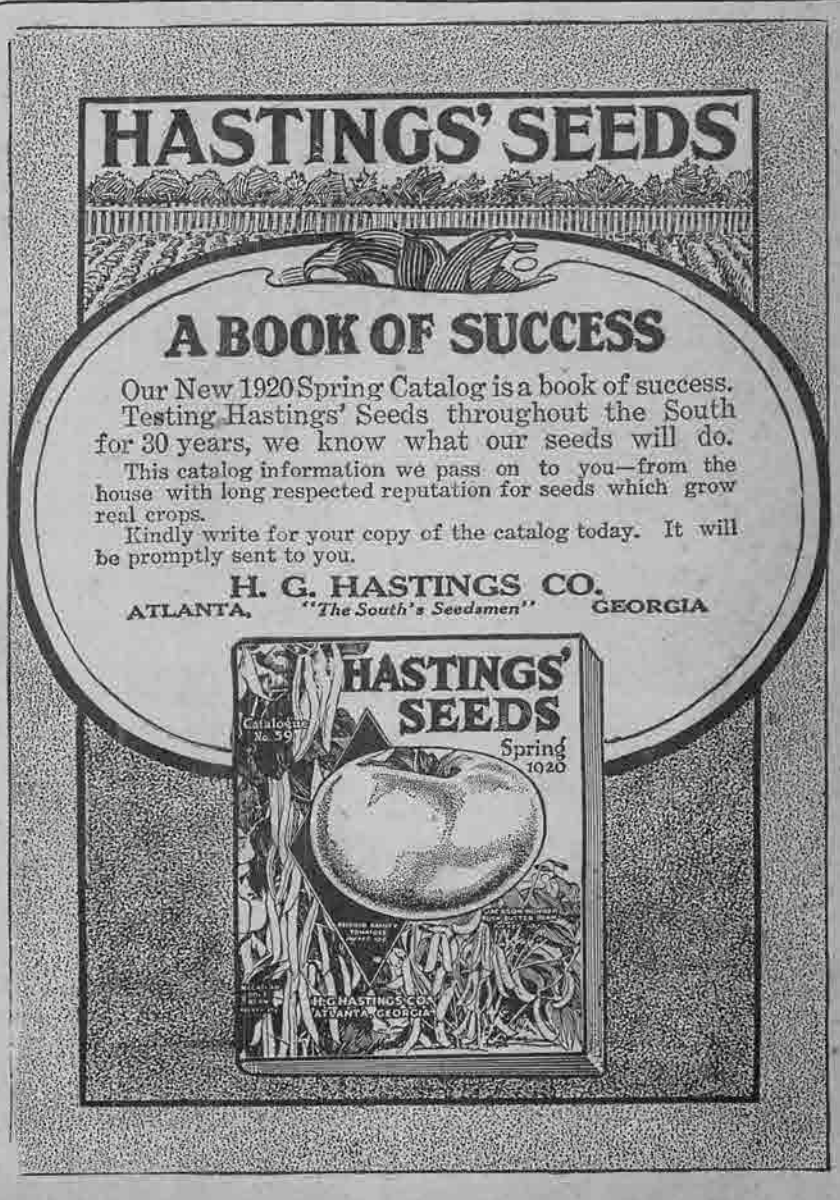
MEN AND WOMEN

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness often disappear when the kidneys are out of order or diseased. For good results use Dr. Kilmer's Swamp-Root the great kidney medicine. At druggists in large and medium size bottles. Sample size bottle by Parcel Post, also pamphlet.

Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents. When writing, mention this paper.

We are told that an artist once drew a picture of a wintry twilight, the trees heavily laden with snow, and a dreary, dark house, lonely and desolate, in the midst of the storm. It was a sad picture, indeed. Then, with a quick stroke of yellow crayon he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and good cheer. The birth of Christ was just such a light in a dark world.—Exchange.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia. It strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.



BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton S. C.

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

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Church of Christ Will Do It. No. 2.

BY S. WHITFIELD.

Let us remember that the church of Christ is made up of the best people that are in the world—a people that have been called out of the world, that have been converted, and that have put on Christ and have been brought into the kingdom of God's dear Son. These people are true and tried, and are those that want to serve the Christ with all the heart, mind, and strength.

We must not feel like Elijah did when he thought that he was alone in serving the Lord, for even in this pleasure-loving and money-seeking age of the world God has a people. These people are made up of a few here and a few there; and, like Lot, they are vexed day by day with the horrible conduct of this wicked generation. They have not bowed the knee to the image of Baal and do not wish to.

If the devil could make us believe that the church will not do good works, he would be well pleased. He would then be in a good position to lead us to adopt the institutions of men. Let us always be satisfied with the old paths and the good way of the Lord, for this is the only right way.

"For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." (Phil. 2: 20, 21.) Here lies one of the troubles—too many are seeking their own and are not interested in the welfare of the cause as they should be. But maybe some one is ready to say that a preacher has no more right to sacrifice and suffer for Christ than any other Christian has. Well, that is very true; but if we never do only what we have a right to do, we will not do or sacrifice very much. If we are going to wait until other Christians sacrifice before we do, we may die waiting. Let us go ahead and set others a good example. Sometimes a preacher may do more and give more than all the rest of the congregation; but even then, is he doing as much as Christ did, or is he doing more than Christ wishes him to do? A preacher's work is not all in trying to save others, but also in trying to save himself. We need to preach and sacrifice to save ourselves.

Jesus suffered on the cross to bring about man's redemption, and suffering has always attended the carrying forth

USE MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes, Refreshes.** Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. **Murine Eye Remedy Co., Chicago**

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

COMB SAGE TEA IN HAIR TO DARKEN IT

It's Grandmother's Recipe to Keep Her Locks Dark, Glossy, Beautiful

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

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

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.

Medicated Ear Drum, Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

TO TONE UP THE SYSTEM

King, N. C.:—"I wish to say that I find Dr. Pierce's Golden Medical Discovery and Favorite Prescription the best tonics on the market.

"My wife says she would have been dead had she not taken Favorite Prescription. One bottle always puts her straight when she gets weak and rundown. I took a bottle of 'Golden Medical Discovery' and the result was a gain of one and one-half pounds in weight. It's fine to tone up the system, better I think than cod-liver oil."—J. WALTER TUTTLE, Route 2.

WOMEN WITH BACKACHE

Chattanooga, Tenn.:—"Dr. Pierce's remedies were a great help to me. I had become all rundown in health due to my having inward weakness. I was nervous and weak and could not eat or sleep. I suffered with backaches and dreadful pains in my head. I was miserable when I began taking Dr. Pierce's Favorite Prescription and also Dr. Pierce's Golden Medical Discovery and from a physical wreck these medicines restored me to health and strength. I could eat and sleep well and was in better health than I had been for a long time previously."—MRS. A. D. COCHRAN, 105 Whiteside St.

BRONCHITIS

Alton Park, Tenn.:—"Dr. Pierce's medicines have been used a great deal in my family with the very best of results. I had a girl that had chronic bronchitis and I never found anything that would give her relief until I began giving her Dr. Pierce's Golden Medical Discovery and it gave her more real help than all other medicine put together. I have taken 'Golden Medical Discovery' for stomach trouble and it was excellent for this ailment; it purifies one's blood and seems to act upon, and build up one's whole system in a good healthy state. 'Golden Medical Discovery' is a splendid family medicine and I take pleasure in recommending it."—MRS. J. A. BEAN, 1500 Highland Ave.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

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

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

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

Accept no substitute. This great oil is golden-red color only. Every bottle guaranteed. 30c, 60c, and $1 a bottle, at all good drug stores, or by mail from

HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

HEADACHE

Bad for Health
Upsets Nerves
Go to Drug Store—Try

CAPUDINE

BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢.

of the great plan of salvation; and the greater the sacrifice and suffering, the greater the success. If we want the suffering and sacrifice to stop, then let us remember that the success must stop, too. Jesus has set us the example, and we must follow in his steps. The New Testament shows us that Paul followed in the steps of his Master.

"And in all things I have kept myself from being burdensome unto you, and so will I keep myself." (2 Cor. 11: 9.) "For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." (1 Thess. 2: 9.) "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20: 34, 35.)

Paul realized the importance of conducting himself in such a way that he would do the greatest good in the cause of Christ, and that he would not give the brethren any chance to think that he was more interested in himself than he was in the good of the church. He wanted to hold the confidence of the Lord's people that he might do them good. Surely every true gospel preacher to-day should be just as anxious and interested in these things as Paul was, for there is the same need!

It is very evident from the teaching of the New Testament that Paul did not get a salary. This word has been used several times recently in speaking of the preacher's support, and I do not know why brethren use it unless it is, as Brother Elam said, that some are trying to make a denomination out of the church of Christ. Certainly brethren should see that the faithful preacher and his family are cared for. The church that does not give more now than it did before the high cost of living is not doing its duty. Common honesty among some infidels would do better than that.

Colds Cause Headaches and Pains

Feverish Headaches and Body Pains caused from a cold are soon relieved by taking LAXATIVE BROMO QUININE Tablets. There is only one "Bromo Quinine." E. W. GROVE'S signature on the box. 30c.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

You Need Strength

to overcome the coughs, colds and other catarrhal diseases of winter. Restore healthy circulation, throw out the wastes, tone up the nerves and fight the stagnation of catarrh. Then winter will have no terrors.

A TONIC LAXATIVE

Aids digestion, regulates the bowels, clears away all catarrhal inflammation. It builds up the strength by enabling the organs concerned to properly do their work. Thousands testify to its value after protracted sickness, an attach of Grip or Spanish Influenza.

The ideal medicine in the house for everyday ills.

SOLD EVERYWHERE TABLETS OR LIQUID

DRUGS EXCITE YOUR KIDNEYS, USE SALTS

If Your Back Hurts or Bladder Bothers, Drink Lots of Water

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In twenty-four hours they strain from it five hundred grains of acid and waste; so we can readily understand the vital importance of keeping the kidneys active.

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

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

In answering advertisements, please mention the Gospel Advocate.

Will You Urge Your Pastor to Attend?

OVER 100,000 pastors have been invited to attend what is probably the most important series of State Conferences in the entire program of the Interchurch World Movement.

Your pastor has doubtless accepted. Be certain of it. He will tell you that your church can get the important facts of the Interchurch World Movement in no other way.

Your church, as a part of the Interchurch World Movement and participating in its activities, should be represented by its pastor, because:

1—This is the first time that the evangelical churches have ever come together in a unified effort for Christ and the first time all the pastors in your State have ever been assembled for a common program.

2—Complete plans for the program of the Interchurch World Movement at home and abroad will be discussed.

3—The exact relationship which your church and your denomination bears to the Interchurch World Movement will be presented.

4—Full details will be presented covering the evangelistic, stewardship, and financial campaigns of which your church is a part.

This conference will stimulate the spiritual inspiration and supply the information necessary for the successful conduct of that part of the great evangelistic work assigned to your church.

DATES OF THE PASTORS' STATE CONFERENCES

Trenton, N. J.—Feb. 25-27	Birmingham, Ala.—Mar. 3-5	Denver, Col.—Mar. 3-5
Rochester, N. Y.—Mar. 1-3	Grenada, Miss.—Mar. 8-10	Oklahoma City, Okla.—Mar. 8-10
Providence, R. I.—Mar. 3-5	Hattiesburg, Miss.—Mar. 10-12	Little Rock, Ark.—Mar. 10-12
Boston, Mass.—Mar. 8-10	New Orleans, La.—Mar. 15-17	Los Angeles, Cal.—Feb. 25-27
Bangor, Me.—Mar. 10-12	Louisville, Ky.—Mar. 17-19	San Francisco, Cal.—Mar. 1-3
Lansing, Mich.—Feb. 25-27	Mitchell, S. D.—Feb. 25-27	Portland, Ore.—Mar. 3-5
Indianapolis, Ind.—Mar. 1-3	Minneapolis, Minn.—Mar. 1-3	Seattle, Wash.—Mar. 8-10
Parkersburg, W. Va.—Mar. 3-5	Grand Forks, N. D.—Mar. 3-5	Spokane, Wash.—Mar. 10-12
Baltimore, Md.—Mar. 8-10	Chicago, Ill.—Mar. 8-10	Richmond, Va.—Mar. 1-3
Dover, Del.—Mar. 10-12	Helena, Mont.—Feb. 25-27	Atlanta, Ga.—Mar. 10-12
Nashville, Tenn.—Mar. 1-3	Douglas, Ariz.—Mar. 1-3	Jacksonville, Fla.—Mar. 15-17

If you are a church official, telephone or see your pastor, urging his attendance.
His railroad and Pullman transportation will be paid where necessary.

Field Department

The INTERCHURCH World Movement

of North America

45 West 18th Street **New York City**

Election is election to the service of others. How many of us, then, have been elected? Are there any exempt from the election? We are all known, all elected, all called—for the election is a call to individual faithfulness, and our response will determine whether the election shall issue in sunshine or in fire. Each life has its own peculiar mission. God appoints for each a special and individual task. My mission is my election. I may not know what my mission is. That matters not. God knows. My part is to discharge the duty that lies nearest, and then the next, and the next, and God will control and guide the connected purpose and mission. How can I turn the election into a glad consciousness of protecting providence and eternal security? By a spirit of obedience; by faithfulness in that which is least.—J. H. Jowett.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

The consciousness that you are improving, that you can do some things now better and more easily than you did a year ago, that you now see some things clearly which were once perplexing and confusing, is a wonderful source of encouragement.—Selected.

Why Chicks Die

E. J. Reefer, the poultry expert, 9252 Reefer Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

GOSPEL ADVOCATE

Volume LXII. No. 10. NASHVILLE, TENN., MARCH 4, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

THE MENACE OF BOLSHEVISM 217
OUR CONTRIBUTORS 218
TRAINING LITTLE CHILDREN 221
QUERY DEPARTMENT 222
JOURNEYINGS OFTEN 223
EDITORIAL 224
AT HOME AND ABROAD 229
OBITUARIES 230
CHURCH NEWS 231
FROM THE FIELD 236
FIELD REPORTS 240

The Menace of Bolshevism

BY A. B. LIPSCOMB

Having briefly discussed the origin of the Bolshevistic movement, we are now better prepared to consider some things relative to its miserable lack of moral fitness. As we have already suggested, these agitators are not to be condemned merely for the fact that they have stirred up the country. It is the principles they are fighting for that bring them into disrepute.

Bolshevism stands for the immoral principle that might makes right. True enough, might may be on the side of right, but it never makes right. The first Russian revolution was morally justified because it rested on the manifest will of the majority of the people. But the second or Bolshevistic revolution rested on the autocratic power of a conscienceless minority. Democracy, which was represented by the constituent assembly, was tyrannically overthrown, and in its place was put "the dictatorship of the proletariat." And yet we are told that Bolshevism is "an experiment in direct democracy in the control of both industry and government." In reality it is an experiment in a new form of tyranny. It is the very essence of Bolshevism that it depends on the minority and does not require the adhesion of the majority. We are told that there has not been a moment since the overthrow of Kerensky when the Bolsheviki were supported by as many as ten per cent of the population. In Germany the Spartacides openly boasted that they were only a minority, but were determined to rule, nevertheless.

Bolshevism represents the immoral principle of class hatred. It derives its entire inspiration from the theory that the wealthy are inevitably and unutterably opposed to the poor, and consequently the poor must in self-defense be inevitably and unutterably opposed to the wealthy. That has been the staple of Lenine's teachings for years. There is no such thing as class harmony. The saving middle class is an impossibility. The great "brotherhood of man" is a joke as he sees it. In "A Letter to American Workingmen" Lenine writes: "The soviet republic repudiates the hypocrisy of a formal equality of all human beings. . . . Since we are here concerned with the task of overthrowing the bourgeoisie, only fools or traitors will insist on the formal equality of the bourgeoisie." Lenine's philosophy overlooks the important fact that there may be competition and antagonism between classes; but this does not exclude unity, contract, and coöperation. Lawyers are competitors and not always lonely fighters at the bar; yet even there, arrayed on opposing sides, contending for vast moneyed interests, for honor and success, they seldom forget to call each other "brother." It is not all form. Physicians are competitors for business; and yet they have clubs and associations where their science and their professional art make them forget the meaner instincts of rivalry. Newspapers fight each other with vituperative editorials; yet when one loses its equipment by fire, the other hastens to the rescue. Wage workers are competitors for places; and yet they are building up great societies for mutual benefit, and it is no unusual thing for employers and employees to sit down in brotherly conference. With one fell stroke Lenine would cut "brother" from the language of human endeavor, or, rather, limit its application to a few malcontents. In contrast with his pessimistic note we would present the glorious sentiment of the immortal Lincoln in his first inaugural address: "We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break, our bonds of affection. The mystic cord of memory, stretching from every battle field and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."

Bolshevism is immoral because it violates the sanctity of ownership. It transgresses the commands, "Thou shalt not covet" and "Thou shalt not steal." In a world where everybody owns everything there could be no such thing as theft. The Bolsheviki have neither founded new states nor made any other addition to the constructive powers of mankind. It is their plan to take something that others have built up. Not a single institution or principle of enduring value can be discerned in the whole mass of this propaganda. It is a negative, destructive, disintegrating force. Whatever the American apologist for Bolshevism may say, Lenine himself does not for a moment disclaim responsibility for the destruction of industries and the reign of terror in Russia, but rather glories in it. Hear him: "When the workers and the laboring peasants took hold of the powers of state, it became our duty to quell the resistance of the exploiting classes. We are proud that we have done it, that we are doing it. We only regret that we did not do it at the beginning with sufficient firmness and decision. We realize that the mad resistance of the bourgeoisie against the social revolution in all countries is unavoidable. But the proletariat will break down this resistance and in the course of its struggle against the bourgeoisie will finally become ripe for victory and power." This virtually means that Lenine is proud of anarchy and bloodshed, the wholesale burning of buildings and throwing of bombs. (To be continued.)

OUR CONTRIBUTORS

A. B. Lipscomb and M. C. Kurfees on Teaching the Bible.

BY A. M. GEORGE.

In the Gospel Advocate of October 2, 1919, Brother A. B. Lipscomb had a long article on this subject; and in the same paper of October 30, 1919, Brother Kurfees gave an article on the same subject.

They both were trying to defend the "Sunday school." They and all advocates of the "Sunday school" contend that we are commanded to teach the Bible. I and all Sunday-school opposers agree with them.

Brother Kurfees made a statement that I wish to consider a little. He said that the silence enjoined in 1 Cor. 14: 34 "was specifically limited to the church come together in one place, when it is, of course, a promiscuous assembly of both men and women." This is true as to the church. Then, taking 1 Tim. 2: 11, 12 and 1 Cor. 14: 34 together, he concludes that Paul meant only that the women should not make public speeches or speak in such a way as to dominate the men; that she is not prohibited from all teaching under all circumstances. This is the argument made by all "Sunday school" men. The women can talk and teach where they please, so that they do not dominate the men.

Brother Lipscomb went away back to Methuselah, Abraham, Melchizedek, and others, to prove that teaching was done and is right, and that they had schools. This may all be true; but what was done before the flood or the advent of Christ cuts little figure in this case. We all agree that both men and women are commanded to teach, and should do so, but not in every place.

Brother Lipscomb says: "The work and influence of the "Sunday school" gleams from the history of every church and from the analysis of every useful character." I would like some references, as I have never found any such in the Bible.

It is strange that all of these Sunday-school men spend so much time trying to justify the women talking and teaching in the public assembly, but never have anything to say about the thirty-fifth verse of 1 Cor. 14, which lets all the wind out of their sails, just like a hole punched in an inflated bladder. This verse is a part of the sentence they use so much, beginning with verse 34, but they hardly ever get to it. Do they see a pit in it? It is there in their way, and balks them as completely as the angel of the Lord balked Baalam's ass. They cannot get by it. Will they tell us that a woman bosses a man when she merely asks of him a question to learn something? No use to run back to Methuselah and the Talmud; just tell us what this clause of this sentence means.

Now I wish to notice, a little, another article from Brother Kurfees on this subject in the Advocate of January 22, 1920. T. B. Clark asks Brother Kurfees if the Sunday school is the church, and then wishes to know if it is sanctioned by the commission (Matt. 28: 19 and Mark 16: 16). Brother Kurfees replies, "If those who teach in the Sunday school are members of the church, the Sunday school is the church;" and he tries to show that a church has a scriptural right to meet and study and teach the Bible, which is entirely unnecessary, as no one questions the right to do so. But he tries to justify the "Sunday school," with its classes, female teachers, etc., by the often-repeated statement that no specific method of studying and teaching the Bible is given, and so we can use the "Sunday-school" method, provided we do nothing that violates anything that is written in the Bible. Then all we have to do is to find out whether the "Sunday school," as they operate it, violates what is written in the Bible or not.

Now, brethren, I call upon you to take up the fourteenth chapter of First Corinthians, begin at the beginning and follow it through carefully, especially from the twenty-third verse, and see if you cannot find a "specific method" for teaching the Bible in the church come together in one place. If no method is revealed, let all speak with tongues, whether there be an interpreter present or not. (Verses 23-28.) If no method is revealed in verses 29-31, let all the teachers (prophets) teach at once, as is done in the "Sunday school." If no method in verse 33, let confusion riot, as in the Sunday school. If no method in verses 34, 35, let the women talk, speak, and teach as much as they please, as they do in the Sunday school, and let them ask all the questions they wish, at church, at home, or anywhere they please. If nothing is revealed in verse 40, let us lay aside decency and order and go rough-and-tumble. If nothing is revealed in 1 Tim. 2: 11, let the women make themselves as conspicuous and "bossy" as they will.

Now, if our "Sunday-school" brethren find it necessary to throw 1 Cor. 14 out of the Bible, as some have tried to do, let them consider verse 37: "If any man thinks himself to be a prophet [teacher], or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Missionaries and Sound Doctrine.

BY E. C. FUQUA.

Hume McHenry's and S. O. Martin's betrayal of the cause of truth in India confirms an idea I have long held—viz., that no man is qualified as a missionary for Christ who has not had occasion to defend the truth against all manner of sectarian opposition. One who has been forced to fight his way against human doctrines comes out of every battle with a stronger faith in the truth and with a greater determination to hold it up at all costs. A prospective missionary representing the churches of Christ needs first to learn to struggle with the truth against all forms of opposition at home, thus qualifying for encounters certain to develop on the foreign field. If this is not done at home, when the foreign field is reached and the foe presents itself, the missionary will be largely helpless in defending the truth, and will also be exposed to being carried away with the error he is supposed to oppose. This, if I understand it, is exactly what our India missionaries did. They were manifestly ignorant of Adventism and its radical difference from the gospel of Christ, and, like so many others in this helpless condition, they were unable to see where the two doctrines conflicted. This is the charitable construction I am pleased to place upon the unfortunate situation in India.

Assuming that this is a correct diagnosis of their malady, it is clear that missionaries should be posted with reference to all aggressive doctrines, like Adventism, Mormonism, Russellism, Christian Science, and Spiritualism; that they should know what these doctrines are and how to show the people what they are. In other words, a good debater will unquestionably make the best missionary, other things being equal. Men like F. B. Srygley, F. W. Smith, I. B. Bradley, and many others, who have long defended the cause against all sorts of opposition, are the men to represent the cause of Christ on foreign fields, or anywhere, as to that matter, that the cause is made to depend upon one man's ability and faith and loyalty. The churches need to know of the dependability of the man sent out—his ability to defend the cause against every onslaught of error.

Missionary fields are already overrun with every form of modern sectarianism, especially Adventism, Mormonism, and Russellism, and the missionary who is ignorant of

these isms will find himself largely at their mercy, and the truth he represents will be in danger of being betrayed through the missionary's own pure ignorance of the tactics employed by the isms I have mentioned. A man who is friendly toward, and who moves along smoothly with, these human doctrines at home is not the man to oppose them abroad, and they know it as soon as such a man is known to be placed on any mission field. They first seek his friendship, then his coöperation, then the fruit of his labor. Friendship for any human doctrine is enmity toward Christ. The best missionary is the man whom the sects hate the most, provided they hate him for his loyalty to the truth and his enmity toward their false systems of religion. The missionary should soon be known as the enemy of every human doctrine and speculation on the field where he has cast his lot. This singles him out and makes his cause a "peculiar" cause on that field, and this alone will draw attention to his plea and give him an advantage at the very start of his work. On account of this enmity the sects will warn, work, and pray against the missionary's efforts; and this, too, will help to distinguish his work from the Babel that cries against it. If an opportunity is presented for a good debate (and these will come), the cause of truth has nothing to fear, but much to gain, through such a discussion; and after two or three debates, properly conducted, the enemy will retire to a safe distance and content itself with hurling harmless epithets and stigmatizing with offensive appellations. This will all spell victory for the truth.

It is surprising and discouraging to see how little many of our preaching brethren know of Adventism, Russellism, and Mormonism, the three most aggressive and enterprising of the false religions to-day poisoning the minds of innocent believers in Christ. Such men are not qualified to act as missionaries for Christ. McHenry and Martin could not have selected a religion that had less of Christianity in it than Seventh-Day Adventism. It is essentially unchristian in warp and in woof; but this is known only after thorough examination of its teachings in the light of the word of God. Here is where the unfortunate men just mentioned were entrapped: they were ignorant of "the deep things of Satan" which form the foundation of Adventism, and they accepted it upon its surface value. I have hope yet that after they see it as it really is they will renounce it.

But let the churches learn from this to place only trusted and tested men in the field—men who know these doctrines and who are known to have defended the truth against them and all other forms of opposition. Everything depends upon a lone missionary. He can protect the truth on his field, or he can sell out to error and force the loss of all his labors upon the churches that have supported him. As steward of the combined strength of the churches supporting him, he holds a most responsible position, and a misstep on his part plunges all his supporters into the support of error. I know of no stake or post where we should more carefully see to it that one be firm and loyal to truth than in selecting a missionary. Truly we need "only Americans on guard" when we select and send a missionary to a strange country where everything rests in his hand. Out of the unfortunate turn of affairs in India, may this lesson be impressed upon all the churches.

Funds for Sister Lillie Cypert.

BY NELLIE STRAITON.

The following contributions, which had been sent to me for transmission, were forwarded to Sister Lillie Cypert, in Japan, on November 30: From R. V. Hamrie, Texas, $5; Miss Amanda Few, Tennessee, $2; Bible School, Texas, per Miss G. Blair, $1.10; Mrs. B. B. Miles, Texas, $1; church in Texas, per H. L. Meeks, $5.56; church in Texas, per Mrs. E. B. Clardy, $2.85; J. R. Wilmore, Texas, $2; J. F. Boyce, West Virginia, $1; Sunday-school classes in Oklahoma, per Mrs. Lucy Todd, $5; Miss Laura Cooke, Texas, $2; Mrs. M. A. Roach and Sunday-school class, Alabama, $10; F. L. Russell, Florida, $2; Mrs. V. G. Stuart, Georgia, $2; V. B. and George Christopher, Texas, $3; Mrs. Anna L. Hill, Texas, $1; church in Texas, per Mrs. J. E. Thompson, $2.30; Mrs. A. W. Bowman, Pennsylvania, $5; Mrs. J. G. Jackson, Georgia, $2; G. H. R., $2; Miss Alma Ivy, Texas, $1; Mrs. G. W. Sosebee, Texas, 50 cents; Mrs. Ella Julian, Illinois, $2; Mrs. Esther L. Booth, Nebraska, $2; Mrs. Wes Dunham, Texas, $1; Mrs. E. Emberson, Texas, $1; Mrs. A. E. Perry, Louisiana, $5; classes 1, 2, Texas, per Mrs. F. Miller, $1.04; Misses N. and A. Broyles, Kentucky, $5; Floyd H. Henderson, Canada, $2; Mrs. Pearl Hendrix, Kentucky, $2; brethren in Indiana, per W. E. Dillman, $5; church in Texas, per Mrs. B. Gaulden, $6.01; Nellie Straiton, Texas, $4.64. Total, $95.

Sister Lillie Cypert wrote to me a short time ago: "Only one rocking-chair, a typewriter table, and a little bit of bedding and linen are all that belongs to me in the house. You might say just the things I brought with me, because Miss Andrews and I have lived together all the time, and she was supplied with household needs to the extent of our home's capacity until we came here, and this house was furnished with the Vincents' furniture. But Miss Andrews, of course, took hers to Okitsu when she went, and the Vincents have ordered theirs sold and the money sent as soon as possible; so that leaves me without anything much. If it is sold, I wish to keep as much of the necessary things here as possible; so, in order to do so, I may have to ask for help."

In addition to the regular support shown above, I also forwarded to Sister Cypert, on November 30 for a special Furniture Fund, the following contributions: From "A Sister," Tennessee, $25; Mrs. Florence Miller, Texas, $25; "A Sister," Texas, $10. Total, $60.

I am sure that many of those who read this appeal and who have learned of the great work to be done in Japan and the noble part that Sister Cypert is having in this work will be glad to help with this furniture fund. This is especially addressed to those who are not contributing to the regular support of Sister Cypert.

A Friendly Suggestion.

BY GEORGE W. FARMER.

As we enter the year 1920, with renewed blessings showered upon us and with renewed obligations hanging over us—new duties, new opportunities—and with so many, many needy and urgent calls for the cause of the King's business, I just want to offer a friendly, and yet a very urgent, suggestion to the churches of Christ everywhere.

Let me suggest that each congregation, regardless of how large or how small, how rich or how poor, at home or abroad, in city, town, village, or country, strive to do more real work this year than ever before. The majority of these congregations are not getting as much preaching as they need to keep in good, healthy, working condition. Let each congregation that has not been getting much preaching arrange for more preaching if possible. Select a destitute field and have the gospel preached in that field. If you cannot find a field, get some one to help you find one. It can be done without any trouble. You will find them in all quarters of the country.

Teach the members of your congregation to give liberally of their means to spread the gospel, and let us all make a heroic effort to advance the cause over every opposing foe.

Where you are working honorably, the word "prosaic" ought to be banished from your vocabulary. It is the way, and you are the wayfarer. It is a way of holiness; you are being trained for unspeakable things in the far future. —Selected.

The Prospect in Denver, Col.

BY JOHN D. EVANS.

Just eleven years ago I came to make Denver and Colorado my future home. I came broken down in health and in purse, "not knowing the things that were to befall me." I had strong faith in the Lord and a reasonable amount of energy. I endeavored to combine both in a way to honor the Lord and advance his cause in what seemed to me then the most destitute field in the United States, so far as pure, primitive Christianity was concerned. In less than three months after my arrival we were meeting regularly in "our own hired house," and continued through favorable and adverse circumstances until in December last, when we began to occupy our own home. Through our own and outside contributions we secured a five-thousand-dollar stone building which would cost us more than twice the amount to build now. Its seating capacity is ample, it is well lighted and heated, and is located in a splendid residence section and near a suburban business center. We have four lots with the building. The location is 125 South Sherman Street. (Visiting brethren will take notice.) We went into the building with an encumbrance of eighteen hundred dollars furnished by our local bank. We would like to pay off the debt during this year. We feel that the work here is of sufficient importance to interest some of our Tennessee brethren to help make this possible. I would like to ask my brethren in Tennessee to furnish, say, one-third of the amount, and we will take care of the balance. About three or four years ago, at my request, a few congregations and brethren individually made contributions to this fund, and the contributors assured me when we were ready to build they would increase their subscriptions. This is just a gentle reminder. There will be no further public appeals for funds for this purpose through the Gospel Advocate. We will acknowledge receipt of each contribution and make public announcement when sufficient funds have been received. I refer any inquirers to Brother J. C. McQuiddy, who recently visited us. During my stay in Colorado I have never asked the brethren for one penny for myself. Before I was able to "labor with my own hands" the brethren very kindly sent "once and again to my necessities;" so that I can truthfully say that "I robbed other churches" to serve the cause where work was most needed. In giving my services unreservedly to the cause, I have been able to realize as never before the beauty of the Savior's unqualified announcement: "It is more blessed to give than to receive." I have put to the test the promises of God, and not one of them has failed. Against the advice of my best friends and physicians, I have kept busy; and now that my life has been prolonged beyond the most sanguine expectation of my friends, even beyond the meridian of life, with plenty of "food and raiment" and a reasonably prosperous business, I can rejoice that the Lord has "abundantly supplied all my needs" and that "the things that have happened unto me" have resulted in the "furtherance of the gospel of Christ." I say this for the encouragement of the hundreds of young preachers in the Southland who are so backward about responding to appeals for workers in the Colorado field. Launch out on the promises, brethren, and the Lord will not be "slack concerning his promises."

Now is an opportune time to enter in and "possess the land." When Brother McQuiddy was with us, he gave us assurances of the coöperation of Tennessee brethren in more thoroughly evangelizing this field. But we find the greatest trouble is men to do the work. It seems difficult to get good men to follow the example of Abraham and leave their homes and kindred to go where the Lord calls them. Brethren, you whom the Lord has abundantly blessed, send men into the field that is "ripe unto the harvest." Send them to those of us who are here, and we will help to direct the work in such a way as to accomplish the greatest amount of good. And do not wait until next year. Now is the accepted time. Brother Fuqua is doing a good work at Fort Collins, Loveland, Bellvue, and other places; Brother Bailey, at Boulder. Other congregations are starting up at mission points. Denver is a good base from which to operate. In our own congregation, with the largest membership we have ever had, an organization complete with elders and deacons, we are ready to do better work than ever before. Brother H. E. Speck, of Abilene, Texas, is now with us. He will remain here during the spring and summer months, partly to recuperate, partly to take some postgraduate work at the Denver University, and incidentally to help us do all the good we can. His family is with him. Their present address is 224 South Lincoln Street. Brother E. E. Shoulders is keeping busy working night and day, always faithfully at his post. We expect a number of extra workers during the spring and summer in evangelistic campaigns.

I will make reports from time to time of the Denver and Colorado work. Will you keep the needs of this field continually upon your heart?

"Boasting Myself."

BY BEN WEST.

In a recent report from Brother Harvey Scott, of San Antonio, Texas, he states that he reports seldom, and also quotes from a brother who said he did not know which of our publications the Lord took, so he reported in none of the papers. Brother Scott says he does not like to "boast himself." I am frank to say, brethren, that I believe the Lord finds much good in all our publications that are loyal to the truth. None of them claim perfection, as perfection, though sought, is not attained in this world. The brotherhood, I am sure, is greatly pleased with recent special efforts on the part of the editors of three of our leading papers to create a happier fellowship, harmony, and unity. Such efforts will be fruitful for good to all of us. The papers preach to about as many people as all the preachers combined, and they are doing far more good than many of us think. There are some people, some preachers, who have possibly a mistaken view of reports of work done and meetings held, and results of said meetings. The preacher who reports does not "boast himself" just because he reports his work. I want to know what my brethren are doing. It encourages, inspires, and edifies me. It does the same for thousands of others. Working on this principle, I have practiced reporting all my work. I believe I owe this much to my brethren in the Lord. Two examples of reports recently made are from Cleburne and Glenwood, Fort Worth, telling what they have done and are doing. No doubt many of us preachers will use these two examples where we labor to quicken the brethren to greater activity. We do not know how much we owe to each other in the past progress of the cause of Christ, having learned through the reports what others are doing. Let us support all our papers and report work done. All the brethren should coöperate with the editor to avoid becoming "sectarians" and lining up with one publication and preclude intimacy with any other publication. I love all my brethren and want all the papers to continue to do good.

Strength counts. It is of more value than money. A strong physique means everything to the man who works with his hands. A well-developed mind is just as much to him whose occupation calls for brains. Bodily and mentally, we all know, strength is a necessity. Now, just a step higher. How strong is your spirit? If it be healthy, then you are to experience the achievements of the spirit. Strength is never kept accidentally. When the morale of an army is at its best, there is military victory. In the strength of one's spirit there is triumph over sin.—Selected.

Training Little Children

By PROF. M. V. O'SHEA.

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

Are Girls More Refined by Nature Than Boys?

There is a popular belief that boys are crude and rather vulgar by nature. This tradition has become established because girls, after the age of three or four at any rate, seem to be more refined than boys in speech and in manners. But the difference may not be a native one: it may be due to differences in training and especially in environment and companionship.

From early childhood boys are subjected to rough associations from which girls are protected. Boys are permitted to hear obscene language, which girls, speaking generally, never hear. Vulgar people try to restrain their coarseness when a girl is present, but they never think of doing so before a boy. Even in public performances, as in the theater, obscenity is often indulged in if only men are present, whereas little if anything of the kind would occur before girls or women. Lewd actions are exhibited before boys and men, while girls are never admitted to places where such actions are permitted.

If boys as well as girls were guarded from vulgarity and their activities rightly directed, society would hold the same moral standard for men and women. The late Speaker Cannon held the same standard, and the following story is pertinent: At a stag dinner where he was once toastmaster, a certain Congressman prefaced a vulgar story with the words: "As no ladies are present, I will tell the following story." "Pardon me, you may omit that part of your remarks," interrupted Speaker Cannon; "though no ladies are present, many gentlemen are."

Public sentiment always requires that the environment of the girl be more wholesome and refined than that of the boy. If boys are more susceptible, why are they not safeguarded? Will some one who is in the habit of ascribing native vulgarity to boys please answer this question?

Thoughtless though doubtless well-meaning people are constantly seeking to improve the environment of girls so as to keep their thoughts, feelings, and conduct wholesome, sweet, and refined; but they let boys grow up under debasing conditions, and then lament over the fact that they are not naturally refined and scrupulous about their speech and manners. Many parents expend more time and money in getting nice clothes for a daughter than for a son, and then they wonder why he is not so particular as she is about his appearance. The result of this general indifference to a boy's esthetic nature is, of course, that the boy, as a rule, is coarser in his thought, speech, and action than the girl. But is the difference due to sex or to the fact that we neglect the boy and permit him to look out for himself, with the result that he is often subjected to vicious suggestion? It is a wonder that, take boys as they go, they are not worse than they are.

✡ ✡ ✡

Any zeal is proper for religion, but the zeal of the sword and the zeal of anger. This is the bitterness of zeal, and it is a certain temptation to every man against his duty; for if the sword turns preacher and dictates propositions by empire instead of arguments and engraves them in men's hearts with a poignard that it shall be death to believe what I innocently and ignorantly am persuaded of, it must needs be unsafe to "try the spirits," to "try all things," to make inquiry; and yet, without this liberty no man can justify himself before God or man, nor confidently say that his religion is best.—Jeremy Taylor.

The Voice of God.

The voice of God on Sinai's mount was heard,
And through the ages have the spirits stirred
Who love and worship the Incarnate Word.

The changing world is full of sin and strife,
And death in many dreadful forms is rife;
Yet God hath given us not death, but life.

We do not fight against relentless Fate,
Nor vainly do our souls in patience wait;
God never leaves his children desolate.

The spirits of the faithful must be brave;
The fairest flowers blossom on a grave,
And God in mercy shall his people save.

Without his care a sparrow shall not fall;
To him how dear the spirits held in thrall
By sin! So let us answer to his call.

Of evil lives or good we make our choice;
And those who hear by faith the Father's choice,
Redeemed from sin, forever shall rejoice.

—Martha A. Kidder.

✡ ✡ ✡

Prayer and Nerves.

Do you know that prayer is one of the best nerve tonics in the world?

You have exceeded the speed limit at your task. Your nerves are shattered and frayed and throbbing. To you the shutting of a door is like the crack of a pistol; the sudden casting of a shadow across the room is the blackness of darkness; the surging of a crowd on street or highway is the raging tempest or a storm of thunder and lightning; the word of criticism, alone or in company, is a very avalanche of anathema upon you.

Poor jaded soul! "Come ye apart and rest a while." It is the Master's word, the great Physician's remedy, the divine salve that will soothe your fluttering spirit.

Come ye apart! You need the soul's look at life from a new angle; a change of scene before the inner eye; mental absenteeism from all irritants in surroundings; this coming apart from fret and worry under the lead of the Lord. O wearied heart, can you not feel the soothing touch of his gentle hand?

And here you must "rest a while"—rest at his feet, for you are footsore and need travel no farther. Place your upstretching, finger-twitching, nervous hands in his, and let him moderate your tempestuous pulses. Lay on his bosom your throbbing temples and hear him say to the storm surges in your mind: "Peace, be still!"

Soul of mine, verily for even thee the lowly One said: "Come unto me and I will give you rest." So, with him near and on ceaseless guard over you, rest; in the silence and stillness of his sympathetic presence, rest; in the consciousness and confidence of his power and mercy, rest—gently, sweetly rest!—Selected.

✡ ✡ ✡

As a drop of water poured into wine loses itself and takes the color and savor of wine; or as a bar of iron, heated red-hot, becomes like fire itself, forgetting its own nature; or as the air, radiant with sunbeams, seems not so much to be illuminated as to be light itself; so, in the saints, all human affections melt away, by some unspeakable transmutation, into the will of God; for how could God be all in all if anything merely human remained in man? —Bernard of Clairvaux.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Brother John H. O'Guin inquires to know the meaning of Rev. 15: 4. The passage reads: "Who shall not fear, O Lord, and glorify thy name? for thou only art holy: for all the nations shall come and worship before thee; for thy righteous acts have been made manifest."

The querist wants to know when the nations will worship before the Lord. All nations will worship before him when the mighty arm of God is revealed in bringing to naught all the powers of evil, and especially all the great enemies over whom they had been victorious. The saints who have undergone the persecution of the beast are represented as rejoicing because the day of its judgment has come. Just when this will be, I do not know.

☼ ☼ ☼

Brother G. W. Gowen, of Flat Creek, Tenn., inquires to know the meaning of Acts 5: 13, which reads: "But of the rest durst no man join himself to them: howbeit the people magnified them." He wishes to know who is "the rest" and who is "them."

To my mind it is evident that "the rest" does not refer to all nonbelievers. This is clear from verse 14, which says: "And believers were the more added to the Lord, multitudes both of men and women." The Jewish nation was then divided into many different sects who entertained widely divergent opinions on various subjects. The apostles adopted none of these discordant views; hence none of the different sects, neither the Pharisees, Sadducees, nor Herodians, dared to join themselves to them, "them" evidently referring to the apostles or disciples.

☼ ☼ ☼

Brother J. O. Shannon, of Hiawatha, Kan., inquires to know whether he should work and worship in a congregation that uses an organ when he believes that to unite with the church using the organ would be wrong. He is much pleased with the evangelist who is preaching for the church, and thinks that he does not preach to please the people, but to glorify God. He wants to know what is his duty.

So long as he believes it would be a sin to unite with the congregation using the organ, he should not do so. "To him who accounteth anything to be unclean, to him it is unclean." (Rom. 14: 14.) Clearly it is his duty to worship God as he understands the Spirit to direct. He should use his talents and make sacrifices; he should teach the truth from house to house, and thus endeavor to establish a church of Christ that worships as did the New Testament church. Christians who are not willing to worship with an organ should labor earnestly and diligently in establishing a congregation that works and worships without it.

☼ ☼ ☼

Brother R. J. Green, of Alamo, Tenn., wishes to know just what an elder can do to disqualify him for his work and in the doing not be guilty of a sin. He asks: "If an elder marries a woman of a different faith, would that disqualify him as an elder of the church of Christ if nothing else were held against him?"

An elder cannot resign his position. If a man is scripturally qualified to be an elder, he can no more resign his duty to do the work of an elder than he can resign the duty to be a Christian. Anything that would disqualify and unfit him for the work would certainly be a sin. Again, while it is decidedly better and more in harmony with the work of an elder for him to have a companion in the same faith, I know of no scripture that teaches that on this account, providing there is nothing else against him, he could not do the work of an elder. This may, in a measure, serve to disqualify him and make him less efficient in doing the work of an elder, but we are not told that because he marries one of a different faith he cannot serve the Lord in this work. Doubtless such a union would make his work more difficult and harder to perform.

☼ ☼ ☼

Brother T. G. Phelps, of Chillicothe, Mo., gives us the following information concerning the position that a man took in the Bible class concerning Acts 5: 1-11. He says: "In our Sunday-school class this morning, the lesson being Acts 5: 1-11, our teacher took the position that the Holy Spirit intended that the church should always be socialistic, having 'all things common,' but that the action of Ananias and Sapphira frustrated this plan and the church has been permitted to continue with its rich and poor members; but that when we all come to know and follow the divine will completely we will again sell our goods and have 'all things common.' What do you think of that?"

This teacher certainly must have thought that Ananias and Sapphira were stronger than the Lord if they frustrated and overthrew the plan that he ordained. I can hardly think that man is more powerful and stronger than God. But it should be noted that this was not a socialistic fund. They had the poor with them at that time. Those who had goods and possessions sold whatever part they wished and gave to this fund that was for distribution among the poor. They were not required to give all that they had, and there is no intimation that they were compelled to give any part of it. Peter said: "While it remained, did it not remain thine own; and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? Thou hast not lied unto men, but unto God." The entire connection shows that even at this time there were rich and poor, just as there have been through all the ages. Ananias' sin was in seeking to deceive God and in trying to lie unto the Holy Spirit. This passage teaches exactly the opposite of socialism.

☼ ☼ ☼

A sister who does not wish her name given asks an explanation of Matt. 6: 6 and 1 Cor. 7: 5.

In Matt. 6: 6 the Savior is condemning one extreme with another. The Pharisees had been making long prayers, standing on the street corners in order to be seen and heard of men. The Savior teaches his disciples, when they pray, that, instead of seeking to be seen and heard of men, they should retire to some secret place and there make their petitions and thanksgivings to God. This does not mean that the disciples should not pray in public or in public places, for Christ and the apostles often prayed in public assemblies. The Christ himself prayed "in the mountain alone;" he prayed by night alone and in public in the presence of the disciples. Peter's secret place, his closet, was on the housetop; the Savior's, on the mountain alone. We should have short prayers in public and long prayers in our closets; we should lock the world out and lock ourselves in with God. The Savior is condemning here the practice of praying to be seen and heard of men.

1 Cor. 7: 5 reads: "Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency." Married people are not to live apart, except by mutual agreement, and that only for a season, devoting themselves to prayer during that season. At the end of this season of prayer and incontinence, the married couple are to come together again, that Satan tempt them not for their incontinency. This does not mean that they should live in separation for years, for the husband is commanded to cleave unto his wife.

JOURNEYINGS OFTEN

By B. C. GOODPASTURE.

"What thou seest, write, . . . and send it to the churches."

Those Who Planted.

The church in Manchester was established by W. D. Carnes more than fifty years ago. Professor Carnes was president of Burritt College for several years, and later taught in the East Tennessee University. He was a noted educator and preacher. The schoolboys of the sixties spoke of him and knew him as "Pap" Carnas. He organized the congregation under consideration in 1867. At that time Reece Jones, a man with a strong personality, did much to make the work begun by Brother Carnes permanent. The church was not planted without difficulties; it was a mission field, and the prejudice was strong. For some time they assembled for worship in the courthouse. This showed their earnestness and determination. We need more zeal of that kind now. The cost and magnificence of the building, as such, contribute nothing to make the worship acceptable. God is not "served by men's hands, as though he needed anything." (Acts 17: 25.) True religion involves a condition of the heart rather than the house. A good meetinghouse can be no more than an incidental; a pure heart is an indispensable. The present tendency, in the world and in the church, to estimate religious values in terms of material, rather than spiritual, things is antiscriptural. A comfortable meetinghouse is not objectionable, however, though its cost can never be a standard of piety, faith, and godliness. In 1874 the brethren bought a lot and built a house that accommodated the congregation then, but after a few years' growth it became necessary to build a larger house. On the original lot a new and commodious brick building was erected in 1898. It is well filled on Lord's-day mornings. This makes one wonder if they will be compelled again to seek more convenient quarters.

✡ ✡ ✡

Those Who Watered.

Among their Apolloses (1 Cor. 3: 6) were men of renown—such men as the princely Tolbert Fanning, with his stalwart and sterling manhood; J. M. Kidwill, with his consecration and self-denial; Jesse L. Sewell, with his piety and zeal; and T. W. Brents, with his invincible logic. These were "giants" in those days. During the last thirty years protracted meetings have been conducted there by F. B. Srygley, G. Dallas Smith, C. M. Pullias, John T. Smith, W. S. Long, A. B. Lipscomb, and T. B. Larimore. All these are strong, living proclaimers of the gospel of the Nazarene.

✡ ✡ ✡

Those Who Rule and Serve.

The following are the elders: T. H. Willis, Warren Thomas, G. W. Gilbert, B. S. Stroud, and Dr. E. P. Vaughan. In connection with these good men, I remember a statement of Paul: "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." (1 Tim. 5: 17.) The deacons—W. W. Chumbly, J. C. Green, S. M. Winton, and A. M. May—suggest another Pauline utterance: "For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus." (1 Tim. 3: 13.)

✡ ✡ ✡

Sounding Out the Word.

Within the last five years this congregation has been instrumental in planting four others—Summitville, Mud Creek, Dixie, and New Union. Using the language of one of the elders: "We expect to keep this up until churches are established in all parts of the county, and leave the lamp of God's eternal truth burning brighter for the next generation than we found it when we appeared on the scene." This is a fine example, a noble resolution. The churches of Christ everywhere need to inaugurate an aggressive campaign to win souls. Every congregation is a center from which to sound out the word. From Jerusalem the gospel was carried to Judea and Samaria; from Philippi it was sent to Thessalonica, and thence to Macedonia and Achaia; from Antioch it was published throughout the maritime countries of the Mediterranean and the isles of the sea. The conversion of the world is the problem of "the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 15.) The church at Manchester has determined, it seems, to continue in the faith, "holding forth the word of life," that its founders "may have whereof to glory in the day of Christ, that" they "did not run in vain, neither labor in vain." (Phil. 2: 16.)

✡ ✡ ✡

Looking for a Man.

It is said that the old philosopher, Diogenes, walked through the streets of Athens, in daylight, with a lantern in his hand, in quest of a *man*. He found many masculines of his race, but he was looking for a *true man*. And Jeremiah, the weeping prophet, said: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man." (Jer. 5: 1.) Although the brethren desire to secure a man, a faithful preacher of the gospel, to labor in Manchester and the destitute and waste places of Coffee County, they are not employing the methods of these men of old to secure him; yet they have equally high ideals of a genuine man. "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harest, that he send forth laborers into his harvest." (Matt. 9: 38.)

✡ ✡ ✡

An Opportunity.

To every one who sends us two new subscribers to the Gospel Advocate we will give a "Teachers' New Testament." This is a very popular edition of the New Testament with notes and helps suitable for Sunday-school workers and Bible students. "The notes and helps were prepared by a joint editorial board of the foremost biblical scholars in the world. The introductions were written by men of international reputation. The text is that of the American Standard Version—the latest translation—with proper names marked for pronunciation and the words of Christ emphasized in heavy-faced type." This is the book for the family circle, home study, and Bible class. If you want to get the Testament in connection with your own renewal or one new subscriber, add fifty cents to the regular price of the paper. Send your order to-day to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

✡ ✡ ✡

Because of the world in commotion,
Because of its laughter and tears,
Because of its days yet unspotted,
Because of its longings and fears,
Because the light shines through the darkness,
Because by our faith the sky clears,
Because every dawn bears God's blessing,
May this be the best of your years! —Selected.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

The Religious Failure of Rural Churches.

BY J. C. M'Q.

In the Literary Digest for February 7, 1920, there appeared an article under the heading, "Rural Religious Demoralization." The Literary Digest is quoting after a three-year survey of Ohio by the Commission of Church and Country Life of the Church of Christ in America. Strange to say, this survey reveals that the countryside is overstocked with churches; and the survey claims that these churches are too sparsely supplied with ministers, and that many of these too few "pastors" have been selected without regard to qualification. Of course, the result is demoralization of churches and people alike. It is also claimed that where the evil is recognized and the remedy of interchurch comity and coöperation applied, spiritual awakening results.

The results of the survey are summarized in a volume called "Six Thousand Country Churches," by Charles Otis Gill and Gifford Pinchot. In this book it is contended that the people receive too little pastoral service; the pay of the country minister is too small, the support of the church too meager. It is also asserted that the ministers are uneducated; often they are illiterate and entirely unfitted to render service acceptable to the more intelligent. It is held that where the churches abound, immorality, intemperance, and crime also abound. The point is made that the churches without efficient ministers are failures. The same volume states as to the proportion of pastors to population: "There are twenty-four counties in Ohio in which there are more than one thousand persons for each resident minister, of which thirteen are among the eighteen counties under consideration and three among the bordering counties. Noble County has a resident minister to every 1,240 persons; Gallia, to every 1,396; Lawrence, to every 1,450; Pickaway, to every 1,458; while Hocking has only one to 1,693, or nearly 1,700 persons." In the same volume it is contended that an absentee ministry is necessarily ineffective. The following explanation is given of the ineffectiveness of such a ministry: "While the preaching of a good pastor is an indispensable factor in the individual development of his parishioners and in the progress of the community life, that of the nonresident is by comparison of little value. It is shooting in the air without seeing the target, like the fire of artillery without the aid of air scouts. There is no greater force for righteousness in a church community than a church with a resident minister, well educated, well equipped, wisely selected, whose term of service is not too short. The right kind of minister will have a strong and intelligent desire to secure opportunities for the best development of his children and to create a favorable environment for them. He will, therefore, take a keen interest in the schools, in the establishing of libraries, in play and social life, in keeping out evil influences and promoting general decency."

There are many good things in this article, and some things that I cannot heartily indorse. It appears to me that the ineffectiveness of the churches grows out of the fact that they have departed from the New Testament order. The New Testament order provides for elders in the local congregations; these elders are the overseers of the flock and should feed the church of God. Of such elders the Holy Spirit says: "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." (1 Tim. 5: 17.) We learn also that the apostle Peter was an elder. "The elders therefore among you I exhort, who am a fellow elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed." (1 Pet. 5: 1.) From this I am constrained to believe that the minister in each local church should be an elder who labors in word and in teaching, and this elder should be supported in his work. The churches throughout the country should endeavor to have an efficient, scriptural, capable eldership. These elders, and especially those who labor in word and doctrine, should become identified with the community like the great woman of whom we read in the days of Elisha who dwelt in the village of Shunem—they should be able to say, as she said, "I dwell among mine own people." Each minister should feel that he is one of the community, that he belongs to it, and should be interested in its welfare. Ministers should be men who stand for something, who have firm convictions of right, and who have an influence for good in the community in which they live. The ministers that accomplish the most good in our own country are not those who travel from Maine to California and from the Lakes to the Gulf, but those who live in a community for a lifetime, live consistent lives, and become a part of the community—those that build up righteousness and morality in their respective communities. A minister should be interested in every good work; he should seek to elevate the people to correct standards of morality, righteousness, and justice; he should realize the importance of the right kind of an education and should labor to build up the educational interests in his community. His life should be so interwoven

with the lives of those to whom he ministers that, like Esther, he should feel that they are "my people."

I call to mind the life work of Brother John D. Floyd, who recently passed to his reward. He lived for many years at Flat Creek, Tenn., and labored in word and doctrine for the church at that place. He had great power and influence in that community, was held in high esteem, and did great good in advancing the kingdom of God. From his home, Flat Creek, as the center, his influence spread to the surrounding counties. His life and influence will live long after he has been sleeping beneath the sod, not only among the people in his immediate community, but in the surrounding country and even in the State itself.

I have long felt that little is accomplished by a preacher's simply going into a community monthly and preaching one or two sermons and going home. He does not know the needs of the community and does not become sufficiently identified with the people. It is the man who says, "These are my people," and who learns to know and love them and to labor in order to elevate and lift them up, that really becomes a power for good in proclaiming the gospel of Jesus Christ.

I may refer here to the lives of Lipscomb and Sewell. These brethren lived a lifetime in Nashville; they labored among the churches in this community and gave their time, talents, and means for the uplifting of the churches. From Nashville as a center their influence spread to the surrounding counties and surrounding States. David Lipscomb accomplished far more good by living in this community, becoming a part of it, and giving his strong mind for the upbuilding of the church of Christ in this city and elsewhere, than he would have done by traveling from pillar to post and preaching the gospel to a people whose needs he did not thoroughly understand. As it is, his influence is just beginning to live and will live on through the coming ages.

I would encourage our churches to look well to the character of the ministers or of the teaching elders that they have. The churches also should not be willing to intrust the work that God has given them to do to a set of men who are not appointed by God for the doing of such work. The great responsibility rests with them. Appointing capable elders, and elders who are able to preach the word of God, they should first build up the gospel in their own communities, and then they should see that their light reaches out to the people around them and even extends to far-distant nations. We have recently seen, and are now seeing, some of the evil results of turning over the work of the churches to young men who are not scripturally qualified for such work. We shall continue to endeavor to arouse the churches to a due sense of their responsibility and to awaken them to a realization of the truth that they should evangelize the world. Each local church should feel toward its minister: This is our own minister; we are interested in him; and, instead of criticizing and finding fault with his most earnest efforts, we will do all in our power to increase his usefulness and ability to do good.

Churches of Christ should coöperate with others in so far as they are teaching the truth. We need less competition and more coöperation among the churches. While I do not stand for federation, I realize that churches should coöperate with each other in every good word and work. While churches cannot consistently accept the errors of others, they should most cheerfully and gladly accept the truth that others teach and coöperate with them in the advancement of the truth. The churches of Christ should not reject any truth that Methodists, Baptists, or Presbyterians teach. Ministers of the churches of Christ should preach with any of the denominations so long as they are perfectly free to preach all the counsel of God and so long as such action is not considered discourteous.

Sunday Schools, or Members of the Church Teaching the Bible on Sunday.

BY M. C. K.

On page 218 of this issue of the Gospel Advocate will be found an article by Brother A. M. George, criticizing two of the Advocate's editors on the matter of teaching the Bible in Sunday schools. We have so often answered the same points that it would seem unnecessary to continue the repetition. However, as a matter of deference to the author of this kindly criticism, as well as in the hope that it will otherwise do good, we give it a place in our columns, with some comment in reply. Numbering the points which seem to be in dispute, we shall endeavor to meet them fairly by stating facts.

1. A failure on the part of disputants to understand and use terms in the same sense, it seems to us, is, in this case, as is often unfortunately true in the conduct of arguments, one chief source of trouble. For example, Brother George speaks of the "advocates" and the "opposers" of the "Sunday school;" whereas, from our point of view and our understanding and use of terms, there are no "opposers" of the Sunday school. That is, as matters appear to us, all Christians, including Brother George, are in favor of all that we mean by "Sunday school." By it we mean nothing except one or more Christians teaching the Bible on Sunday. Does not Brother George indorse this? In what we understand to be the essential, and hence the only correct, definition and use of the term, we never include in it any special way of teaching the Bible on Sunday to the exclusion of other ways of teaching it on Sunday. No specific way is revealed in the Bible.

2. Brother George says: "We all agree that both men and women are commanded to teach, and should do so, but not in every place." So say we, precisely this and nothing more. Where, then, is there any ground for difference?

3. Quoting the words, "The work and influence of the Sunday school gleams from the history of every church and from the analysis of every useful character" (meaning New Testament character), Brother George says: "I would like some references, as I have never found any such in the Bible." Then, where did you learn "that both men and women are commanded to teach" the Bible, "and should do so?" For authority, clear, complete and explicit, for all that we mean by a Sunday school, we call your attention to those "references" in which you learned "that both men and women are commanded to teach the Bible," but are not told how, when, nor where to teach it, and hence may do so on Sunday or any other day, "and should do so." We deny that we are doing in the way of teaching in the Sunday school or teaching others to do anything except what "both men and women are commanded to" do in the way of teaching

4. He says we "spend so much time trying to justify the women talking and teaching in the public assembly, but never have anything to say about the thirty-fifth verse of 1 Cor. 14." The brother is mistaken. We "spend" *no time at all* "trying to justify the women talking and teaching in the public assembly." So far as the Sunday school we are defending is concerned, the separate classes of individuals that the women teach and the same kind of classes that the men teach are *not* "the public assembly" in which women are forbidden to teach. No, we do not "see a pit in" verse 35; and instead of not having "anything to say about" it, we gladly say now, for Brother George's special benefit, that when it comes to "the public assembly" of the church, we say of the women what Paul says: "If they would learn anything, let them ask their own husbands at home"—or ask somebody else in the proper place: "for it is shameful for a woman to speak in the church." A class in a Sunday school is not "the public assembly" of the church because it is in the meet-

inghouse, any more than it would be "the public assembly" of the church if taught in a hall or somewhere in the shade of a tree in the summer. If Brother George will think enough here to get a square look at all the facts, they will likely take some of "the wind out of" *his* "sails." So, regardless of "Methusaleh," the "Talmud," "Balaam's beast," and all the rest, "this clause of this sentence means" nothing more than the prohibition of women teaching in "the public assembly," and a separate class is *not* the public assembly.

5. He says: "Brother Kurfees replies: 'If those who teach in the Sunday school are members of the church, the Sunday school is the church.'" No, "Brother Kurfees" did not say that; and if Brother George reads and treats the New Testament as he did what "Brother Kurfees" *did* say in this case, it is not strange that he occasionally reaches incorrect conclusions.

6. Yes, we appreciate the fourteenth chapter of First Corinthians, not only "from the twenty-third verse" to the end of it, but we respect and try to follow all it enjoins about "teaching the Bible in the church come together in one place." The separate classes taught by individual persons who are members of the church are *not* "the church come together in one place." Even the few members of the church who are there teaching the classes are *not* "the church come together in one place." They are scattered in many places.

7. We quite agree with our brother that while the few church members who are teaching the classes are not "the church come together in one place," it is, nevertheless, unfortunate that in many places the meetinghouse is not only not furnished with rooms where classes can be further removed from each other, but is itself often small, with disadvantages that hinder the work; but if there were a score of classes, with no two of them more than three feet apart, while that would be disadvantageous, yet they would not be "the church come together in one place." In such a class, the women who are asking questions are not "at church." That last expression, as currently used, means what Brother George means by "the church come together in one place;" and so *he* is the brother who is **misapplying "1 Cor. 14: 23-33," though we do not think** he "finds it necessary to throw" the whole chapter "out of the Bible," nor do we believe he wants to throw any of it out. On the contrary, we believe that what he wants here is what we want, and that when we come to understand and use our terms in the same sense we will "speak the same thing" and "be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.)

Rearing Children According to the Bible.

BY E. A. E.

Brother Elam: I wish you to advise me on several questions in regard to rearing our children according to the teaching of the Bible; also, how we are to teach church members who are not doing this according to the teaching of the Bible.

During the fall term of our public school they have had already a box party and raffled off each box to the highest bidder, which is against the law of our country. All participants, I understand, are subject to a fine of from two dollars and fifty cents to fifty dollars. You will find inclosed a program of the womanless wedding which was given on November 21. Now they are practicing for a concert, which is to be given sometime this month for the benefit of the school. The three teachers of the school are members of the Christian Church. Members of our church go to these entertainments. They claim there is no harm in going to them. We are divided, and how are we to approach them? Paul says: "Them that sin reprove, in the sight of all, that the rest also may be in fear." (1 Tim. 5: 20.)

What causes divisions in our members—the Spirit of Christ or the spirit of the devil? Paul's admonition is to bring our children up "in the nurture and admonition of the Lord." (Eph. 6: 4.) Should we let our children take part in these concerts, attend these schools, or should we stop them and employ a private teacher to teach them in the right way? R. G. BUCHANAN.

This good brother presents some very serious questions and some not so serious.

Taking them somewhat in the order in which he puts them, I must say, it is far easier to *advise* him and others "in regard to rearing our children according to the teaching of the Bible" than it is to do it. I have tried both.

In the first place, we should all strive to be just and generous in our dealings with *the children of others* and in our criticism of both the children and their parents. We do not want to place ourselves in the attitude of trying to pick a mote out of another's eye while there is a beam in our own, or of the Pharisees, who say and do not. Jesus on a certain occasion told the parties who were without sin to cast the first stone, and not a stone was cast. And we all know the glass-house man must not throw stones.

It is, however, not difficult to learn what the Bible *teaches* parents in regard to rearing children.

In the first place, to learn the real truth, it teaches parents to set children a good example in all the real and true and great principles which form character and make the Christian life—namely, industry, economy, self-helpfulness and helpfulness to others, generosity, everyday and genuine sincerity and honesty, uprightness and integrity, truthfulness and faithfulness, treating others in all things as they would be treated, in abominating all little and mean tricks, in hating all fraud and every false way, and in fearing God and keeping his commandments. Let children see in their parents what obedience to God is: that it is not fault finding, criticizing others, and contending in a partisan spirit for what is called "our plea" or "our doctrine;" that abstaining "from every form of evil" is not simply abstaining from some worldly amusements of questionable propriety or of unquestionable impropriety, but also from cold-blooded selfishness, all unfair and fraudulent transactions, and crooked dealings of all kinds. In all management of money matters, all trades, all thoughts and conversations about their neighbors, parents should treat all others in justice and fairness, truthfulness and honesty, mercy and righteousness, forbearance and love, as they would be treated. Here is the Golden Rule:

> Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt love thy neighbor as thyself. Love worketh shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thy self. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law. (Rom. 13: 8-10.)

Parents should not neglect day by day before their children these weightier matters, these great and far-reaching principles, which ruin souls forever. The exuberances and impulses and passions of youth, which so manifest themselves in worldly pleasures inconsistent with Christianity, may exhaust themselves with youth; but inbred and long-practiced selfishness, the love of money, covetousness, dishonesty, hatred, and malice will bear fruit in generations yet unborn. Let parents seek first the kingdom of God and *his righteousness*, and show their children that life consists not in the abundance one possesses and is more than food and clothing. Parents must *do* and then teach; actions must come first.

Then, the Bible requires parents to teach the word of God diligently to their children—to cause them to know it. Their own hearts are to be so full of the truth and of Christ and the way of salvation that they will talk of them to the family morning and night and in the journey of life through the day. (Read Deut. 6: 4-9; Mal. 3: 16-18.) Also, parents are required to "nurture"—to feed and nurse, to enrich and cause to grow, to train and develop—

their children "in the chastening and admonition of the Lord." This means in the tender and loving correction, the useful and blessed service of God; not into the pursuits of worldly pleasures, fading honors, vain ambitions, and wealth. Parents are taught to restrain, correct, and chastise their children for their greatest good, as God does his. Children must learn obedience. Disobedience to parents is one sign of perilous times. (2 Tim. 3: 1-7.)

The rod and reproof give wisdom; but a child left to himself causeth shame to his mother. (Prov. 29: 15.)

How can parents be taught their duty in regard to their children? Just as they can be taught the will of God on all other questions. First, the word of God on this subject must be respected, God must be reverenced, and all must *be willing to obey him.* All who undertake to teach parents their duty must do so both in the right spirit and right way—in forbearance and gentleness and from the word of God—not in a censorious, holier-than-thou spirit, not by fault finding and criticizing and invidious comparisons. There is no good in the kettle's calling the pot black—"My children are as good as yours," and, "You cannot teach me how to rear my children until you first control your own." "Tit for tat" does harm. However sadly a good man may have failed on his children, he may be able to teach and help me with mine, and I should thankfully receive his help. Parents should look at this matter seriously, make it mutual, sympathize with one another, study the Bible with one soul, and pray together for wisdom and grace to be able to meet these solemn obligations.

Regardless, too, of how sadly many parents fail to meet their obligations, the word of God must be taught—its promises and the sad consequences of disobedience.

For the encouragement of not a few Christian parents, who have tried all their lives to set their children a good example and to rear them aright, let me say that children have a side to this question. They are not machines. They have wills of their own. As they grow older, they become more and more responsible for their own choices and conduct; this continues until the responsibility of parents ceases. The Bible clearly teaches this. Not having space to quote the scriptures on this point, I cite Jer. 31: 29, 30; Deut. 24: 16; and especially Ezek. 18. God declares that the father shall not be put to death for the sins of the son, or the son for the sins of the father; but that every one shall suffer the consequences of his own sins. "The soul that sinneth, it shall die."

We all know hundreds of Christian parents whose children are not in the church, while the children of some are immoral. Have all these good people failed in their duty to their children and likewise in obedience to God? I think not. Should all whose children are disobedient be censured alike? Certainly not. Eli and Samuel furnish striking and contrasted examples. Their sons were alike wicked. Eli, while wishing his sons to do right, failed to restrain them, and suffered the consequences. (See 1 Sam. 2: 27-36; 3: 10-14; Deut. 17: 12; 21: 18-21.) Samuel was not punished, although his sons were guilty of the sins which Eli's sons committed. Samuel, it is thought from the context, deposed his sons, obeyed God in trying to restrain them, and was not punished. Then, when parents do all in their power by the grace of God to rear their children aright, but the children upon their own responsibility later on choose to become worldly and even wicked, the parents have discharged their duty and cannot be held accountable for their children's sins.

As stated, there are different kinds of sins—namely, the ones which spring from the impulses and passions of the flesh and the ones which spring from cold indifference and rebellion against God. David was the first kind of sinner and Saul was the second kind.

A wave of worldliness is just now sweeping over the country. Women show a great want of meekness, sobriety, and modesty, and an indisposition to remain in woman's sphere and to fill woman's mission. They are not adorning themselves in modest apparel, with shamefacedness and sobriety. The apparel of many is very immodest. The modern dance is no small evil and is a menace to the purity of the church. But what can be done? In spite of all that Christian parents can say in the home, all that is said from the pulpit, and all that is written in religious papers of these evils, some young people and not a few old ones—church members, at that—still dash headlong into them. This is done in spite, also, of the entreaties, prayers, and tears of earnest Christian parents. Then should these parents be censured? The war has intensified these sins.

The church, if it can free itself of other flagrant sins—such as the cares of this world, the love of money, covetousness, sordid selfishness, jealousy, slander, and malice—should publicly let all know that it cannot uphold and stand for the modern dance and other such worldliness. I desire to place myself on record as disapproving not only such worldliness, but also the loose discipline of the church in regard to it. (To be continued.)

Contributions Received by E. C. Fuqua.

BY J. C. M'Q.

Brother Fuqua reports that he has received two hundred and sixty-two dollars, including the one hundred dollars that was given by the Russell Street church of Christ. This leaves us almost two hundred and fifty dollars short of the amount that we started to raise in order to put him out of debt. Brother Fuqua also states that his entire family has been sick with influenza during the last month.

In regard to the use he is making of the money and as to his gratitude for gifts, he says: "I am paying on accounts as enabled, and I do hope I can get entirely out. However, I will be just as grateful for what is received, and trust to the future for the balance, if it is all not lifted now. I shall always be indebted to you for your efforts through the Gospel Advocate and for the many excellent things you have said regarding my work; but I can never feel worthy of these things. But God has simply blessed me beyond my worthiness in this as in all other things, for which I daily praise him, and as often resolve to be more faithful to him in all I do."

I am sure the brethren will be glad to contribute the amount to make up the entire five hundred dollars. Brother Fuqua is an earnest worker and is doing much good in Colorado. Place yourself in his position and then give as your own soul requires.

Book Reviews.

"Adventism and the Bible," by J. Henry Monk, is a new book put out by the McQuiddy Printing Company, Nashville, Tenn. When a book comes from the McQuiddy press, one need not add that it is neat in appearance and the workmanship is of the highest grade. The book is bound in cloth, contains 251 pages, and has a likeness of its author.

When very favorably impressed with a book, it is a very easy matter to make extravagant statements when emphasizing its value. I measure my words when I say that it is the most pointed, most concise, and most helpful book I have read on Adventism. The author has that very rare but happy faculty of expressing the truth in a brief, plain, kind manner. So far as the main argument of the book is concerned, I indorse it most heartily. Of course I do not indorse every statement or agree with every conclusion. Send to the McQuiddy Printing Company for a copy ($1.25); you will not regret it. H. H. ADAMSON.

My Cousin Julia.

BY T. B. LARIMORE.

In the Nashville (Tenn.) Banner of February 12, 1920, I have, just now, found the following brief notice:

FORMER NASHVILLIAN DIES AT VENICE, CAL.

News has been received here of the death, at the home of her son, Dr. Lee E. Hatfield, of Venice, Cal., of Mrs. W. E. Hatfield. She was for many years a resident of Nashville, and only left two months ago to be with her son. She was a consistent member of the Christian Church, and had a wide circle of friends who will regret to learn of her death. Besides her son, she is survived by a daughter, Mrs. L. C. Flora, of Boise, Idaho, and was also the mother of the late Mrs. J. H. Hill. Funeral services and interment took place at Venice.

She was my cousin, the daughter of my mother's sister Fanny. Julia and I were almost exactly the same age. In babyhood we slept in the same cradle. We were practically twins. We ate together, we played together, we worked together; and, when sorrow came to either of us, we wept together.

Julia obeyed the gospel long, long ago, and thenceforth, to the day of her departure, she was, religiously, simply and sincerely, a Christian—only this and nothing more. She belonged to Christ, and was truer to him than is the needle to the pole.

Her faith in Christ was sublime; but she had as little faith in modern religious fads and fancies as she had use for the frills and furbelows of fashionable society—none, as all who knew her know.

Though never rich, as the world counts wealth, she was rich in faith; and no imperial princess ever had a higher sense of honor. This is one reason why my mother loved her better than she loved anything else on earth, except her own children.

"Adventism and the Bible."

I have read with interest and profit the book, "Adventism and the Bible," by J. Henry Monk. I consider it a very fine book which answers every contention of the Adventists. It is a good book to circulate among the Adventists and Sabbath keepers. If any brother expects to debate with the Adventists, he will find great help in this book. The author's quotations from Advent literature are very extensive and complete. I very heartily indorse all the book, unless it is his guess on the meaning of Revelation. He very clearly shows that the Advent speculation on Revelation is fallacious, and then mars his fine effort by guessing himself what it might mean. The book will do great good, and it should have a wide circulation. It can be ordered from the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn. Price, $1.25.

F. B. SRYGLEY.

God's Days.

BY ADELIA S. MARTIN.

O dark, dark days when clouds are low,
  And sad eyes watch with tireless zest
For the cheerful gleam or smiling glow,
  Like answering prayer in the anxious quest!
Let us remember, O help us to know,
  Dark days are God's days just like the rest!

O dull, gray days when shadows loom
  Like rising mist on oceans afar;
Or fair hope lost in the helpless doom
  Of a sunless sky, no guiding star!
Help us to remember, the days of gloom
  Are God's days just as the bright ones are.

Blessed are they that enter far into inward things and endeavor to prepare themselves more and more, by daily exercises, for the receiving of heavenly secrets.—Thomas à Kempis.

RELIEF FUND

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

Four sisters in St. Augustine, Fla.	$ 9.75
Church at Russellville, Ala.	4.00
Mr. and Mrs. I. R. Budlong, Gainesville, Texas	2.00
C. R. Bethel, Franklin, Ky.	5.00
Peatown congregation, Elderville, Texas	25.41
Mrs. A. E. Gale, Ralls, Texas	1.00
Friends at Mount Pleasant, Tenn.	7.00
Church at Stevenson, Ala. (additional)	4.50
Mrs. R. E. DeRusha, Santa Anna, Texas	5.00
Friends at Lineville, Ala.	7.75
Church at Oakman, Ala.	15.00
"A Friend," Florence, Ala.	2.00

"Heavy snows; bitter cold; transportation tied up; scores of snowbound villages need clothing, blankets, supplies." Such is a cablegram received at Near East Relief headquarters, 1 Madison Avenue, New York, from Cesarea. Reports indicate that the conditions of a large area of Turkey which lies east from Erzerum and Bitlis, including Van, beyond the point to which Near East Relief so far has been able to penetrate, are much worse than had at first been supposed.

The isolation of the area and almost complete stoppage of communication by the heavy snows have reduced a starving population to the practice of cannibalism in some cases. The winter is severe and the people, so scantily clad, are suffering intensely from the cold. Steps are being taken to reach this stricken area. The aid and encouragement of all America is needed to bring results.

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Special Numbers for 1920.

Actuated by a desire to do the greatest amount of good possible and encouraged by expressions of encouragement from hundreds of our readers, the publishers of the Gospel Advocate are planning to issue some unusually fine special numbers during the current year. Heretofore the special numbers have engaged the earnest study and evoked the best thought of editors and contributors. The forthcoming numbers will be no exception. In fact, we wish to improve them in every way possible. Readers may look for the "Spiritual" Number to appear in April. Ours is a spiritual service. We are taught to worship God "in spirit and in truth;" to be "fervent in spirit, serving the Lord." When we pray, we are to "pray with the spirit and with the understanding." The same rule applies to singing. It shall be our purpose to emphasize the true spiritualism of the New Testament, that it may prove a counteraction to a great wave of another kind of "spiritualism" that is now sweeping the country.

Every reader should have a part in the dissemination of these numbers. They always create a good impression when placed in the hands of new readers. Send us your order for a new subscription to-day. Help us to make a success of the special numbers by extending their circulation.

PUBLISHERS GOSPEL ADVOCATE.

Dispose and order all things according to thy will and judgment; yet thou shalt ever find that of necessity thou must suffer somewhat, either willingly or against thy will, and so thou shalt ever find the cross.—Thomas à Kempis.

AT HOME AND ABROAD

B. C. Goodpasture preached at Ashland City, Tenn., last Sunday.

I always enjoy reading the Gospel Advocate.—G. L. Fuller, Route 3, Albany, Ala.

Wanted—A tanner and harness maker who are members of the church of Christ. Address A. W. Arnold, Dolores, Colo.

I enjoy each number of the Gospel Advocate, but the special numbers were specially helpful.—Clementine Ivie, Des Moines, N. M.

I have been reading the Gospel Advocate about five years. I look for it every week with great joy.—Mrs. J. L. Glasscock, Route 5, Mocksville, N. C.

David Cooper, of Louisville, Ky., came to see us last Saturday. Brother Cooper preached for the Una congregation, near Nashville, on Lord's day.

Thomas H. Burton, of Union, S. C., was among our visitors this week. Brother Burton is looking for a tent to be used in the South Carolina field.

From P. H. Robbins, San Angelo, Texas, February 21: "I have been reading the Gospel Advocate for twenty-six years. We can't keep house without it."

From Mrs. C. H. Braden, Bells, Tenn.: "I have been taking the Gospel Advocate for many years and enjoy reading it very much. I don't see how I could do without it."

From W. N. Abernathy, Westport, Tenn.: "Our little congregation at Williams Chapel is moving on reasonably well. Success to the Gospel Advocate and its corps of able writers."

From T. H. Matheson, Bowie, Texas, February 27: "I preached at Montague last Sunday and night. The congregation there is small, but very faithful. They meet in the courthouse."

Fred K. Jones, real estate dealer and Notary Public, 43 Arcade, Nashville, Tenn.—Nashville and Tennessee property for sale and exchange—will endeavor to accommodate those desiring his services.

I have been reading the Gospel Advocate for the past twenty-seven or twenty-eight years. I look forward to its delivery each week, and would miss it if it failed to come. —J. E. Karnes, Milan, Tenn.

C. G. McPhee, of Carman, Manitoba, Canada, plans to come South this summer. He will have time for some protracted meetings during the fall. Brother McPhee is a graduate of the David Lipscomb College.

Mrs. Alex. Thompson, Lufkin, Texas, writes: "I think the Gospel Advocate is a fine paper and would not like to be without it. I am trying to get, at the least, five new subscribers." Let the good work continue.

I have read the Gospel Advocate with great pleasure for thirteen years. I do not intend to be without it as long as I am able to work. I cannot see how any Christian can afford to do without it.—J. P. Spain, Newbern, Tenn.

Every Christian should have in him, together with the love of Christ, something of the heart of an apostle. Each of us should feel that his creed is, and must be, in the best sense of the word, aggressive; it must assail the forms of sin and error which prevail around it.—H. P. Liddon.

E. A. Elam will conduct a series of meetings with the church at Henderson, Tenn., commencing about April 1 and continuing indefinitely. Brother Elam will not go as a stranger to Henderson. All are looking forward eagerly to this feast of spiritual things. J. D. Patton will lead the song worship.

Lee Jackson writes: "I have come here to Oakland, Miss., because I own a three-acre building lot here, and I am making an effort to build myself a permanent home on it. Just when I shall be able to build, I cannot yet say. Our little congregation here is small, but some splendid brethren live in the little town."

From J. H. Whisnant, Ames, Okla., February 25: "The influenza has hindered us some lately, but I have not missed preaching on Lord's day for some time. I fill regular appointments at Ames (Antioch) twice a month, at Craig and at Lacy once a month, and at Helena and Good Hope Church on fifth Lord's days. There is a great field here for workers."

A. K. Ramsey writes from Forest Hill, La., February 27: "Four confessions at Maxie last Saturday night, and two men who had formerly been baptized came out of the Methodist body. One sister gave up the errors of digression Sunday morning at Iota. With the one at Forest Hill on the second Sunday and the two at Selma on the third Sunday, this makes ten in a portion of the Louisiana mission field in which I labor. I have about fifty dollars on hand to be used in seating my tent. More is needed."

C. J. Griggin writes from Florala, Ala.: "I have moved here from Grand Saline, Texas, and have found only one member of the church here. She says it has been six years since she partook of the emblems. My wife, two of my children, and this lady are all the members here. A good gospel preacher is needed here. I want help to have a meeting held here just as soon as possible. I have interested several persons that will obey the gospel, I think, at the first opportunity. I was an elder of the church at Grand Saline."

From U. G. Wilkinson, Comanche, Okla., February 22: "I am still at home, my physical condition about the same —maybe slightly improved, but still very nervous. I shall not be able to preach or do anything much for some time yet. I have been receiving some assistance from the brethren in the way of nice contributions, so that our present needs are supplied. Thank God for faithful and generous brothers and sisters, whose love and kindness mean so much to me. May the Lord bless all the faithful. Remember us in your prayers."

A. G. Freed writes: "A special session of Patton's Normal Musical Institute, the most popular and successful of all Normal music schools of America, will be held under the auspices of the Freed-Hardeman College, at Henderson, Tenn., beginning on March 29 and continuing for a term of twenty days. No lover of music, either beginner or advanced student, who can possibly attend this school, should let this opportunity pass. Good board for the term may be had at a reasonable price. 'Come thou with us, and we will do thee good.' Write for further information to Freed and Hardeman."

From M. C. Cayce, 352 East Fortification Street, Jackson, Miss., February 27: "Our meeting in Senatobia closed last Sunday night with the largest audience that had been present at any service. The influenza, bad weather, and bad roads made it an inopportune time, yet we feel sure that good was accomplished and seed sown that will yield fruit. On Sunday, February 15, I preached in the morning at Thyatira, in the afternoon at Looxahoma, and at night in Senatobia. The roads were so bad that a team of mules was required to pull our automobile out of a mudhole. On Friday morning I addressed the high school in Senatobia. Last Sunday afternoon I preached at Crockett; in the morning and at night, in Senatobia. The congregation in Senatobia is small, but some of them are alive to duty. E. D. Dinkins is making a great effort to build up the church. He is active in good works."

HAVE YOU SCROFULA?

Now Said to Be as Often Acquired as Inherited.

It is generally and chiefly indicated by eruptions and sores, but in many cases it enlarges the glands of the neck, affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise.

Hood's Sarsaparilla, the medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pills,—there is nothing better for biliousness or constipation.

TETTERINE

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

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

URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a Glass of Salts if Your Back Hurts or Bladder Bothers

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

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

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

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone. Main 2569. Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

OBITUARIES

Petty.

Mary Margaret Cullipher was born on March 9, 1879, and died on February 1, 1920. She was married to G. A. Petty on April 26, 1895, and to this union were born ten children, seven of whom survive. Sister Petty became a member of the body of Christ at the age of fourteen, and those who knew her say she lived a faithful and consistent life until the end came. Funeral services were conducted by the writer of this article at Miller's Chapel in the presence of a large number of friends and relatives, and interment was made at the Pate cemetery near by. "Precious in the sight of the Lord is the death of his saints."

FRED BLANCHARD.

Wainright.

Mr. Allen J. Wainright was born on May 6, 1836, and departed this life on January 24, 1920. Funeral services were conducted in the church of Christ by Brother Hardeman. He was married to Martha Evans on April 15, 1860. To this union eleven children were born. Four daughters and three sons, with an aged wife, survive him. He united with the church of Christ at the age of seventeen, and lived a true, faithful, Christian life to the end. He is gone, and our hearts are so sad and lonely; yet we would not call him back to this land of suffering and sorrow. We know that this life is but as a day in which to prepare for that bigger, broader life beyond the grave, and heaven will be brighter to us by the blessed assurance of his being there.

MRS. C. H. EMISON.

Felix.

On February 3, 1920, I was called from Telluride, Col., to Olathe to conduct the funeral of Brother Leonard G. Felix. He was born on December 14, 1843, at Lafayette, Ind. He served in the Northern Army during the entire Civil War. He was married to Josephine C. Patterson on December 25, 1864. The death angel called him to rest on February 3, 1920. The funeral was conducted at his ranch, seven miles north of Olathe. Brother Felix was a God-fearing man, at all times obedient to the law of life in Christ Jesus. He had been one of the elders of the church at Olathe since its establishment. The congregation there has lost a great warrior. His presence will be greatly missed. To meet Brother Felix was to love him. He was held in high esteem by both saint and sinner. He was ever willing to stand by the word of God, to wield it whenever and wherever necessary. "Blessed are the dead which die in the Lord."

WILLIS G. JERNIGAN.

Hatched 175 Chicks

and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write to-day to E. J. Reefer, poultry expert, 3253 Poultry Building, Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures white diarrhoea overnight and saves 98 per cent of every hatch. The book is free. Send for it to-day sure.

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

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

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

SEX PROBLEMS

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

SPECIAL OFFER: For a limited time we will send one copy for five dimes (or stamps), to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N. Y.

FREE TO
Pile Sufferers

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

LET ME PROVE THIS FREE.

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

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

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

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

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

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

FREE PILE REMEDY.

E. R. Page,
439-F Page Bldg., Marshall, Mich.
Please send free trial of your method to:

.....

.....

.....

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by **Chas. A. Smith Drug Co., Atlanta, Ga.**

JACOBS
&
COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues — a Specialty
HOME OFFICE
CLINTON, S.C.

CHURCH NEWS

Tennessee.

Cleveland, February 16.—Services were good here yesterday. New pupils for the Bible school every Lord's day. I preached at Union Grove at 3 P.M. to a good audience. One addition to the church here last Sunday evening. Brother Phillips was at Ooltewah yesterday. He reports good audiences there.—George W. Farmer.

Cold Springs, February 7.—We closed our Bible school at College Station after two months' study. We had some students that memorized seventeen chapters of the Bible—some chapters of forty-eight verses. I am now on my way to Beaver Hill. I preached here last night. I gave out meeting about two o'clock in the afternoon and had a fine crowd. One girl is to be baptized to-day at twelve o'clock. Meeting for preaching again at eleven o'clock.—J. C. Mosley.

Texas.

Bowie, February 14.—I preached at Forestburg last Saturday night and on Lord's day and at night. We have some noble brethren there, and they are striving hard to keep up the Lord's work. I have promised to hold their meeting, beginning on Saturday night before the third Lord's day in July.—T. H. Matheson.

Denton, February 11.—All the meetings on Sundays are well attended; but the prayer meeting, which has always been poorly attended, seems here, as elsewhere, to be growing constantly more "unstlyish." I hear of some who have entirely dispensed with the Wednesday-evening meeting for lack of interest. We have not done this, but it sometimes looks like we might as well. However, apart from this meeting, little complaint can be made against the church at Denton. The members are contributing liberally to carry on the work in whatever there is need. There has been considerable spent for charity, and the church is making it a special matter to see that the needy do not suffer and that the sick are not neglected. Many new people have moved among us since my work began, and they are showing themselves very faithful. The elders of the church at Denton are among the most faithful I have yet met with. With the poor services their preacher is able to render them and in spite of hindrances they are going forward and trying to make the work the best possible. May our Heavenly Father bless those who help, and may he open the eyes of those who hinder and cause them to lay hold of the work and help. The harvest truly is great, but the laborers are few.—R. D. Smith.

As Influenza

is an exaggerated form of Grip, LAXATIVE BROMO QUININE (Tablets) should be taken in larger doses than is prescribed for ordinary Grip. A good plan is not to wait until you are sick, but PREVENT IT by taking LAXATIVE BROMO QUININE Tablets in time.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Pain

Will Master You If You Don't Master Pain

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

Dr. Miles Anti-Pain Pills

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

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Shave, Bathe and Shampoo with one Soap.— Cuticura

Cuticura Soap is the favorite for safety razor shaving.

Foley's Honey and Tar

COMPOUND

STOPS THAT DISTRESSING COUGH—checks it quickly and surely, clears the throat of phlegm and mucus, and coats the raw, inflamed surfaces with a healing, soothing medicine.

Don't Cough Until Weak

"I am an old lady, 75 years old, and I had a very bad cough from having la grippe. I thought it a good time to try Foley's Honey and Tar Compound, and I sent and got a bottle, and it stopped my cough, and I got better. So now I am around the house again." —Mrs. Mary Kisby, Spokane, Wash.

We can prove no imitation or substitute is as good as the genuine Foley's Honey and Tar.

Bishop-Vincent Mission.

BY W. W. FREEMAN.

Receipts for the work this year so far are one hundred and thirty-two dollars and twenty-five cents. There are four churches giving monthly ten dollars each. Another church sends monthly a freewill offering (which varies with the weather and the crowd) of five to fifteen dollars. Two brethren send monthly two and five dollars. The balance of the monthly expenses, eighty-five to one hundred dollars, comes, if at all, from occasional or irregular gifts by individuals and churches.

At last a lot has been secured for a permanent foundation for this work. It costs us five yen less per tsubo than the same man received for the lot adjoining this one. The total is thirteen thousand five hundred yen, of which a fifth was paid down. The balance will be largely paid by the later gifts forwarded. The Japanese brethren at Kamitomizaki will raise three thousand yen in three years, and Brother Bixler thinks their present and growing consecration will lead them to do more.

An able couple is needed to take up the work the Vincents had to leave. I do not play the part of any church official or absorb the function of any unscriptural official in asking in the press if there is known to any reader a couple who might be sent by their local church to this work, with or without the help of other churches and individuals. It is hoped a couple in Tennessee may be sent. Japan especially calls for workers grounded in the truth and not easily moved about by the craftiness of men and by false sciences. Paul discovered Timothy, and he went commended by churches near by. Several churches coöperated in raising funds, and these were disbursed by Paul and Barnabas at times and by special "apostles" or "messengers of the churches" occasionally.

At present we need two more churches to give monthly ten dollars for current expenses. The fund for the house calls for some big gifts, like the eleven hundred dollars from Brother Paul Gray on the lot fund lately. The poor and the few average livers have done most of what has so far been accomplished. Are we going to allow mistakes or troubles in the work to stop our efforts abroad? Have we not more of such troubles in the home field? Now is the time when souls are being tried, and it ill becomes a loyal soldier to turn slacker. Come on, brother, and let us do more than we have ever done before.

Free Chick Book

tells how to save baby chicks from dying of white diarrhœa by using simple home solution. It's **free. E. J. REEFER, Poultry Expert, 3253 Poultry Building, Kansas City, Mo.**

Scriptural Teachings.

The teachings of the Scriptures are intended to make a good heart, a clear character, a clean conscience, trusting that the man with a good heart, a clean conscience, and a good character will be able always to decide for himself what things are right. Hence the insistence on teaching Christ all the time and the Bible all the time and enforcing the fundamental principles of Christianity and goodliness, in order that people may never be left in doubt as to whether or not a thing is right or wrong.—Russell Conwell.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—An unusual offer is being made by the editor of the Pathfinder to send that paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated, and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable, well printed in large type. The eyes of the whole world are fixed on Washington. The Pathfinder is right on the ground and will keep you posted on everything that is going on. You will like the Pathfinder's way of telling all sides of the story. You need this paper during this great presidential year, and you should send fifteen cents for thirteen weeks' trial subscription. Address Pathfinder, 145 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

END OF EIGHT YEARS MISERY

Used Lydia E. Pinkham's Vegetable Compound and Recovered.

Newark, N. J.—"The doctor said I had an organic trouble and treated me for several weeks. At times I could not walk at all and I suffered with my back and limbs so I often had to stay in bed. I suffered off and on for eight years. Finally I heard that Lydia E. Pinkham's Vegetable Compound was a good medicine and tried it with splendid effect. I can now do my housework and my washing. I have recommended your Vegetable Compound and your Blood Medicine and three of my friends are taking them to advantage. You can use my name for a testimonial." —Mrs. THERESA COVENTRY, 75 Burnett St., Newark, N. J.

You are invited to write for free advice

No other medicine has been so successful in relieving woman's suffering as has Lydia E. Pinkham's Vegetable Compound. Women may receive free and helpful advice by writing the Lydia E. Pinkham Medicine Co., Lynn, Mass. Such letters are received and answered by women only and held in strict confidence.

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

In answering advertisements, please mention the Gospel Advocate.

FREE FORD AUTO TO AGENTS

Here's an opportunity to earn big money—$6 to $12 a day, with easy work, all your time or spare time and obtain a Ford Automobile free besides. A straightout from the shoulder business proposition. No voting or guessing contest. We want wide-awake men and women to introduce into every home our famous ZANOL Pure Food Products, Non-Alcoholic Food Flavors in tubes, Toilet Preparations, Perfumes and Soaps; 250 other light weight household necessities.

MAKE $50 A WEEK EASY.

No experience necessary—we teach you how, give you the right start and help you make a success. Absolutely no limit to your earning power. We can use only a certain number of General Agents so get in touch with us at once. We furnish our representatives with a free automobile. Just send postal for particulars and money making offer.

AMERICAN PRODUCTS CO.
1957 Amer. Bldg., Cincinnati, O.

Revelation. No. 3.

BY J. J. VANHOUTIN.

The fifteenth and sixteenth chapters of Revelation tell of the songs of praise the righteous gave when Christianity flourished; then of the seven messengers with their seven vials, which, perhaps, were anarchist teachers trying to subvert civil governments, which through their covenants will be brought into a world war in which the great airships will drop the bombs like fire and hail upon each other's foes! Then will probably be the great battle of Gog and Magog in Armageddon. The seventeenth chapter tells of a drunken woman, dressed in style, whose home was in the wilderness upon seven mountains. You can find them in ancient history. You may decide as to who the woman and harlots were, but you must admit that they were of a religious nature and of bad repute. And the eighth verse shows that "anarchy" will subvert all civil governments in one day. Then will be "death, mourning, and famine!" The eighteenth chapter speaks of the merchants (or the preachers) who obtained great riches by their finespun theories and doctrines of men, and shows that the Babylon worship, the instruments, the musicians, with all who used those bewitching sorceries, shall go down to rise no more when Babylon the great shall have fallen. The nineteenth chapter begins with the glorious reign of Christ and the preparation of his church for its final redemption. You will observe that John does not take up events one after another in rotation. Several of them may be hundreds of years apart; and that shows that the divinely inspired seal was placed upon his writings, for no man or council of men could set forth in separate visions events so far apart. The twentieth chapter tells of an angel—who, perhaps, was Jesus—who went into Satan's headquarters (death) and fought the battle alone; and Satan, for a period of time, was bound. The chain must have been the chain of testimony of the law, the prophets, the psalms, and the inspired apostles. When they cease to restrain the people from sin and crime, then Satan will be "loosed out of his prison." All nations shall be brought together in war." "Gog and Magog"—their land near Mount Taurus was thus named after Japheth's son. They were "barbarians," and lived as bandits off the spoils of others, opposed civil government, and ruled only by force. That spirit will attempt to rally and subvert all civil governments. Then the fire of God from the airplanes will be used before the opening of the books on the judgment day.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

The Supreme Success of Life.

If the end of Providence was to secure this race in a garden of Eden, lapped round with comfort where no one should ever taste hunger or pain or loss, then let it be freely granted that this world is a conspicuous failure. It is so badly arranged and so loosely governed that it would bring scandal on a human monarch. Things are so much out of joint that we are obliged to seek for another working theory of life than the garden one, and we find it in the New Testament. Jesus and his apostles teach that the supreme success of life is not to escape pain, but to lay hold on righteousness; not to possess, but to be holy; not to get things from God, but to be like God. They were ever bidding Christians beware of ease, ever rousing them to surrender and sacrifice. They never complained of their own hard lot, but rather considered that it was gain. Winds blowing off the snow make hardy men, and fierce seas breaking on rocky coasts make skillful seamen; and if the mind of God was to compel this race up the arduous road that leads to perfection, our dark experience is an open secret.—John Watson.

A Century of Service

In 1820 a good, old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Gray's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good, old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema, and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs, and begins healing. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you.

The Gateway of Life.

We are all going to the bourne from which no traveler returns. Is life worth living, then? Not if our limit is only a handbreadth of time. Certainly not if death ends all.

But make room for God, and see how the horizons roll back! Conceive of yourself as his child, with his breath in your nostrils; made in his image, and, therefore, made to live forever; and, behold, death is no longer a calamity, but merely an episode of life. It is like the fall of an autumn leaf, which is due not to the fact that it has been frostbitten, but that the time of ripeness has come. In death we close our eyes to open them the next moment in another world, and go living right on.

This is the message which we have received from our Savior, who, standing at an open grave, said: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." So, then, there is no real death for us.

Be of good courage! Lift up your eyes from the open grave to the open heavens; dream dreams, like the seer in Patmos, of "a better city, even an heavenly;" see visions of a great "home-bringing" and hand-clasping, when those who "parted in the wilderness shall meet again in sweet Jerusalem." And, best of all, get ready to meet Him who brought life and immortality to light, whom we shall see with these very eyes!—D. J. Burrell, in Exchange.

Try Renwar for Rheumatism.

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

A Treat for the Skin.

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

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

Electric Vitalizer

Men and women, if you are in a weaken nd, run-down condition., get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special Introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

In answering advertisements, please mention the Gospel Advocate.

With the Memphis Churches.

BY F. L. PAISLEY.

For the past year I have been working with three congregations, preaching for each congregation once each Lord's day. On the first of February (this month) Brother J. A. Cullum, a young man of considerable experience and no less ability, began to be my coworker; but no sooner had he begun than he received an urgent call to take up work in Texas, which he accepted.

Brother C. A. Norred conceived the idea of declaring war on the shortage of preachers. So he and I are conducting a class at the Harbert Avenue Church on week nights for the development of our young men in public work. These young men are readily assisting, so that the three congregations with which I have been working now have two preaching services each Lord's day instead of one. Yesterday morning Brother Neal was at Highland Heights, Brother Wilson was at Olive Avenue, and I was at McKellar Avenue; at night Brother Talley was at McKellar, Brother French was at Olive, and I was at Highland. These young men do not claim to be preachers, but their work and speeches are quite acceptable. I hear good echoes from them. There are others not mentioned here that will speak from time to time.

Brother Norred has been preaching a series of sermons on "The Restoration" at Harbert Avenue. I am talking on "God" at McKellar Avenue in a series of lessons to be followed by the subjects, "The Holy Spirit" and "Christ." I am also speaking on "Acts of Apostles" at Highland Heights. Brother Norred speaks at Harbert Avenue twice each Lord's day.

The love of the holy God is the starting point from which to think one's way up to Jesus Christ, and him crucified.—I. Hasting.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Backache and Kidneys

Backache of any kind is often caused by kidney disorder, which means that the kidneys are not working properly. Poisonous matter and uric acid accumulate within the body in great abundance, overworking the sick kidneys, hence the congestion or blood causes backache in the same manner as a similar congestion in the head causes headache. You become nervous, despondent, sick, feverish, irritable, have spots appearing before the eyes, bags under the lids, and lack ambition to do things.

The latest and most effective means of overcoming this trouble, is to eat sparingly of meat, drink plenty of water between meals and take a single Anuric tablet before each meal for a while.

Simply ask your druggist for Anuric (anti-uric-acid) if you aren't feeling up to the standard. If you have lumbago, rheumatism, dropsy, begin immediately this treatment with Anuric.

Send 10 c...ts to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., for trial package.

Memphis, Tenn.:—"Dr. Pierce's Anuric is the best medicine for kidneys and backache that I have ever taken. For some time my kidneys have been giving me a lot of trouble. I suffered with backaches and rheumatism spread thru my joints and limbs causing me a lot of misery. On learning of the Anuric Tablets I began their use and they have given me real relief when other kidney medicines had failed to help." —MRS. E. C. WILSON, 660 N. 6th St.

Memphis, Tenn.:—"Ever since I had typhoid fever my kidneys and bladder have caused me a great deal of suffering and inconvenience. I have used various advertised kidney remedies but until I took Dr. Pierce's Anuric Tablets I could get only temporary relief. I can truthfully say that Anuric has given me more relief than anything I have ever taken." — MRS. EVA CATES, 923 Thomas St.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

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

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

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

Accept no substitute. This great oil is golden-red color only. Every bottle guaranteed. 30c, 60c, and $1 a bottle, at all good drug stores, or by mail from

HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.
60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

Sage Tea Darkens Hair to Any Shade

Don't Stay Gray! Here's an Old-Time Recipe that Anybody Can Apply

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

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

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

CABBAGE PLANTS

Fulwood's frost-proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession, and Flat Dutch. Prices: By express, 1,000 to 4,000, at $2.25 per 1,000; 5,000 and over, at $2. By parcel post, prepaid, 100 for 50c, 500 for $1.75, 1,000 for $3. Orders shipped promptly; satisfaction guaranteed or money refunded. **P. D. FULWOOD, Tifton, Ga.**

Among the Colored Folks

Report from Detroit, Mich.

I have been in Detroit three months to-day (February 15). Since coming here I have labored with the Atione mission, and we have succeeded in bringing the two factions together; but a few are still unwilling to come together so there will be no division. This is a fine field, because the true laborers are few; and if the brethren and sisters here will labor together, a great work can be accomplished in Christ's name.

The first of the year the brethren decided to start a building fund, and they are progressing nicely. We are now worshiping in a rented storehouse. If we were in a more suitable place, a great work could be done.

Since coming here I have labored with my hands and preached at every opportunity. I came here for the benefit of my son's health, and I am glad to say that he has rapidly improved. I am planning to remain here until the first of May, and then I will go home and rest up for my protracted-meeting work. I hope to begin my first meeting for the season at Bellbuckle, Tenn.

Several of the churches have remembered me with boxes and some have sent money to aid me. I am glad they believe me to be worthy, and trust that I may never betray their confidence. Brother W. R. Mingle (white), of Bellbuckle, has fellowshiped me greatly ever since I entered the evangelistic work. For four years he has given me a nice pig to raise and also contributed regularly to me. He has done more to encourage me in the work than any one else.

Spiritually, the Gospel Advocate has given me great strength. No one can read its pages regularly without growing stronger in the faith of the Lord Jesus. My wife sends it to me each week; and when it comes, I never stop reading until I have read it through. Every brother ought to read this paper. I am glad to see the Advocate standing so firm on the truth, and I am praying that the brethren who have it under their management will live long so the world can be benefited and bettered by their strong articles.

I ask the prayers of all while in this wicked city. M. KEEBLE.

A Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. There is only one "Bromo Quinine." E.W. GROVE'S signature on the box. 30c.

IF YOU NEED A MEDICINE YOU SHOULD HAVE THE BEST

Although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a medicine for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root is not recommended for everything.

A sworn certificate of purity is with every bottle. You may receive a sample size bottle of Swamp-Root by parcel post. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents.

For sale at all drug stores in large and medium size bottles, also mention this paper.

DON'T OVERDO OR OVER-EAT

But If You Do, a Few Doses of Black-Draught May Prevent Serious Trouble

Nowata, Okla.—Mr. W. B. Dawson, of this place, says:

"I have known of Black-Draught ever since I can remember; and of all the liver medicines I ever used, Black-Draught is without doubt the best. We would not be without it in the house.

"I used to take pills and different things, but after taking a course of strong medicine I would be left in a constipated condition, and would need then to use a laxative. But after I began to take Black-Draught I did not have any trouble of this kind.

"I take a big dose at night and follow a few nights with lighter doses, and I am like a new man until I overdo or overeat and neglect to take care of myself until the liver gets out of fix, when I have to go to Black-Draught again.

"Black-Draught, I have found, is all that is necessary for the bloated feeling in the stomach, sour stomach, or bad taste in the mouth so common in spring in the swampy country."

Try Thedford's Black-Draught. At all druggists'.

PELLAGRA

CURED WITHOUT A STARVATION DIET AT A SMALL COST

If you have this awful disease, and want to be cured—to stay cured—write for

FREE BOOK

giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. **Write for this book today.**

CROWN MEDICINE COMPANY.
Dept. 74 Atlanta, Ga.

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.

FROM THE FIELD

Alabama.

Andalusia, February 16.—I preached for the Hoomesville congregation yesterday. My next appointment is the fourth's Lord's day at Cedar Grove, and the fifth Lord's day near River Falls. I preached on the second Lord's day at Dozier. I am to visit them the second Lord's day in March. Any correspondence will be appreciated. Address me at Andalusia.—G. W. Jarrett.

Oklahoma.

Oklahoma City, February 16.—There have been five additions since last report plus one baptism. Yesterday's audience filled the house. There seems to be a fine spirit all through the body. I know of no discord nor undercurrent. Our contributions are approaching a hundred dollars a Sunday. This is an improvement, I assure you.—J. A. Hudson.

McAlester, February 23.—I have moved from my farm at Ward Springs to McAlester. I have been holding from four to eight meetings per year since I moved to Ward Springs. I have been preparing a home for old age; but school facilities were poor. My last meeting was at Ward Springs, where I had associated with the people for five years. Thirty-nine were baptized. It is my intention to devote most of my time now to evangelistic work. Brethren who know of places where I can be of service in the great work will please write me.—Bynum Black.

Muskogee, February 23.—I have just returned home, after attending one of the greatest meetings it has ever been my privilege to attend. This meeting was held at Holdenville. It began on February 17 and continued four days. Quite a number of elders from the various congregations of the State were present. The following are some of the preachers who were present: J. W. Henley, Bynum Black, J. E. Black, W. D. Black, J. A. Hudson, W. M. Thompson, B. U. Baldwin, W. F. Ledlow, L. G. Brannom, A. L. Elkins, Ed. Elkins, W. W. Slater, C. L. Spier, Charles Magness, G. W. Oneal, W. H. George, and Brethren Mason, Brown, Moore, and Bryant. There may have been others, but I do not recall them just now. Four subjects were discussed—viz.: "The Field and Work of an Evangelist;" "What Should and What Should Not, Be Made Tests of Christian Fellowship?" "Things that Hinder;" and "Things Essential to Christian Development." The spirit of our Master was manifested throughout the meeting, and we believe much and lasting good will be the result. The hospitality of the Holdenville brethren was great. On my way home I filled my regular appointment at Lenna. Large crowds attended each service. Two persons were restored to the fellowship of the church during my stay there. The work on East Okmulgee Avenue, this city, is progressing nicely.—W. L. Oliphant.

South Carolina.

Union, February 23.—We are very much handicapped at present on account of influenza. The quarantine is on, so we met in three homes yesterday. We have three cases in our home, but I am glad to report all doing nicely. I have been waiting in vain for some congregations to volunteer to furnish us some tents for our summer's work. Brethren, we should have them by the first of May. We must have at least two; we really need three. As well try to farm without stock or tools as to be in this field without tents and equipment. Brother, put this before your congregation next Sunday and see if they will not furnish a tent, chairs, or something to help in this great work of spreading the gospel over this destitute State as soon as possible. This is not just a destitute neighborhood, town, city, or county, but the whole State. Do you not want to help spread the "seed of the kingdom" here? Send all contributions or communications to me.—Thomas H. Burton.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—An unusual offer is being made by the editor of the Pathfinder to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated, and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable, well-printed in large type. It puts everything clearly, fairly, and briefly. Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 135 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

My Wage.

I bargained with Life for a penny,
And Life would pay no more,
However I begged at evening
When I counted my scanty store.

For Life is a just employer,
He gives you what you ask;
But once you have set the wages,
Why, you must bear the task.

I worked for a menial's hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid.

—Selected.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3253 Poultry Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

OUCH! MY BACK! RUB LUMBAGO PAIN AWAY

Rub Backache away with small trial bottle of old "St. Jacobs Oil."

When your back is sore and lame or lumbago, sciatica or rheumatism has you stiffened up, don't suffer! Get a small trial bottle of old, honest "St. Jacobs Oil" at any drug store, pour a little in your hand and rub it right on your aching back, and by the time you count fifty, the soreness and lameness is gone.

Don't stay crippled! This soothing, penetrating oil needs to be used only once. It takes the pain right out and ends the misery. It is magical, yet absolutely harmless and doesn't burn the skin.

Nothing else stops lumbago, sciatica, backache or rheumatism so promptly. It never disappoints!

Headache

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

RAMON'S LIVER PILLS

NEW MONITOR SELF-HEATING IRON

AGENTS WANTED

SEND FOR FREE OUTFIT OFFER

$30 to $50 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or spare time. Mrs. Nixon, Vt., sold 8 first half day. Evans, N. C., sold 2 dozen one Saturday. Liberal terms. Prompt service. Write today.

THE MONITOR SAD IRON CO.
236 Fay St., BIG PRAIRIE, OHIO

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

The Abuse of the Appeal.

BY K. E. BALL.

I was impressed by Brother J. L. Hines' article, some weeks ago, about the abuse of the appeal. I feel that this is, indeed, too true, and that if we were as zealous as we should be in carrying out God's plan of carrying on his work we would not have to resort to so many different plans and schemes to raise funds to carry on God's appointed work.

In the first place, we have the great commission as recorded in Matt. 28: 19, 20; Mark 16: 15, 16; but in these places we do not have any method of going or how they should be sent. They are just told to "go," etc. But let us turn to Acts 2: 44-46 and see how the early apostles and brethren did along these lines. Here we find the early apostles and brethren bringing their funds into the church treasury. In Acts 4: 24 to 5: 1 we find recorded another example of a similar nature. Now, I am not claiming that we should give all of our earthly funds and possessions, necessarily; but if, under the old Levitical priesthood, men were required to bring in the tenth of their entire increase and put it into the treasury of the temple, how much more diligent and careful ought we to be in this glorious gospel dispensation! If we were giving into the treasury of the church what we should, we could then have it like Paul says it should be—"They that preach the gospel should [could] live of the gospel;" and we could say, too, with Christ: "The poor have the gospel preached to them." Then we could more effectually minister to the sick and comfort the distressed.

I contend that, according to God's word, if we will prove our Lord, he will pour us out such a blessing that we will not be able to contain it; and if we will quit robbing God and withholding his part of the tithes, he will gloriously bless us. I tell you, brethren, if the world could see the church sending preachers out to preach and paying them promptly, and not make them preach and harp on the money side of the question in order to live, but just preach "Jesus, and him crucified," it would have a powerful effect. And if the world could see the church, when one of its members is sick, visit him and minister to his needs, or, if a poor widow in the neighborhood needs help, supply her wants and comfort her in her loneliness, it would have more confidence in the church. The church of Jesus Christ, which Paul says is the "pillar and ground of the truth," should let its light shine here and not leave this God-appointed work to secret and fraternal societies. Jesus says: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Now, brethren, let us consider this matter prayerfully and earnestly and see if we are not robbing God by withholding from his storehouse his tithes.

We claim that missionary societies, used in place of the church in spreading the gospel of our Lord, are wrong; but are we using the church as the holy apostles left us an example in the New Testament? They let the church distribute to every man as they had need, and they sent out the missionaries, and the church let its light shine; and no man could say it was on his account that this or that was done, but the church and Christ received all the glory and honor.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

In answering advertisements, please mention the Gospel Advocate.

Are You One of Them?

How many Christians are commonly spoken of with a "but." "She is a real Christian woman, but she is a terrible talker." "That is a good sort of man, but he can drive a very hard bargain." Another is "a very worthy man, but he has such a bad temper." What do these "buts" arise from? From allowing ourselves to think lightly of little things; and so we do not walk circumspectly or accurately; and thus we bring disgrace, so far as it is possible to bring disgrace, upon God and his service.—W. Hay Aitken.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and in spite of the scarcity and high cost of paper he will keep this rare offer open for a short time longer. You will like this paper. It is twenty-seven years old and now better than ever. Only fifteen cents, mailed at once to the Pathfinder, 120 Douglas Street, Washington, D. C., will keep your whole family informed, entertained, helped, and inspired for the next three months.

In The Grip Of A Man's Hand—

You Find Strength or Weakness—

What Does Your Grip Show?

Have you the firm, forceful power of a man whose blood is rich in iron—the kind that inspires confidence and wins success—or have you the feeble, hesitating clasp of a weakling, whose blood needs iron? Nuxated Iron builds strong, keen, red-blooded men and women.

If you are not strong or well, you owe it to yourself to start taking Nuxated Iron to-day and watch its strength-giving, upbuilding effect. In two weeks' time see for yourself what sort of a change has taken place in the grip of your hand and the amount of strength and endurance you possess.

NUXATED IRON

"THE CROSS AND RESURRECTION"

(IN SONG, REVISED AND ENLARGED)

Every Song Will Sing. Have you ever noticed that more than half the songs in books are never used? Why sell something that is not usable? In bringing out this "revised and enlarged" edition of **"The Cross and Resurrection"** (in song), we have used nothing that will not sing, that will not be liked by those who try to sing. Hence no waste in this book. You have 309 selections; more than a hundred of the old songs that will never die; only that music that has been written in recent years, that has shown its worth by the way it has stirred souls; and some of the sweetest new music, never before published. The idea of endurance—a book you can use for years—has been our idea. Our confidence in this book you will see when we say: Send us 35 cents for sample copy in limp cover, try each song, and if you say the book is not worth our price, we will refund the money. We can't make any reduction for samples in board.

This book is offered at the following reasonable prices: Limp cover, 45c, prepaid; $5.25 per dozen, prepaid; $30.00 per hundred, by express, not prepaid. Board, 55c per copy, prepaid; $6.00 per dozen, prepaid; $45.00 per hundred, by express, not prepaid. Fifty at the hundred rates. Don't send stamps. Send all orders to

S. H. & FLAVIL HALL, 28 Ashby Street, Atlanta, Ga.

WINTERSMITH'S CHILL TONIC

SOLD FOR 60 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES.

Brother Pittman Not Going to India.

BY G. DALLAS SMITH.

Some weeks ago it was announced over the signatures of the elders of the church of Christ at Cleburne, Texas, that Brother W. E. Pittman would go to India as a missionary and would be supported by the Cleburne church. Since that time Brother Pittman has encountered several difficulties which he had not considered. First of all, he has learned that there is little prospect for sailing into India for many months yet, owing to the congested condition of transportation facilities; and, in the second place, he has learned that he must swear allegiance to this country in order to secure his passports, and he is uncompromisingly opposed to swearing "at all." He says he has never taken an oath in his life, and believes it is a violation of the Lord's positive command. It would also be necessary, he learns, for his old mother to swear to his age, etc. This he is unwilling to have her do, even if she were willing to do it. So he has, after due consideration, changed his mind as to his future work. He is now planning to enter school and better prepare himself for work, and then probably enter some neglected field in the United States. His heart is thoroughly in the work and he longs to break the bread of life to those who still sit in darkness. We are, therefore, returning all the money that has been sent in for his transportation expenses, and wish in this public way to thank all the contributors for the interest thus manifested.

In this connection it may be well to say that we are still planning to carry on our county work, and expect to begin just as soon as we can arrange with some capable brother to take the work. The financial side of this work has all been provided for, but we have not yet made arrangements with a man for this work. We have several applications from brethren in different parts of the country, and we are considering them carefully. We realize that the selection of the proper man is of paramount importance. Hence we are going just a little slow. But we hope to be able to announce that our county evangelist is in the field soon.

To Fortify the System Against Colds, Grip and Influenza

take GROVE'S TASTELESS Chill TONIC. It Purifies and Enriches the Blood. It Builds up and Strengthens the Whole System. It Fortifies the System Against Colds, Grip and Influenza. Price 60c.

TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted

Service Auto Equipment Corporation
981 Service Bldg. Kansas City, Mo.

A Language Story.

BY LILLIE CYPERT.

When I first came to Japan, school had already been going on for two or three weeks. I was told that I could not enter until I had worked with a private teacher and caught up with the class, and so I set to work. I had taken just fourteen lessons when a letter came telling me that enough new students had come to form a new class and that I could enter school. So I did, and from that time on we were in school from four to six hours every day, trying to do the whole year's work in about a month less time than was usually given.

I then went to Karuizawa and there finished my year's work with a private teacher, all the time expecting to enter the school again in the fall. When fall came, so much work had opened up, and no one scarcely to fill the places, that it seemed almost impossible to go to school; and if I did, I could see no time outside for study; so I left off the school and thought I would give as much time as possible with a private teacher.

Just about that time the native worker stopped work and I had to take up the Zoshigaya Sunday-school work. I, of course, could not do much; but as some of those we were able to get as helpers later understood English, I was able to suggest; and as we found the Sunday school in a very much unorganized condition, much suggesting and planning was necessary with teachers who had had no experience as to running a Sunday school.

The work in general, however, brought me more in touch with the Japanese, and since then I have studied but little; but from hearing and having to use Japanese continually, I, by His help, have gathered enough to give me ease in most ordinary conversation and in buying, and am trying to teach two Bible classes in Japanese.

In the meantime I have had the pleasure of seeing three persons become Christians, who, had I gone to school, might not have been reached. Two of these are active in the Sunday-school work and the other is a business man.

This year [1919] the way was opened up for me to go to school again, and, with my picked-up language, the work is much easier. So I can take it and at the same time do some other work. The Lord will always lead, if we will just let him. O, that we may live close enough to him to know his will concerning us more perfectly!

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

Christ Our Refuge.

To the heart that loves like a child, to the sinner deeply laden with his burden of unhappiness, to the broken spirit that secretly longs to escape from fetters which it is powerless to break, to the soul that is ready to despair—the gospel speaks and tells of hope and love and eagerness to forgive, and embracing arms and falling on the neck and tears of joy and the welcome of the prodigal son. We cannot study here. We can but surrender our hearts to the love which is too much for them to contain. We are sometimes cold and dead. There are times when our feelings toward God seem to lose their warmth. We can obey and do, but we feel like servants, not like children, and we are unhappy because we cannot rouse any warmer feelings in ourselves; and when this is so, where are we to go but to the cross of Christ?—Archbishop Temple.

Unimpeachable.—If you were to see the unequaled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering

FIELD REPORTS

Arkansas.

Fort Smith, February 23.—I have just returned from the preachers' meeting at Holdenville. It was the greatest meeting I was ever in. About twenty preachers were in attendance. Important subjects were discussed, good sermons were preached, and good was done that eternity alone will reveal. What a feast it was! It was so great that I have asked the preachers to come to Fort Smith, and they have agreed to come. Our congregation was heartily in favor of such a meeting. The meeting will begin on Tuesday after Christmas—December 28. Brother A. Leroy Elkins, of Ada, will give his ten wonderful lectures on "The Divinity of the Bible" just prior to the meeting. Every loyal preacher in the brotherhood is invited. Yesterday was a good day with us at Park Hill Church. We had two splendid services. One confession and baptism Sunday night. The elders and deacons held a business meeting in the afternoon and planned some good things for the future. We are to take our fifth-Sunday contribution and buy religious tracts for distribution. I preached at Stuart, Okla., on the third Sunday. My wife was converted and baptized at Stuart, by Joe Blue, ten years ago. I was glad to be there again. I am now teaching a singing school for the brethren at Morrillton. The good work goes on.—Pray for me.—Will W. Slater.

District of Columbia.

Washington, February 22.—This was a joyful day for the church of Christ in Washington. Two young men made the good confession—one at the morning service and one at the evening service. We have reasons to believe others will become followers of Christ soon. The young people of the Washington church are the flower of the country, and we are proud of them. Brethren, do not forget that we need your prayers and financial help to build a house of worship. Respond to this call speedily.—W. S. Long.

Ohio.

Akron, February 17.—We are still meeting in a hall at 50 South Howard Street. We hope to have our house finished by the first of April. Each service is very interesting and profitable and well attended. We have new faces each Lord's day. Brother W. B. Tompkins is a great power for building up a new congregation, and eternity alone can reveal the good he has done here. When he began his work with the brethren here about eighteen months ago, they were only about thirty-five in number, and now the number is about two hundred and fifty. We need more workers like him. Brother John Rainey also did a great work the short time he was here last summer. Everybody learned to love him, and we are hoping that he will come back this summer. We have our Bible study every Wednesday evening at Sister Collins' home. These meetings are very interesting. We hope to be able to begin a Bible class in Kenmore soon. Occasionally some good brother invites his neighbors in and we have preaching in his house. In this way we reach people that we would not otherwise reach. More work like this needs to be done. We are anticipating great things when our house is finished. Akron is a fine field for work, and we have a few here who are working the works of God while it is day. Pray for us in this wicked city.—H. F. Pendergrass.

Texas.

Kirbyville, February 23.—While I have not been reporting very regularly, I have nevertheless been very busy at my farm work and preaching. Every Sunday is taken, and the most of my summer and fall time for meetings. I was with the little band at Jasper yesterday. They had not been meeting, but they promised to meet every Lord's day in the future. I will preach for them each Sunday. This is the second congregation I have awakened out of sleep this year.—J. S. Daugherty.

Fort Worth, February 15.—Our work in the Glenwood congregation, this city, is growing continually. Six have been added the past two Sundays. The influenza epidemic has been very severe this winter and more of our membership have been afflicted than at any previous date, yet all are hopeful and the cause of Christ holds first place in their minds. We are planning quite a bit of extra work for this year. Brother Austin Taylor and I are planning to assist the Italy congregation in a ten-days' meeting the first of March.—Horace W. Busby.

PELOUBET'S NOTES FOR 1920 NOW READY

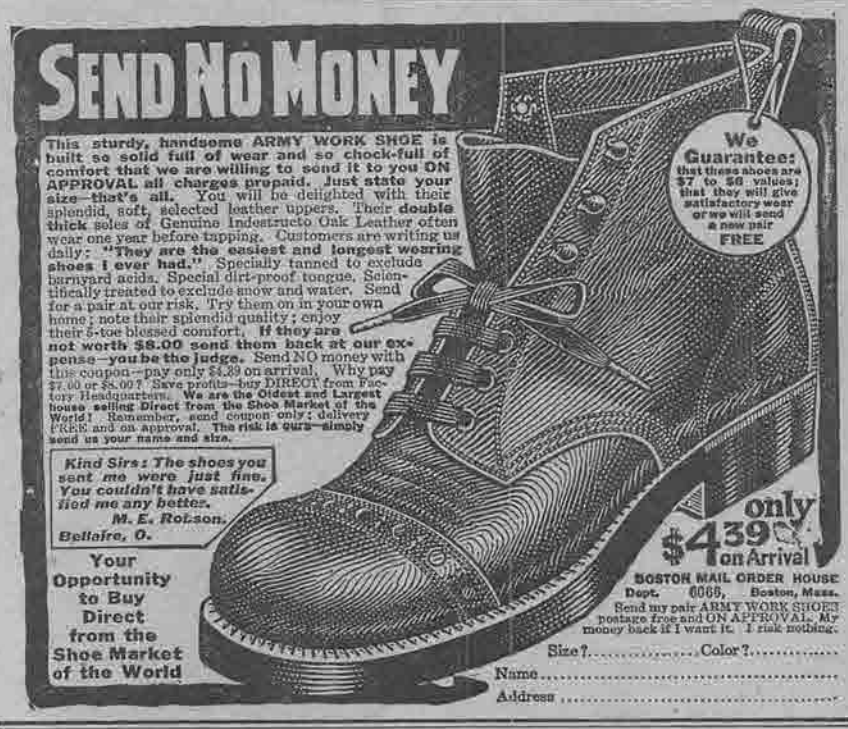
Peloubet's Is the World's Greatest Commentary on the International Uniform Sunday-School Lessons

It has been issued for forty-six years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. Rich in material, comprehensive in its scope, practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. Marion Lawrance voices the sentiments of thousands when he says:

"How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these NOTES."

It Should Be the Companion of Every Sunday-School Worker.
Price $1.60, delivered. Send your order to-day to

McQUIDDY PRINTING COMPANY
317-319 Fifth Avenue, North NASHVILLE, TENN.



GOSPEL ADVOCATE

Volume LXII. No. 11. NASHVILLE, TENN., MARCH 11, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

THE MENACE OF BOLSHEVISM 241
OUR CONTRIBUTORS 242
AT HOME AND ABROAD 245
GEORGIA AND THE FAR SOUTHERN FIELD 246
QUERY DEPARTMENT 247
JOURNEYINGS OFTEN 248
EDITORIAL 249
RELIEF FUND 252
SPECIAL NUMBERS FOR 1920 252
"WHAT A PITY!" 253
OBITUARIES 254
THE MASTER'S VINEYARD 256
REVELATION (NO. 4) 257
PACIFIC CHRISTIAN ACADEMY, GRATON, CAL. 258
CHURCH NEWS 259
SOME APPOSITE REMARKS 260
A CO-OPERATIVE WORK 261
AMONG THE COLORED FOLKS 262
THE POTTER ORPHAN HOME FORD CAR 263
THE WORK IN WASHINGTON, D. C. 263
FROM THE FIELD 264

The Menace of Bolshevism

BY A. B. LIPSCOMB

A fatal immorality in Bolshevism is its attitude toward the family. One of the test questions of any country's civilization is: "What is your sex life, and especially your treatment of women and children?" To what extent women have been actually nationalized is a question. The Russian conscience would probably not permit a very wide extension of it; but that the policy is completely in harmony with the professed tenets of the Bolsheviki leaders, no one has questioned. In the "Communist Manifesto," by Karl Marx and Frederick Engels, which is accepted as authoritative by the Bolsheviki, it is clearly admitted that what the Communists look forward to is "an openly legalized community of women." One of two Americans who were designated to confer with the Bolsheviki was Professor Revron, a man who not only believes in "free love," but has practiced it, and who has said that "the coercive family will pass away with the coercive economic system." Have we not a right to shudder and protest with all the powers of our being when we find such an unblushing advocate of open adultery, the desecration of the marriage altar, and the disintegration of the God-given home?

Bolshevism is determined to abolish God and Christianity from the hearts of the people. In a recent issue of the Literary Digest the late British chaplain at Odessa and the Russian ports of the Black Sea asserts that "the first objective of Bolshevism is the complete elimination of every form of Christianity from the world and the substitution of a world-wide atheism." This is, indeed, a serious charge, but it appears to be well authenticated by British staff officers. Whatever else may be said of the Bible, it is recognized the world over as the greatest ethical standard. The system that would undermine its integrity is digging at the foundation of our best civilization.

We cannot conceive of any high ethical system, whether social, political, or religious, that does not express itself in chaste and forceful language. The vehicle that conveys the thought and teachings of the system to the public mind is in itself an index to its worth. It is interesting in this connection to study the terminology employed by the I. W. W., which is the leading organization of the Bolshevistic movement in America. We are indebted to Mr. John F. McGovern, a writer for the Minneapolis Tribune, for the following bit of information:

"Members of the I. W. W. are known as 'wobblies,' or 'wobs.' They address each other in speaking or writing as 'fellow workers.' All 'wobs' are not 'sab cats.' Although all may practice some form of the theoretical sabotage as defined in their books, only a limited number are genuine 'cats.' The 'cats' are not known to the membership at large.

"A 'high-jack' is a highwayman. Only those are frowned upon who 'stick up' a fellow worker. A 'scissor bill' is an unorganized workman or a workman who does not belong to the I. W. W. A policeman in a city is referred to usually as a 'bull,' while a marshal in a smaller town is called the 'town clown.' An employer is a 'boss,' a wage worker is a 'slave' or a 'wage slave,' and a farmer is a 'rube' or a 'John Chinwhiskers.'

"A 'jungle' is a place where the 'wobs,' or 'wobblies,' and 'scissor bills' congregate to eat and sleep. It usually is at the edge of a town, on the bank of a stream, or in the country. Food is purchased by all, and the 'mulligan,' or stew, is shared by all. In these 'jungles' much missionary work is done. The 'cat' is often turned loose on the 'scissor bills,' who are thus forced to join the O. B. U. The 'O. B. U.' means the one big union, the I. W. W. Most 'wobblies,' closing a letter to a fellow worker, write, 'Yours for the O. B. U.' The A. F. of L., the American Federation of Labor, is referred to as the 'A. F. of Hell.'"

It is not very difficult for a thoughtful mind to determine the ethical standards of a system whose fraternal exchanges are couched in such delectable phraseology.

One of the saddest memories of my boyhood days is of the time that "old Grover" died. He was the house watchdog and the children's friend. With much lamentation we decided that the canine remains should be taken to the garden and laid quietly away. But our father said: "No, drag him to the back pasture, dig a hole, and *bury him deep.*" This is a homely but timely illustration of the subject before us. A system that proposes to substitute might for right, to incite class hatred and war, to burn and ravage at will, to break up and destroy the family, to abolish the Christian religion from the face of the earth, is putrid, and it is time to dig a grave. But we cannot press the figure too closely. A dead dog may be laid away decently and even with appropriate ceremony; but to bury the Bolshevistic movement is a sure-enough job.

OUR CONTRIBUTORS

The Church and the Kingdom the Same.

BY F. B. SRYGLEY.

Brother Scobey has published another article in the Gospel Advocate in which he persists in trying to show a difference between the church of Christ and the kingdom of Christ. To Brother Scobey's mind, these two words do not describe the same institution. It is freely admitted that these two words do not mean the same thing. The word "church" means a called-out body, while the word "kingdom" means a rule or government, but the two words are used to describe the same thing. The word "church" and "kingdom" are not always used even in the Bible to describe the institution which Christ built or established. We read of "the church in the wilderness," but that has no reference to the church of Christ, and, therefore, does not describe the same thing that is described by the kingdom of Christ; but when the word "church" is used to describe the body of Christ, it means the same thing that the word "kingdom" does when it is used to describe the same body. As Brother Scobey puts it, I will say, "if not, why not?"

But Brother Scobey says: "If the kingdom of heaven mentioned in the Scriptures and the church spoken of there are one and the same institution, then they must have the same characteristics—that is, whatever is affirmed of the one in the Scriptures may also be affirmed of the other. If not, why not?"

Very well, what is it that is affirmed of the one that cannot be affirmed of the other? They were both built, or set up, or established, by the same person, at the same place, on the same day, out of the same material, for the same purpose, and ruled by the same Ruler. Christ is the King of the kingdom, and he is the Head of the church. Those prepared by John and Christ were the material that went into the church, and the same material went into the kingdom. The same laws were to govern the church that govern the kingdom. After this the same law of induction was for both. People enter the kingdom by being born of water and the Spirit; they enter the church by believing and being baptized. Pray, where is the difference? But Brother Scobey says the Bible does not say they are the same. No, indeed. It is not necessary that it should say it, but it is as clear as if it had said it.

But the brother further says: "If the church is the kingdom, then the prophecy of the angel to Mary, as recorded in Luke 1: 31-33, will hardly apply: 'Thou . . . shalt call his name Jesus. . . . And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.' I cannot by any stretch of imagination see how this language can be applied simply to the church as we see it to-day. The church will end."

I don't ask you to *stretch* your imagination; in fact, I do not want your imagination on the question, either stretched or loose; but why cannot this language apply simply to the church as we see it to-day, just like it applies to the kingdom as we see it to-day? But "the church will end." Yes, the earthly state of it will end, and the earthly state of the kingdom will end, too, when the earth ends; but the kingdom will be turned over to the Father, and so will the church at the same time and in the same way, because the kingdom of Christ is the church of Christ. But Brother Scobey says the church has no eternal state and the kingdom will have an eternal state. Even if that were true, it would not prove that they are different in the present state. He thinks he sees a difference between the eternal state of the kingdom and the present state of the church, and that that fact proves that the present state of the kingdom is different from the present state of the church. But can't he see that it is the different states that make the difference, and not that there are two institutions on the earth now? But he says Abraham, Isaac, and Jacob will be in the heavenly kingdom, but were never in the church of Christ on the earth. Very well; neither were they ever in the kingdom of Christ on the earth, for the reason that it was not established in their day. They came as near being in the church of Christ on the earth as they did to being in the kingdom of Christ on the earth, for they are the same.

But again the brother says: "I hear brethren and others talking about the time when, and the place where, Jesus 'set up' the kingdom. Jesus 'set up' no kingdom. He received a kingdom. There is no such expression in the Book, the New Testament, as *setting up* a kingdom, nor of setting up a church. Neither did Christ *establish* a church or a kingdom. I find in the Book no such language, and, therefore, no such thought, save from the language of those who discuss the questions of the 'establishment' or 'setting up' the church or kingdom with the Baptists. Christ said he would *build* his church, and he did, on the day of Pentecost, put together the prepared material and formed a glorious church. He is still building into the church lively stones, men and women prepared by being translated out of the kingdom of darkness into the kingdom of God's dear Son."

I consider this the most unfortunate thing the good brother said. He certainly plays into the hands of the Baptists here. Christ never "set up" a kingdom, he says, but he "received" it. I suppose from that that he received it already set up, from the Father. But when did the Father set it up? His reference to the day of Pentecost here seems to indicate when he thinks Christ received it; but if Christ did not set it up that day, but only received it then, when was it set up? But he says there is no such expression in the Book as that Jesus set up a kingdom, but in the same breath he adds "in the New Testament." He intended this, "in the New Testament," as a saving clause. But this will not save him. It looks a little like he had a lingering, faint recollection of a passage in the Old Testament, and to save himself he added "in the New Testament." What difference does it make whether it is in the New Testament or the Old Testament? "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. 2: 44.) The only way I can see how our brother can harmonize this statement with his flat denial is to say that "the God of heaven" in this text is not Jesus, who, he says, never set up a kingdom. But the brother should remember the statement of John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." (John 1: 1-3.) This language is certainly broad enough to include the kingdom. But again: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church." (Col. 1: 13-18.) I am sure that this is extensive enough to show that he created the kingdom and the church—"all things." Notice, too, the quotation begins

with the kingdom and ends with the church, and the subject does not change, either. The only way to explain this fact is to admit that the word "kingdom" in verse 13 describes the same institution or body that the word "church" does in verse 18. But I am endeavoring to show that God, the God of heaven, set up his kingdom through Christ. God purposed or planned his kingdom, Jesus worked out these plans, and the Holy Spirit revealed them to the world. Hence, I can say, in the language of Brother Zack Sweeney: "God planned all, Jesus worked all, and the Spirit revealed all." But that our brother may hear the expression "set up" when our brethren are not debating with the Baptists, I quote from the New Testament: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." (Acts 15: 16.) This refers to the day of Pentecost, when Jesus, a lineal descendant of David, took his seat on David's throne and thus reëstablished God's rule on the earth. Yes, Brother Scobey, "set up" is the right form of expression. It is according to the Book, both the Old Testament and the New Testament. But our brother seems to think the word "establish" is only used by our brethren when debating with the Baptists, but he is as far wrong here as he is on the expression "set up." There were three things promised to David which was fullfilled on the day of Pentecost, and they all amount to the same thing. "And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." (2 Sam. 7: 16.) Notice the word "establish" here, Brother Scobey; and this is not our brethren debating with the Baptists, either. I wonder if the brother thinks the "house" in this verse and the "kingdom" are different. I know the words are different, but do they not refer to the same institution? Are they not used in apposition with each other? I think so. Well, what is the "house?" It is the house of God. Very well, what is the house of God? "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 14, 15.) Now, if the house and the kingdom are the same, and the house is the church, then the church and the kingdom must be the same. I must quote one other passage: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born." (Heb. 12: 22, 23.) In the same chapter, without any change of subject, the apostle says: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Verse 28.) What the apostle calls "the church of the first-born" in verse 23, he calls "a kingdom which cannot be moved" in verse 28. Jesus never established but one institution. Of course, I am positive. The church and the kingdom are the same.

Brother Scobey says: "Christ said he would build his church, and he did, on the day of Pentecost, put together the prepared material and formed a glorious church." Why should the brother go out of his way to say that Christ "put together the prepared material and formed a glorious church" on the day of Pentecost? Why not say he *built* it on the day of Pentecost? But he adds: "He is still building into the church." So he is; but building into the church is not the same as building it. He built it, he established it, he founded it, on the day of Pentecost. Our forefathers, more than a hundred years ago, built, established, or founded, this government. It is still being built into or built up; but who would intimate that this is the same as founding it? Christ was talking about things fundamental when he said to Peter, "Upon this rock I will build my church;" and then added: "I will give unto thee the keys of the kingdom of heaven." If the kingdom of heaven is not the church, then what authority did Peter have to open the church or admit people into it? In Matt. 16: 18, 19, talking to the same people on the same occasion and about the same thing, our Lord used the words "kingdom" and "church" to describe the institution he was about to build; and still Brother Scobey says that Brother Srygley cannot find the passage that says in so many words that the church and the kingdom are the same. Neither can I find in the Bible the passage that says in so many words that Abraham was the grandfather of Jacob, but I know he was, notwithstanding.

Preachers and Preaching.

BY O. E. HOLT.

Christianity is something that is real and vital and life-giving. It is the embodiment of every spiritual truth and of every spiritual force necessary to the world's salvation from sin. It is a heart religion—a religion that begins in the heart and works outward in the life.

The kingdom of the Christ is, indeed, a spiritual kingdom and must first be planted and established in the heart. When two or more persons into whose hearts the seed of the kingdom, the word of God, has entered, and in which the same lives and grows and moves, come together in one place with one purpose—the worship of God—in view, they constitute the church of God in that place.

Sowing the seed, preaching the gospel, is the most important work in which human beings may or can engage. To make this a matter of subordinate importance is a complete and unwarranted reversal of God's order. Some have done this in years gone by, while others are doing it now, making such an unscriptural idea and practice the criterion of soundness in the faith. Such men put secular affairs first and the preaching of the gospel last, or as opportunity and circumstances allow.

Paul is no plainer on any point than he is on the God-ordained plan or purpose that they who preach the gospel should live of the gospel. (1 Cor. 9: 14.) In the face of this inspired statement, modern teachers have their own theories of secular work first and the preaching of the gospel last.

Now we read: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Now put this Spirit-inspired language by the side of some of the teaching that has recently appeared in the Gospel Advocate on the subject, and open your eyes and see the difference. It is said that preachers should have a secular business from which they should derive their support, and preach the gospel as a "side line," to use a commercial expression—that is, a preacher should farm, teach school, or do something else to make a living, and go out on Lord's days and after crops are "laid by" and do all the preaching he can when he has nothing else to do. Of course, what the brethren "see fit" to give him, he should take, and place it in bank or use it along with the rest of his money that he earns on his farm, or in his store, or in whatever other secular business he may be engaged. This modern human plan does certainly please stingy churches. With them, it is the sweetest and most satisfying "sugar stick" they have ever "drawn real pleasure from." But Paul says a preacher should not follow secular pursuits; at least, if he wishes to please his Lord instead of pleasing stingy Christians.

Now read again: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he

may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruit." (2 Tim. 2: 3-6.) This beautiful and appropriate figure is used by Paul as an argument to show that preachers belong to the Lord, and not to themselves, or to men, or to the world.

The soldier does not belong to himself; he belongs to his government, or ruler. He cannot go and come and rest and fight just when, where, and as he pleases. So with preachers. They belong to the King, and the orders of the King they must obey. The King says to his preachers: "Go ye into all the world, and preach the gospel to every creature;" "Go, teach all nations." Suppose some of his preachers say: "O, we will do this as we can without inconvenience to ourselves. We must first look after our farms, our schools, our stores, our law practice, or whatever secular business in which we choose to engage; for we must have a living—we must make provisions for the flesh. When we shall have done our duty to ourselves and to our families, then we will go out and hold a few meetings. Of course, we may get something, but that is an uncertainty."

Paul's argument in the ninth chapter of First Corinthians in regard to the temple service is as strong as the Holy Spirit could make it. God had men to do that service, and those men got their living therefrom. It was thus ordained. Whatever may be said about all Christians being priests of equal rank in the church of God, it is undeniably and incontrovertibly true that God has always recognized a distribution of work among his children of equal rank. In apostolic times there were men who gave themselves wholly to the "ministry of the word." This was of such importance that seven men were chosen to aid the apostles in temporal things in the Jerusalem church, so that the apostles would not be hindered in their preaching—that they might give themselves wholly to the "ministry of the word."

It is true that men may and do follow secular callings and also do considerable preaching; but this is not God's way of evangelizing the world. Paul's case of making tents is much abused. That was an incident or an accident, and is not to be exalted into a law for preachers.

The Best Is Nothing in the Hands of Wicked Men.

BY JOHN T. SMITHSON.

Back in the early days of this country, when it was conceived and brought forth in liberty, there was a document written and agreed upon, which is known as the "Declaration of Independence," and which was destined to make the United Colonies free and independent States. This instrument of writing sounded the death knell of England and her king. This nation has from that day enjoyed the liberty which was given her by this Declaration. As powerful as it is and with all that it means to true Americans, what is it, and what does it amount to, in the hands of those who love thralldom? What is this document in the hands of the "reds" and anarchists of to-day?

A few years later, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for common defense, promote the general welfare, and to secure the blessing of liberty to themselves and to us, the people of the United States, as named in the Declaration of Independence, ordained and established a Constitution by which all the States are governed. Under this Constitution there is liberty for all, individually and collectively. To my mind, there have never been greater human documents than those we have mentioned. But what does the Constitution amount to with the people who violate its principles? When these men act, if the Constitution is in their way, they will set it aside by force, if they are able, or deliberately break it, to carry out their purpose. To such men, what does the Constitution stand for? In the hands of rebels, insurrectionists, Bolsheviki, etc., the Constitution of this country stands for nothing.

There are laws adequate for every wrong. These laws are good. They have been made for the praise of them who do good and for the punishment of them who do evil. To the outlaw, all laws are nothing. When men want to have their own way, it does not concern them much what the law is, whether it is against their action or in favor of it. Politicians frequently disregard the laws in order to carry out their schemes to be elected. This may be one reason there are so many people disobeying the laws. When men violate laws to be sworn to keep them, they cannot be very conscientious in keeping them. All laws, then, however good, are nothing in the hands of wicked and lawless men.

There is nothing stronger and better among men, in all their relations one toward another, than truth. There can be no justice in anything unless it rests upon truth. When men want to do wrong in a trade, the truth is nothing to them. If men everywhere had the proper regard for truth, there would be better times than these in which we live. Good cannot stand without truth for its foundation. The strongest confidence in men dies when they are found to be liars. Men love lies when they deal treacherously with their fellow men. What is truth, with all its power and goodness, to them who love and make a lie? Surely it is nothing.

The Bible is the word of God. Divine, inspired, and eternal are its truths. It is the greatest book upon the earth. They who love it treasure it in their hearts and hold it sacred in their memory. It is the unerring guide. It is the bread of life. To those who say in their hearts there is no God, and to the boastful infidel, this precious book is nothing. Furthermore, to all people religiously who want things to go their way, who want to gratify the lust of the flesh, the Bible is nothing only in so far as they can pervert its teachings to seemingly justify their course. When one espouses a false doctrine, the truth of the Bible is refused, and entirely ignored when it conflicts with the false teaching. In the hands of those who speculate upon the Bible, its plain truths are sometimes handled wrongfully and frequently suffer. The plain truth of God always suffers when men speculate upon it. To wicked men who are bent on doing their own wicked way, there is nothing good under the heaven that can appeal to them. The best and the strongest in the way of good is nothing in their hands.

What Was Nailed to the Cross?

The Seventh-Day Adventists of North Nashville held a meeting of long duration in a tabernacle, and they were very bold and loud in their defense of the Jewish Sabbath. Brother F. W. Smith made an effort to get their preacher to defend his doctrine publicly on this question, but he very wisely declined; but he did finally agree to go and invite his brethren to go and hear Brother Smith one time on the subject, provided Smith would come back to the tabernacle and hear him. This was agreed to, but the Adventist preacher would pursue the investigation no further. From the material Brother Smith used in his two speeches on the subject a good tract has been made, which is on sale by the McQuiddy Printing Company, at fifteen cents each, or $1.50 per dozen. I consider this one of the strongest and best tracts we have on that subject, and it would be well to circulate them among the Adventists or those who are in any way troubled with their false teaching on this subject. There is enough truth in this tract to answer any Adventist on the Sabbath question. It is worth many times the cost of the tract to have the scriptures collated on this subject. Nothing will cure this false doctrine like the word of God, and this tract is full of that.

F. B. SRYGLEY.

AT HOME AND ABROAD

B. C. Goodpasture preached at Smyrna, Tenn., last Sunday.

Change of address: J. Clifford Murphy, from Ethridge, Tenn., to Pulaski, Tenn.

J. W. Grant preached an excellent sermon at Russell Street Church, this city, Sunday.

Brother Jelley sailed for India on March 11. He will spend a few weeks visiting brethren at Glasgow, Scotland.

I. B. Bradley will lecture at Twelfth Avenue Church, this city, Tuesday night, March 16, on "The State of the Dead."

A. B. Gunter, of Jackson, Miss., acknowledges a gift of ten dollars from the church at Bethel, Tenn. This will be used for mission work.

G. C. Parham, of Oklahoma City, Okla., would like to locate with some church and do evangelistic work. Address him at 614 West Fourth Street.

The new girls' building for David Lipscomb College is nearing completion. It will be a great help if those who made pledges will send the balance at once.

Remember the orphans at the Tennessee Orphans' Home. Many churches have adopted the custom of sending them the collection for the first Sunday in each quarter.

Married, Friday, March 5, at 8 P.M., at A. B. Lipscomb's residence, Mr. P. H. Wade and Miss Ernestine Owen. The Gospel Advocate extends heartiest congratulations.

G. Dallas Smith announces that the church at Cleburne, Texas, has engaged C. A. Buchanan to do the work of a county evangelist. He will labor in destitute places.

Wanted—A Christian dentist to locate in Oakman, Ala. This is a fine opportunity for some one to build up a fine business and make money. Address A. D. Dies, Oakman, Ala.

"You are not and will not be held responsible for the disposition with which you were born, but no one else is responsible for the disposition with which you die." (H. G. Knowles.)

Fred K. Jones, real estate dealer and Notary Public, 43 Arcade, Nashville, Tenn.—Nashville and Tennessee property for sale and exchange—will endeavor to accommodate those desiring his services.

Perfection in life is not secured by some great deed of action, thought, or giving; it is the result of doing one's duties now, performing each as it comes up for observance. It may be small, as men count smallness, but it is that which God requires for the time.

Do not overlook the preachers' meeting to be held at Mount Pleasant, Tenn., beginning on Sunday, March 21. An interesting program has been arranged covering a wide field of subjects. A warm welcome will be accorded to all who attend. Neighboring congregations are especially invited.

J. W. Grant reports that he and Sister Grant have recovered from recent illness, and that he is now able to assume active duties in the evangelistic field. Churches would do well to get in touch with this experienced preacher of the gospel. Address him at West Station, Nashville, Tenn.

A union meeting of Christians will be held with the church at Portland, Tenn., beginning next Sunday. A good program has been arranged and there will be different speakers for each day. Among those who will preach are M. C. Kurfees, F. W. Smith, F. B. Srygley, and B. C. Goodpasture. The meeting will continue one week. All are invited.

Wanted—An energetic, wide-awake young preacher to go to Westbrook, Maine (adjoining Portland), and locate with the church there. The man that is needed is one who will be willing to keep books about four hours each day for one of the elders who is an electrician. He must be one who can preach the pure gospel with love and zeal and win souls to Christ. If you are willing to work hard, write to H. F. Stultz, 51 Lamb Street, Westbrook, Maine, or to W. S. Long, 110 Second Street, S. E., Washington, D. C.

Says the editor of the Texas Christian Advocate: "No man eats bread or drinks water from simple choice or habit. It is but the response to an innate desire to live. Eating and drinking are a process of life extraction. There is an inexplainable law of assimilation. By its secret force the hidden fountains are unlocked. The Master said he was in body, bread; in blood, water. By a similar inexplainable law of spiritual assimilation we appropriate Christ, 'who is our life.' Blessed are they which do hunger and thirst."

We commend the following from the Central Christian Advocate: "Let it be registered that the United States and its people want just as little of militarism as possible. It is contrary to our institutions and to our history, and jealously we should guard our schools and colleges against it and the insidious ideas that are fostered by it. Has Germany taught us no lesson? It pleases us to note that the pendulum is swinging away from the militaristic emotion which was so pronounced a brief while ago. Few things would endanger this people more than nursing what militarism instills and breeds. Moreover, a few years ago it was popular to stand for reduction of all armaments on land and on sea. Let the nation now practice as well as preach."

A New York gentleman interested in measuring the new craze in this country about things occult hired a man to stand all day in the bookshop of the Wanamaker store and take note of all volumes purchased there. Out of every five books sold over those counters that day, four had something or other to do with "spiritualism." Probably no modern bookseller expected to live to see the day when anything printed would sell better than novels, but now the wonder has come to pass. A friend of this gentleman who heard of his test imitated him by sending an agent to inquire of the New York public library about the demand for spiritualistic works. The response was that the inquiry for literature of this nature far exceeds the greatest call the library ever had before for any single line of publications. The supply on its shelves is nothing compared to the demand. What a pity the Bible cannot be more extensively circulated!

S. H. Hall writes: "A number of letters have come to my desk, recently, commending my articles on 'The Pauline Type of Preachers' and other articles. My work is such that I cannot answer these letters; hence, I say to one and all, 'I thank you.' I have only one desire when I write and speak—viz., to please God. Of course, I am delighted when I learn that brethren also are pleased, but I allow not myself to think of pleasing them while writing or speaking." He further writes: "It now looks like we are to have a debate with our Adventist friends in this city. One got hold of my tract, 'Adventism Weighed and Found Wanting,' and was stirred to write me that, if I would debate the Sabbath and Lord's-day questions, he thought he could furnish me a man; hence, for me to furnish him with my propositions and terms. They were sent, and he called and asked for the wording to be slightly changed in the propositions, to which I gladly consented; so he left with approved propositions by both sides. If there is no debate, certainly it will be no fault of mine. So soon as I know definitely, I will let our readers know just when the debate will begin."

Georgia and the Far Southern Field

By S. H. Hall

A Sister's Question.

The following letter from a good sister came in the mail this morning (March 1), and I give it, with my answer, to our readers:

Brother Hall: I have been reading your pieces in the Gospel Advocate for quite a while, and I like them fine. I feel that I almost know you personally, but never saw you. After reading your pieces in the grand old Advocate so long, I am led to believe that you are a good, conscientious Bible teacher; so I take the privilege of asking you to please give me the plain teaching of a passage found in the latter part of the last chapter of Matthew, beginning at verse 18 and reading on to the close of the chapter. I want explanation on the first of verse 20—"teaching them to observe all things whatsoever I commanded you." Does this teach that all who are baptized into Christ must preach the gospel publicly from the pulpit in some style, regardless of capability, or be condemned?

It would be well to read the whole paragraph in which the above quotation is found: "But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came unto them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 16-20.)

Our sister has correctly answered her own question in the unpublished part of her letter by taking the position that the statement, "teaching them to observe all things whatsoever I commanded you," does not mean that all baptized believers must preach the gospel publicly from the pulpit, regardless of capability. This statement certainly teaches that all baptized believers must be "soul winners," but does not teach that they are to be such without regard to their own talents and capabilities. The following statement from Paul throws all needed light on the question: "For even as we have many members in one body [the church], and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." (Rom. 12: 4-8.) In 1 Cor. 12: 14-27, Paul teaches that "the body," or church of Christ, is analogous to the human body with its different members. The eye is not expected to do what the hand was ordained to do. Just so, in the church, each member must find his place, which place he can fill by the right exercise of the natural talent or gifts with which God has blessed him. Many other scriptures could be cited to show this, but these submitted should suffice.

But please do not get away from the fact that the Bible teaches that we must all be winners of souls, that we must all be teachers of God's word. We can teach best, however, only in the place and in the way our natural gifts allow. We teach best by the way we live, by our godly walk and conversation before men. The Scriptures not only do not teach that every baptized believer must mount the pulpit and strive to proclaim the gospel publicly, but rather that it would be a sin for some to try it that way. But this does not mean that each branch of Christ, the vine, must not bear fruit. "Every branch in me that beareth not fruit, he taketh it away," says Christ. (John 15: 2.) Again, he says: "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." (Verse 8.) But this does not mean that each of us must always be up talking. If some of us would talk less, we would bear fruit all the more.

Hoping that this will be helpful to our good sister and to others as well, I leave the question for some other thoughts.

☼ ☼ ☼

How to Study the Bible.

Would it not be well for all of us, in reading and studying the Bible, to strive to forget all we have ever heard advanced in behalf of the various theories on that part of the holy Scriptures that we are studying? Is this not the easiest way to learn? Would not the most natural thing, if you are honest and sincere, be your finding exactly what God wants you to find? If you are striving to learn what an alien must do to be saved, would you not easily see that he must believe that Christ is the Son of God, repent of his sins, and be baptized in the name of Christ? (See Mark 16: 16; Acts 2: 36-41.) Would you not learn that the Lord adds all such to his church? (Acts 2: 47.) Would you not learn that the early Christians "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2: 42); that they assembled regularly on the first day of the week to break bread in memory of Christ's death (Acts 20: 7); that they were to lay by in store on that day as the Lord prospered them (1 Cor. 16: 1, 2), and that this assembling together must not be neglected (Heb. 10: 25)? Would you not learn that feeding the hungry and clothing the naked has much to do with the religion of our Lord? (James 1: 27; 2: 15; 1 John 3: 17.) Would you not learn that we must be "compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing?" (1 Pet. 3: 8, 9.) Would you not learn that you must "set your mind on the things that are above, not on the things that are upon the earth?" (Col. 3: 2.) Please tell me one thing that you need to learn that you would not learn with ease, if you would only shut yourself up in the Book and read it only to know and do God's will. Certainly you would learn this: "If any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.) And certain it is that we would not be contending that we are filled with Christ's Spirit and allowing ourselves to be governed by it, if we were governed wholly by the carnal nature. Those who want to know can certainly learn that there is a difference in the Spirit of Christ and the spirit of the flesh, and that one can almost tell from the expression of a man's face and the tone of his voice which spirit is governing. "Adorn the doctrine of God our Savior in all things" would be learned as one of our duties. May the Lord help us to let it so be.

☼ ☼ ☼

News Items.

Brother Garrett baptized two more at East Point last Lord's day (February 29). You could hardly excel Garrett in working hard all the week and preaching when you can. If he does not teach the word to the people, it is because he does not have a chance.

The "flu" certainly has let us know it was here during the past month and is still here. Hardly any of our families have escaped. Brother Templeton's two children have been very sick for a week with it, but are better now. Brother Rogers was unable to fill his place last Lord's day because of it, and his wife took her bed with it to-day.

Query Department

By J. C. McQUIDDY

Brother J. F. Milby wishes to know whether or not the scholars in the brotherhood of the church of Christ accept Webster's definition of the word "baptize."

Webster's International Dictionary defines the word as used by the people when the dictionary was made. This dictionary was made after Christ used the word "baptize." While Webster defines the word as used by the people, he does not attempt to give the meaning of the word as used by Christ. The translators did not translate the word "baptizo," but simply Anglicized the word. People who are anxious to know just what Christ taught will seek to learn the meaning of the Greek word "baptizo," which mans to dip or to plunge. If it be replied that all are not Greek scholars, the meaning of the word can easily be learned by referring to the New Testament. People in New Testament times "came unto" the water, where "there was much water," "went down into the water," were "buried in baptism," were "born of water," and "came up out of the water." These scriptures clearly indicate the action of baptism to be immersion, which Webster says all denominations will accept as baptism. Scholars certainly will not accept Webster's definition as authority for the meaning of the word "baptizo."

Brother Milby inquires also to know if the name "Christian" is a nickname, and refers to Acts 11: 26, which says: "And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught many people; and that the disciples were called Christians first in Antioch."

There is diversity of opinion upon this subject. Prior to this time the Jewish converts were simply called among themselves "disciples," "believers," or "saints." They were called by their enemies "Nazarenes" or "Galileans;" perhaps they were called by other names which have not come down to us. They considered themselves as one family, and hence the appellation "brethren" was frequent among them. The Greek word "chreematisai" in our Greek text means to appoint by divine direction. Therefore, I hold the view that the name "Christian" was given by divine authority and not in derision. The word occurs only in two other places in the New Testament—Acts 26: 28; 1 Pet. 4: 16.

☼ ☼ ☼

Brother Tice Elkins, of 1420 Lipscomb Street, Fort Worth, Texas, is concerned about tithing, and on this subject asks the following questions: (1) "Please give me the best information you possess as to whether tithing would be acceptable to God in the Christian dispensation." (2) "Is it the required manner to give to the support of the cause of Christ in this age?" (3) "Was tithing a part of the law of Moses? If so, was it brought forward into the New Testament age for our practice?"

(1) Tithing is acceptable in the Christian dispensation, provided a man wants to tithe and does it cheerfully. From 1 Cor. 16: 1, 2 we learn: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." This shows that each and every Christian is to lay by in store upon the first day of the week as he may prosper. We learn from 2 Cor. 9: 7 that the giver must have a definite purpose and that he must give cheerfully. This passage reads: "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver."

(2) In answering the first question, I have already answered the second. No specific manner of giving, to the exclusion of all other methods of giving, is prescribed in the New Testament. As already pointed out, every Christian is to give cheerfully as God has prospered him.

(3) Tithing was required by the law of Moses. The New Testament makes no such requirement. For proof of the fact that tithing was required in the law of Moses, it is only necessary to refer to a few scriptures. See Deut. 12: 6, 11, 17; 14: 23, 28; Neh. 10: 38. Many other scriptures might be given, but these are amply sufficient. If Jews gave one-tenth, Christians should do as well, and, it seems to me, even better, as they enjoy greater light, greater privileges, and greater blessings.

☼ ☼ ☼

A sister who does not wish her name revealed asks as to the meaning of 1 Pet. 4: 1, 2. The passage reads: "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God." The point on which she wishes information is whether "he" in verse 1 refers to Christ.

No, it does not. Christians must have the same mind that Christ had and must show a willingness to suffer in order to do the will of God. The Christian who does this has ceased from sin. Having the Spirit of Christ and being dead to sin, he is freed from sin. Suffering with Christ leads all Christians to cease from connection with sin.

The same sister inquires to know if a woman can worship scripturally in her home by reading, praying, and partaking of the emblems with her husband and son, when they insist on her taking the lead, claiming they are not competent.

Of course, there is no specific teaching bearing directly upon this subject in the Bible. Our conclusion must be reached on general principles of the word of God. As it appears to me, the first duty of this sister is to get her husband to take the lead in worship. God made man the head of the family, and, being the head of the family, he should assume the rôle of leader in worship. The husband and son are just as competent to lead in the worship as they are to participate in it. I think that with the proper effort our sister will be able to show them this. Has the husband refused to give thanks at the table? If so, he should not. It is no more difficult to give thanks at the Lord's table, or should not be, than it is to give thanks at his own table. I think the sister should persist in seeking to get her husband and son to do their duty; and when they give thanks at the table and hand around the emblems, they are simply doing what God requires them to do. I believe I would put this to them as their duty, and not as leading in the worship. The woman should not be deprived of worshiping God because men refuse to honor or obey him.

☼ ☼ ☼

Mrs. W. A. Rainey, of Cottage Grove, Tenn., inquires to know to what church the premier of England belongs.

He is a member of the church of Christ, as has already been given out through the columns of this paper.

JOURNEYINGS OFTEN

By B. C. GOODPASTURE.

"What thou seest, write, . . . and send it to the churches."

An Explanation.

Hereafter the increasing number of churches visited may compel me to condense these reports concerning the doings and plans of the various congregations. This will enable me to keep the writing up with the journeying, and, when it seems proper, occasionally advert to a subject of an entirely different nature.

☼ ☼ ☼

McMinnville.

Sandy Jones preached in the courthouse in McMinnville almost a century ago. He was a pioneer of "the faith." His labors marked the beginning of the congregation. Later the work grew and became permanent under the preaching of such men as Jesse L. Sewell, David Lipscomb, and T. B. Larimore. Among those who have preached regularly for the congregation are Philip Harsh, F. W. Smith, Price Billingsley, Fred Cowin, T. B. Clark, and H. T. King, who now lives and ministers there. Much of the teaching has been done by the elders who were "apt to teach." The bishops of the church at the present time are: H. L. Walling, I. T. Thurman, W. S. Lively, A. J. Trail, and Thomas Mason. The deacons are: R. G. Hutchins, K. F. Potter, Jesse Walling, W. F. Arledge, Thomas Biles, and J. J. Walker. During the past year the McMinnville brethren contributed to David Lipscomb College, Tennessee Orphans' Home, and local protracted meetings and charities. For this year they have planned to establish one new congregation according to New Testament teaching and strengthen a number of others in semidestitute places. Using the language of one of the leading members, they are "working on the basis of a county-seat-town congregation with a county-wide conscience." McMinnville is the home of Price Billingsley and his splendid paper, the Gospel Advance. I was in McMinnville on Tuesday, January 13, and spent the night in the hospitable home of H. T. King. Brother King and and Miss Nettie Drake made it possible for me to secure a long list of new subscribers.

☼ ☼ ☼

Sparta.

I reached Sparta on January 14. There is no record of the planting of the church at Sparta prior to the Civil War, yet from other sources of information it is known that the "plea for the restoration of apostolic Christianity" was presented there at an early date and that a small band of disciples met to worship before 1840. They worshiped in an old brick schoolhouse until 1893. During that year the house in which they worship at present was erected. The beloved and lamented Brother Sutton preached the first sermon in the new house on the third Lord's day in March, 1893. The present membership is about two hundred. The church has never been disturbed over modern innovations. The congregation has built and bought, together, five meetinghouses in the county. D. Lipscomb, E. G. Sewell, Dr. T. W. Brents, and J. M. Kidwill were called to labor for the church in the early days after the war. Brother Kidwill labored more than the others, and his efforts were especially fruitful. Brother Elam followed Brother Kidwill and did a great work, adding through his preaching more than fifty members during one meeting. In 1890 W. H. Sutton moved to Sparta, where he lived until his death fifteen years ago. J. D. Gunn has lived in Sparta since 1899. He labored some with the congregation, but now devotes most of his time to evangelistic work. J. A. Harding, T. B. Larimore, F. B. Srygley, F. W. Smith, J. W. Shepherd, J. E. B. Ridley, J. D. Gunn, and M. C. Kurfees have held successful meetings for the church.

☼ ☼ ☼

Cookeville.

There has been a church of Christ in Cookeville since 1875. It was established by S. G. Slaughter. The work grew rapidly, and now the congregation is among the largest in the "Upper Cumberland" section of Middle Tennessee. Among those who have been instrumental in building up the work to its present strength may be named E. A. Elam, J. C. McQuiddy, T. Q. Martin, S. H. Hall, H. Lee Boles, E. P. Watson, C. R. Nichol, T. B. Larimore, W. H. Sutton, W. L. Karnes, and J. W. Dunn. This congregation will support a number of mission meetings this fall in addition to the regular meetings in town. The first of these meetings will be conducted by F. O. Howell, of Obion, Tenn., beginning on the third Sunday in March; the second will be conducted by H. H. Adamson, of Lewisburg, Tenn., beginning on the second Sunday in August. Recently the brethren bought a nice, comfortable home for the preacher. Charles L. Talley now occupies the house and preaches for the congregation. The elders are: T. J. Gregory, T. D. Ford, R. E. L. Profitt, and S. Hayden Young. Those who "serve as deacons" are: J. M. Hatfield, D. C. Wilhite, L. P. Shanks, Sam Pendergrass, A. K. Fox, R. L. Maddox, and Jere Whitson.

☼ ☼ ☼

A Hopeful Sign.

The three congregations to which I have given attention are among the oldest, largest, and strongest in the State. Their age, size, and strength are, in a great measure, attributable to the missionary work they have done in planting the cause in "the regions beyond." A working church will be a living and growing church. All these congregations have planned to do more this year, and it is a hopeful sign.

☼ ☼ ☼

Attention, Readers!

To every one who sends us two new subscribers to the Gospel Advocate we will give a "Teachers' New Testament." This is a very popular edition of the New Testament with notes and helps suitable for Sunday-school workers and Bible students. "The notes and helps were prepared by a joint editorial board of the foremost biblical scholars in the world. The introductions were written by men of international reputation. The text is that of the American Standard Version—the latest translation—with proper names marked for pronunciation and the words of Christ emphasized in heavy-faced type." This is the book for the family circle, home study, and Bible class. If you want to get the Testament in connection with your own renewal or one new subscriber, add fifty cents to the regular price of the paper. Send your order to-day to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

☼ ☼ ☼

To be still searching what we know not, by what we know, still closing up truth to truth as we find it (for all her body is homogeneal and proportional)—this is the golden rule in theology as well as in arithmetic, and makes up the best harmony in a church—not the forced and outward union of cold and neutral and inwardly divided minds.—John Milton.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

Money Matters.

BY T. B. LARIMORE.

"Money makes the mare go" is an old, old adage, and that money may sometimes make the man go is unquestionably true; but I am not disposed to discuss this proposition, notwithstanding I might possibly do so without sawing the limb off between me and the tree.

Some preachers may have had stranger financial experiences than I have had, and more of them; but I have had some that seem somewhat strange to me, and my making mention of a few of them may do good—and that is why I mention them.

Before I relate any of my financial experiences, however, I must say, in sincerity and in truth, I have neither right, reason, nor inclination to murmur or complain. I have lived in this beautiful, wonderful world nearly seventy-seven years, preaching the gospel fully fifty-five of these seventy-seven years, and nearly everybody has nearly always treated me well—many, delightfully. Indeed, I have been treated with such marked kindness, courtesy, and consideration by almost everybody, nearly everywhere and all the time, that I feel under obligation to all.

"But, then, you know,
There will be briers where berries grow,"

as the following little recital may show.

A prosperous banker, who was the controlling spirit in the congregation, or church of Christ, of which he was a member, took me to his bank next morning after the close of a successful series of meetings which had added many members to his church, to pay me, he said, for my preaching. As he handed me one hundred dollars he said: "I know, and all of us know, that is not half pay for your services. You are justly entitled to at least two hundred dollars for what you have done for us and for the cause here—and that is a low estimate; but we owe four hundred dollars on our meetinghouse yet, and we think it is our duty to be just rather than generous, when we cannot be both—that we ought to pay what we owe before we try to establish a reputation for generosity and liberality."

Now, what did that brother banker's little speech mean? It simply meant this: "We are going to hold you up, under a pretense or pretext of *justice*, and rob you—make you pay one-fourth of our church debt." That's exactly what it meant. Still, that preacher was poor, that church was rich. After reading this, you may not be astonished, startled, or surprised when I tell you the penitentiary has, since then, collected toll from that self-same bank.

Chickens may not always come home to roost, but they did that time; and that's the rule; "as saith the scriptures." "Be sure your sin will find you out." The church-debt pretext for not paying the preacher is a standing joke, but a very serious one, especially among preachers. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Reasonable compensation for my services in a certain prosperous city had been collected, and the "official board" was about to hand it to me, when a member of that board seriously suggested that the money should be applied on their church debt instead of being paid to me. Strange to say, another member of the board approved the suggestion. The Christian gentlemen on the board, however, finally succeeded in effecting a compromise by which I received part of what had been publicly contributed and collected expressly for me.

A devout disciple of Christ, my devoted friend, left among her personal effects when she passed away two five-dollar gold pieces. During my first meeting there after her departure, her brother and sister gave me that gold, saying: "We want you to have it, and we know she would want you to have it, if she were here; but don't mention it. If you do, the brethren will deduct that much from the little they expect to give you for this meeting. We know them, and we know they'll do it."

At what the brethren who handled the funds probably considered the psychological moment that suited their purpose best, they began the probe with which every preacher who has evangelized much is familiar: "We want to know whether anybody here has given you anything, and, if so, how much." "Twelve dollars and thirty cents," I said. "Well," said the spokesman of the committee, "we'll just give you thirty-seven dollars, then. We intended to give you fifty, and that's about it."

At the end of a hard meeting in a hard place, which I reached by a long, hard journey, "a certain rich man, who fared sumptuously every day," who also managed and manipulated money matters for the church of Christ in his community, asked me for an estimate of the amount of my traveling expenses for the round trip, saying: "We want to pay all your expenses and something more." I gave him an approximate estimate of the cost of the trip, and he handed me that sum and a little more, saying: "I'm sorry that's the best we can do for you; but we are simply a few of the Lord's poor."

I kept account of every penny spent on my return trip, and reported it to him. Twice that sum was about ten dollars less than he had allowed in his estimate. He requested me to send him the ten. I sent it, he received it, and that ended the story of my work there.

"How much did the brethren give you for your meeting

at ——?" asked a good friend and brother. "A dollar and fifty cents," I replied. When the brother to whom the money for me had been intrusted was interviewed on the subject, he said: "O, yes! I had entirely forgotten that. I just gave him that dollar and a half, myself, put the other into my safe, and had not thought of it since."

From another place came the question: "How much did the brethren contribute to your support here?" My reply was: "Nothing." Then came a liberal contribution from that church, with the following explanation: "We have just learned that our church treasurer, like Judas of old, is a thief. That's why we wrote you relative to remuneration for your work here."

Such thefts, or peculations, on the part of a few of the trusted servants of the church should not cause any one to repudiate the church, however. There are spots on the surface of the sun and the moon; but we should all appreciate the sun, that gives light by day, and the moon, that reflects light by night, nevertheless. Moreover, the theft, or peculation, of one should never be allowed to cause us to be suspicious or doubtful of another—of course, *never*.

Love "thinketh no evil," and Christians are taught to "love one another with a pure heart fervently."

Remember the Tennessee Orphans' Home.

BY J. C. M'Q.

In recent years the Gospel Advocate has especially encouraged caring for the fatherless and helpless. The readers of this paper during the last two years have been very liberal in contributing to the Armenian, Syrian, and Poland relief funds. While thousands have been dying for the want of food, our readers have not turned a deaf ear, but during the past two years have contributed at least thirty thousand dollars to the relief of suffering children in foreign lands. While they have been doing this, they have also been mindful of orphans at home. They have contributed liberally to the support of the Fanning Orphan School and also to the Tennessee Orphans' Home. They have very largely maintained these two homes from their beginning until the present time. During the last two years the readers of the Gospel Advocate have contributed considerably over thirty thousand dollars to the Tennessee Orphans' Home alone. While engaged in the feeding, clothing, and educating of the orphans, they have also given of their means to help their work in Syria, Japan, and other foreign fields, besides remembering the work in Colorado and other destitute fields in our own country.

This is as it should be. Christians should do much constructive work. It is not sufficient simply to pray for those who are in need. God shows his people that they must act justly, love kindness, and walk humbly before him. If a number of children were on an island surrounded by water, the water constantly rising and almost ready to flow over the island, it would be wicked and vain for Christians simply to fall on their knees and pray for their deliverance instead of sending out lifeboats and other means by which the children could be rescued. Too many Christians, however, act in this way. While I have no disposition to belittle prayer and while I am firm in the conviction that God hears and answers prayer, yet I am also firm in the conviction that we must work as we pray, if we expect an answer to our prayers.

We have more children in the Tennessee Orphans' Home than we have ever had before. The demand is constantly increasing. Those in charge of the institution have had to decline many children because our means have not been sufficient to care for more. While I say this, I must also say that the churches have been exceptionally liberal and generous in the support of this work. An appeal has never been made to which they did not cheerfully respond. It is needless to suggest that constant repairs must be made on the building and that living costs are getting higher and higher every day. It takes more now to feed the children and more to keep the building in proper condition than it has taken in the past; hence, of necessity, we must have larger contributions than we have had heretofore.

I simply suggest this, believing that to suggest it is all that is necessary. I have faith in God to believe that he will put it into the hearts of his faithful children to remember the helpless orphans, for he is "a father of the fatherless, and a judge of the widows." He has remembered to bless and prosper his children so that they will be abundantly able to amply provide for helpless children. It may be that the Lord sometimes fails to give to his children because they are so niggardly that they will not use wisely the gifts with which he has intrusted them. "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." (2 Cor. 9: 6-8.) The wise man, Solomon, also says: "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." (Prov. 11: 24.)

It is not necessary to persuade Christians to fellowship this work of feeding, housing, and caring for orphans. All those who engage in such work have experienced to their own joy that it is far better to give than to receive and that the greatest happiness comes to them whenever they engage in such work.

This is a time when people are spending large sums of money and when many are spending much on themselves—much that is not actually needed, but which is spent to gratify simply some whim or notion. I say without fear of contradiction that those of our readers who are really the most liberal in supporting the helpless enjoy life more than those who live simply for themselves.

The first Lord's day in April is the day that we take up a special contribution for the Tennessee Orphans' Home. As the demands are heavy upon us, we are asking Christians all over the country to make a liberal contribution upon this day and to forward the contributions direct to the Tennessee Orphans' Home, Columbia, Tenn. Churches, in making their contributions, should remember that a liberal contribution will be needed to carry us until the time when we will call for another regular contribution. Place yourselves in the position of the orphans and then do to them as you would be done by under similar circumstances. In making your gifts, place yourselves in the hands of God and dare look up to him and say: "Make use of me for the future as thou wilt. I am of the same mind, I am one with thee. I refuse nothing which seems good to thee. Lead me whither thou wilt; clothe me in whatever dress thou wilt." Humbly look up to God; make yourself the person on whom he will impose great responsibilities and great duties.

Rearing Children According to the Bible.

BY E. A. E.

We must note the distinction between things that differ. A public school and all other schools, with their entertainments, are not the church. Some kinds of concerts and entertainments in school are perfectly right, but they would not be in the worship of God.

The thing to do is this: The teachers and directors of all schools, having the care and development of children on their hands and hearts, should see that no wrong principle is inculcated, that nothing of questionable propriety is engaged in, and that no law of the land is in any way

violated. Above all things, children must be taught obedience to law. Since raffling is contrary to the law, schools should not encourage it. Jig dancing, which the circular sent to me mentions, is not dignified and elevating, and the "womanless marriage" cannot inspire people with the sanctity of marriage. Still, some schools will have such entertainments. But I can see no reason for *the church* to divide over such. Some may not attend, but they cannot disfellowship the ones who do attend. This is not the way to proceed. The church must live and love and work and worship as God directs. The church has no jurisdiction over a public school, whose directors may be worldly and ungodly men. But should any school require of Christians or of their children the practice of anything contrary to the will of God, they should withdraw from the school. But the difference of judgment on the character of an entertainment would not be sufficient ground of withdrawal, especially when there is hope of improvement. In wise counsel and prayer the church should come to one heart and soul first on such a question, and then enter its protest against wrong teaching and evil practices.

Worse than undignified entertainments and small raffles is the incipient infidelity taught in some textbooks in some public schools as well as in schools higher up. If our children are taught infidelity, worldliness, and other things contrary to the Bible, then all Christians should protest and see that they are properly taught.

1 Tim. 5: 20 refers to rebuking elders who have been convicted of wrongdoing, for the preceding verse says: Against an elder receive not an accusation, except at the mouth of two or three witnesses." The elder or elders must first be accused of wrongdoing, and this accusation must be established by a sufficient number of competent witnesses before the rebuke is to be administered. Then all, whether elders or not, when the time comes, are to be reproved, rebuked, and exhorted "with all long-suffering and teaching." Granting that church members have been guilty of wrongdoing and have been overtaken in faults, those "who are spiritual" are to restore such "in a spirit of gentleness, looking to" themselves, lest they "also be tempted." (Gal. 6: 1.)

Does the Spirit of Christ or the spirit of the devil cause divisions? Evidently the spirit of the devil. It is the devil's delight to sow the seeds of strife, contention, bitterness, and division among the people of God. I have seen him divide a church over an election, over a lawsuit, over a preacher's vanity or mistakes; and now here is a case of confessed division over the entertainments of a public school.

The church—the body of Christ—should not allow the devil to divide it at all; and the devil can never divide it so long as all obey God. Evidently all do not know what obedience to God is, or, knowing, willfully disobey him. Of course, there can never be unity and peace where some disobey God. God commands all to make an effort—*to give diligence*—"to keep the unity of the Spirit in the bond of peace." He shows that this can be done only in self-denial by waiving personal rights; certainly not by forcing these rights and opinions upon the church. Read Rom. 14 and 15 to verse 8; also, 1 Cor. 8 and 10.

> Wherefore, if meat causeth my brother to stumble, I will eat no flesh forever more, that I cause not my brother to stumble.
>
> Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit [the good, or salvation] of the many.

Let us study these scriptures and obey God in doing what they teach. Not only must the church "be at peace among" themselves, but they must seek the good and salvation of the race—of both Jews and Gentiles; and they must do this by surrendering their "own profit"—comfort, personal rights, preferences, opinions, etc. How few are ready to obey God just here!

Too many have been led to think that when Jesus prayed that his disciples may all be one, *as he and God are one*, and when Paul says to give "diligence to keep the unity of the Spirit in the bond of peace," they mean that by some sort of compromise Pharisees and Sadducees and Herodians at that time and now all religious denominations must get together in some sort of federation or huge organization. But not so. Here it is, and here is the way to keep this unity and peace:

> I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. (Eph. 4: 1-6.)

In order to obey God here, nothing in this passage can be left out. Who can doubt but that much strife and bitterness and division have come because many have woefully come short in "lowliness and meekness," in "long-suffering, forbearing one another in love?" Who can doubt that many have failed, if they have not openly refused, "*to walk worthily*" of this high and holy calling?

Here it is again:

> That ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. (Phil. 2: 1-11.)

Do we know really what it is *to count others better than ourselves?* We may know what it is to count ourselves wiser and better and more holy than others. Do we really know what it is to have the mind of Christ, to practice the self-denial of our own pleasure and wills and to suffer as he did? Do we really know, or *care to know*, what it is and what it means to "*be of the same mind*," to have "*the same love*," to "*be of one accord*," to do nothing—absolutely nothing—"through faction or through vainglory?" We must obey God in these as well as in all other commands or perish.

And again:

> Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace. (James 3: 13-18.)

Have not all seen in this "earthly, sensual, devilish" wisdom, strife, division, slander, jealousy, lying, hypocrisy, confusion, and every vile deed? There can be no factions and divisions in a congregation without producing some or all of these vile deeds.

It is very clear, too, that some may contend for the right in the main in a dogmatic and partisan spirit, just as some in Paul's day preached the gospel "even of envy and strife." (Phil. 1: 15-17.)

Again, have all on one side of a contention or division the Spirit of Christ, and all on the other side the spirit of the devil? Hardly.

Is not a lack of reverence for God's word a widespread evil and the mother sin of many others? Until we all fear God, tremble at his word, and will to do his will, we cannot come to the knowledge of the truth, unity and peace, and salvation.

Who Are Certain of Eternal Life?

BY E. G. S.

This question is plainly answered in the New Testament. When I was a boy, many people spoke of the religion learned from the Bible as "a mere book religion," and claimed that such a religion would not save people; but the truth of the matter is, there is no religion that will save people except that which is recorded in the New Testament. That is the only religion given to us by direct revelation from heaven.

The religion of the New Testament is not something to be got in a mystical sort of way, but something to be learned and done by those that would be saved. Hence, all that want to be saved must learn and do the things that are required in the New Testament. The New Testament says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.) That means all that believe on Christ as the Son of God, and that he was crucified, buried, and raised from the dead, shall be saved. The death, burial, and resurrection of Christ constitute the facts of the gospel plan of salvation, and no one can be saved who refuses to believe these facts. If Christ had said that all that get religion shall be saved, it would have been a very different thing; but he never said one word about getting religion. The whole matter of getting religion is human; not a thing is said about it in the New Testament. It is a matter of human wisdom, or, rather, a matter of human impulse, with nothing divine about it. If God had said, "He that believes and gets religion shall be saved," then it would be our business to accept it just that way; but he did not, and we have no right to teach it that way. It is adding to the word of God to do so; and his word makes it very plain what will be our doom if we do that. Therefore we should be very careful to avoid things that are in any sense wrong. There is always a right way to do things that ought to be done. If we are called upon to do things that in our judgment are wrong, better do nothing than to do wrong. We may sometimes make mistakes in our judgment as to what is wrong, but it is not likely to happen often that way if we think before we act. If we study the word of God and find out what is right, we will not be likely to make many mistakes; but if we neglect the word of God and act upon our own judgment, we are likely to make many mistakes. It is a grand thing to always do right and avoid wrong.

Those that depend on getting religion to save them and fail to do the things that are required in the New Testament will be lost, no matter what else they may do. Besides, it is more difficult to do things men have invented than it is to do what the New Testament requires. The Lord knew what men could do and what they could not do, and he never required them to do things that were beyond their power to do. All men that are responsible can believe the gospel as required in the word of God, or the Lord never would have said: "He that believeth not shall be damned." He knew they could repent, or he never would have said: "Except ye repent, ye shall all likewise perish." If sinners that hear the gospel do not repent, they will be certain to perish, to be eternally lost.

It seems strange that people in Bible lands will put off salvation till death comes. There is no intimation that any man can obey the gospel after death. Why, then, should not all repent while they live? If men could put off death, it would not be so dangerous to put off obedience to the gospel; but that is impossible. Hence, all should become Christians and lead a Christian life until death comes in order to be safe. No one can enjoy the hope of eternal life until he becomes a Christian and faithfully lives the Christian life. Heaven is promised to no others. To live such a life makes one happy here and prepares him for a happy life in eternity, but to neglect Christianity exposes one to a dark and gloomy life here and opens the way to be cast into eternal ruin after death. Why, then, will people put off the only thing that can prepare them for death and for a home in heaven throughout eternity?

Special Numbers for 1920.

Actuated by a desire to do the greatest amount of good possible and encouraged by expressions of encouragement from hundreds of our readers, the publishers of the Gospel Advocate are planning to issue some unusually fine special numbers during the current year. Heretofore the special numbers have engaged the earnest study and evoked the best thought of editors and contributors. The forthcoming numbers will be no exception. In fact, we wish to improve them in every way possible. Readers may look for the "Spiritual" Number to appear in April. Ours is a spiritual service. We are taught to worship God "in spirit and in truth;" to be "fervent in spirit, serving the Lord." When we pray, we are to "pray with the spirit and with the understanding." The same rule applies to singing. It shall be our purpose to emphasize the true spiritualism of the New Testament, that it may prove a counteraction to a great wave of another kind of "spiritualism" that is now sweeping the country.

Every reader should have a part in the dissemination of these numbers. They always create a good impression when placed in the hands of new readers. Send us your order for a new subscription to-day. Help us to make a success of the special numbers by extending their circulation.

PUBLISHERS GOSPEL ADVOCATE.

Relief Fund.

Church at Largo, Fla.	$40.00
Mrs. T. H. Joyner's Bible class, Hartsville, Tenn.	7.00
Mrs. M. E. Fields, Palestine, Texas	1.00
L. A. McKeel, Murray, Ky.	5.00
Church at Moulton, Ala.	5.50
"A Sister in Christ" (no address given)	1.00
John A. Hoomes, Brooklyn, Ala.	2.00
Members of Bethel congregation, Greenwood, Tenn.	7.00
Mrs. J. D. Glenn, Lebanon, Tenn.	5.00
Two sisters of Little Mountain Church, Tennessee	7.00
"A Friend," Allensville, Ky.	5.00
Church at Bear Creek, Ala.	5.00
Church at Itasca, Texas	10.63
Sunday school at Charleston, Miss.	16.00
Church at Albany, Texas	10.00
R. D. Stafford, Cushing, Okla.	5.00
Mr. and Mrs. J. M. Warren, Bells, Tenn.	2.00
Mrs. A. E. Perry, Colfax, La.	5.00

It is difficult for us in America to fully conceive the conditions of a people in an actually starving condition—that is, large numbers of people who are unable through any channels to lay their hands upon sufficient food to sustain life. Such has been and to a certain extent still remains the situation among the Poles and other destitute in the region under survey. People do not, in a well-fed country like ours, ordinarily snatch up apple or potato parings or similar refuse, including individual crumbs, if they are not hungry. Likewise they will not go miles to spend several days regleaning the fields already gleaned unless under serious stress for food. Nor will they under normal circumstances make grass a principal source of diet.

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

IS THIS YOUR CASE?

What You Should Do—Most Successful and Economical Treatment.

Do you have a feeling of general weakness day in and out? Is your appetite poor? Does your food fail to strengthen you and your sleep to refresh? Do you find it hard to do or to bear what should be easy? Have your ordinary duties and cares become great tasks and burdens?

If so, take Hood's Sarsaparilla—this great medicine revitalizes the blood, gives vigor and tone to all the organs and functions, and is unequalled for those who are in any degree debilitated or run down. Do not delay treatment—begin it today.

To rouse the torpid liver and regulate the bowels take Hood's Pills. They are purely vegetable.

FREE Puncture Proof Tube
6,000 Miles Guaranteed

For a limited time only we are offering **absolutely free a puncture proof tube guaranteed 6,000 miles,** with every purchase of one of our famous Reliable Double Tread Tires which are guaranteed 5,000 miles, and often give 8,000 to 10,000.

4 Reasons for Buying this Bargain Offer

1—6,000 miles without a puncture!
2—Save repair bills!
3—Save entire cost of tube!
4—Save two-thirds cost of tire!

Price Includes Tire and Tube

Size	Tires	Size	Tires
28 x 3	$6.85	34 x 4	$11.35
30 x 3	$7.25	34 x 4½	$13.00
30 x 3½	$8.35	35 x 4½	$13.25
32 x 3½	$8.95	36 x 4½	$13.75
31 x 4	$10.20	35 x 5	$14.50
32 x 4	$10.55	36 x 5	$14.75
33 x 4	$11.00	37 x 5	$14.90

Free Reliner With Each Tire

In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.

Reliable Tire and Rubber Co.
3440 Michigan Ave. Chicago, Ill.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Biliousness

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

RAMON'S LIVER PILLS

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"What a Pity!"

BY F. P. FONNER.

A writer in the Gospel Advocate of February 26 tells us that there was but one mission meeting held in his county last year, and that the converts made in that meeting have not been cared for; at least, that is the plain inference. Well, that is not unusual. That very thing has been going on in some sections of our country for a long time, and yet we claim to be a very missionary people. This brother informs us that the place where these converts were made is only about four miles from a certain city church. I guess history is repeating itself at that point. The brother seems to think that such mission points should be supported and cared for by the home church. Is he right? Most certainly he is. The home church seems to be interested in mission work to some extent, but it is a long ways from home. Why should any congregation be more interested in foreign mission work than it is in necessary mission work on home territory? The writer says: "We prefer sending our money to India to build up Adventism and other isms. What a pity!" This is certainly too bad, when we remember that many of our home workers are held back from the Lord's work because they have no means. In some instances good and true men in America are made to suffer in consequence. It is no wonder that the writer of that note exclaims, "What a pity!" It seems that the very depths of his soul have been stirred by this apparent injustice. While the Martin and McHenry defection is a terrible thing, we must attach no blame to innocent persons who have supported the work in far-off India. But when good, true men are selected by the churches for the work in India, if that time ever comes, then we must stand by them to the full extent of our financial ability. In the meantime we must do more real mission work at home and among our own people. If those churches and individuals formerly engaged in the India work will look around, they can find plenty of mission work to do nearer home. There are houses of worship to be built for our poorer brethren; there are little, discouraged, and persecuted bands of disciples to be nursed until they show some signs of spiritual life; there are old members of the church of God in destitute circumstances whose needs must be supplied; there are millions of people in America who have never heard the pure word of God, and they must hear it; there are old preachers who have given their whole lives in the interest of others, and they must be cared for. Let us attend to these matters now, while the fog over in India is being dissipated, as it will be in time. Let us be careful that this fog does not settle down and becloud our own minds. Let us do mission work as indicated above, and all may yet be well for us.

To Fortify the System Against Grip

Take LAXATIVE BROMO QUININE Tablets which destroy germs, act as a Tonic and Laxative, and thus prevent Colds, Grip and Influenza. There is only one "BROMO QUININE." E. W. GROVE'S signature on the box.

What Is Grace?

1. It includes that original goodness and favor by which God inclines to fallen man, with the consequent steps which, in the counsels of God, were necessary for man's salvation. This is the grace of God's undeserved favor.

2. The term "grace" includes the revelation of this mystery, the declaring to man the word of life. This is the grace of outward instruction.

3. The term "grace" includes that supernatural gift to man whereby he is enabled to embrace the salvation provided and offered; and this is nothing else than the working of the Holy Spirit on the hearts of men. This is the grace of inward sanctification. The first is the wellspring of all good; the second, the appointed instrument of good; the third, that which gives effect to the instrument.

The first grace is for all mankind; the second, for those who live under the sound of the gospel; the third, for the "elect people of God," who shall be eventually saved.—J. H. Blunt.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

ANTI-FLAMMA

Poultice Plaster. A soothing antiseptic Poultice. **Heals Leg Sores.** Draws out poisons, stops itching around sores, and **heals while you work.** Write to-day, describing case, and get Free Sample. Bayles Distributing Co., 18th and Grand Avenue, Kansas City, Mo.

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste. Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Electric Vitalizer

Men and women, if you are in a weaken nd. run-down condition., get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1. postpaid. Dr. Frank M. Welch, Atlanta, Ga.

OBITUARIES

Thomas.

The angel of death visited the old homestead on Wednesday morning, January 28, 1920, and bore away the spirit of Jesse W. Thomas. He was eighty-seven years old. He is survived by a wife and six children, thirteen grandchildren, thirteen great-grandchildren, several nephews and nieces, and a host of friends. He was a consistent member of the church of Christ and a splendid example of true Christianity. "By their fruits ye shall know them." The fruits of love and kindness borne by him were characteristic of his sweet, gentle nature. He was a loving father, true and kind, and is sadly missed by wife and children. X.

Grayson.

Our beloved friend, Mr. C. A. Grayson, has passed away, leaving a widow and one child about fifteen years old, besides his many relatives and friends, to mourn his death. He was born on July 5, 1843, and died on January 23, 1920. He was a good, true, honest man in every respect. As a member of the church, he was faithful in all its work. He was as a father to me. Being an orphan, I made their home mine for some time. He was kind and loving, and his memory is fondly cherished by his many friends. He was an ex-Confederate soldier and a well-known citizen of Huntsville, Ala. Brother T. C. Little, of Fayetteville, Tenn., held funeral services at the church of Christ at Huntsville, and the remains were buried at Maple Hill cemetery.

CORENE PATTON.

McCord.

Brother P. G. McCord was born, in Marshall County, Tenn., on February 27, 1853, and departed this life on November 29, 1919, being sixty-six years, nine months, and two days old. He was baptized when a young man, by Brother Jim Morton, and lived an earnest, Christian life. Very seldom did he miss the assembly on the first day of the week. While he was no public speaker, he constantly taught a class. He was kind and accommodating, was always willing to sacrifice self for the good of others. His influence for good was great in the community. He will be missed in the home, community, and church. He leaves four children and thirteen grandchildren, and was much devoted to his family. Quite a number of friends and loved ones mourn his loss; but they mourn not as those who have no hope. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." GEORGE W. GRAVES.

Bean.

On December 7, 1919, at the home of her son, J. M. Bean, near Red Boiling Springs, Tenn., the spirit of Sister Margarette Bean took its flight into the realms of the great beyond. She

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat Less Meat if Kidneys Feel Like Lead or Bladder Bothers

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

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

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

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

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

Freckles

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

STILLMAN'S FRECKLE CREAM

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

"Wouldst Thou Be Fair?" Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. Sold by all druggists

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

PALMER'S "BLOOD-SUCCESS" Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
1521 Atlantic Ave. Brooklyn, New York City

In answering advertisements, please mention the Gospel Advocate.

had been an invalid for several years, but bronchial pneumonia was the immediate cause of her death. She was in her seventy-third year, and had been a devoted member of the church of Christ for more than thirty years, and was loved and respected by all who knew her. She was the mother of nine children, all of whom survive her, except one daughter, who preceded her a few years. She lived to see her children all married and with families of their own. All of the living were with her when the end came, except one daughter, Mrs. W. P. Freeman, of Gallatin, Tenn., who was too ill to leave her home. Funeral services were conducted by Brother J. M. Patterson, after which her body was laid to rest in the Whitley Cemetery at Red Boiling Springs, there to await the resurrection morn.

J. E. JACKSON.

Carter.

Nannie Campbell, wife of the late James A. Carter, was born on March 4, 1843, and passed from this into a better world on January 6, 1919. Sister and Brother Carter were married on October 18, 1859, and to this union were born eleven children, eight of whom are living—John W., Alford C., Wallace H., Booker, and Frank, and Mesdames James Rose and Charles Hoke, of Tennessee, and James I., of Texas. Sister Carter, within a few weeks of her parting with dear ones on earth, was a regular attendant of the Sunday school and church. We miss the well-poised, stately, sweet-faced elderly sister, and as time goes by we shall miss her more. Too, her famous hospitality and brilliant conversation we have no more. But to the bereaved children we would say: Weep not as do those who have no hope; for to all those who are faithful is promised a crown of life. And we shall see our loved and own when we, too, have finished the course, fought the good fight, and passed into life eternal. Funeral services from the family residence, conducted by the writer of this. H. I. COPELAND.

Recipe for Gray Hair.

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

SOOTHES— HEALS—

Eczema and other skin eruptions and injuries

Ka-Dene
REG. U. S. PATENT OFFICE
TRADE MARK

Ointment

Keep it handy for emergencies. 50c and $1.00 at your druggist's. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on It."

SWAMP-ROOT. is not recommended for everything; but if you have kidney, liver or bladder trouble it may be found just the medicine you need. At druggists in large and medium size bottles. You may receive a sample size bottle of this reliable medicine by Parcel Post, also pamphlet telling about it.

Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS DESIGNERS PHOTO-ENGRAVERS ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE:
CLINTON, S.C.

EVERY MARRIED COUPLE

and all who contemplate marriage should own a complete book of life, such as the "Medical Adviser." It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price, 1008 pages—bound in cloth. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, etc.

SPECIAL OFFER: For a limited time we will send one copy for 5 dimes, to introduce book to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N.Y.

CABBAGE PLANTS

Fulwood's frost-proof plants ready for immediate shipment; varieties, Jersey and Charleston Wakefield, Succession, and Flat Dutch. Prices: By express, 1,000 to 4,000, at $2.25 per 1,000; 5,000 and over, at $2. By parcel post, prepaid, 100 for 60c, 500 for $1.75, 1,000 for $3. Orders shipped promptly; satisfaction guaranteed or money refunded. P. D. FULWOOD, Tifton, Ga.

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

Try This for Your Health

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric-acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their *wealthy* patients to the famous mineral springs. Some even spent months at the spas of Europe, and were almost invariably benefited or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered; and I believe it *so firmly* that I offer to send you enough water for a three-weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable, and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win, you become a life friend of the Spring; if I lose, I will be sorry for you, but I will appreciate your courtesy in giving the water a trial, and will gladly refund your money on request. Sign the following letter:

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

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

Name .....

Address .....

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

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

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.

Medicated Ear Drum. Pat. Nov. 3, 1903.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

The Master's Vineyard

Illinois.

Watseka, March 1.—I finished my work in Tennessee by preaching three nights last week at Cartwright Station. I would have continued a few nights longer, but a wave of the "flu" had struck that part of the country and there were a good many sick, and the people who were not sick were either taking care of these who were sick or were afraid to get out, and our audiences were small; so I closed on Wednesday night and on Thursday I started homeward. Friday forenoon I spent in the Gospel Advocate office, where I had a fine time with Brethren A. B. Lipscomb, J. C. McQuiddy, F. W. Smith, F. B. Srygley, Brother Oakley, and Brother White. I came on Saturday morning to Clinton, where I met and worshiped with the Fairview congregation on Lord's day; also I preached at night. Coming home on Monday morning, I found my family recovering from quite a severe attack of the influenza. I am now trying to arrange my summer and fall work, and I have some time not arranged for, and would be glad to hear from other fields where meetings are needed.—Andrew Perry.

Iowa.

Davenport, February 29.—I am glad to state that our little band is still increasing in numbers. We have grown in six months from two (wife and I) to twenty-six, all told—children and grown people—present to-day. However, as is often the case, our little band is composed mostly of poor people. About half of our number are students in school here; hence everything with us is going out and nothing coming in. Others are those who work day by day for a scant living. Still, we are meeting our running expenses. We have decided, the Lord willing, provided we can get the right man to do the preaching, the right one to lead the song service, and get a good tent and a proper place to locate it, and get the churches and brethren generally interested in this work enough to support the meeting and pay other necessary expenses, to have a meeting in June, 1920, to help us firmly establish the cause here before we have to leave. Our expenses are so great that we may have to leave before we expected to when we came. —J. C. Estes.

Missouri.

Springfield, March 1.—Since writing I have visited the North and South Springfield congregations. I was much pleased with an increased Sunday-night audience at North Side. I was prevented from filling appointments at two other regular places because of influenza conditions, but visited Bona, in Dade County, on the fifth Sunday in February and had a nice meeting. I also preached in the northeast part of the city on Friday night last. While on a business trip I attended the preachers' meeting at Kennett, and had an enjoyable and profitable time. I preached one funeral in February. The brethren often ask me to write them. These monthly letters to our papers are written for that purpose. Brethren, take the papers, and you will get a letter from me, telling just what I am doing, once a month. —M. S. Mason.

Oklahoma.

Holdenville, March 1.—The disciples of Christ here met as an independent body for the first time on February 23, 1919, with a membership of twenty-seven. On August 12 following they bought the Latter-Day Saints' church house on South Cedar Street and met for worship in the new house on August 17. Since then twenty-four have been added by relation, making a total of fifty-one. Cash on hand, August 17, $19.17; collections since, $509.28. From this amount the expenses of the church have been met, the remainder being applied on the church debt. About $150 more has been pledged, making a total of $678.45. We are at perfect peace and fellowship with each other. All are invited to visit us. Bible study at 10:30 A.M. each Lord's day; communion, 11:30 A.M. T. H. Wiggs and J. W. Thetford are the elders.—W. P. Jones.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—An unusual offer is being made by the editor of the Pathfinder to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated, and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable, well-printed in large type. It puts everything clearly, fairly, and briefly. Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 135 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store—Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢.

Everything About Cuticura Soap Suggests Efficiency

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

Revelation. No. 4.

BY J. J. VANHOUTIN.

The twenty-first chapter tells of a new heaven and a new earth, and the tabernacle of God being with men, and in that tabernacle (or church) death, sorrow, and crying will not be taught. Christianity is far above these things and the evils therein mentioned. Then John describes the great city of God. An angel measured the city; and while he measured like a man would measure, we must count the cubits and furlongs according to the measure of an angel. You get a faint idea of the greatness of an angel over a man by the destroying angel in Egypt. God never intended that man should know the exact size of his city. It is claimed that the measuring reed the angel used was twelve thousand furlongs in length. But even according to our own calculation, and if this world should last a hundred thousand years, and there should be one hundred thousand more worlds, each lasting one hundred thousand years and peopled in proportion to this world, and even if they should all be saved, then there would be over sixteen rooms apiece, and each room sixteen feet square. According to that, every man might have "rooms to let." How inconsistent to speculate upon the wisdom and greatness of God when "his ways are past finding out!" The last chapter tells of the river of the water of life, and the tree of life, and its fruit, which is spiritual food for the soul. Jesus extends an invitation, gives a warning, then a kind parting salutation.

The book of Revelation contains much in strict accordance with the number seven, perhaps because God possesses seven attributes. The name "God" occurs ninety-eight times—that is, seven times fourteen; "King," "mouth," and "Lord," each three times seven; "star" and "white," each fourteen times; "altar," "kingdom," "patience," "elders," "worthy," "earthquake," "reign," "Jesus," and "Jesus Christ," each occur seven times. Then we have such statements as "seven churches," "seven letters," "seven promises," "seven admonitions," "seven eyes," "seven horns," "seven bowls," "seven candlesticks," "seven seals," "seven thunders," "seven vials of wrath," "seven blessings," "seven plagues," "seven kings," and "seven mountains." God's dispensations: From the creation down to the sin of Adam was the first dispensation; from the fall of Adam down to the flood was the second dispensation; from the flood down to the calling of Abraham was the third dispensation; from the calling of Abraham down to Moses was the fourth dispensation; from the giving of the law of Moses down to the coming of Christ was the fifth dispensation; from the coming of Christ and the giving of the gospel down to the present time and on to the future judgment day is the sixth dispensation (and we are living in that one); and beyond the judgment day will be the seventh dispensation, an eternal rest for the righteous. But the spirit of God and Magog must first subvert all civil governments, then bring all nations into war. But as I am not versed in demonology, I will let them fight it out without me.

Do to-day's duty, fight to-day's temptation; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

The Strong Withstand The Winter Cold Better Than The Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the cold weather by taking GROVE'S TASTELESS chill TONIC, which is simply IRON and QUININE suspended in syrup. So pleasant even children like it. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

CATARRH

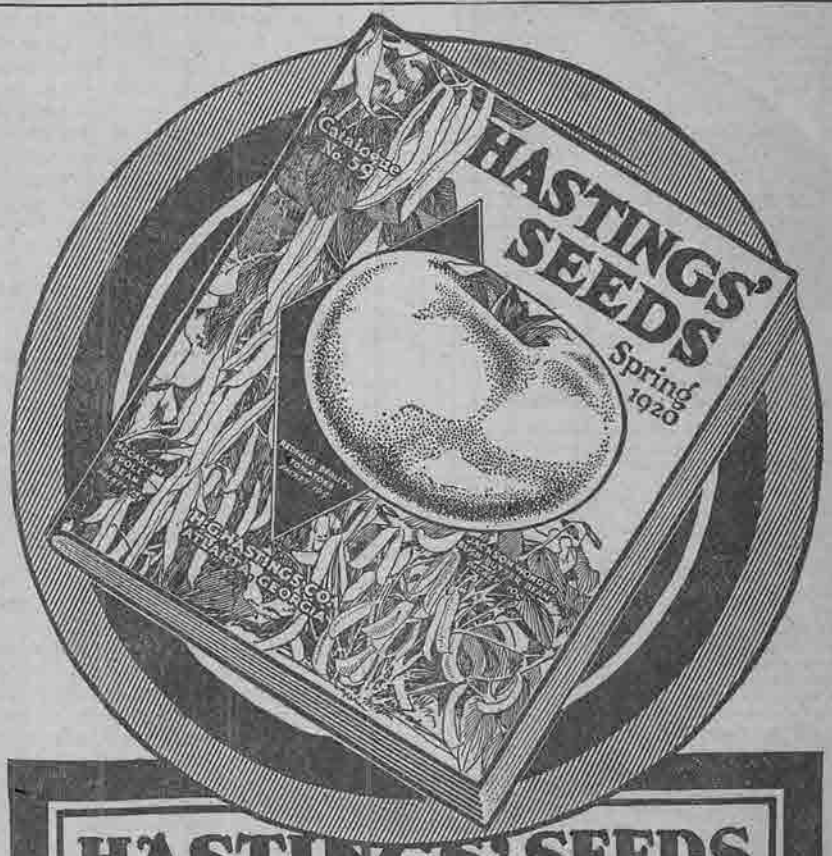
is quickly relieved by the application of TURNER'S PENETRATING BALM. Is non-irritating and pleasant to use. A trial package can be obtained without cost or obligation by writing to the

TURNER CHEMICAL CORPORATION,
Bristol, Tennessee.

Hatched 175 Chicks

and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write to-day to E. J. Reefer, poultry expert, 3253 Poultry Building, Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures white diarrhoea overnight and saves 98 per cent of every hatch. The book is free. Send for it to-day sure.

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.



HASTINGS' SEEDS

THE biggest and most prosperous year in history for the South is due this year. The returns will come first to the Farmer and Gardener who make the greatest success. Hastings' Seeds are the successful seeds of the South and this big new Spring catalog points the way to success. Kindly write for it today—a postal card will do. It comes post-haste.

H. G. HASTINGS CO.

"The South's Seedsmen" Atlanta, Georgia

Foley's Honey and Tar
COMPOUND

IS PLEASANT TO TAKE, and soothes the raw, inflamed surfaces; stops the rasping, strangling feeling in the throat. It is made of the purest, freshest and finest ingredients to be had, contains no opiates or other harmful drugs, and costs twice as much to make as any imitation of it.

Every User a Friend

"My little boy had a severe attack of croup and I honestly believe he would have died if it had not been for Foley's Honey and Tar. Two doses relieved him and he went to sleep and was troubled no more."—Mrs. W. H. Thornton, 3523 W. 10th St., Little Rock, Ark.

"I am in my eighty-seventh year and I was troubled with a tickling in my throat. I am very glad to tell you that Foley's Honey and Tar has stopped that."—Geo. P. Randall, Dayton, Nev.

Foley's Honey and Tar is recommended for coughs, colds, hoarseness, tickling of the throat, spasmodic croup, whooping cough, la grippe and bronchial coughs.

SEND NO MONEY

Simply send your size and these wonderful Dress Shoes will come to your home at once. You'll be proud of them. Built solid full of wear. Genuine oak leather soles. Note the splendid extra quality leather! Enjoy their blessed comfort! The risk is ours—these must delight you or no sale. **Pay Only $4.98 On Arrival. Postage FREE.**

GUARANTEE: *We guarantee that these shoes are $7 to $8 values; that they will give satisfactory wear or we will send a new pair FREE.*

Business Men's Dress Shoes On Approval.

ONLY $4.98 On Arrival

Postage Free Black Dress Shoe. Save profits. Buy direct from Factory Headquarters.

Boston Mail Order House Dept. 6068, Boston, Mass.

Send Business Dress Shoes at $4.98 postage Free ON APPROVAL. Money back if I want it. I risk nothing. Size . . .

Name .....

Address .....

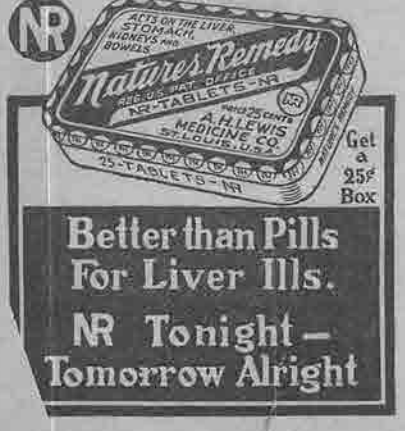
CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1226 Park Square, Sedalia, Mo.**



CHURCH NEWS

Alabama.

Oakman, March 2.—Since last report I have been busy in the work of the Lord. The work here moves on nicely, and we hope to do more mission work this year than in former years.—A. D. Dies.

Albany, March 1.—The work in this section of North Alabama is growing in interest with each passing year. This is my fifth year to live and labor with the church at Albany, and my thirteenth to live and labor in word among my own people in this my native State. The church at Albany is the nearest a model church of any that I know. It is only ten years old, but its "work of faith, labor of love, and patience of hope" speaks for itself. Our audiences increase with each year, and the interest is good in every phase of the work. This church is noted for its unity of the Spirit, which is kept in the bond of peace; and while none of us are rich in this world's goods, yet last year a bit more than four thousand dollars was used toward the support of the work. Realizing that we have fallen far short, determined resolutions have been made that we shall do far more in 1920. All my work with the church here is under the supervision of its elders, and none are busier than I. Since January 1, 1920, I have held nine public meetings each week, but these meetings are for the present discontinued on account of the prevalence of influenza. We have much work before us and are strengthening our hands for the same. Two meetings already have been planned for 1920—G. C. Brewer in June, and J. H. Horton in August. In addition to the duties and responsibilities of this work, I have worked hard for the past two years endeavoring to plant a New Testament church at Athens, the county seat of Limestone County, my native county. God has blessed my labors, and at the right time gave me the right man as a colaborer in the person of Brother L. B. Jones, of Paint Rock, who has labored in word and in deed there for the year past. As a result of our efforts, we have a congregation of about twenty-five, most of whom are not ashamed of the simplicity of the gospel of Christ. The Christian Church at Athens is building a new house, and last summer we bought the old house at a cost of five thousand dollars. This house is a substantial brick structure, well seated, lighted, and carpeted, with baptistery and two large dressing rooms which serve as classrooms, and in one-half block of the Public Square. Of the five thousand dollars, we have paid all but nineteen hundred dollars, and at least six hundred of this is now on hand, which leaves a balance of about thirteen hundred dollars. We are told that we can have full possession by May 1, when all becomes due. We are eager to be ready for the final settlement; and while we have made no public call, yet if any who read of this work, desire to have fellowship in it, donations may be sent to L. B. Jones, Athens, Ala., or to me, at Albany, Ala. We shall duly acknowledge gifts and at the final settlement publish in full all help received. Brother S. H. Hall, of Atlanta, Ga., and Brother E. Gaston Collins will assist us in a meeting there in the spring or early summer. Brethren, pray for this work. May we all be used more and more to our Lord's glory.—J. Pettey Ezell.

Arkansas.

Fort Smith, March 1.—I was with the faithful few at Atkins yesterday. We had two good services, notwithstanding there was some sickness that hindered some from attending services. The singing school at Morrillton is progressing nicely. I will be at home next Lord's day. May God bless the faithful.—Will W. Slater.

District of Columbia.

Washington, February 29.—We have just returned from evening services. It was a day of rejoicing because six precious souls were baptized into the kingdom of our Lord. May many be saved this year. Have the Gospel Advocate to come to you every week and keep up with the good work. Help us to build a house of worship in Washington.—W. S. Long.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—An unusual offer is being made by the editor of the Pathfinder to send that paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated, and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable, well printed in large type. The eyes of the whole world are fixed on Washington. The Pathfinder is right on the ground and will keep you posted on everything that is going on. You will like the Pathfinder's way of telling all sides of the story. You need this paper during this great presidential year, and you should send fifteen cents for thirteen weeks' trial subscription. Address Pathfinder, 145 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

Sure Relief

6 BELL-ANS Hot water Sure Relief

BELL-ANS FOR INDIGESTION

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

At Last A Real Remedy for Piles

No More Nasty Salves or Ointment; No Knife Cutting. A Simple Treatment That Works While You Sleep.

6 Day Treatment FREE

Thousands of people suffer from bleeding, protruding or suppurating piles. Having tried all kinds of ointments, salves or doctor's prescriptions without permanent benefit they naturally feel discouraged and think they must carry misery to the grave—yet their case is not hopeless.

Here is good news for all such sufferers. A prominent western physician has discovered a remarkable, harmless compound known as HEM-ROID. Taken internally it quickly begins a cleaning, soothing healing of all affected parts. It helps drive out all the thick, impure blood that is clogging the hemorrhoidal veins and causing piles. It so livens and strengthens the intestinal muscles and bowel walls that in many cases of years standing all distress and misery soon disappears and does not return.

Don't say "Can this be true?" Give us the chance to prove what we say. Write at once, using the Coupon below, and we will send you, postpaid, a full six-days' treatment of wonderful Hem-Roid. We feel confident that Hem-Roid used as directed will help to free you from all pile misery, but we do not ask you to take our word for it. Prove it for yourself.

If a pile sufferer and sincere don't delay but mail coupon at once, to Dr. Leonhardt Co., 226 Washington St., Buffalo, N. Y. Make the decision now that you are going to end all pile misery.

Gospel Advocate

PILE COUPON

6-DAY TREATMENT

This coupon, with full name and address and 10 cents in stamps to help pay distributing expenses entitles holder to our 6-day treatment of Hem-Roid. Dr. Leonhardt Company, Buffalo, N. Y.

COMB SAGE TEA IN FADED OR GRAY HAIR

If Mixed With Sulphur It Darkens So Naturally Nobody Can Tell

Grandmother kept her hair beautifully darkened, glossy, and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all read to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied; it is so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft, and beautiful.

Pacific Christian Academy (Incorporated), Graton, Cal.

BY FELIX G. OWEN.

By order of the authorities, all schools of this county have been closed for two weeks as a precaution against the "flu." The epidemic never reached our school. Forty pupils have been enrolled to date and about ten more are expected at the reopening, March 1. This will make about fifteen from non-Christian families. Much good is being done in this way; for, remember, the conditions are very different, both for school and church work.

On account of the school, several families have located at Graton and others are prospecting. Brother Reese, the principal, and Brother Badger, teacher of Bible, have both recently bought acreage property for homes at Graton. Brother J. A. Craig, of Patterson, Cal., formerly from Tennessee, is now visiting the school with a view to locating near.

Recently, meetings of the faculty, directors, and patrons were held in the assembly hall to discuss the future interests of the school. As a result, one brother promised to furnish the means to elevate the building, put it on a concrete foundation, add about four class rooms, and make some general repairs and improvements. Another good school building, which will be used in connection with this work, has recently been bought from the county. Other pledges to the amount of fifteen hundred dollars per year for a period of five years were also made.

Brother Barber, the treasurer, reports every member of the faculty paid a regular salary, with funds in the treasury for the next two months yet. There is not a teacher in the school but is working at a great sacrifice, being able to earn much more; but still all have received a living, and have had it regularly. There have been no charges for tuition; none of the brethren in touch with this work are wealthy; the school work is a new thing in all this Pacific Coast country; and yet, since the school was moved to Graton and put on a good organized basis, all this good property has been bought and paid for, the teachers have lived and kept happy, and these pledges for the future have been made. This has all been done by the local brethren, including those who have moved in on account of the school. They have stood by the work square from the shoulder. The work has far surpassed anything we could have hoped for. But next year we are expecting bigger and better things, and we may ask the readers of this notice to have a hand with us in this great and good work.

If you contemplate coming to California, remember, this is a mission field and the conditions are very different, and remember the Pacific Christian Academy at Graton.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

HANCOCK'S PILE REMEDY.

Three jars are guaranteed to cure the severest case of piles, or your money will be refunded. One jar often gives the desired results. For blind, bleeding, itching, protruding, or ulcerated piles. Price, 50 cents a jar. At your druggists's or by mail from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

NEGLECTED COUGHS AND COLDS ARE DANGEROUS

LADY IN BROOKLYN, N. Y., NARROWLY ESCAPES DEATH.

If people would only learn the folly of neglecting a cough or cold, much suffering could be averted and the development of many fatal diseases prevented.

The experience of Mrs. R. S. Pedersen, 129 Putnam Avenue, Brooklyn, N. Y., merely emphasizes the necessity of having the proper medicine on hand for such emergencies. She writes:

"One winter I had a severe cold. I doctored myself for several weeks with various pills. Finally, I was forced to go to bed with heavy cold in chest and head. I had a good attack of la grippe, with large lumps in my neck. My father persuaded me to take Pe-ru-na, and I was out of bed in two weeks. I continued the remedy for several weeks, and feel better than ever. Pe-ru-na has also relieved me of pains in the back and sides. I always recommend Pe-ru-na, and my father is a constant user."

Pe-ru-na, being a tonic laxative, regulates the digestion, enriches the blood, tones up the nerves, and carries its soothing, healing influence to the irritated, congested mucous membranes in all parts of the body. It is very beneficial after protracted illness or an attack of grip or Spanish influenza to restore strength and vigor to the wasted body.

Do not fool with a cold or any other catarrhal disease. It is dangerous. Get the right remedy in the first place—the remedy that for fifty years has been known as a successful treatment for catarrh.

Your dealer handles Pe-ru-na in both tablet and liquid form.

Some Apposite Remarks.

BY J. W. LAMAR.

I am a traveling man. I have been on the road for twenty-two years. I spent from March to October of each year in the central powers of Europe for a period of seven years prior to the late world war. I am not much of a writer, but have been a close observer all of my life, and the recent articles upon the dearth of preachers which have appeared in the Gospel Advocate strike me very forcibly.

I agree with Brother Stubblefield to some extent, also with Brother Talley. Brother Hall gives a practical view, as also does Brother Smithson. But do they altogether sum up the whole matter?

To my mind, Brother Brents and Brother Beasley have struck the key-notes. Do we find the mothers in our homes to-day as we found our mothers to be? Do we find any mothers to-day who pray with their children at bedtime and read a portion of God's word to them at the breakfast table each morning as our mothers did? I fear I see the mothers of the past quarter century urging their daughters to keep up with society, which destroys the possibility of the child's ever becoming a mother, though she bear children. She is urged to seek a man for a husband who is rich instead of one who is a gentleman. Their boys are taught to do something to make money and are allowed to keep any company whether good or bad. The boy is little cared for, and for this reason very few become gentlemen, let alone becoming a bearer of the word of God. O, if I could pen words like Brother Brents! O, if we had sensible mothers!

Yes, many of our preachers of to-day are ashamed to work because they were allowed to loiter around in boyhood days. The father who said, "I expect to make a preacher of John, for he just won't work," made one of Brother Beasley's box choppers.

While preaching the gospel is the most honorable profession any man can follow, yet there are professional preachers who follow preaching for a living, who were raised to think they are a little better than the average person. They go to their churches once a week, and to the treasurer upon the same trip, and then hang around stores and whittle sticks, boxes, etc., and tell yarns, during the week. They neglect to "feed the flock" by not visiting their members in their homes, eating with them, talking, praying, reading and singing with them, and talking with them about heavenly things. Such a preacher's congregation becomes spiritually dead. They lose confidence in him; they decide he is just preaching for money; they refuse to contribute to his support, and finally he has to hunt another place.

Brother Beasley reminds me of the preachers around Highland Home, Ala., in the eighties. I was in school there from 1884 to 1887. The lamented J. M. Barnes urged every man and boy who became a Christian to preach the gospel, whether he was a farmer, merchant, mechanic, or school-teacher. Brother Golson farmed and preached; Brother Gafford did the same thing, as well as Brother Price; Brother Harrison went everywhere preaching the word; Dr. Watson, Lewis Smith, and others went also; and people everywhere were glad to have them come. There were not so many college-bred preachers in those days (I do not mean that our preachers should not be educated, for that is one of the essentials to success in meeting the critics), but men who loved the truth and preached it regardless of price.

By and by the "one-man rule" crept into the churches, and this one man is spokesman for the church; and unless the preacher can accent Hebrew and Greek words properly, as Brother Stubblefield says, why, he is not wanted by the people, which rules out the spiritual-minded man, and therefore he cannot be recommended. Do you not remember that Jehovah rejected Saul as king because he feared "the people?"

People get preachers on trial. If the preacher suits the people, why, he is all O.K. If he does not suit the "one man," he does not suit the people, and they do not want him.

I have heard Brethren Lipscomb, Harding, Kurfees, Larimore, Frank S. White, Dr. Watson, D. S. Ligon, J. F. Thompson, J. E. Dunn, and others, and have heard some of our minor preachers also, but I never learned any more from the greater preachers than from the others when both had the "work" in their mind. One could command a hearing as well as the other, but I could tell by each one's address where the proper training came from. It was from the home, where mother prayed at night and read a chapter at the breakfast table each morning with her family.

We have the minor preachers to-day teaching, bookkeeping, railroading, some mechanics and farmers, who are never thought of when the question is asked: "Where can we find a preacher?" We want the educated man. We do not want a man who works.

Give Stomach What it Needs

THE ALKALINE EFFECT OF STUART'S DYSPEPSIA TABLETS USUALLY CORRECTS THE STOMACH FAULTS THAT PROVOKE ATTACKS OF INDIGESTION OR DYSPEPSIA.

To sit back after a good meal and know there is not going to be sour risings, gas, drowsiness, and discomfort is the logical result of using Stuart's Dyspepsia Tablets immediately after eating. Most people believe they can trace each attack of indigestion to something they ate and can still "taste." And it surprises them invariably to note how quickly relief comes after using one or two of these tablets. Whether it is highly seasoned food, rich pastry, the heavy, hearty foods, or some one particular offender, the relief comes just the same. Those who are susceptible to attacks of indigestion or dyspepsia should try Stuart's Dyspepsia Tablets, as they supply the stomach with an alkaline effect just as it does naturally when it is working in a perfectly healthy condition.

Stuart's Dyspepsia Tablets are so widely known and used that you can get them in any drug store in the United States and Canada at 50 cents a box.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

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

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

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

A Co-Operative Work.

BY FOY E. WALLACE, JR.

The following clipping from the Daily Telegram, of Temple, Texas, will serve to explain the purpose of the remarks which follow:

Evangelist Cled E. Wallace, of Weatherford, Texas, who preached to a large audience at the church of Christ, Seventh Street and Avenue G, on Wednesday evening, has been employed to work jointly with his brother, Foy E. Wallace, Jr., for the church. The purpose of this unique arrangement, it is said, is to allow both some time in the evangelistic field. They will alternate in their work with the local congregation.

Cled E. Wallace will open his work with a two-weeks' revival, beginning about May 1. He will move his family here at that time. Both the Wallace brothers expect to make Temple their permanent home.

The work as planned will include a number of tent meetings in different sections of the city during the year. It is the purpose to thoroughly evangelize Temple, it is stated. Both preachers are comparatively young, but have been in the ministry for several years. Cled E. Wallace, the elder of the two, graduated from Baylor University with the highest honors last year.

For some time Brother Cled and I have desired to get together in our work. We have both desired to spend at least one-half of our time in the field, believing that it affords a greater opportunity for good than continued work with just one congregation. But feeling also that a part of our time should be spent at home and in home work, we have endeavored to divide our energies between the local and evangelistic fields of work. The difficulty in the matter has been to satisfy the demands of the local churches, as they are unwilling to accept only one-half time the year round. We, therefore, conceived the plan of a joint work with the same congregation. The church at Temple invited one of us to take this work for full time. We presented to them the co-operative plan—viz.: One of us will be in the work at home ten months out of the year. During July and August both will be in the field. During the ten months we will work with the home congregation alternately, periods ranging from one month to six weeks, depending upon the length of meetings. The church at Temple enthusiastically indorsed and accepted the proposition, and brother Cled will move here the first of May and begin his part of the work with a meeting. My home has been at Temple about one year, and I have spent the three winter months preaching and laboring with this church. The membership is not very large, about one hundred, but they have pledged their financial support and earnest coöperation. Our plans include the complete evangelization of Temple. While one of us is in the field, the other hopes to be engaged in tent meetings within the corporate limits of Temple or suburban residence sections.

It is our hope that this plan of co-operative work will meet the approval of brethren generally, as well as ourselves and the Temple church, and that churches desiring our assistance in meetings will accept such arrangements as will harmonize with our plans for the joint work. In order to make it complete, we will desire engagements for winter meetings. One of us will be in meetings away from home the year round if our plan is as successful as we desire it to be. I wish further to state that we have no selfish ambition to fulfill in this work, except to be together in our work. We are convinced that we can do more good for the cause of our Master together than we can do alone. Our only desire is to preach the old gospel and save precious, lost souls. If we, by God's grace, are enabled to accomplish this and succeed in helping the faithful band of disciples at Temple become an example in New Testament work and worship, we shall be satisfied, thank God, and press on in the work.

To Prevent Influenza

Colds cause Grip and Influenza—LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

BACK HURT ALL THE TIME

Mrs. Hill Says Lydia E. Pinkham's Vegetable Compound Removed The Cause.

Knoxville, Tenn.—"My back hurt me all the time, I was all run down, could not eat and my head bothered me, all caused by female trouble. I was three years with these troubles and doctors did me no good. Your medicine helped my sister so she advised me to take it. I took Lydia E. Pinkham's Vegetable Compound and the Liver Pills and used Lydia E. Pinkham's Sanative Wash and now I am well, can eat heartily and work. I give you my thanks for your great medicines. You may publish my letter and I will tell everyone what your medicines did for me."—Mrs. PEARL HILL, 418 Jacksboro St., Knoxville, Tennessee.

Hundreds of such letters expressing gratitude for the good Lydia E. Pinkham's Vegetable Compound has accomplished are constantly being received, proving the reliability of this grand old remedy.

If you are ill do not drag along and continue to suffer day in and day out but at once take Lydia E. Pinkham's Vegetable Compound, a woman's remedy for woman's ills.

Gems of Thought.

Every morning come the light and a fresh chance of doing better. Is it not the sheerest folly and ingratitude to let yesterday spoil the God-given to-day?—Exchange.

Faith is in the convictions of the understanding; hope pictures the promised future by all exercise of the imagination; love is a preference created in the will.—J. H. Blunt.

There are people who use their friends as dumping grounds, and unload on them any choice bits of scandal they may chance to pick up, as though they were conferring a favor. As long as human nature is what it is, there will be plenty of such unloading to be done; but what noble mind wishes to be put to such ignoble uses, and to have made in any part of his spiritual domain a scavenger heap?—Christian Age.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3253 Poultry Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

The Fiftieth Anniversary

Just fifty years ago this winter Dr. Pierce gave to the world his famous "Favorite Prescription" for the distressing weaknesses and complaints of women. For many years he had been in the active practice of medicine and his specialty was the diseases of women. Later he desired to give this to the public, and he received a trade-mark protection from the United States patent office for this medicine which is an herbal, "temperance" prescription with all the ingredients printed on the bottle wrapper. In his every day practice in the early days he also used a tonic and alterative for the blood, which was so universally beneficial that he determined to place this medicine in the drug stores of the United States, where it could be readily procured by the public. This he called his "Golden Medical Discovery," which he had prescribed many years for the stomach, liver and blood. Both these medicines met with instant success, and during the past half century have sold in greater quantities than any other proprietary medicines. Neither of Dr. Pierce's medicines contains alcohol and both are herbal extracts of native medicinal plants. For the past fifty years forty-eight million bottles have been used by the American public, and they are today the standard tonics for men and women. They are now put up in tablet as well as liquid form, and sold by every druggist in the land. A trial package can be obtained by sending 10 cents to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y. Write Dr. Pierce's if you want free confidential medical advice, or a free booklet on any chronic disease.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

Among the Colored Folks

On the second Lord's day in January I was with the little band near Gilmore, Ark. One was reclaimed. On the third Lord's day I was at Kilton, Miss., and one was reclaimed. Last Lord's day (February 22) I preached for the Kayne Avenue congregation. A Baptist preacher made the good confession and was baptized. A white brother, of Berry, Ala., has asked me to hold a tent meeting in Flat Creek, Ala. I shall arrange to go there in August or September. The gospel has never been preached to my people in Flat Creek. I have also been asked to hold some other meetings in Tennessee and Alabama this year, and shall try to do so. I am now working with Brother A. M. Burton, getting ready for a course in school. My post office is Brentwood, Tenn., Route 2. ALONZO JONES.

Two months of 1920 have come and gone, and I have not been able to do anything in the way of preaching and holding meetings; but a few of the brethren, sisters, friends, and churches still remember me. Beech Grove Church, near Brownsville; the church at Lebanon; and Jackson Street Church, in Nashville, give a monthly contribution. A few of the members at Christian College and Harris Chapel remembered me during the holidays. These offerings were small, but helpful.

I have been encouraged. Brother Larimore writes: "Wife and I are sending you our contribution for the last quarter of 1919 and for the first quarter of 1920. Be of good cheer." Brother B. F. Hart writes: "Inclosed you will find a check, and you must not think, because you are not able to be out on the field, that I am not going to help you." Brother Martin, of St. Marys, W. Va., says: "As long as I have a dollar, you have one." Brother Fletcher Williams says: "The faithful are always remembered." Sister Peebles and daughter, of Smyrna, write: "Let us hear from you." The little band in Detroit, Mich., through Brethren Keeble and York, remembered me. The South College Street sisters are mindful of me, as is Brother S. P. Pittman, of David Lipscomb College. We are so

USE MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes. Refreshes.** Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

In answering advertisements, please mention the Gospel Advocate.

thankful, not only to these, but to all others who have helped to care for us, and we are still looking to the good Lord for his care.

The services at Jackson Street Church for these months have been fairly good. On the first Lord's day in January and the second Lord's day in February, Brother James Gant preached for us; on the third Lord's day in February, Brother Thomas Harris; on the fourth Lord's day, Brother Haley. The work is moving on fairly well. Brethren, let me hear from you, and let me have your prayers. My address is 1508 Hamilton Street. S. W. WOMACK.

The Work in Washington, D. C.

BY W. S. LONG.

The following contributions for the house of worship in Washington have been received lately: From Mrs. Mattie Long, $2; Mrs. Ada Yarbrough, $5; Mrs. Rutherford, $5; "A Sister," $2; Mrs. Eunice Grubbs, $1; Mrs. W. H. Lipscomb, $11.75; "A Sister," $10; Mrs. W. W. Godbold, 50 cents; Mrs. D. C. Dawson, $7; Earl M. Hodson, $25; Mrs. G. J. Merrett, $50; R. Hill, $2.50; D. M. Peebles, $10; "A Friend," $15; J. L. Rutherford, $10; J. A. Love, $5; A. E. Love, $3; Clarence Love, $5; Mrs. Rutherford, $5; Charles Ross and wife, $5.50; C. E. Jones, $2.50; E. L. Grooms, $25; J. G. Wilkinson, $25; Russell Street Church, Nashville, Tenn., $125; church at Troy, Tenn., $25; church at Mount Welcome, W. Va., $16.60; Murfreesboro, $50; Charlotte, $2; Quanah, Texas, $50; Mooresville, Ala., $20; Water Valley, Tenn., $10; Rutherford, Tenn., $12; Ott & Son, Avon Park, Fla., $15; donations through Christian Leader, $53, $107; J. C. Rainey, $50; H. W. Cook, $5; B. B. Jones (church in his house), $2.70; Mrs. W. H. Hailey, $1.75. The deepest feeling of appreciation is felt for this liberality.

Now that winter is about over and the work can go forward, can we not have another donation from the churches? Or can we not have a personal donation from each Christian, an individual offering? A donation from every Chirstian now would mean much to the cause in the nation's capital. If we can get the proper cooperation, the house can be completed by August 1.

Let those who have friends or relatives here who have not been meeting with the church please write me at once. Address: W. S. Long, 100 Second Street, S. E., Washington, D. C.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

The Road to Happiness.

To live is hard; and there is not one of us, I fancy, who has not again and again been tempted to despair of life when he has dared to look upon its dark mysteries; but again, there is not one of us who has not found a great sorrow, a great disappointment, a great trial, an avenue to unexpected joy.—Canon Westcott.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and in spite of the scarcity and high cost of paper he will keep this rare offer open for a short time longer. You will like this paper. It is twenty-seven years old and now better than ever. Only fifteen cents, mailed at once to the Pathfinder, 120 Douglas Street, Washington, D. C., will keep your whole family informed, entertained, helped, and inspired for the next three months.

Potter Orphan Home Ford Car.

BY H. C. SHOULDERS.

Previously reported, $794.27; W. A. York and others, Lilly Dale, Ind., $3.25; little children's Bible class, Coal City, Ind., 50 cents; "In His Name," Coal City, Ind., $1.50; church at Granville, Tenn., $2.95; Mrs. Cora L. Curry, West Virginia, $1.

Free Chick Book

tells how to save baby chicks from dying of white diarrhœa by using simple home solution. It's free. E. J. REEFER, Poultry Expert, 3253 Poultry Building, Kansas City, Mo.

TETTERINE for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to *10,000 Miles Guaranteed*. 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation 981 Service Bldg. Kansas City, Mo.

NUXATED IRON

NUXATED IRON

"Say, Doctor, This Prescription Works Like Magic."

Physician Says Nuxated Iron Quickly Puts Astonishing Strength and Energy Into the Veins of Men and Brings Roses to the Cheeks of Nervous, Run-Down Women.

Ask the first hundred strong, healthy people you meet to what they owe their strength and see how many reply "Nuxated Iron." Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, says: "Thousands of people suffer from iron deficiency but do not know what to take. There is nothing like organic iron—Nuxated Iron, to enrich the blood, make beautiful, healthy women, and strong, vigorous iron men. To make absolutely sure that my patients get real organic iron and not some form of the metallic variety, I always prescribe Nuxated Iron in its original packages. Nuxated Iron will increase the strength and endurance of weak, nervous and run-down folks in two weeks' time in many instances."

Manufacturers' Note: Nuxated Iron Recommended above by Dr. Sullivan can be obtained from any good druggist with or without a physician's prescription on an absolute manufacturers' guarantee of success or money refunded.

OUCH! LAME BACK

Rub Backache, Lumbago, Soreness and Stiffness Away—Try This!

Back hurt you? Can't straighten up without feeling sudden pains, sharp aches and twinges? Now listen! That's lumbago, sciatica or maybe from a strain, and you'll get blessed relief the moment you rub your back with soothing, penetrating "St. Jacobs Oil." Nothing else takes out soreness, lameness and stiffness so quickly. You simply rub it on and out comes the pain. It is perfectly harmless and doesn't burn or discolor the skin.

Limber up! Don't suffer! Get a small trial bottle from any drug store, and after using it just once, you'll forget that you ever had backache, lumbago or sciatica, because your back will never hurt or cause any more misery. It never disappoints and has been recommended for 60 years.

FIELD REPORTS

Illinois.

Metropolis, February 23.—Since my last report of donations received for the building of a house of worship for the church of Christ at this place, I have received a check for two dollars from Brother Charles T. Powell, of Pulaski, Tenn., and ten dollars from a brother in Indiana who failed to give his name or address. We thank these brethren for their kind remembrance. May the good work go on till the truth is firmly established in this city.—J. Oscar Paisley.

Oklahoma.

Oklahoma City, March 1.—Yesterday at the morning service I started a series of discourses on the Holy Spirit. I hope to reach the idea of his witnessing, his being, his gifts, his purpose in coming to earth, etc. There are some modern prophets in Oklahoma City just now teaching the people that the Holy Spirit is teaching the world through them. I am giving special attention to them. There was one addition yesterday. We are growing all the time despite the many hindering causes.—J. A. Hudson.

Tennessee.

Memphis, March 3.—The work at Harbert Avenue was seriously hindered during February by the influenza epidemic. However, toward the close of the month the regular meetings were resumed and two additions were received. The house-to-house work was practically uninterrupted.—C. A. Norred.

Texas.

San Antonio, March 1.—Two were added at our services yesterday. Our interest is good and we are growing all the way along, with additions regularly.—W. D. Bills.

Childress, March 1.—We had two good services here yesterday. One was restored to fellowship at the morning service. The future continues to look bright for the cause at Childress.—W. E. Morgan.

Fort Worth, March 1.—Dr. T. M. Morgan, my physician at Childress during my recent siege of "flu" and pneumonia, brought me home last Wednesday night, assisted by Sister MacAnear, who nursed me through. I sank far down in the "dark valley," but, thank God, I am at home with wife and children once more. I can sit up a few minutes at a time now. My doctor and the brethren, many of them, insist that I shall leave for Southwest Texas for a long rest. The Southside-Central Church is standing by me and mine. I shall get well with a rest among the mountains of West Texas. Pray for me, brethren, and my poor, afflicted wife and little children.—Tice Elkins.

Bowie, March 2.—Last Lord's day was a cold one in these parts. It found me at Ryan, Okla., trying to preach the gospel. Only a few were out to hear me; but it did me good to make the effort, and it seemed to help others. Brother G. W. Parmer, who lives at Sunset, preaches regularly for them. He is a good man and an excellent preacher. He will do them good. Brother L. R. Lovelady, a song leader and teacher, has moved there from Bowie and will help much. Thinking that I would get to preach, Brother S. I. Wharton carried Brother Lovelady, Brother McAdo, and me in his car eight miles west of Ryan on Lord's-day afternoon to a schoolhouse, where all the time was taken up in a union Sunday school and singing. A large crowd was present. I hope to hold a mission meeting there in the near future.—T. H. Matheson.

The Most and Best.

The importance of economy has been impressed on our minds in recent years. We want to know that we are getting the most and best for our money, no matter what we spend it for.

In the matter of medicine, there is probably no more economical course of treatment than Hood's Sarsaparilla and Peptiron—a real iron tonic—taken in conjunction: one before eating, the other after.

The combination of these two great medicines brings into coöperation such well-known substances as sarsaparilla, iron, nux, and pepsin, best for the blood, nerves, and digestive organs.

This combination is especially recommended in cases that are scrofulous, or rheumatic, anæmic, and nervous, or where the blood is both impure and pale, deficient in iron.

In cases where a laxative is needed, Hood's Pills should be taken.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

When writing to advertisers, please say you saw their "ad." in this paper.

GOSPEL ADVOCATE

Volume LXII. No. 12. NASHVILLE, TENN., MARCH 18, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

Edifying as the Need May Be 265
Our Contributors 266
At Home and Abroad 268
Editorial 269
Georgia and the Far Southern Field 274
Journeyings Often 275
Instrumental Music 276
The Need of True Gospel Work in East Tennessee 279
The Master's Vineyard 280
Study of Acts 20: 21 281
"Baptists vs. Campbellites" (No. 17) 282
"By Faith" 284
Odds and Ends 285
Church Work at Marshall, Texas 286
Obituaries 287

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Imitative Faculty.

One of the most important words in the Bible is the word "follow." It has many shades of meaning, but it is the sense of "imitate" upon which I would center our thought in this brief article. Most people understand that little children exercise the imitative faculty to the *nth* degree. They imitate those with whom they come in close contact —parents, teachers, associates, good and bad. But I would emphasize the point that we never outgrow the imitative faculty. All the important acts of social life are carried out under the domination of example. I have been recently impressed with the fact that crime is to a large extent the result of imitation. People imitate one another in crime as in everything else. The tragic side of life is not immune from the force of example. People kill because others have killed; people assassinate because others have assassinated; people fight duels because it is the custom. It is a well-known fact that suicide is contagious. Last week a prominent citizen jumped to his death from the bridge into the icy waters of the Cumberland. No one would be greatly surprised should other despondent ones follow his example. Many years ago a Japanese emperor killed himself in a most unusual way—by disemboweling himself with a sharp knife. Soon after other members of royalty did the same thing. To-day *hara-kiri* is a national custom in Japan. It is regarded as the one honorable way in which to take one's life. Likewise a Parisian actress greatly admired by the populace, in a moment of jealous rage, threw vitriol in her lover's face. This crime soon became the fashion in France and later spread to America. During the reign of the Borgias people copied the court in poisoning to such an extent that a dead body floating down the Tiber did not cause a ripple of excitement. "Just another poison case" was the only comment heard.

Where Love of Distinction Leads.

But imitation may be noted along other lines not usually accounted to be criminal. Preachers are to a large extent imitative, whether consciously or unconsciously. If a well-known evangelist is given to alliteration in his speech, there will be others among his admirers given to alliteration. If he makes certain kinds of gestures, they will make them. If he trills his *r's*, they will trill their *r's*. They can at least imitate in mannerisms, if not in thought and preparation.

Statistics show that the birth rate is to a large extent controlled by imitation. It is a well-known fact that large families are found chiefly in the country districts or among the poor classes in the city. Cannot this be explained by the fact that it is not the custom for the wealthy classes to have many children? But when people attempt to defend this custom, they will find themselves within the realm of criminology.

Fashions prevail largely through imitation. Word has gone forth that the men will wear clothes made of the most fanciful hues during the coming season. How do they know it? Because the Prince of Wales and a few other fashion leaders have ordered their suits. One of the leaders of New York's "400" had a noted artist paint a butterfly on her bare back. Now others are having their backs painted. It has come to such a pass that a bare back does not attract great attention on the ballroom floor. There are so many of them. But paint some kind of figure on your back and it will attract attention immediately. There are hundreds of shopgirls and waitresses in New York and Chicago who keep themselves poor even in these days of high wages by trying to imitate their favorite actress. It is both serious and amusing to what depth of folly imitation will lead some people. O love of distinction, how many crimes have been committed in thy name!

☼ ☼ ☼

Idiots and Ourselves.

But we do not need to go to New York and Chicago to find examples of foolish imitation. There are many in our own city who are guilty of the same thing. Their chief thought and interest in life is in imitating those whom they consider to be the recognized social leaders. They wear the same kind of clothes, build the same kind of houses, move to the same part of the city, ride in the same kind of an automobile. The pity of it is that many of these thoughtless imitators are *nominal* Christians. Yet they are taken up entirely with the things of the world. Boys and girls from Christian families have fallen in with the dance craze largely through imitation. The temptation is insidious and well-nigh irresistible. When reproached, we are suavely told that "all the best families countenance dancing." They must follow the recog-

nized social leaders because others follow them. "We must imitate or lose caste" is the thought behind the deed. Instead of lifting the standard of society to the high plane of the New Testament, they would drag it down to the low plane of some recognized social leader who cares nothing for God, the Bible, or the church.

Idiots, like others, are given to imitation. The manifestation, however, is different in that an idiot imitates without any moral obstacle, without taking thought of the consequences. For example, an idiot took part in the slaughter of a pig. Soon afterwards he stuck a man with a sharp knife. Another idiot saw a man build a fire of logs in the field. He went away and stuck a match to a barn. Intelligent people are supposed to be influenced by an obstacle in their imitation. But when we imitate without this obstacle of moral thought, how nearly idiotic are we? It is significant that in the best-managed institutions for the insane they have dancing regularly for the patients!

☼ ☼ ☼

The New Testament Ideal.

The New Testament fully recognizes the imitative faculty. When a man is baptized into Christ, he brings this faculty with him along with others. What does Christ do with it? He does not suppress it nor take it away from the man's nature. On the other hand, he would transform it and use it for noble ends. When we examine the scriptural teaching on this subject, two things stand out clearly. First, *we should imitate Christ.* We cannot be his disciples unless we take up the cross and follow him. Paul said: "Be ye imitators of me, even as I also am of Christ." He does not hold himself up to be a perfect ideal. We are to imitate Paul only to the extent that he imitated Christ. But that "only" means nearly everything in the apostle's life. Only a faithful Christian can afford to give such an exhortation. The apostle does not claim for himself something that cannot be gained by others. In another passage he brings out the thought of *joint imitation:* "Brethren, be ye imitators together of me." To the shame of many it must be said that they never reach that point in Christian experience where they can say: "Brethren, be ye imitators of me, as I am of Christ." They are always in that state described in the letter to the Hebrews: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food."

To imitate Christ does not mean mere mimicry, as Tolstoy would have us believe in his application of the Sermon on the Mount. It means that we must have in all things the spirit of Christ. To imitate Jesus literally is not possible for any man, but to imitate his spirit is humanly and gloriously possible.

I have not written these words in an iconoclastic spirit, but in the spirit of Him whom all should imitate.

Book Notices.

Have you read "Handbook on Baptism?" Price, $1.50. It is a splendid book of reference.

"Adventism and the Bible" is a readable book and thoroughly exposes Adventism. It gives a reliable history of the origin and vagaries of the doctrine. It pays its respects to Mrs. White. Price, $1.25. Mail us your order to-day.

"The Model Church," by G. C. Brewer, is a splendid book to circulate. It is very highly commended by those who have read it. The churches would do well to circulate the book. It is thoughtful, lucid, and helpful. The book is more practical than theoretical. Price, $1, postpaid. The book may be ordered from the McQuiddy Printing Company.

OUR CONTRIBUTORS

"The Three Kingdoms."

BY F. W. SMITH.

Much has been written on the subject of the kingdom, but, to my mind, the following is the clearest that has ever been published on that matter:

The Jewish people were often called "the kingdom of God," because God was in a peculiar sense their King. For certain purposes he selected them, distinguished them, and took them under his own immediate protection. He gave them laws, ordinances, and customs, which had both a specific and general influence, and were preparatory to a new and better order of society. The new order of society which arises out of the belief of the gospel is often called "the reign or kingdom of heaven." In this kingdom the subjects enjoy more exalted blessings and stand in new and heavenly relations unknown before the coming of the Messiah. There is also the "kingdom of heaven, or glory," properly so-called. This is the residence of angels, the abode of the saints, and the mansions of glory. The gates of admission into these three kingdoms are different: Flesh, Faith, and Works. To be born of the flesh, or to be a descendant of Abraham, introduced a child into the first kingdom of God; to be born of water and the Spirit, through faith in Jesus Christ, brings men and women into the second kingdom; but neither flesh, faith, nor water, without good works, will introduce a man or woman into the third kingdom. The nature of these three kingdoms, the privileges enjoyed by the subjects, and the terms of admission are very imperfectly understood in the present day. These kingdoms are unhappily confounded in the minds of many: hence we find that what is affirmed of the nature, subjects, and terms of admission of one is frequently applied to another. This is one of the roots of popery, and all the hierarchies in Christendom have sprung from it.

The nature of the kingdom of God among the Jews is very different from the nature of the kingdom of God among the Christians, and both are different from the kingdom of glory. The subjects are just as different. Under the first they were carnal. All the descendants of Jacob, without regard to regeneration, were lawful subjects of the first kingdom. None can be subjects of the second kingdom unless born again, and flesh and blood cannot inherit the third and ultimate kingdom.

I have discovered that the objections offered against the scriptural design and import of Christian immersion are based upon a misapprehension of the nature and privileges of these three kingdoms. Under the first there were various ablutions, purgations, and sin offerings, which never perfected the conscience, but which, for the time being, served as symbols or types of a real purgation which would be enjoyed under the reign of heaven, or second kingdom. These sacrifices did not cleanse the worshipers, else, as Paul reasons, the worshipers, once cleansed, would have no more consciousness of sins. Under the Christian economy a real remission of sins is constantly enjoyed by all the subjects or citizens, and, as Paul argues, where remission of sins is enjoyed, no more sacrifice for sin is needed. Now, if the Jews by faith foresaw through the symbols the shedding of Christ's blood, the question is, Why could they not by faith in his sacrifice enjoy, as well as we, the remission of sins? The sacrifice of Christ viewed prospectively was as efficacious as when viewed retrospectively, to effect the cleansing of the consciences. And could they not, through one sacrifice, have more clearly understood the design of Christ's sacrifice than by so many sacrifices? But it is a provision in the constitution of the Christian kingdom which greatly distinguishes it from the Jewish, "that the sins and iniquities of the citizens shall be remembered no more." No daily, weekly, nor annual remembrances of sin under the reign of favor. This faith in the sacrifice of Christ discovers, and submission to his institution puts us into the actual possession of that remission which never was enjoyed before.

Now, as Paul teaches, under the constitution of the new kingdom, remission of sins is a natural birthright; hence every one, so soon as he enters the second or Christian kingdom, or is born of water and Spirit, is pardoned and accepted. So that those who are born into the kingdom of heaven, or Christian kingdom, have peace with God, and sin cannot lord it over them; for they are not under law, but under favor.

But many say: "What will become of our pedobaptist

brethren, and millions more, if these things be so?" This is a stale objection which has been urged against every reformation in religion from the days of John Huss down to this century. I will, however, answer the interrogatory. They cannot enjoy the blessings of the second kingdom; in other words, they cannot have or enjoy that light, peace, liberty, and love, which are the national privileges of all who intelligently enter the kingdom of favor.

But the objector means, Can they enter into the third kingdom, or kingdom of glory? I am prepared to say that my opinion is—and it is but an opinion—that infants, idiots, and some Jews and pagans may, without either faith or baptism, be brought into the third kingdom, merely in consequence of the sacrifice of Christ; and I doubt not but many pedobaptists of all sects will be admitted into the kingdom of glory. Indeed, all they who obey Jesus Christ, through faith in his blood, according to their knowledge, I am of opinion will be introduced into that kingdom; but when we talk of the forgiveness of sins which comes to Christians through immersion, we have no regard to any other than the second kingdom, or the kingdom of favor. I repeat it again. There are three kingdoms: the Kingdom of Law, the Kingdom of Favor, and the Kingdom of Glory; each has a different constitution, different subjects, privileges, and terms of admission. And who is so blind in the Christian kingdom as not to see that more is necessary to eternal salvation or to admission into the everlasting kingdom than either faith, regeneration, or immersion? A man can enter into the second kingdom by being born of water and the Spirit; but he cannot enter into the third and ultimate kingdom through faith, immersion, or regeneration. Hence, says the Judge: Come, you blessed of my Father, and inherit the kingdom of glory. Because you believed? No. Because you were immersed? No. Because you were born again by the Holy Spirit? No. But because I know your good works, your piety, and humanity. "I was hungry, and you fed me," etc.

The plain state of the case is this: The blood of Abraham brought a man into the kingdom of law and gave him an inheritance in Canaan. Being born, not of blood, but through water and the Spirit of God, brings a person into the kingdom of favor; which is righteousness, peace, joy, and a holy spirit, with a future inheritance in prospect. But if the justified draw back or the washed return to the mire, or if faith die and bring forth no fruits, into the kingdom of glory he cannot enter. Hence, good works through faith or springing from faith in Jesus give a right to enter into the holy city, and this is a right springing from grace or favor. "Blessed are they who keep his commandments, that they may have a right to the tree of life and enter through the gates into the city." This right as observed, springs from a constitution of favor; and while men are saved by grace, or brought into the second kingdom (for all in it are said to be saved in the New Testament style) by favor, they cannot enter the heavenly kingdom but by patient continuance in well-doing. So stands the decree of the Lord Almighty as I understand the oracles.

Those who desire the enjoyment of remission of sins, peace with God, and abundance of joy, can obtain them through submission to an institution of pure favor, as already defined. But when we speak of admission into the everlasting kingdom, we must have a due respect to those grand and fundamental principles so clearly propounded in the New Institution. We must discriminate between the kingdom of favor and the kingdom of glory.—("Christian Baptist," Vol. VI., pages 557, 558.)

This, from the pen of A. Campbell, barring his opinion regarding those rational beings who have not entered the kingdom of Christ, is what I have believed and taught for twenty-five years. There is now, *at the present time*, a kingdom of glory over which God is King and Ruler, whose subjects are not in the church or kingdom of Christ, but into which Christ's subjects will be merged when he shall have delivered up his kingdom to God, the Father. (1 Cor. 15: 24.) All of this talk about the kingdom of Christ being larger than the church or containing more than the church contains is, to my mind, without the slightest foundation in the word of God. Again, all of this ado about a "coming kingdom" and praying for a "coming kingdom" is equally destitute of Bible support. There is a "waiting" kingdom—ready to receive all who are prepared to enter therein. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.)

Brother Srygley on the "Church" and "Kingdom."

BY LEE JACKSON.

I have enjoyed reading the discussion between Brethren Smith and Scobey relative to the distinction between the "church" and the "kingdom." From time to time, some few years since, I wrote several articles for the Gospel Advocate, endeavoring to show that it is an unscriptural conception to think of the church as being equal to the kingdom in the sense in which the word "church" is generally understood. For some reason these articles of mine attracted but little attention, and I accepted this as an indication that the better-informed readers of the Advocate either understood the subject as I do, or else they considered it as being of no vital importance. One good brother, however, who was publishing a little paper down here in Mississippi, saw proper to shut my articles out of his columns, assigning as his reason that he did not want to create dissensions among the brethren. So I am glad that a discussion of the subject by such men as Smith and Scobey is now before the Advocate readers. If properly conducted, this discussion will do much good and no harm. This is one of the important lines along which much sober, scriptural teaching is needed. We should all welcome the discussion of the subject, and the articles of Brethren Smith and Scobey should be thoughtfully and impartially read.

As I have no disposition to "butt" into a discussion between other men, I will say no more at present. However, as our beloved Brother Srygley says that he has his mind already settled on this question, I will suggest that he turn to the tenth verse of the Third Epistle of John and tell us how it was possible for Diotrephes to cast the messengers of John out of the kingdom; and this is what they certainly did, if "church" and "kingdom" mean the same thing. Or, if Brother Srygley prefers, he can turn to Dan. 2: 44 and tell us whether or not the prophet really meant to say that the God of heaven would set up a "church" "which shall never be destroyed." And while he is at it, Brother Srygley can go back in his researches and tell us about the origin of the word "church." Of course, Brother Srygley understands that no such word as "church" was in existence when the New Testament was written. Therefore, he can use some of his logic in explaining why it was that the inspired writers picked up a word which, according to accepted usage, meant neither "church" nor "kingdom," but only meant "congregation" or "assembly," and used it as meaning a kingdom. Brother Srygley will, of course, explain to us why it was that these inspired writers used the word that meant "congregation" without giving any explanation that they were using it in the sense of "kingdom." How did these inspired writers know that their readers of their own time would understand that they meant "kingdom" by using a word that had not been so used before their time? Please explain.

A Good Book.

"Adventism and the Bible," by J. Henry Monk, is a most valuable book for those who need to know just what Adventism is and how to expose it. This brother was once in the meshes of this false church, and he can expose it better than some of us who have never been on the inside. I do not believe there is a sane being on earth who can read this book through once with a mind that is wholly unprejudiced and ever be deceived by Adventism, nor do I believe an Adventist can so read it and remain with Adventism. The book should be sold by the thousands and put wherever Adventism makes an effort to plant itself on this earth.

This book is printed and sold by the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn. Price, $1.25.

S. H. HALL.

AT HOME AND ABROAD

We are all apt to be more exacting about our rights than exact about our principles.—R. C. Gillie.

A man has no character except what is built up through the medium of things he does from day to day.

The modern Lot says: "Show me where my boys can get the biggest; show me where my girls can get into society."

Change of address: O. E. Billingsley, from Waldo to Conway, Ark.; Tice Elkins, from Fort Worth, to Del Rio, Texas.

It is no small blessing in this world of unrest and of sin when the glorious truth that "the Lord God omnipotent reigneth" takes possession of the heart of the child of God. —J. Hudson Taylor.

Fred K. Jones, real estate dealer and Notary Public, 43 Arcade, Nashville, Tenn.—Nashville and Tennessee property for sale and exchange—will endeavor to accommodate those desiring his services.

Among our visitors this week were Jesse P. Sewell, president of Abilene Christian College, and C. H. Baker, of Kirkmansville, Ky. Brother Sewell preached for the Belmont Avenue congregation Sunday morning and at Lebanon in the evening.

When the church becomes nothing but a social club to contribute only to the lives of its own members, then, in the name of God, blow it up with dynamite, because it has become dangerous in giving men the wrong idea of the essential things of God.—G. Campbell Morgan.

From G. B. Lambright, Taft, Fla., March 14: "I returned home yesterday from Tarpon Springs. We could not continue our meeting there on account of sickness. I promised to return on the first Lord's day in May for another meeting. I am now ready for engagements, and can go anywhere for meetings."

From P. W. Ball, Coxey, Ala., March 10: "Since last report Thornton Crews has taken up the work at Mount Carmel. He preaches on the first Lord's day in each month at 11 A.M. and 7:15 P.M. Brother Crews is a very able young preacher. He is heeding the admonition given by Paul to Timothy, 'Preach the word.' He preaches the word."

From Ben West, Waxahachie, Texas, March 10: "We had good services here Sunday. J. S. Dunn, of Dallas, former minister here, spoke at the evening hour on 'Rejoicing,' and it was a timely lesson and highly appreciated. Brethren Busby and Taylor will be with us next Lord's-day afternoon. Excavation for the basement to our church is completed. New addition going up."

From George W. Birchfield, Fort Worth, Texas: "The work at Central church of Christ, of this city, is getting along nicely now. M. H. Moore, who is superintendent of the city schools, is preaching for us. He has lived in this county over forty-eight years and has done a great deal for the cause of Christ in this county. His equals are few as a teacher, and he is loyal to the truth. Our place of worship is located two blocks east of Westbrook Hotel. We would be glad to have visitors to the city meet with us."

J. Leonard Jackson, of this city, writes: "Our crowds this winter at College Street Church, we think, have been good. We have continued our evening services through the recent epidemic with very satisfactory results. Sunday, March 7, was one of the best days we have had. There were three additions to the congregation. One was a member of the Catholic Church, one a member of the Baptist Church, and one was restored to the church of Christ. The Lord's Supper is observed at the evening service for the benefit of those who are unable to attend the morning service."

From C. C. Merritt, Davis City, Iowa: "J. C. Estes, now living in Davenport, Iowa, is trying hard to get the cause established while he is there. There are three large cities lying side by side—Moline and Rock Island, Ill., and Davenport, Iowa. Brother Estes has found, in all, about twelve or fifteen disciples there. Some of these are in school and will not be there much longer. There is much that can be done and should be done, but the preacher there will need outside help, as there are but few to help who live there. This work will not need continuous assistance, as it can easily be placed on a self-sustaining basis, unless, of course, some evangelist takes up the work there to give his entire time to that field. Address Brother Estes at 1207 Pershing Avenue, Davenport, Iowa."

"Spend little, save much, avoid speculation." This in a nutshell is the message that comes from the Treasury Department at Washington. It is a most timely message. Well may the treasurer ask: "What can the churches and other religious organizations of the country do to cut down the orgy of extravagance, of speculation, and of generally riotous dissipation of earnings and savings which the country is now experiencing? This is a question to which every minister should give the most earnest thought at this critical time." The churches can do much. The preachers can cry out against the extravagances in which Americans of all classes indulge. At present there is much sowing to the wind, and there will be nothing else in store but to reap the whirlwind if the present waste of money and energy continues. The ground is being prepared for the worst panic America has yet known. By pursuing a different course it may be averted.

Turks are buying the Christian Bible, according to a letter from Constantinople received by the American Bible Society. Disturbed conditions during last year made Bible printing impossible at the Constantinople Bible House, a branch of the American Bible Society, but twenty-four thousand two hundred and ninety-six volumes of the Holy Scriptures were circulated. Mr. W. W. Peet, Levant Agency Secretary for the American Bible Society, with headquarters at the Bible House in Constantinople, writes: "We have before us what will prove, I think, to be an unprecedented demand for Scriptures for the coming year. There are indications from all sides that the demand for Scriptures will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any previous year. We are doing all we can to get ready."

From Horace W. Busby, Italy, Texas, March 12: "Austin Taylor and I are in an interesting meeting at this place. There were two additions last night. We are to continue till next Thursday, when I shall begin a meeting with the North Side congregation in Fort Worth. We closed at San Benito last Thursday night, with fifteen baptized, two restored, and two identified. Also, one additional elder and two deacons were appointed, making three elders and three deacons, men whom we believe to be able to safeguard the interest of the church there, especially with the splendid support they have from the entire congregation. Since our meeting there last year they have purchased the best-located lot of any church in town and have erected a nice tabernacle, and have it seated and lighted well. Their ambition is to build a nice brick building on their lot at no distant date. I am to begin at Abilene on the first Sunday in April, with the congregation worshiping at the Christian College. I am expecting a great meeting there. From there I am going to Oak Cliff, Dallas, for the rest of April. We also expect a splendid meeting in Oak Cliff; they are at work."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

"Instrumental Music."

BY M. C. K.

The Gospel Advocate has been requested to publish and review an article on "Instrumental Music" which appeared in the Southern Christian Courier for December, 1919, and was written by Brother M. H. Armor, of Baldwyn, Miss. The reader will find the article on page 276 of this issue.

For thoughtful persons, no review of the article in detail is needed, and we shall be content to note merely a sufficient number of its points to show how manifestly its author, without seeming to know it, proves too much, and hence proves nothing for the cause which he tries to defend.

1. He says: "If there had been a direct 'Thus saith the Lord' one way or the other, the matter would have ended with the first investigation." We shall presently see that we have precisely the same "Thus saith the Lord" on this matter that Brother Armor finds on some other matters, and that if he would treat the "Thus saith the Lord" in the one case just as he does in the others, he would reject instrumental music from Christian music just as he rejects the other things, and for identically the same reason.

2. He further says: "We learn that God appointed instrumental music and put it in his own house by his prophets." That is true; and we also "learn that God appointed" the burning of incense and infant membership and put them "in his own house by his prophets;" yet Brother Armor does not, for this reason, burn incense in the worship of his church nor have infant membership. Why does he not? Why follow his logic on one thing and reject it on another?

3. Again, he says: "We learn also that instrumental music is not a sin in itself, for it was approved by the Lord." Exactly so; and "we learn also that" neither burning incense nor infant membership is "a sin in itself, for" both were "approved by the Lord." Therefore, according to Brother Armor, we should have instrumental music, the burning of incense, and infant membership in the church. If not, why not?

4. He next attempts to uphold his doctrine by quoting from the New Testament a passage that says they will use harps in the heavenly music, thus: "And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls of incense, which are the prayers of the saints." (Rev. 5: 8.) We admit that this says they make music with a harp in that celestial worship, and Brother Armor says it proves that we should have harps or other instrumental music in the worship of the church; but it is strange that he seems not to see that the very same passage which he thus quotes to prove that we may have instrumental music in the worship of the church because it says they will have it in heaven also says they will have "golden bowls of incense, which are the prayers of the saints," and thus again, according to Brother Armor, we can have "golden bowls of incense" in the worship of the church. If not, why not?

5. Once more: "Looking carefully over each passage quoted on singing, we discover no command to use an instrument, nor do we find a word or circumstance in the New Testament Scriptures to forbid its use." And "we discover no command to use" incense or infant membership, "nor do we find a word or circumstance in the New Testament Scriptures to forbid" their "use." Then, of course, according to this logic, we may have them.

6. He asks the question: "If God instituted and appointed instrumental music in the Old Testament, and will have instrumental music in his triumphal kingdom, will he not permit his children to use it in his earthly sanctuary, provided it be used to his praise and the edification of his people?" We reply: "If God instituted and appointed" burning incense and infant membership "in the Old Testament, and will have" them "in his triumphal kingdom, will he not permit his children to use" them "in his earthly sanctuary, provided" they "be used to his praise and the edification of his people?" Will Brother Armor answer this for us?

7. He says: "Some think it all right to help the eye with the song book, but wrong to help the ear and voice with an instrument." No, no, the brother completely misses the point here. No one that we know of objects to merely helping either the eye or the ear to do what God commands to be done. Hence, if we are careful to do simply the thing which God commands, and not something which he does not command, then we should never stop short of doing it in the most orderly, decent, and best possible manner. But if God commands us to offer one kind of an animal in sacrifice—a sheep, for example—then, while we are acting within our rights—yea, are doing what is our duty—to offer the most perfect, the very best sheep, and to do it in the most orderly and decent manner possible, yet we would not be acting within our rights—yea, would be rebelling against God—if we should offer another kind of an animal—a cow, for example—and it would be none the less rebellion against God if, in such a case, we should offer the most perfect cow, and in the most perfect manner possible, nor even if we should offer it as a "help" or as an "expedient" in the service of God. Obedience to God is doing the thing God commands, and not something else.

Of the two kinds of music in the world—vocal and instrumental—God commanded both, as Brother Armor shows, under the Old Testament dispensation, but, for some reason—God has not explained it—he commands but one, vocal music, under the New Testament dispensation; and when we offer it, we are obeying Him; but when we offer the other kind, we are not obeying him any more than offering a cow is obeying him when he commands us to offer a sheep.

Finally, Brother Armor ought to know that seeing the word of God through "glasses" or hearing it through "an ear trumpet" is seeing and hearing the thing which God says see and hear, and not something else. Our organ and society brethren sometimes very properly remind us that we ought to use common sense in the service of God as well as to stickle for his word, and they are right in this; but we would gently and respectfully remind them in return that, on the great principle involved in the two kinds of animals, the two kinds of music, and such helps as eyeglasses and ear trumpets, they, in common with the rest of us, should also use common sense, and not assume that "eyeglasses" and "ear trumpets," which only assist in seeing and hearing the thing which God commands, are on a par with offering instrumental music when God commands vocal, or offering a cow when God commands a sheep. Whether with or without glasses, he should look more deeply into this subject.

The Interchurch Movement.

BY J. C. M'Q.

The Interchurch World Movement assembled in Nashville recently. None of the churches of Christ affiliated with this movement, so far as is known to me. The Vine Street Church did pass a meaningless resolution stating that the church would coöperate with the Interchurch World Movement in so far as practical. This is a two-edged sword that cuts both ways: those who are opposed to the movement would naturally say that it is not practical to coöperate in any way, while those who favor the movement would argue that it is practical to coöperate to the full extent of one's ability. That our readers may clearly understand the difference between the Interchurch Council on Organic Union and the Interchurch World Movement, we quote the following from the Christian Standard:

This is the first of a series of editorials which will deal with the Interchurch Council on Organic Union. The term "Interchurch," which appears in the name, does not mean that the Interchurch Council on Organic Union is affiliated organically with the Interchurch World Movement. Each of these movements has its own distinctive program, and it may be said that their programs, in implied purport, are irreconcilably opposed to each other.

The Interchurch World Movement insists, from its public platform, that it is in no wise a union movement, and that it exists to strengthen the denominational programs. The Interchurch Council on Organic Union introduces itself as a union movement, and avers that it exists to unite (in some manner) the various denominations of Christendom. Nevertheless, the originators and leaders of the two movements are so mixed together that it would be impossible to shake them apart and decide "who's who" in the rival dramas that are being staged.

The Interchurch Council on Organic Union had its definite origin in a conference held in Philadelphia, Pa., in 1918. That conference appointed an Ad Interim Committee, which reported to the Interchurch Council held in Philadelphia, February 3-6, 1920.

From the Christian Standard and other sources the information has been gathered that the "Disciple denomination" is represented in the Interchurch Council of Organic Union. According to the plan of union adopted by the Interchurch Council of Organic Union, it will be necessary for the plan of union to be submitted to the "Disciple denomination." From Article Six of the plan of union, it is made obligatory upon the governing bodies of the denominations represented in the council to consider and approve the plan of union. As the "Disciple denomination" claims to have no governing body, it is not clear to whom such plan of union will be presented. When it comes to the churches of Christ, they have no governing bodies—only the elders in the local congregations. Every local congregation is separate and distinct and has to manage its own affairs. So long as people remain true to New Testament teaching, it is hardly probable or possible to have a great falling away from the truth. One church may apostatize, or even a half dozen may turn away from the truth, but it is hardly to be expected that all will turn away *en masse* at the same time. But this is not true of councils and ecclesiastical bodies. Men who set themselves up as leaders and who act as representatives of these bodies may lead the whole body into error at one time. Thus the great body of Christians may be led into error.

Thus it will be seen that one of these bodies stands for organic union of the denominations; while the other is making no effort to promote union among the denominations, but to build up each and every denomination on its present creedal basis. The churches of Christ, without departing from the fundamental principles that they have always advocated, cannot have any connection or association with this Interchurch World Movement. Taking it for granted that Christians are honest in their present affiliations, necessarily we are led to presuppose that they are firm in the conviction that those who differ from them are not teaching the truth. No man can unite with another to uphold that which he believes to be an error. Christians should coöperate and help each other in the propagation of truth; but when Christians depart from the truth and labor to build up denominationalism, which is unknown to the New Testament, then those who are guided by "It is written" cannot consistently unite with them in the propagation of error.

When the people were in error and the kingdom was divided under Rehoboam, the son of Solomon, God did not want them united in error. He preferred that they be divided in error rather than united, as union in error gives strength as well as union in the truth gives strength. Judging from this, so long as denominations are teaching error and not teaching the truth, God prefers that they remain divided rather than united. This is evident from 1 Kings 12: 21-24: "And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, a hundred and fourscore thousand chosen men, that were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying, Thus saith Jehovah, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is of me. So they hearkened unto the word of Jehovah, and returned and went their way, according to the word of Jehovah."

It has been, and is, the purpose of this journal to oppose denominationalism vigorously, and all ecclesiasticism, because it believes that every Christian is accorded the right to think, speak, and act for himself. It believes that where God speaks, Christians should speak; and where the Bible is silent, they should be silent. It holds that the plan of salvation as laid down in the New Testament requires that one believe that Jesus is the Christ, the son of God, with all his heart; that he repent of his sins and be baptized into the names of the Father, Son, and Holy Spirit. When one does this, he enjoys the remission of his past sins. This brings him into the kingdom of grace. Christ says: "Except one be born of water and the Spirit,

he cannot enter into the kingdom of God." (John 3: 5.) When he is thus delivered "out of the power of darkness" and translated "into the kingdom of God's dear Son" (Col. 1: 13), he is, by patiently continuing in well-doing, finally gathered into the "heavenly kingdom" (2 Tim. 4: 18), or "the kingdom of glory." This is the meaning of the teaching of the Holy Spirit through the apostle Peter when he admonishes Christians who are already in the kingdom of God, or the kingdom of grace, to add to their faith all the Christian graces. He says: "Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." So long as we are in the flesh, while we are in the eternal kingdom, we are in the first or the former dominion of it (Mic. 4: 8), and must continue to work out our salvation with fear and trembling until God calls us into the "heavenly kingdom," or the latter dominion of the kingdom of God.

Whenever one believes and obeys the truth, he becomes a member of the church of Christ, and not a member of any denomination. It is a mistake for him then to become a member of a denomination instead of remaining simply a Christian. The same conditions that make one a Christian bring him into the church, or the kingdom of God, or the kingdom of grace. The New Testament nowhere lays down any law through which we are to become a member of a denomination. It does lay down the law of pardon, and by compliance with these terms we enter into the kingdom of God and do not become a member of a denomination. Through the apostle Paul the Holy Spirit says: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism." (Eph. 4: 4, 5.)

The churches of Christ will never unite themselves with the Interchurch World Movement or the Interchurch Council on Organic Union so long as they adhere strictly to the teaching of the New Testament. If our ministers would know nothing but "Jesus Christ, and him crucified," and would declare all the counsel of God as did Paul, the members of the churches of Christ, the women included, would not be so ready to accept every movement that is launched which appears to have a good purpose. So long as Christians are ready to turn away from the truth and embrace the wisdom of men for their guidance in the service of God, there is something radically wrong. Preachers should see to it that they preach boldly, yet firmly, the gospel of Christ, and they should lead the people to see that to be simply a Christian is all that God requires them to be.

Ever be faithful and true to God and his word.

"Do thy duty, that is best;
Leave unto the Lord the rest."

"Be Not Many of You Teachers."

BY E. A. E.

Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumble not in word, the same is a perfect man, able to bridle the whole body also. (James 3: 1, 2.)

The Bible, as all know, is the most practical, best, most wonderful, and greatest book in the world. It is adapted to every condition, circumstance, and relationship of life. It leads out of all error, all human imperfections and faults, and develops the purest thoughts, noblest emotions, highest aspirations, loftiest spirit, and highest and grandest character which human beings, even by the grace and love and forgiveness of God, are capable of reaching.

The only reason all do not escape from error, overcome faults, subdue all evil passions, and "become partakers of the divine nature" is that all do not believe and follow the Bible.

Much of the teaching of the Bible, it seems, makes no impression whatever, not only on the majority of people, but on many who claim to be teachers in Israel.

Let us study the third chapter of James and look at ourselves in its light.

There is something wrong. There are too many different things being taught; there is too much strife, too much bitterness, too much setting others at naught, too much self-importance, too much presumption, too much denunciation, too much of the holier-than-thou spirit; not enough meekness, not enough lowliness of mind, long-suffering, forbearing one another in love, forgiveness, fear of God and reverence for his word.

To be sure, we must obey God in *contending "earnestly for the faith which was once for all delivered unto the saints"* (Jude 3), and for the very reason which God gives in Jude 4; but it is equally sure that we must contend for nothing else. It is true that we must not preach ourselves, but Christ Jesus as Lord, and ourselves servants for Christ's sake. (2 Cor. 4: 5.) It is true that reproving, rebuking, and exhorting must be done; but it is also true that these must be done "with all long-suffering and teaching." (2 Tim. 4: 1-3.) The reason, too, for preaching *the word* and being "urgent in season, out of season," is given —namely, because "they will not endure the sound doctrine, but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."

This was said, not of Sadducees, Pharisees, and Herodians, or of sectarians of to-day, but of the church. Is the claim to be a church of Christ worth anything, with ears turned away from the truth and following teachers who teach fables?

There is something radically wrong. Pious men and godly women see it and feel the force of it. Men who are not preachers or public teachers in any way lament the present condition of the church in general, and some are asking what is the matter. Some good and thoughtful people asked me recently the difference between the church now and the church set forth in the New Testament, and why this difference.

I have suggested at different times lately that some of these thoughtful and good men, who are not preachers, write some articles, calling attention to what they see that is wrong and what of the truth is not taught and practiced.

We all know there is a wrong spirit and wrong manner in which to teach the truth. To preach the truth in a partisan and contentious spirit is wrong. The Pharisees, who rejected Christ, set themselves forward as the very conservators of the truth; but they said and did not. The same spirit to-day is not only condemned by the Lord, but, where it exists, stands greatly in the way of the advancement of truth. We all know the truth must be taught in the love of the truth and for the salvation of souls.

When men presume to set the pace for the rest of mankind and assume to be the guides of the blind and the instructors of the foolish, they arouse a wrong spirit in the ones they would save. "In meekness correcting them that oppose themselves" is God's way. (2 Tim. 2: 24-36.)

To some, some ridiculous and grievous blunders have been made in these particulars just mentioned.

God means something when he says: "Be not many of you teachers, my brethren." What does he mean by this, when he teaches also that in course of time all Christians should be teachers in their spheres and according to their ability?

Some see a connection between this instruction and the preceding declaration "that faith apart from works is barren." (James 2: 14-26.) What is the connection? The more men think faith without obedience is sufficient,

the more they will be inclined to become teachers, because it is much easier to teach than to practice. The more men are made to see the importance of practicing *all they themselves teach* and to feel the responsibility of teachers, the less will they push themselves forward as teachers. But so long as men think it is their business to be teachers and the business of *others to do the practicing*, the more pharisaical will they appear to mankind.

Jesus, the greatest of all teachers, *first practiced* all he taught. "Jesus began both to do and to teach." (Acts 1: 1.) Elders are first to take *heed to themselves* and then to the church (Acts 20: 28); they are commanded to be "ensamples to the flock" (1 Pet. 5: 3). The very qualifications of elders show they are to first practice the good lessons they are to teach others. (1 Tim. 3: 1-7; Tit. 1: 5-11.) The preachers, Timothy and Titus, were to be examples in word and deed. (1 Tim. 4: 12; Tit. 2: 7, 8.) Here the Pharisees and Sadducees—the Jews as a whole—were condemned. The Pharisees liked the title of "teacher," to be called by men "rabbi," and to occupy chief seats in synagogues. (Matt. 23: 1-12.) They wanted the honor of the position without doing the work. Now let us all read the condemnation of all who do that which they teach *others not to do*. (Rom. 2: 21-25.) All Christians are commanded to be examples, the light of the world, and to let their light shine.

There were many teachers of error in James' day (Acts 15: 24; Tit. 1: 10, 11)—many who set themselves up as teachers. They had a form of godliness, but "denied the power thereof." What will be the condemnation of such teachers? A preacher's or teacher's responsibility is great; and the higher his position and the greater his influence, the greater his condemnation when he fails to fill that position, to exert the proper influence, and to teach the whole truth.

This verse teaches that he who *exalts himself* as teacher will receive greater condemnation should he fail than were he to fail in a humble and more retired position. Timothy was commended by the brethren at home before he was put forth as a preacher and missionary. He did not presume to take this position. He was to commit that which he had received from Paul to "*faithful men*" who should be "*able to teach others also*." (2 Tim. 2: 2.) Elders are forbidden to "lord it over the charge" allotted to them. (1 Pet. 5: 2, 3.) They must do their duty humbly and willingly, but not as dictators or lords. The evil tendency now is for preachers in places to assume the position of elders and to virtually dictate to the churches what they must do and who must preach for them.

The reason given that not many should be teachers is: "For in many things we all stumble." This seems not to trouble many teachers, for it seems that many think they never stumble. They are the people, and wisdom will die with them. (Job 12: 1.) The teacher who stumbles and fails to teach the whole truth or who teaches more than the truth will receive "the heavier judgment."

"If any stumble not in word, the same is a perfect man, able to bridle the whole body also." There is some connection between teaching and stumbling "in word." In one's endeavor to teach the truth, one may stumble in word. Timothy was commanded to "hold the pattern of sound words" (2 Tim. 1: 13); and Titus, to be an example in the use of "sound speech" (Tit. 2: 8). False teachers stumble in practice, in word, and in teaching. They are "vain talkers and deceivers" (Tit. 1: 10; 1 Tim. 1: 6), who "by their smooth and fair speech . . . beguile the hearts of the innocent" (Rom. 16: 17, 18); there are others whose words "eat as doth a gangrene" (2 Tim. 2: 17).

Space will not permit the quotation of other passages showing that all men are human, all have faults, all make mistakes, and "in many things . . . all stumble"—not in willful disobedience to God, but in ignorance and weakness. Willful ignorance is sin. It is most fearful to teach error. Paul was free from the blood of men because he did not shrink from declaring the whole counsel of God, had warned all night and day with tears, and had taught publicly and from house to house.

Christians by this are not forbidden to teach the word of God in humility and to the best of their ability, but self-exaltation and presumption are forbidden; being *wise in one's own conceit* is condemned. Let no one seek "the chief seats," but occupy and fill well a humble position, and wait until prepared and invited to "come up higher." None should be teachers until prepared; the responsibility is too fearful. According to the divine standard, many teachers are not prepared. God commands all Christians to be teachers in God's way, in the Spirit of Christ, in modesty and humility, in earnestness and faithfulness, both by example and precept. Aged women are commanded to teach the young women the good lessons named in Tit. 2: 3-5. The Hebrew Christians were reproved for not being able to teach others. (Heb. 5: 11-14.)

Human nature is a strange and weak, but very common, thing. It is stronger in some than "the divine nature." It may find itself opposing truth because some one whose course in some things it cannot approve, or whose spirit and manner it does not indorse, teaches it; and it may favor directly or indirectly erroneous teaching because some one it likes teaches it. This is all wrong. Jesus did not oppose the doctrine of the resurrection, angels, and spirits because the Pharisees held to these doctrines. No truth must be opposed because some men whose course and spirit in everything cannot be indorsed teach it. Truth is truth, by whomscever taught. It is not to be changed into falsehood because certain men teach it. No one must allow prejudice and preference to warp the judgment and lead to the indorsement of error either directly or indirectly. All should be consistent and not condemn themselves in that which they allow. "Two wrongs cannot make one right," and one wrong cannot be justified by another; but one man may condemn others for a less wrong or evil than the one of which he is guilty. All must stand for the whole truth, regardless of who teaches or does not teach it, and regardless of consequences. All must rejoice, too, that the truth is taught.

My Trip to Abilene Christian College.

BY M. C. K.

When I accepted the invitation extended to me nearly a year ago for work in the 1920 lecture course of Abilene Christian College, I considered the opportunity thus offered to do good an important one and made some sacrifice in order to be able to utilize it; and now, that my work and observations there are a matter of record, I am prepared to say that the field for usefulness opened in that institution is of even greater importance than I thought when I accepted the invitation. I was not only favorably impressed by both the faculty and student body of the institution, but its enrollment of four hundred and fifteen students for the current year, with over thirty teachers in its faculty, gives some idea of the rare opportunity afforded there for far-reaching work. Its beloved president, Brother J. P. Sewell, and the members of his faculty gave my work their most hearty coöperation, with enthusiastic and unstinted indorsement of my efforts to defend the Bible and the principle of unswerving fidelity to what it reveals as against the uncertain, unreliable, and divisive speculations of men. While some other colleges and the churches in some other localities are being disturbed and divided over the latter. I was highly gratified at the expressed assurance that it is the fixed policy and determination to keep Abilene Christian College free from all such baleful and distracting influences. If the school continues to

maintain the safe ground which it now occupies, of which those in charge of its interests give the most positive assurance, I bespeak for Abilene Christian College a career of far-reaching and widening influence for good in the future.

Many preachers from over the State of Texas and some from other States, too numerous to mention here by name, were in attendance during the lecture week, and it was a rare pleasure to meet them and to find them, judging from all I could see and hear, to be a faithful and godly company of men. Brethren A. O. Colley and J. B. Nelson, two of the preachers in the growing and interesting city of Dallas, were among them, and they literally captured and overpowered me with their brotherly and earnest entreaty to stop and preach one night on my return in that stirring and wide-awake "New York" of the Southwest. Though limited in time, with pressing work at home calling for my speedy return, I yielded to the insistent desire of these faithful and godly men, and am glad that I did. They and other Dallas preachers and their members had announced far and wide for a Monday-night meeting at Pearl and Bryan Streets. A magnificent audience assembled, filling the auditorium from pulpit to door, and I shall long remember with gratitude the hearty and enthusiastic greeting and cordial reception given me by both preachers and other members from the different congregations in Dallas. They impressed me as consecrated, wide awake, and "ready unto every good work."

After the meeting, Brother Colley, faithful minister at Pearl and Bryan Streets, took me to his hospitable home, where he and his good wife and interesting children made it my own happy home for the time and showed me every kindness and attention of which Christian hearts are capable. His is a model family.

Leaving Dallas on Tuesday, March 2, on the famous "Sunshine Special" by way of St. Louis, I reached home on scheduled time Thursday morning, March 4, with gratitude for, and pleasant memories of, my trip to Abilene Christian College. May it continue its good work and be a veritable tower of strength in standing for the one inspired Book and against all the opinions of men in religion.

Tennessee Orphans' Home.

BY MRS. GRANVILLE LIPSCOMB.

We have at present in the Home seventy-five children, including one we send to the Deaf and Dumb School at Knoxville and two we send to the Tennessee School for the Blind at Nashville.

Forty-eight girls and twenty-seven boys. Four girls over twelve years; the rest range in ages down to three years old. Two boys are in their thirteenth year; one, eleven years old; then the ages range down to three.

About half the children go to the city public schools; the other half, being too young to attend school, are taught by the ladies in the Home.

We have had the "flu" in the Home and five cases of pneumonia. Three of the pneumonia cases came very near dying. I believe the Lord was with us, as we had the health and strength to care for these children during their sickness.

At one time there were thirty-six children in bed. Some of them were not so sick, but we followed the doctor's directions and kept them in bed. We have several still sick, some getting well, and others back in school.

Our doctors in Columbia come to the Home when called; but Dr. W. E. Martin has handled all the cases of "flu" and pneumonia, and we feel that there is none better or more attentive than Dr. Martin.

We are very much crowded and cannot take any more children until some of these are placed in family homes, and during this "flu" period we could not afford to place the children out. We hope, however, that good, Christian families will open their homes for some of our children.

We have had numerous letters wanting to put children in the Home, and only wish the building were large enough to care for more children. However, we will soon find homes for a number of them so as to make room for others.

So far as we are able to keep up with them, all the children we have placed out since November, 1917, when the new management took charge, are in good family homes, and we hope to place others in such homes. We insist on those taking children to take them on trial, and if not pleased, to return them to the Home.

I am writing this letter in order to advise all interested in the Home how well it is succeeding and that all connected with the Home are faithfully doing their best.

The readers of the Gospel Advocate should welcome the information Sister Lipscomb gives. The coöperation of Christians is desired. In your contributions on the first Lord's day in April, remember the orphans.

J. C. McQUIDDY,
President Board of Directors.

Special Numbers for 1920.

Actuated by a desire to do the greatest amount of good possible and encouraged by expressions of encouragement from hundreds of our readers, the publishers of the Gospel Advocate are planning to issue some unusually fine special numbers during the current year. Heretofore the special numbers have engaged the earnest study and evoked the best thought of editors and contributors. The forthcoming numbers will be no exception. In fact, we wish to improve them in every way possible. Readers may look for the "Spiritual" Number to appear in April. Ours is a spiritual service. We are taught to worship God "in spirit and in truth;" to be "fervent in spirit, serving the Lord." When we pray, we are to "pray with the spirit and with the understanding." The same rule applies to singing. It shall be our purpose to emphasize the true spiritualism of the New Testament, that it may prove a counteraction to a great wave of another kind of "spiritualism" that is now sweeping the country.

Every reader should have a part in the dissemination of these numbers. They always create a good impression when placed in the hands of new readers. Send us your order for a new subscription to-day. Help us to make a success of the special numbers by extending their circulation.

PUBLISHERS GOSPEL ADVOCATE.

RELIEF FUND

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

Church at Tupelo, Miss.	$ 7.85
Antioch congregation, Gainesboro, Tenn.	10.00
Church at Macon, Ga.	10.00
J. F. Lilly, Glendale, Cal.	25.00
R. C. Thornton, Shreveport, La.	5.00
J. L. Rutherford, Mount Vernon, Texas	50.00
G. A. Justice and family, Trion, Ga.	6.00
California Avenue Sunday school, Nashville, Tenn.	10.00
Emily Dunn, Woodridge, D. C.	2.00

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Georgia and the Far Southern Field

By S. H. Hall

The Death of a Friend.

It is not often that I write about the death of the members where I labor. The rule is, I do not do so; the exceptions are when I do so. This is not because I would not like to say something of every one, but it is just because there are so many that the habit of writing something every time a member of the church dies would crowd out many things on other subjects that I think should be written. It is well to speak and write of death occasionally, and I know no better time to do so than when some child of God falls asleep in Jesus and one wishes to speak of the beauties of death, or when some unsaved soul is called away and one wishes to write of the horrors of death.

On Monday, March 8, Brother Stroud and his wife, Sister Richmond, and I went to Porterdale, Ga., to bury Brother S. F. Bowden. It had not been many months since I went with this good brother to the same burying ground to put away the cold form of his daughter, Katie.

It would be hard for a minister of the gospel to tell the inexpressible joy that comes to the soul when he arises to speak over the cold form of a husband and father, with the sorrowing wife and children before him, with the consciousness that he died in the Lord—the consciousness that there is not one thing that he has ever seen or heard about the departed one that makes him doubt that all is well with him. Just such a joy I had on this occasion.

Brother Bowden was a most lovable man. Well do I remember our efforts to lead him out of the meshes of sectarian error into the fullness of the gospel of Christ. Sister Bowden and Sister "Kate," as we all called her, saw the light first and took their stand for the plain, simple teaching of our Lord. Brother Bowden, though kind and thoughtful, wanted to know of a certainty about things. He had been sprinkled for baptism, and just why it was not well to stay in a religious order the Bible says nothing about was not so clear to him. He heard me through a revival. He heard Brethren Garrett and Graves a number of times. Then we had Brother Flavil Hall to conduct a short meeting at his home at Ingleside, Ga. He was a great lover of music, and he fell in love with Brother Hall.

Time rolled on, and I had begun to wonder if we were to make a failure in leading this splendid man to take a stand for just what he found in the New Testament—nothing more, nothing less. But one morning the telephone rang, and it was Brother Bowden at the other end of the line. He told me his mind was fully made up and he was coming in Sunday for me to baptize him. How good the news! He wanted to know if Flavil Hall was in Atlanta or near by; if so, to tell him to be there also. That Lord's day was a most happy day for us all.

I have never baptized a man who, subsequent to his baptism, showed a more fixed love for the pure word of God than this brother showed. He talked it to others. I never was with him after his baptism that he did not bring the subject up. The last time I was with him, his love for the truth seemed more intense than ever before, and his whole thought seemed to be fixed on the desire for all of his children who had not fully learned the truth to learn it as soon as possible; and I left him with the promise that the very next time any of the children came to see him and his faithful wife, who were living alone, that I, too, would run out, and we would have preaching service in his home.

Saturday, March 6, 1920, was his last day upon the earth. While he had been feeble for a number of months, he seemed better that day than usual. After supper he expressed himself as feeling so much better, and laughed and talked with his wife and son-in-law, Brother J. F. Pickens, till about half past eight o'clock, when Brother Pickens left them to return to his home. Sister Bowden had retired, and Brother Bowden had prepared for retiring and was standing with one hand holding to the mantle, warming his feet, when he dropped dead. His wife rushed to him in time to get him in her arms, where he breathed his last. They were there alone. She gently placed his head on a pillow and dressed and went to her nearest neighbor for help. And for his wife, I am so glad to say that but few women have I seen that are her equals. Her undoubting faith and trust in God is nothing short of the sublime, and people could not keep from remarking that no one could doubt that she was a child of God; for they could see God's presence with her, holding her up with a power that goes beyond the flesh. Brother Bowden had said that this would be the way he would go, and he did not dread it. He soon would have seen his sixty-sixth birthday. May the Lord bless his every relative and friend in leading them to imitate his noble life in our Lord and Savior. How happy I would be if I could feel just as satisfied about all the people whom I have helped to lead to Christ as I did about Brother Bowden!

☼ ☼ ☼

Selfishness.

BY S. E. TEMPLETON.

"But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3: 17.)

This scripture certainly sets forth the thought of selfishness. When people fail to help those who need their help, when they can help, they are selfish. There is a tendency with most people to be selfish. Selfishness among Christians is the work of Satan. Selfishness is a curse to all people; and so sure as Christ Jesus died and rose from the dead to save you and me, and all who accept him, just that sure the one who is selfish in the sense of 1 John 3: 17 does not have the love of God in his heart and cannot be saved. We ought not to please ourselves in the sense of being selfish. "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying." (Rom. 15: 1, 2.) We should imitate our Lord Jesus Christ and get away from selfishness. "For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me." (Verse 3.) God sees each selfish act, and will certainly remember them against us unless there is repentance, prayer, and confession (Acts 8: 22; James 5: 16). "The eyes of Jehovah are in every place, keeping watch upon the evil and the good." (Prov. 15: 3.) "And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do." (Heb. 4: 13.) Just know that God sees you through and through. You may hide some of your selfishness from men, but God sees it all. If we are selfish in the sense of keeping for our own use that which we should give to people in need, may God and the Christ help us in repenting. If we are selfish in the sense of not going, or not sending some one when we cannot go, with the gospel to lost souls, may we crucify selfish self that we may be saved.

☼ ☼ ☼

It is supposed by some, altogether falsely, that faith is opposed to reason and that Christ does not claim intellect. His very name is the word and the wisdom of God, and he demands the cultivation of all our faculties, and he bids us prepare ourselves in order that he may do his work. —A. C. A. Hall.

JOURNEYINGS OFTEN

By B. C. GOODPASTURE.

"What thou seest, write, . . . and send it to the churches."

How the Congregation Began and Grew.

It is said that Sister E. L. Hines first conceived the idea of establishing a New Testament church in Dickson, Tenn. Accordingly, in 1891, she induced Brother J. W. Grant to come and conduct a mission meeting, which proved to be the real beginning of the congregation. The cause grew rapidly. Soon Brother A. S. Derryberry was called to preach in and around Dickson. Following him, J. E. Acuff, I. B. Bradley, and John T. Smith labored with the congregation as regular evangelists. Among those who have conducted protracted meetings are E. A. Elam, J. W. Shepherd, F. W. Smith, F. B. Srygley, William Logan, R. P. Meeks, T. B. Larimore, J. W. Dunn, James A. Harding, J. S. Dunn, C. M. Pullias, G. A. Dunn, S. H. Hall, and Price Billingsley. Through the efforts of these brethren the membership grew until it is now more than four hundred. Thus one good sister is remotely responsible for the existence of one of the largest and strongest congregations in Middle Tennessee. It is remarkable what one person under God can do. The shepherd lad from the sheepcotes of the Judean hills delivered his distressed countrymen from the fierce onslaughts of the Philistine army, and a little maid, a captive daughter of Israel, taught her master, Naaman, concerning the prophet in Samaria who recovered him of his leprosy and enabled him to carry back knowledge of salvation to his own, the Syrian people. We should never despair when alone, nor "despise the day of small things;" for long ago Jehovah assured his people that one of them should "chase a thousand," and the wail of an infant, reaching the ears of Pharaoh's daughter on the river's brink, rescued for an enthralled nation its future savior.

✡ ✡ ✡

Keeping the Unity of the Spirit.

Paul besought the church at Ephesus "to walk worthily of the calling wherewith ye [they] were called, . . . giving diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 1-3.) This, I think, is being done in Dickson. The wholesome teaching of the preachers, the general reading of the Scriptures, the thoughtful ministrations of the deacons, and the wise and efficient oversight of the elders have made possible the existence of this commendable spirit of fellowship and good will. These are the elders: Oury Harris, D. E. Beasley, E. W. Daniel, D. A. Saeger, J. T. Register, and Dan Joslin. The deacons are: W. A. Meadow, John W. Hooper, A. C. Daniel, and A. H. Leathers. Miss Sarah Andrews worshiped with the Dickson congregation before she became a missionary to Japan.

✡ ✡ ✡

Those Who Tithe.

Eight or ten of the leading brethren at Dickson give a tenth of all they get. They began on January 1. Under the law of Moses the children of Israel were required to give "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree. . . . And all the tithe of the herd or the flock, . . . the tenth shall be holy unto Jehovah." (Lev. 27: 30-32.) In addition to the tithes, the Jews gave much of their time and many gifts and sacrifices to the Lord. Again, it is written: "Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee." (Deut. 16: 17.) These commands indicate clearly what the Hebrews were able to do. They had an infallible estimate of their ability. The injunctions were specific and stipulative. In the New Testament we have no express precept for tithing; but we do have approved examples and urgent commands which clearly teach that we should give as we "may prosper" (1 Cor. 16: 2), and, if circumstances demand, give all that we have (Acts 4: 32-37). If the Jews, under the old, inferior covenant, were able to give regularly a tenth, surely we, under the new, superior, perfect covenant, should be able to give, at least, that much now. Very few people give as much as a tenth, but I have known a few who gave more. The Jerusalem church was most prosperous when it was most liberal. There are unmistakable evidences of a general awakening among the churches to the importance of the "matter of giving and receiving" (Phil. 4: 15), and it renders the outlook for the future more hopeful. A man's love is proved by his gifts (2 Cor. 8: 24), and his religion is measured by his love. The liberality of these brethren is unusual and to be commended. "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." (2 Cor. 9: 8.) "It is more blessed to give than to receive." (Acts 20: 35.)

✡ ✡ ✡

Attention, Readers!

To every one who sends us two new subscribers to the Gospel Advocate we will give a "Teachers' New Testament." This is a very popular edition of the New Testament with notes and helps suitable for Sunday-school workers and Bible students. "The notes and helps were prepared by a joint editorial board of the foremost biblical scholars in the world. The introductions were written by men of international reputation. The text is that of the American Standard Version—the latest translation—with proper names marked for pronunciation and the words of Christ emphasized in heavy-faced type." This is the book for the family circle, home study, and Bible class. If you want to get the Testament in connection with your own renewal or one new subscriber, add fifty cents to the regular price of the paper. Send your order to-day to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

✡ ✡ ✡

The earthly city, which does not live by faith, seeks an earthly peace, and the end it proposes, in the well-ordered concord of civic obedience and rule, is the combination of men's wills to attain the things which are helpful to this life. The heavenly city, or, rather, the part of it which sojourns on earth and lives by faith, makes use of this peace only because it must, until this mortal condition which necessitates it shall pass away; consequently, so long as it lives like a captive and a stranger in the earthly city, though it has already received the promise of redemption, and the gift of the Spirit as the earnest of it, it makes no scruple to obey the laws of the earthly city, whereby the things necessary for the maintenance of this mortal life are administered; and thus, as this life common to both cities, so there is a harmony between them in regard to what belongs to it.—Augustine.

✡ ✡ ✡

Send us $1.50 for the book, "Salvation From Sin," by David Lipscomb. This book is made up of the editorial writings of this master mind and will be found very useful and helpful to all who will read it.

Instrumental Music.

BIBLE REFERENCES ON THE USE OF INSTRUMENTAL MUSIC IN WORSHIP AND THE LAW WHICH NEVER FAILED WHEN USED.

Causes which brought about these notes:

1. A recent letter from a brother in an adjoining State to the elders and ministers of the church of Christ at Tupelo, Miss., asking for "Bible references on the use of the instrument in worship or scriptures bearing us out that it is no harm (to say the least) to use the organ or piano, especially in a weak congregation where singers are limited and poor in vocal ability." Stating also "that a struggling congregation erected a building on a lot the deed to which contained a clause forever prohibiting the use of a musical instrument in the building."

2. There are divisions and disfellowship in the congregations at Tupelo, Miss., and Baldwyn, Miss., caused at least in part by the use of an instrument.

3. A brother at Baldwyn said to me: "If you have any reasons from the Bible to justify the use of an organ, you ought to give them, or put the instrument out." "The other side," said he, "claim to have the Bible against you, and the reason you say nothing is because there is no justification for the use of an instrument in the church."

Fifty years or more ago the denominations about us each fought a battle against introducing the instrument into the worship. The issue is now dead among them. Some of our own brethren have written and discussed the topic from time to time. If there had been a direct "Thus saith the Lord" one way or the other, the matter would have ended with the first investigation; but there are thousands who read nothing of these discussions, and, what is more, have not read or asked for "Bible references on the use of an instrument in worship." So for the above causes and conditions we beg to submit the following

SCRIPTURE REFERENCES.

Instrumental music was appointed and approved by the Lord in the days of Israel. "And he set the Levites in the house of Jehovah with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for the commandment was of Jehovah by his prophets." (2 Chron. 29: 25.) "And David and all Israel played before God with all their might, even with songs, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets." (1 Chron. 13: 8.)

See, also, 2 Chron. 20: 28; 23: 12, 13; 1 Chron. 15: 16; 19: 22; 16: 4, 5; Ps. 68: 24-26; and many references in Psalms and Israel's history. Why were all these details of instrumental music written?

"Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope." (Rom. 15: 4.) "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." (1 Cor. 10: 11.)

In such passages the Holy Spirit tells us what the Old Testament is for, and how to use it. All these things were written for our "learning," example, and admonition. For instance, we use the case of Abraham's offering Isaac as an illustration and example of faith; Jonah and the men of Nineveh as an illustration of the Red Sea by Israel as a typical illustration of immersion; and the entire journey of Israel from Egyptian bondage to their entrance into the promised land as a type of the ups and downs and experiences of God's true Israel from the bondage of sin to eternal freedom in God's home of the redeemed. What do we learn of God's attitude toward instrumental music? We learn that God appointed instrumental music and put it in his own house by his prophets; that it was used as a means of emphasizing and expressing their joys, praise, gratitude, and thanksgiving. Moses and Israel sang after their baptism, and Miriam took a timbrel and led a band of women with timbrels, repeating the song of Moses, expressing joy of deliverance. We learn also that instrumental music is not a sin in itself, for it was approved by the Lord.

Is there any law in the New Testament which we violate by using an instrument in his sanctuary?

WHAT THE NEW TESTAMENT SAYS ABOUT SINGING.

Rom. 15: 9: "Therefore will I give praise unto thee among the Gentiles, and sing unto thy name." (Quotation from Ps. 18: 49.)

1 Cor. 14: 15: "I will sing with the Spirit, and I will sing with the understanding also."

Eph. 5: 18, 19: "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord."

Col. 3: 16: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

James 5: 13: "Is any among you suffering? let him pray. Is any cheerful, let him sing praise."

(Only a few other passages are found in the New Testament—such as Matt. 26: 30; Mark 14: 26; Acts 16: 25; Heb. 2: 12; which give no additional information.)

WHAT THE NEW TESTAMENT SAYS ABOUT INSTRUMENTAL MUSIC.

Rev. 5: 8: "And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints."

Rev. 14: 2: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was the voice of harpers harping with their harps."

Rev. 15: 2: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

The New Testament is for our law and contains the things that "bind" and "loose" us. Looking carefully over each passage quoted on singing, we discover no command to use an instrument, nor do we find a word or circumstance in the New Testament Scriptures to forbid its use. Nothing to forbid any one to sing a psalm, hymn, or spiritual song pitched and accompanied by an instrument. Nor would an instrument in any way interfere with the "singing," "teaching," "admonition," "making melody," or "with grace of heart" to God. In fact, it is my conviction that the instrument is implied and permitted by the verb used; and that verb spelled in English letters is "psallo." It is the only verb of the three Greek letters translated "to sing" in the New Testament which in its root meaning necessarily implies or suggests an instrument. It is the verb used in Rom. 15: 9, which is a quotation from Ps. 18: 49, and David's songs were accompanied by an instrument.

"Psallo," the word from which our English word "Psalms" is derived, is defined "to touch," "feel," "stir," or "more touching." Especially "to pull," "to twitch," "to pull and let go again," "to twang with the fingers," usually "to touch the strings of a musical instrument," "to play stringed instrument with the fingers," later "to sing to the harp."

"Psallo" is the verb used in four or five references given above—viz.: Rom. 15: 9; 1 Cor. 14: 15; Eph. 5: 19; James 5: 13.

We believe we are safe in saying wherever "psallo" is used an instrumental accompaniment is implied; and where accompanist is given with "psallo" the liberty to use an instrument attends the command.

So far in the New Testament we feel sure of the liberty in Christ to use or not use as we prefer.

REVELATION ON INSTRUMENTAL MUSIC—NEW TESTAMENT BOOK OF PROPHECY.

The apostle John is the witness for Jesus in the quotations made from Rev. 5: 8; 14: 2; and 15: 2. John was to write the things which he saw, "and the things which are, and the things which shall come to pass hereafter." (Rev. 1: 19; 4: 1.) Among the things which John saw and heard and wrote down as to the future were "harps," "harpers harping with their harps," "harps of God," singers, etc.

If God instituted and approved instrumental music and his people in the Old Testament, and will have instrumental music in his triumphal kingdom, will he not permit his children to use it in his earthly sanctuary, provided it be used to his praise and the edification of his people?

TWO RELATIONSHIPS OF SINGING.

We sing to each other and we sing to God.

"Speaking," "teaching," "admonishing" one another, "singing," "making melody with your heart" and "with grace in your heart to the Lord." How can we do this with an instrument? David did it, and so can we. Remember, the instrument puts nothing into the heart, but assists in expressing what is already in the heart. What is the heart? Scripturally it is the power in men which perceives, understands, believes, purposes, and loves. God

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

CONSTIPATION Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34,
P. O. Box No. 1162, Baltimore, Md.

Send NO Money!

The **Comfort, Style** and **Quality** of these Nurse's Comfort shoes make them the greatest ladies' shoe value ever offered. That is why we gladly send you a pair **on approval.** Simply state size—we take all the risk that the soft, glove-fitting leather will delight you. Note their rubber heels. The easy, flexible genuine cushion soles will give you so much comfort that $3 or $10 will not seem too much. You save by buying direct from the Oldest and Largest House selling from the Shoe Market of the World.

ONLY $4.39 On Arrival Postage FREE

-----No Money! Send Coupon ONLY-----

Boston Mail Order House, Dep. 6066, **Boston, Mass.**
Send my Nurses Comfort shoes **on approval.** I risk nothing!

Name..... Size.....

Address.....

Better Than Pills For Liver Ills.

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

NR Tonight, Tomorrow Alright

Get a 25c. Box.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

sees these wonderful powers at work and fully understands their "melody and grace." When you know the words and tune of a song and listen to one who is trained to express themselves with an instrument, they can move you as effectually as if they were speaking the words. An illustration will help you understand my meaning. I sat in an upper room at my lodging house preparing my morning sermon, when some one in the room below played very softly on an instrument "Sweet By and By." The song was very familiar, but I was moved by the very first sweep of the fingers over the keys. I arose and stood by the window, not able to understand why I should be so moved, sat down again, but could work no more till the wonderful melody ceased. Immediately I sought to learn who was the performer and discovered that it was a young lady musician who had recently lost her husband and little child. I only sat by the wire from earth to heaven and heard a sob and saw tears mingled with faith, hope, and love, passing from a bruised and purified heart to the throne of the Eternal. Her message, both to me and the Father, was sent with her fingers on an instrument. It was her heart's melody and grace. The secret of its power was simply that she played with the spirit, and, like David, "played with all her might." The instrument was her means of expression. It not only will not interfere with a sincere and earnest soul, but will help them to express the heart more effectually at times, if not all the time.

The New Testament teaches that Jesus and his apostles were Israelites; they were accustomed to the musical instruments of the temple. They worshiped and rejoiced there until Jesus sent them to the ends of the earth with his gospel and himself went home to the Father. (Luke 24: 52, 53; Acts 2: 46, 47.) Twenty years later the apostle Paul returned to Jerusalem, and as a Jew observed certain Jewish rites and ceremonies, "becoming all things to all men." He was in the temple (Acts 21: 26) "purified." Paul wrote us more about music than any other one New Testament writer. Four of the passages out of five quoted above were written by him; and in three of the four he used "psallo," being, as explained, the only verb to sing that by nature implies instrumental accompaniment.

If instrumental music is wrong, is it not strange that they left us free to use it? But they did.

Expedients.

An "expedient is something which helps us to do a thing in a quicker, easier, and better way."

We build a house as an expedient for our assembling to teach and study God's word and to keep his ordinances. Lights, heat, and seats are expedients which we put in in proportion to our ability. We plan and erect a pulpit as an expedient to elevate the speaker or teacher where he can view his auditors and where they may see and hear better. The baptistery also is an expedient which helps the

For That CHILLY Feeling

Take Grove's Tasteless CHILL Tonic. It Warms the Body by Purifying and Enriching the Blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

A Well-Known Institution

Probably no institution in America is more widely known than Doctor Pierce's Invalids' Hotel in Buffalo, N. Y. Altho established many years ago it is to-day a modern sanitarium, having all the latest facilities for the correct diagnosis of diseases and their successful treatment thru medicine or surgery.

It was Dr. Pierce, its founder, who over 50 years ago gave to the world that wonderful stomach tonic and blood purifier, "Golden Medical Discovery," and that famous non-alcoholic medicine for women, "Favorite Prescription."

In his early professional career, Dr. Pierce realized that every family, but especially those who live remote from a physician, should have at hand an instructive book that would teach them something about First Aid, Physiology, Anatomy, Hygiene; how to recognize different diseases, how to care for the sick, what to do in case of accident or sudden sickness, etc., so he published that great book, the "Medical Adviser," an up-to-date edition of which can be procured by sending 50 cents to Doctor Pierce's Invalids' Hotel in Buffalo, N. Y.

Later, Dr. Pierce added another link to his chain of good works by establishing a bureau of correspondence to which any one can write for medical advice, without any expense whatever, and if necessary, medicines especially prepared in Doctor Pierce's Laboratory will be sent by parcel post or express for use at home, at a reasonable cost. Thus those who have symptoms of disease need not suffer mental agony fearing that they have some serious ailment, but can have a diagnosis made free by a physician of high professional standing. Write to Dr. Pierce relating your symptoms if you need medical advice for any chronic disease. All letters regarded as confidential

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to **10,000 Miles Guaranteed.** 30,000 Customers. Catalog Free. Agents Wanted
Service Auto Equipment Corporation
981 Service Bldg. Kansas City, Mo.

RENEW YOUR SUBSCRIPTION TO THE GOSPEL ADVOCATE

DEPENDED UPON IT 20 YEARS

Lydia E. Pinkham's Vegetable Compound Has Been This Woman's Safeguard All That Time.

Omaha, Neb.—"I have used Lydia E. Pinkham's Vegetable Compound for over twenty years for female troubles and it has helped me very much. I have also used Lydia E. Pinkham's Sanative Wash with good results. I always have a bottle of Vegetable Compound in the house as it is a good remedy in time of need. You can publish my testimonial as every statement I have made is perfectly true."—Mrs. J. O. ELMQUIST, 2424 S. 20th Street, Omaha, Nebraska.

Women who suffer from those distressing ills peculiar to their sex should be convinced by the many genuine and truthful testimonials we are constantly publishing in the newspapers of the ability of Lydia E. Pinkham's Vegetable Compound to restore their health.

To know whether Lydia E. Pinkham's Vegetable Compound will help you, try it! For advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman, and held in strict confidence.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

For the HAIR—

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

TETTERINE

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Kintho Beauty Cream

For the Treatment of

FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

At All Druggists and Department Stores.

people be prompt, decent, and comfortable while obeying the Lord in baptism. The song book containing the written and printed musical staff with words is an expedient to help the eye convey the tune and words to the mind. An instrument is an expedient to help the ear to catch the sound or pitch, help the voice take it up and hold it, and also to keep the proper time. Here is where the issue stands.

Some think it all right to help the eye with the song book, but wrong to help the ear and voice with an instrument. Why is this? Let us deal carefully, prayerfully, and truthfully; for this is God's business, and we are his children.

WHEN OPINION COMES IN.

In the absence of direct scriptural teaching or example, we resort to expedients, which is proper; but we must exercise care and patience, for "expediency" is a field where opinions grow in great variety. We are commanded to sing. How shall we sing? May I answer: "In the best possible way." Does not God desire the best? But our educated and trained singers tell us by precept and example there can be no perfect harmony without correct pitch and time. They secure these essentials by the proper use of an instrument. Why may we not do so, too? Some one replies: "The instrument is not mentioned in the New Testament." Neither is the song book, nor are any of the expedients mentioned above. "But," says the objector, "the song book is a necessary expedient." You only think so, for many children and people who cannot read a song book are taught both the music and words and they sing without the book; but they cannot do the best singing; in short, it is a question of opinion when we are dealing with expedients. So let us learn what to do and what not to do with our opinions. We must not force them upon another or the church as a divine rule or law, for they are not. Let us not place ourselves in the absurd attitude of allowing an expedient to help the eye, but condemning the expedient which assists the ear and voice; for that would be like permitting a brother of failing or weak eyes to use glasses that he might read the word of God better, while you refuse to allow the brother partially deaf to use an ear trumpet that he might hear the word of God better. We have not learned how to handle our opinions to God's glory or the good of one another. Take the "clause" which some are inserting in the deed to a church lot, forever prohibiting that an instrument shall be used in the building thereon. This is an endeavor, to say the least, to force an opinion on future generations. Such an opinion has no foundation in God's law or the love of mankind.

THE LAW OF EDIFICATION.

1 Cor. 14: 26: "Let all things be done unto edifying."

In everything pertaining to our worship and services in the assembly of God's children, where no specific scriptural directions are given and we resort to expedients and opinions, we should constantly, prayerfully, wisely, and reverently ask about each feature: Does it edify? Does it build up? Does it make for the better? When the singers are few and poor in vocal ability, the entire congregation should study how to make it better, with a holy ambition for the very best.

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.

Again, in all matters of "expedients and opinions," after proper and faithful study and teaching, the majority should rule. Each congregation in the fear of God should plan and settle their own worship in song. If they desire to use a tuning fork, organ, piano, or no instrument, it is their business. There is no sin if they use an instrument; there is no sin if they do not use an instrument. God has left them free. Let no man attempt to bind.

LAW OF LOVE.

1 Cor. 16: 14: "Let all that ye do be done in love."

What is love? God is love. What three words mean more to the human family than "God is love?" This was the foundation of God's "unspeakable gift," all the means of grace, forgiveness of sins, and eternal life. Do you wonder that Paul and the Holy Spirit in the matchless Corinthian chapter said "the greatest of these is love." It was because Love is God; and when we are commanded, "Let all that ye do be done in love," it means let all that ye do be done in God. Are we not to be like God? "Add godliness?" Should we carefully meet and partake of the Father's likeness? This is the "highway;" "the way of holiness," "the most excellent way," the way where God's redeemed walk for safety, where conceit, vanity, envy, egotism, or anything that smacks of human weakness and selfishness are not found. We have shunned the law, my brethren, I presume, because it has so much of God and so little of human nature in it. Yet those nine monosyllables will do the work for us if we will accept and obey them from the heart.

In view of our sorrowing, bleeding, humiliated Zion, why do we not study God's word and way with more affectionate and humble devotion? Why do we not remember that we are his servants, engaged in his business, to do the work in his Spirit, inspired by his love? Bitterness, backbitings, wranglings, whisperings, and division are not fruits of the law. Who can stand under the shadow of this law and disfellowship a brother, or brethren, on account of opinions?

THE SUMMARY.

The history of Israel shows the "What," "How," "When," and "Where" of instrumental music with God's people. In sickness, sorrow, joy, praise, and thanksgiving, all

Israel resorted to instrumental music for emphasis and expression. These things were written for our "learning," "example," and "admonition." We learn that instrumental music is not a sin, for Jehovah appointed and approved of it. We come to the New Testament enlightened and encouraged as to the part instrumental music may have in the service and worship of God through Jesus our Lord. Jesus and the apostles, Paul and the Holy Spirit, make the way plain for liberty to use it. We are thrilled and comforted also by "harpers harping with their harps" and "harps of God" seen and noted by John in the glory land.

Instrumental music which we use as an expedient is peculiar in that it has passed God's approval long since and stands approved for the future. With hearts filled with his melody and grace, let us rejoice and serve in love. —M. H. Armor, in the Southern Christian Courier.

A Model of the Past.

A model master in the distant past was Boaz, a man of great wealth. He did not hold himself too high to walk in his fields and mingle with his workmen. He was not only pious, but generous, gallant, and humane. He greeted his reapers as a God-fearing man, and conducted himself in an upright and becoming manner. His religion was in deed and in truth. He saluted his servants with: "The Lord be with you." He did not come to find fault and exercise authority, but with a prayer that the Lord might prosper them, and give them health and strength, and preserve them from disaster. But he also came to inspect and direct and look well after his business affairs. An employer can do much to encourage his workmen. It is a bitter thing for the poor not only to gain their scanty living by hard toil, but especially to suffer reproach because of their humble lot. The men in lowliest stations should receive most encouragement and praise. What the poor are really in need of is opportunity and sympathy. They want a chance and they want a friend.—Selected.

Boils Vanish

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs, and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema, and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

In answering advertisements, please mention the Gospel Advocate.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

Piles Cured Dr. A. Upham's valuable electuary or internal remedy for PILES. CURES all kinds of PILES, old or new cases. It eradicates the disease from the system. If your druggist cannot supply you, send $1.00 for trial treatment, 6 packages for $5.00. Guaranteed, if not satisfied money back. Thousands of satisfied patients all over the United States. References any Bank, Postmaster or City officials.

Why Suffer? Get CURED. **J. C. & A. HALL, Oxford, N. C.**

The Need of True Gospel Work in East Tennessee.

BY GEORGE W. FARMER.

Some months ago a good brother and I were talking over conditions in East Tennessee, and he suggested the idea of some of our strong congregations each undertaking to support a man for a certain length of time in this section of our State. I approved the suggestion if it could be done.

I want it understood that we have no strong congregations in this section. All are weak numerically and financially; besides, there are some counties with no congregations at all.

The Cleveland work has become self-sustaining. We are asking no more help for the work here, neither are we asking any help for any places where we have little congregations.

We want to have several meetings held at some new places and try to establish some new congregations this year. I have the promise of a tent for one month, embracing the latter half of May and the first of June, and we have decided on Athens and Niota. The tent will be used at these points for that time.

Now I have decided to try to get the plan suggested by the brother on foot. How many congregations will each undertake to support a brother in one or more meetings in East Tennessee at some favorable time this year? I am sure good results can be obtained. How many congregations will agree to support a meeting or two? The congregations may select their man and the place to be worked; or I will assist in finding the place, if desired, and in giving any information necessary to that end. We would like for the work to be done in as regular, systematic way as possible.

Brethren, let us hear from you. Do not pass this by.

We should look ahead with courage. In the face of duty, obligation, and responsibility, courage only will send us through.—Exchange.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and in spite of the scarcity and high cost of paper he will keep this rare offer open for a short time longer. You will like this paper. It is twenty-seven years old and now better than ever. Only fifteen cents, mailed at once to the Pathfinder, 120 Douglas Street, Washington, D. C., will keep your whole family informed, entertained, helped, and inspired for the next three months.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

"NOTHING BETTER AS A LAXATIVE"

Asheville Lady Finds Black-Draught An Effective Remedy in Her Family for Common Ailments of the Digestive Organs.

Asheville, N. C.—Mrs. A. K. Jarvis, 44 Woodrow Avenue, this city, says:

"I have used and heard of Thedford's Black-Draught for years; and I certainly have found it splendid for headache, sour stomach, indigestion, and other ills that come from a deranged liver.

"My husband and I keep Black-Draught in the house, and think it is splendid to keep off sickness. I have used it in small doses as a laxative, and there is nothing better.

"Black-Draught is a mild liver medicine; . . . any child can take it. I have found it splendid with them for colds."

Thedford's Black-Draught has benefited thousands in relieving liver ailments. It helps to drive bile poisons and other unhealthful matters out of the system.

"Black-Draught" is a stand-by in thousands of family medicine chests. It should be in yours. Its use should help to keep the whole family well. Prompt treatment is often half the battle against many ailments.

Get some from your druggist to-day.

In answering advertisements, please mention this paper.

The Master's Vineyard

Arkansas.

Texarkana, March 9.—About seven or eight have placed membership with us in the past three weeks. Two valuable additions were men who have been faithful elders elsewhere. One lady was baptized by Brother Westbrook last week. The attendance of our digressive brethren continues to grow. They appear to be astonished to find no "cranks" nor "mossbacks" among those who are so busy about their Father's business. It is encouraging to know the Lord has people even in the midst of error who gladly hear their Shepherd's voice and come out from among them.—J. E. Wainwright.

District of Columbia.

Washington, March 7.—We had an excellent attendance at church to-day and good reasons to be encouraged. Several new members have cast their lot with us. Contributions for the last week for the new church have been as follows: W. W. Gant and wife, $525; Murfreesboro church, $25; L. P. Carroll and wife, $10; church at Daus, Tenn., $15; through Christian Leader, $2. Total, $577. We sincerely thank the givers, and may God bless their sacrifice.—W. S. Long.

Mississippi.

Jackson, March 3.—Last Sunday morning I preached at the schoolhouse in Pearl, Miss. Through the efforts of Brethren Gordon and Gunter, with several Christians moving there from Tennessee, we have a faithful little band at Pearl who meet regularly for Bible study and worship. Brother W. H. Sandy has promised to hold a meeting for them this summer or fall. There is lots of "flu" in Jackson now. Every family in our small membership, except one, has sickness in it. We need workers here very much. I wish some good, loyal Christians would cast their lots here. We meet in Odd Fellows' Hall at 3 P.M. and 8 P.M. on Sundays. Any one knowing persons that might be interested will please furnish me names and addresses, that I may go to see them. I will be glad when I can begin a tent meeting.—M. C. Cayce.

Oklahoma.

Shawnee, March 8.—Our work at this place is encouraging. Despite the "flu," cold weather, and gas shortage, our work progresses. Three young men and a man and his wife made the good confession last night. The Lord willing, I shall baptize them on Wednesday. Brother G. A. Dunn, of Houston, Texas, will assist us in a meeting in May.—B. U. Baldwin.

Comanche, March 9.—I here and now express my thanks to the brethren and sisters for the great kindness they have manifested to me in letters of love and encouragement, accompanied by financial assistance which has enabled me to provide medicine and other things necessary for one who is sick and unable to properly provide for himself. There certainly is yet much "pure religion and undefiled before God and the Father" in the world, and it is being practiced by those blessed ones who will hear the King say when he comes to judge his servants: "I was sick, and ye ministered unto me." As the church at Philippi sent "once and again" unto Paul's necessity, setting an example for all Christians in all ages, so do these dear ones follow their noble example. May God bless all the faithful. Just when I thought I was recovering and would soon be able to again become active as of old, the recent blizzard came, with low gas pressure and influenza raging, and I contracted a severe cold; and while I do not believe that I have the "flu" (I had it once), yet my condition is akin to it, and I am so nervous that I fear I cannot hope to be able to do any active work for some time to come. Brethren, pray for me. My physician thinks I will not recover until I have an operation for tonsil trouble. I rejoice greatly that I have been counted worthy to suffer and do something, and that I have the confidence of my brethren, the Lord's people, and, as I believe, the favor of my God. Let us all "press toward the mark for the prize of the high calling of God in Christ Jesus."—U. G. Wilkinson.

Texas.

San Antonio, March 8.—We enjoyed two good services at Denver Heights, this city, yesterday. One was added by relationship.—W. D. Bills.

Miami, March 8.—Our work here is still moving along. I filled my appointment here yesterday morning and at Lakton in the afternoon. We had good services at both places. The "flu" is about over here now and we are expecting to take on new life.—Lee Sanders.

Rheumatism Relieved

Renwar is guaranteed to relieve rheumatism by money-back offer. This remedy will positively neutralize the uric acid in the blood, which causes rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving rheumatism. Sold by druggists (price, 50 cents) or by mail from Warner Drug Company, Nashville, Tenn.

COUGHS, COLDS ASTHMA, BRONCHITIS

QUICKLY RELIEVED BY

DR. H. JAMES'

Extract of Cannabis Indica

COMPOUND

For half a century it has been successfully used in preventing smaller ills from developing into more serious ailments. Pint bottle, containing 2 weeks' treatment, $2.50; 3 bottles, $6.50.

CRADDOCK & COMPANY,
Philadelphia, Pa.

Study of Acts 20: 21.

BY GEORGE W. BROWN.

"Testifying both to Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Now, I have been a reader of the Gospel Advocate and other papers for many years, and have read many of the debates that our brethren have had with the Baptists, and especially on the above language of Paul, and they give us this kind of expression or explanation, that things that occurred are not always recorded as they occurred, as though repentance did not occur before they had faith in Christ. Now, if we will look at it right, we will see that he said what he meant and meant what he said, and also in the order that it belongs. Jesus said: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel" (Mark 1: 15) —speaking in the same order as Paul spoke in Acts 20: 21. When Jesus said "the time is fulfilled," he had reference to Daniel's prophesying that the kingdom of heaven was to be set up. (Dan. 2: 44.) If we look at the language of Jesus and Paul, we will see that this repentance they spoke of had to come before they could have faith in Christ. Please do not understand me to say that those people were commanded by Jesus and Paul to repent without faith; they had faith in God, or believed in God. To talk of any one's repenting before any faith is unreasonable; and if they could, it would not please God. Paul says in Heb. 11: 6: "Without faith it is impossible to please him." Please note how Paul quotes repentance. He says "repentance toward God." He does not say "repentance to God," for repentance alone will not bring an unregenerated man to God; for we see in 2 Cor. 5: 19 "that God was in Christ, reconciling the world unto himself." Therefore, we have to get into Christ before we can get to God. So we see that after repentance we have to be baptized into Christ to get to God.

But some one may say: "I do not see why there would have to be repentance toward God before they would have faith in Christ." Let us turn to John 6: 44, 45. Jesus said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Please let the reader turn to Matt. 13: 15 to see the condition the people were in: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them." We begin to see why there had to be repentance toward God before they could be taught of God. In Rom. 3: 11, 12 we read: "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." In John 7: 3-5 we read: "His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him." We can see from these passages the condition the people were in at that time. They set the commandments of God aside by their tradition; and being ignorant of God's righteousness, they were going about to establish their own righteousness; and as it is not in man to direct his steps, we can see why Jesus said: "No man can come to me, except the Father which hath sent me draw him." We see that they had to turn from the state they were in, back toward God, or, as Paul said, repent toward God, so they could hear God and be taught of him, which is the drawing power that draws them.

When men hear God and are taught of God, that all blessings are in Christ and there is no other name given under heaven among men whereby we can be saved, only in and through the Lord Jesus Chirst, then they are ready to believe the gospel and have faith toward the Lord Jesus Christ.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

Send us a new subscriber to the Gospel Advocate.

Hatched 175 Chicks

and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write to-day to E. J. Reefer, poultry expert, 3253 Poultry Building, Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures white diarrhœa overnight and saves 98 per cent of every hatch. The book is free. Send for it to-day sure.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2589, Nashville, Tenn. Write for 30-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

SEX PROBLEMS

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

SPECIAL OFFER: For a limited time we will send one copy for five dimes (or stamps), to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N. Y.

Try Making Your Own Cough Remedy

You can save about $2, and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

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

PILES **DON'T BE CUT**

Until You Try This Wonderful Treatment.

If you have piles in any form, write for a **FREE sample of Page's Pile Tablets,** and you will bless the day that you read this. **Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.**

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE:
CLINTON, S.C.

In answering advertisements, please mention the Gospel Advocate.

"Baptists vs. Campbellites." No. 17.

BY M. S. MASON.

We resume in this article the discussion of "the church a democracy." Mr. Bandy quotes Daniel, "diverse from other kingdoms," attempting to show that it was diverse in its form of government. That was not the character of its diversity. I need not tell what Daniel did mean, but merely say that it was a kingdom and nothing more, even though it was a "diverse" kingdom.

He further endeavors to establish his contention by saying that the churches are the God-appointed executives of the divine law. While in some sense Mr. Bandy is correct, though in the main in error on this point, he makes a democracy or republic on one of three forms alone. It takes three departments to compose a republican form of government—legislative, executive, and judicial. Mr. Bandy has only one for the divine system he proposes to change or rather misname. Of course, all his talk is made for the purpose of getting precedent for voting people in and out of the church and several other things which do not justify direct individual suffrage. We are sure of one thing: Mr. Bandy has not shown that the church is anything but a kingdom, neither will he show it; but we shall investigate what he says and see where he "hits it" and where he "misses it," and what there is in this voting in the Baptist Church, anyway, which is really the matter in question.

He states on page 28 that his reason for liking the Baptist Church is that it is so "American-like" and "Bible-like." Granting all Mr. Bandy requires, his Baptist Church is only one-third American-like, and Bible-like to about the same degree.

He says our national government was patterned from the Baptist Church. Well, if it were, where did it get its legislative and judicial functions? According to Mr. Bandy's own contention, this church has only the executive.

He quotes Matt. 16: 19 to show that the apostles were made the executors of Christ's will, which is true, and then refers to Matt. 18 to show that this power was transferred by them to the church. I want to call attention to two things about that matter. First, it does not make his church a republic or democracy, as it only exer-

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

Foley's Honey and Tar

COMPOUND

AN OLD RELIABLE FAMILY REMEDY, recommended for coughs, colds, tickling of the throat, spasmodic croup, whooping cough, la grippe, and bronchial coughs, hoarseness, etc.

The First Dose Gave Relief

C. E. Summers, Holdredge, Neb., writes: "Some time ago I contracted a very severe cough and cold due to exposure. My cough got so bad I could hardly sleep for two or three nights. A friend of mine recommended Foley's Honey and Tar Compound, and I got a 60c bottle. The very first dose relieved me. I took a second dose before going to bed and can truthfully say I did not cough once all night. By using as directed the next two days my cough was entirely gone, and I give Foley's Honey and Tar full credit for my speedy and permanent recovery."

For more than thirty years Foley's Honey and Tar has been used with satisfaction and success.

LESS MEAT IF BACK AND KIDNEYS HURT

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You

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

The moment your back hurts or the kidneys are not acting right, or if the bladder bothers you, get about four ounces of Jad Salts from any good pharmacy, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure any one. It makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by **Chas. A. Smith Drug Co., Atlanta, Ga.**

cises its power in an executive function and not in a legislative or judicial way. Second, it does not exercise its power by direct suffrage, but through elders. In Acts 20: 28, note that Paul called the elders at Ephesus and not the whole church. In Heb. 13: 7, note that they had rulers. They did not rule themselves, as would be true in a real democracy. 1 Tim. 3: 5 shows that the house of God is ruled and does not rule itself. Now, so far as choice is concerned, no doubt the church in a measure was considered in many acts; but as to taking a direct vote and using majority rule, for this we have no precedent, example, or principle. Majority rule from the standpoint of principle is in direct opposition to Paul's teaching in Rom. 14. Here the minority may decide the expediency of a move, and not the majority, by which democracies and republics are ruled. Thus, when the church was made the executive of Christ's will, to give Mr. Bandy the full benefit of his argument, it was to be done through elders and not by a direct vote of the congregational membership.

He hits the Methodists and Presbyterians a jolt on conventions, synods, etc., which I appreciate and with which I agree, as it is a proposition of congregational polity.

Now, to establish further his contention that the church as a body is the director of its affairs, he uses some scriptures which we will examine.

1 Cor. 6: 1. Here Paul is giving directions in deciding differences that may arise among brethren. Mr. Bandy would have us believe these matters come before the whole church; but Paul says not all, but the least esteemed in the church (1 Cor. 6: 4), and in 1 Cor. 6: 5 he speaks of choosing a "man." So a direct vote of the congregation is not at all contemplated here.

1 Cor. 2: 3. I cannot see what he used this for. Of course it proves his contention about as much as other passages which he uses, but it is so remote it does not even elicit comment.

1 Cor. 5: 6. Here his reference is to withdrawal from the Corinthian fornicator. Was there a vote taken? If so, prove it. Did the majority rule, or did the elders rule? Did they all decide, or a majority? And if so, how could they be a unit, as Paul commands in 1 Cor. 1: 10? If Paul contemplated in this transaction or any others deciding matters of this kind by an outright vote, where does bishop rule come in?

1 Cor. 5: 13 involves nothing that needs further comment. The same on 1 Cor. 5: 4.

2 Cor. 2: 7. Here the brethren are instructed as to the treatment of the Corinthian fornicator as to his restoration. Note that there is no vote contemplated on his readmission, because he tells them all to forgive him, and not a majority. They are all to receive him back.

Rev. 2: 20. This is an admonition to the church at Thyatira regarding discipline, and, of course, the same transaction was contemplated as in others. No direct vote.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—An unusual offer is being made by the editor of the Pathfinder to send that paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated, and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable, well printed in large type. The eyes of the whole world are fixed on Washington. The Pathfinder is right on the ground and will keep you posted on everything that is going on. You will like the Pathfinder's way of telling all sides of the story. You need this paper during this great presidential year, and you should send fifteen cents for thirteen weeks' trial subscription. Address Pathfinder, 145 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

A Friendship Which Falls Short.

Would we not count him a very poor kind of friend who applied to us only in time of need; who only came to us when in difficulty and distress; who sought us only when he had a favor to ask, and never appeared to care for our company, to desire and delight in us for ourselves alone? And just so it seems to me to be a very poor sort of friendship and a very low degree of friendliness when we resort to our greatest Friend only when danger threatens or adversity befalls and otherwise disregard and neglect Him. It seems to me that to flee to him only at such crisis of our lives, to keep him, so to speak, for emergencies, and then to implore his power and help, is not only to put a slight upon his friendship and upon him, but is also to deprive ourselves of a great deal of peace and happiness, as we live our lives from day to day.—Selected.

For Colds or Influenza

and as a Preventative, take LAXATIVE BROMO QUININE Tablets. Look for E.W. GROVE'S signature on the box. 30c.

Men and Women

Women as well as men are made miserable by kidney and bladder trouble. Dr. Kilmer's Swamp-Root, the great kidney medicine, is highly recommended by thousands.

Swamp-Root stands the highest for the reason that so many people say it has proved to be just the remedy needed in thousands of even the most distressing cases.

At druggists in large and medium size bottles. You may receive a sample size bottle of Swamp-Root by Parcel Post, also a pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

CATARRH

is quickly relieved by the application of TURNER'S PENETRATING BALM. Is non-irritating and pleasant to use. A trial package can be obtained without cost or obligation by writing to the TURNER CHEMICAL CORPORATION, Bristol, Tennessee.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢-30¢ & 60¢

STOP

Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is said in that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

RUB RHEUMATIC PAIN FROM ACHING JOINTS

Rub Pain right out with small trial bottle of old "St. Jacobs Oil."

Stop "dosing" Rheumatism.

It's pain only; not one case in fifty requires internal treatment. Rub soothing, penetrating "St. Jacobs Oil" right on the "tender spot," and by the time you say Jack Robinson—out comes the rheumatic pain and distress. "St. Jacobs Oil" is a harmless rheumatism liniment which never disappoints and doesn't burn the skin. It takes pain, soreness and stiffness from aching joints, muscles and bones; stops sciatica, lumbago, backache and neuralgia.

Limber up! Get a small trial bottle of old-time, honest "St. Jacobs Oil" from any drug store, and in a moment, you'll be free from pains, aches and stiffness. Don't suffer! Rub Rheumatism away.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Cuticura Talcum

Fascinatingly Fragrant

Always Healthful

Sample free of Cuticura Laboratories, Dept. V, Malden, Mass. Everywhere 25c.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

In answering advertisements, please mention this paper.

"By Faith."

BY S. WHITFIELD.

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (Heb. 10: 38, 39.)

Spiritually, we live by faith, and without it we could not live—we would die; but if we are going to live by faith, we must feed our faith, and God has given us his word that we might feed upon it. We have abundant examples in the Old Testament and in the New Testament that show us the power of God and his wonderful works, and by these we can increase our faith; but if we do not read, study, and give attention to these, they will do us no good. If our faith is weakening, we should be alarmed; but if it is growing, we are making progress in the Christian race. We need strong faith to stand the trials of the Evil One and endure to the end. We must keep on believing until it leads to the salvation of our souls.

"Not for that we have dominion over your faith, but are helpers of your joy: for by faith we stand." (2 Cor. 1: 24.)

If a person can stand and keep on standing to the end of life as a Christian, then all is well; but if we fall and remain down, then all is lost. We stand by faith, and without it we cannot stand. The reason that people fall is because their faith becomes weak. Unbelief was the great sin that led so many of the children of Israel to fall in the wilderness, and it is the sin now that is the cause of so many going astray.

"For we walk by faith, not by sight." (2 Cor. 5: 7.)

It is not in us to direct our steps to heaven; we must walk by faith. We cannot see our way through; we must go by faith. As long as we take God at his word, believe and do what he says, we are walking by faith; but should we turn aside to the doctrines and commandments of men, we would be walking by sight.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.)

There is no way to please God, save through faith. We must have faith to stand approved before our Maker. We cannot have too much faith. Never was there a person turned away from God or Christ because he had too much faith. The heroes and heroines of the past who did God's will were all people of great faith. God and Christ were always pleased when people came before them showing faith.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (John 3: 1, 2.)

The works that Jesus did proved, and still prove, that he was and is the Son of God.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 30, 31.)

There are plenty of signs or miracles recorded in the word of God that prove that Jesus was the Son of God; and since he was the Son of God, we may all have life through him. He came that we might have life, and that we might have it more abundantly.

"And that we may be delivered from unreasonable and wicked men: for all men have not faith." (2 Thess. 3: 2.)

All men did not have faith in the days of the apostles, and all men do not have faith now. Sometimes people who profess to be disciples of Christ do not have faith.

"Receiving the end of your faith, even the salvation of your souls." (1 Pet. 1: 9.)

The end of the faith of the child of God is salvation. It will then be a question of sight. Let us feed our faith with the word of God, and keep on believing on the Christ, and then in eternity we shall see him as he is.

When you watch religion at work, you find a morality; when you converse with religion in its thoughtful moods, you find theology; but when you get to the heart of religion, you find a song.—Exchange.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the best agreeable cold and cough remedy for infants and children.—Adv.)

ANTI-FLAMMA

Poultice Plaster. A soothing antiseptic Poultice. **Heals Leg Sores.** Draws out poisons, stops itching around sores, and **heals while you work.** Write to-day, describing case, and get Free Sample. Bayles Distributing Co., 18th and Grand Avenue, Kansas City, Mo.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER.

Church Work at Marshall, Texas.

BY C. W. LAGRONE.

Marshall claims between fifteen and twenty thousand people, and is the county seat of Harrison County. It is an old town, and it is a little strange to think that there is no loyal church building in this town. The nearest one is about fifteen miles away. The loyal brethren did not meet at all when we moved to Marshall nearly four years ago. Through heroic efforts Brother Kidwell got a few to begin meeting at the City Hall. We have met regularly, but we made but little progress until Brother Foy E. Wallace, Sr., held a meeting for us about a year ago and helped us start a building fund. We now have nearly forty members. I believe it was through God's goodness and wise direction that two of the leading digressive elders cast their lot with us and are still numbered among our most faithful and loyal members.

I am not a preacher. I am the son-in-law of a loyal preacher, L. Gough. I was reared a Methodist and thought I could never be anything else; however, through the influence of my wife and her brother, Dr. E. F. Gough, of Waxahachie, Texas, I am now a member of the church of Christ, and I thank God that I am what I am. I am interested in the advancement of his kingdom. It has been my earnest prayer to God that, in some way, there might be a church erected at Marshall. I am frank to say that when I began this prayer I could see no way by which it could be done, but I knew all things were possible with Him who rules above. You cannot imagine the intense joy it now gives me to see the possibility of a church here in the near future. We are absolutely going to build one of some kind. If we cannot get help, we shall do the very best we can and grow into something better.

The "digressives" are strong here, and they have been drawing disciples from us for many years. Now some may say that they were not very strong in the faith or they would have remained true; but one of our neighbors tells us that she would not go or let her children go with them for six years, but finally decided that neglecting to meet was worse than meeting with the "digressives," and she and her children have met with them so long that she is now one of them. Now let some good, old, pious brother squeeze his pocketbook and say: "I am not responsible for any one's departing from the faith." You are, and it is time to quit that old prayer: "Lord, bless me and my wife, my son John and his wife—us four and no more." Do you get the point? It is time to leave off that expression. "We have a church; let the other fellow go."

We have done our very best. We have raised in the last year over twenty-five hundred dollars for the cause. Show me another congregation without a church or a preacher and as poor in this world's goods as we are that has done one-half as much. It is our resolve to do our best again this year; and if we can just get into our own church, we can do much more. We cannot get much help here in this town, as there is one drive after another, and has been for several years; and, too, they cannot see that we need a building. They think we could meet with the "digressives." If the brethren would help us to the extent of one thousand dollars, it would make greater things possible in the Lord's work here. I will acknowledge all money sent to me.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—An unusual offer is being made by the editor of the Pathfinder to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated, and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable, well-printed in large type. It puts everything clearly, fairly, and briefly. Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 135 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McGarrity

Odds and Ends.

BY H. W. JONES.

The "odds" are against those who would make themselves believe they can be saved from their alien sins without baptism. (See Mark 16: 16; Acts 2: 38; 22: 16; Rom. 6: 3-5; Gal. 3: 26, 27; 1 Pet. 3: 21.)

"There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14: 12.) "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps," says Jeremiah. Therefore man must walk, religiously, according to divine revelation or grope his way in the dark.

"There are so many interior organizations in some of our churches that the church proper is well-nigh lost sight of, covered up by these secondary societies," says C. H. Ferrell, an anti-"board," anti-"society," anti-"convention" Missionary Baptist. How true! But is it not "odd" that he and many others do not realize that these "societies" and "boards" and "conventions" are authorized in the same chapter and verse where "Baptist Church" is mentioned? And, as "the church" has several fitting appellations to be known by in the Scriptures—as, "the church of God," "church of the first-born," "churches of Christ," etc.—isn't it "odd" that so many religious people, claiming the Bible as their guide, are not satisfied with all these scriptural names, but run off and name churches after an ordinance (Baptist), with names "Missionary," "Primitive," etc., prefixed thereto; and after methods of living (Methodist), with two points of the compass, "North" and "South," etc., attached thereto; and after a kind of church polity (Presbyterian), with the name of a river (Cumberland) prefixed to it? Yes, all such is "odd" for intelligent people in Bible countries!

"God will bless us [faithful ones]; and all the ends of the earth shall fear him," exclaims David, the sweet singer of Israel. And the word of the Lord in the New Testament teaches us that "if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name"—*Christian;* and that "the disciples were called Christians first in Antioch." But many people are trying to "glorify God" in other names, while in reality they glorify men. Of course, some may "glorify God" in spite of sectarian names; but in them, never! And, too, we who claim to be Christians only "are reproached for the name of Christ" by being called "Campbellites," "water dogs," etc.; [illegible] the Lord we are amid all this, "blessed." (Read 1 Pet. 4: 12-14.) "Rejoice, and be exceeding glad." (Matt. 5: 10-12.)

Is it not "odd" against the "odds" that some people, to "prop up" a weak, unscriptural doctrine, will contend that the body, or flesh, commits sin independent and without the consent of the soul, spirit, or inner man? The truth is: "The body is only the house in which the real man dwells. . . . Can the house or home of the soul commit sin without the consent of the soul? This to me looks foolish," as J. A. Chambers, Missionary Baptist, truly says against his "Brother Osment," in the Baptist Flag. You are right, Brother Chambers; such theory does not only "look" foolish—it is foolish. As Jesus says: "The spirit indeed is willing, but the flesh is weak." So the spirit of man, the real ego, I, or "inner man," being in the flesh, is under its influences and desires, and, weakened thereby, is sometimes overcome and sins. (See Rom. 7.)

"What fruit then had ye at that time [before conversion] in the things wherof ye are now ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life". (Rom. 6: 21, 22.) Yes, "he that endureth to the end, the same shall be saved"—eternally in heaven. Then let us, like Paul, buffet our bodies, and bring them into bondage, lest we be rejected." (See 1 Cor. 9: 27.)

NUXATED IRON
A DRIVING FORCE
BEHIND KEEN SUCCESSFUL MEN AND WOMEN

When you think of the successful men and women you know—people who are doing things worth while—you will find that they possess force, vim and energy—the kind that simply brim over when the blood is filled with iron. Nuxated Iron by enriching the blood and creating new red blood cells, strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed force and energy into the whole system. Three million people use it annually as a tonic, strength and blood-builder.

MAKE THIS TEST

See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form.

In answering advertisements, please mention the Gospel Advocate.

You Do More Work,

You are more ambitious and you get mo enjoyment out of everything when yo blood is in good condition. Impurities the blood have a very depressing effect on the system, causing weakness, laziness nervousness and sickness.

GROVE'S TASTELESS Chill TON restores Energy and Vitality by Purify and Enriching the Blood. When you its strengthening, invigorating effect, how it brings color to the cheeks and it improves the appetite, you will appreciate its true tonic value.

GROVE'S TASTELESS Chill T is not a patent medicine, it is s IRON and QUININE suspended in S So pleasant even children like it. blood needs Quinine to Purify it and IRO to Enrich it. These reliable tonic prop erties never fail to drive out impurities i the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes More than thirty-five years ago, folk would ride a long distance to get GROVE'S TASTELESS Chill TONIC when member of their family had Malaria needed a body-building, strength-givi tonic. The formula is just the same t day, and you can get it from any dr store. 60c per bottle.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nausealess Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

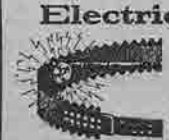
SAGE AND SULPHUR DARKENS GRAY HAIR

It's Grandmother's Recipe to Restore Color, Gloss, and Attractiveness

Almost every one knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and luster to the hair when faded, streaked, or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

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

Electric Vitalizer



Men and women, if you are in a weaken nd, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special Introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

OBITUARIES

Crowder.

Brother and Sister W. O. Crowder, of Appleton, Tenn., are mourning the death of their daughter, Lucile. She died on January 10, 1920, at the age of eighteen. In early youth Lucile heard the call of the gospel; and hearing, she believed; and believing, she repented and was immersed, and thus became a member of Christ's body, the church. She had an abundance of that charity that "thinketh no evil." I am sure that it could be said of her that "from a child" she had "known the holy Scriptures." As evidence of this fact, she obeyed the gospel at the age of eleven. Her Christian character was above reproach; her faith was steadfast, with love sublime. She loved the house of the Lord and was always anxious to go to the place of worship. She was not afraid to die. Having spent her short life in doing the commandments of God, she had a right to the tree of life. To the father and mother I would say: Dry up your tears; your dear child has made a safe entrance into the paradise of God. She now rests from all her labors, and her sweet life is still living. Funeral services were held at Appleton, where she delighted to go to church, conducted by the writer of this.

THOMAS C. KING.

Miller.

After fourteen months of severe illness, attended by untold suffering, at the age of eighty-two years, Brother Joe McCray Miller passed quietly and serenely to rest from his labors, entering into a complete fruition of that peace that passeth all understanding. He was born in Sumner County, Tenn., but at an early age removed to Wilson County. He was reared on a farm and made farming his occupation until failing health, four years ago, caused him to retire from active business life. For years he and his brother, Capt. A. K. Miller, who survives him, were owners and operators of the famous Miller Brothers' plantation, and in this he was known throughout Tennessee as one of the foremost stock raisers of the South. In this he has done as much as any other man toward the improvement of the stock interests of the county. He served with gallantry in the Confederate Army from 1861 till the surrender, in Company K, Sixth Tennessee, under General Paul Anderson. He was twice married. His first wife was Miss Josephine Lash, of which union the following children survive: Sister G. J. Arrington, of Sweeney, Texas; Sister John Grissim and Sister R. E. White, of Lebanon, Tenn.; Brother Judson Miller, of Lockney, Texas; and Brother Lash Miller, of Lebanon, Tenn. His second marriage was to Miss Mary H. Wood, of Fayetteville, Tenn. She survives him. On account of failing health, about four years ago he left the farm and removed to Lebanon, where he was happy and contented until he became a victim of serious illness. He was a man of sterling strength of character, with high ideals, honest and upright in all of his dealings, worthy to be trusted always. He loved the church, enjoyed sitting in the assembly of the saints to hear the preacher and enjoy the worship. From the time of his entering the service of God he manifested his good business acumen in that he felt that he must always help meet the expenses of the church, and always tried to do his part. As his illness grew more serious and the end drew nearer and nearer, he pressed his precious faith more closely to his bosom and thanked his dear Father in heaven for his wonderful love, mercy, and long-suffering toward him. During the long, weary, restless, waiting hours of suspense with which the life slowly ebbed away, the loving hands of a good, true, gentle, but heroic wife with a devotion that knows no such word as fail; the faithful, affectionate, prayerful ministrations of Christian daughters; the ever-ready, earnest watchfulness and helpfulness of dear nieces—these were the vigils in silent loving, heart-throbbing waiting till this soul took its flight to the brighter and better world.

GEORGE W. FARMER.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3253 Poultry Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

The hope of humanity came true in Bethlehem nearly two millenniums ago. The world, with all its sin and sorrow, can never be the same again since He came who is the Way, the Truth, and the Life.—G. F. Hallock.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

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

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

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Use MURINE Night and Morning

Keep Your Eyes Clean - Clear and Healthy

Write for free Eye Care Book Murine Co. Chicago, U.S.A.

CHURCH NEWS

Oklahoma.

Muskogee, March 8.—We had good attendance and interest at East Okmulgee Avenue and K Street yesterday. One took membership, and one family from Kansas City has moved here and are meeting with us. We also took the emblems to three families Sunday and had short services in their homes. These were sick and unable to attend regular services. We have two meetings scheduled for this year. Brother A. M. Foster will preach for us the second Sunday. Brother W. L. Oliphant has been sick for two weeks and was unable to fill his appointment. —T. S. Bain.

Texas.

Fort Worth, March 8.—I was able yesterday to be carried in a closed car to church, the first time in six weeks I had been to church! O, what a day it was for me! Brother J. A. Cullum preached, and the sermon was full of the good things of the gospel, with lots of strong meat, well balanced with good human judgment and strongly studded with a "Thus saith the Lord." I am glad Brother Cullum will live here. Call him out, brethren; he is what you need in your meeting. Well, my own condition is improved. I would swiftly regain my health here were it not for my lungs, but on that account I must leave for a short recuperative period in South Texas. I shall go to San Antonio next Thursday, and will ramble around in that section of the State until I am again able to resume my work here, which I am assured will be open for me when I return.—Tice Elkins.

Denton, March 5.—I am still gaining my strength and am now able to go right into the field of the Master and do my best in preaching the word wherever I am needed. I was with the faithful little band of disciples at Kaufman last Sunday and did my best to give them a word of encouragement in the Lord's work. I have a meeting to hold near Woodward, Okla., as soon as the "flu" conditions will permit. This will be my first meeting since my long spell of sickness in Alabama. But now I am ready for work; and the fact is that my long spell of sickness has been hard on me and I need the work. It has been three months since I took sick, and my expenses have gone on all this time. Almost any congregation can have me visit them and give at least a course of five or six lectures, which will be good for both the church and town.—D. S. Ligon.

Dallas, March 10.—The churches of Dallas were given a great treat and a feast of good things one week ago tonight by being visited by Brother M. C. Kurfees, of Louisville, Ky. While Brother A. O. Colley and I were attending the lectures at Abilene, Brother Kurfees being the chief speaker on the program, we were so deeply impressed with the convincing and logical discourses of the "blue-grasser" that we could not refrain from getting a promise from him to stop over one night in Dallas. Brother Colley and I rushed home and made preparations for him to speak in the Pearl and Bryan Streets church house. All the local congregations were urged to attend, and they were anxious to do so. A large audience greeted Brother Kurfees, and he reciprocated by giving a masterful lesson on Deut. 29: 29. All were elated and wanted him to stay longer. Brother Kurfees adheres strictly to the revealed things of God and warns against all speculations, and he clearly set forth the danger of departing from the revealed truths of God. Brethren Blansett, Starnes, and Colley, the local preachers, with others, were elated over the visit.—J. B. Nelson.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic

For highly gratifying and most astonishing results in checking diarrhoea, and relieving wind colic, flatulency, constipation, and other disorders of baby and childhood use

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

It is the safest and best combination of purely vegetable ingredients that medical skill has ever devised and endorsed as this complete open published formula shows. Read it.

Senna	Sodium Citrate	Oil of Anise	Caraway	Glycerine
Rhubarb	Sodium Bicarbonate	Fennel	Coriander	Sugar Symp

It costs more to make Mrs. Winslow's Syrup than similar preparations. Yet it costs you no more than ordinary baby laxatives. *At all Druggists.*

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York

General Selling Agents: Harold F. Ritchie & Co., Inc., New York, London, Toronto

PELOUBET'S NOTES FOR 1920 NOW READY

Peloubet's Is the World's Greatest Commentary on the International Uniform Sunday-School Lessons

It has been issued for forty-six years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. Rich in material, comprehensive in its scope, practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. Marion Lawrance voices the sentiments of thousands when he says:

"How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these NOTES."

It Should Be the Companion of Every Sunday-School Worker.

Price $1.60, delivered. Send your order to-day to

McQUIDDY PRINTING COMPANY

317-319 Fifth Avenue, North **NASHVILLE, TENN.**

Free Chick Book

tells how to save baby chicks from dying of white diarrhœa by using simple home solution. It's free. E. J. REEFER, Poultry Expert, 3253 Poultry Building, Kansas City, Mo.

Gems of Thought.

"Guard me when I am off guard," prayed one the other day. It was a wise prayer, for it is not the danger against which we have fortified ourselves, the temptations which we know and are watching, which are so likely to compass a fall as some unthought-of point where no peril was suspected.—J. R. Miller.

What are Christians put into the world for except to do the impossible in the strength of God?—Gen. S. C. Armstrong.

A Warning.—To feel tired before exertion is not laziness—it's a sign that the system lacks vitality and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.

GOSPEL ADVOCATE

Volume LXII. No. 13. NASHVILLE, TENN., MARCH 25, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 289
OUR CONTRIBUTORS 290
TRAINING LITTLE CHILDREN 294
GEORGIA AND THE FAR SOUTHERN FIELD 295
AT HOME AND ABROAD 296
EDITORIAL 297
RELIEF FUND 300
SPECIAL NUMBERS FOR 1920 300
FARMER-PREACHERS 301
WHY A DEARTH OF PREACHERS? 302
THE SCARCITY OF PREACHERS 306
CHURCH NEWS 308
OBITUARIES 310
ANOTHER NEGLECTED FIELD 312
THE MASTER'S VINEYARD 312

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Man Who Went.

In the charge to the elders at Ephesus, Paul said: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." (Acts 20: 22-27.) Paul states that he was about to "go bound in the spirit unto Jerusalem," and, furthermore, that "the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me." There has been not a little speculation as to how Paul received this testimony of the Spirit. That is not a matter for profitable discussion. The really important point for us to consider is that Paul, constrained by conscience and duty, *went*. Nothing could keep him back. It reminds us of that time in Elijah's experience when God commanded that he show himself unto Ahab. In one verse is recorded God's command. In the next verse appears the simple statement: "And Elijah went to show himself unto Ahab." On his way he met Obadiah, a good man, who was over Ahab's household. The prophet said: "Go, tell thy lord, Behold, Elijah is here." But Obadiah objected strenuously to delivering any such message to Ahab. "As Jehovah thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee; and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not." But to every objection that Obadiah advanced, Elijah turned a deaf ear. How magnificent the courage of the man who could say: "As Jehovah of hosts liveth, before whom I stand, I will surely show myself unto him to-day!" "Go tell Ahab that I am coming." Such is the dauntless spirit of the apostle Paul. "The Spirit tells me I must go to Jerusalem in the face of trials and afflictions, and to Jerusalem I must go." You talk about patriotism. That is the kind of patriotism that God honors.

☼ ☼ ☼

How Do You Think of Mexico?

Some are willing to go to Mexico and "fight for your country," as they think; but how many would be willing to go down there in times of peace to preach the gospel to their perishing souls? I stand ready to give credit to any man for a fine sentiment whenever and wherever uttered, and, therefore, I do not blush nor apologize for quoting the words of Francis Xavier, a Roman Catholic, who, speaking about the dangers and difficulties of a missionary's life, said: "If these islands had scented woods and mines of gold, Christians would have courage enough to go thither, nor would all the perils of the world prevent them. But they are dastardly and alarmed because there are only the souls of men to be saved. But this I dare to say, that whatever form of torture or of death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul." What a pity that a man with such a spirit did not deliver the message like Paul!

☼ ☼ ☼

Is Your Life Dear Unto Yourself?

The apostle said: "I hold not my life of any account as dear unto myself." Not long ago a metropolitan paper recorded the death of a prominent citizen. The notice stated his name, a historic one, and mentioned his family; then it gave the various social clubs with which he had been identified, and concluded with these words: "He was a well-known patron of the turf; he was one of the best connoisseurs of wine in America, and was always present at every first night at the theater and opera." This man was the exact opposite of the apostle Paul. He held his life as dear unto himself, not as dear unto his Maker.

"I lived for myself, I thought for myself—
For myself, and none beside;
Just as if Jesus had never lived,
As if he had never died."

Sometimes a young man approaches you with an air of self-complacency and says, "My idea of life is to take things easy," by which he means that his idea is to get just as much for himself as possible, regardless of others. It would be a hard thing to say, but the truth, no doubt, to tell him: "Young man, it would be better for you and for the world if some one would hang a millstone around your neck and throw you into the river."

Climbing the Hills on High Gear.

Paul's great purpose in life was to accomplish his course and the ministry which he had received from the Lord Jesus. In automobile phraseology you hear a good deal about "high gear" and "low gear." The car that can go up the highest hill on high gear always receives favorable mention. And the Ford, which has become the butt of many a joke, has been facetiously likened to the Bible because it carries you up "on high." But, seriously, this remark affords a striking figure of Paul's high purpose of living. The lever that operated was always marked "high." His eye was ever on the goal. What were such things as bonds, imprisonments, and afflictions? Nothing more than hills that he felt abundantly able to climb so long as kept "on high." The prophets used to call the service of the Lord a "burden." It was an awful weight upon them which they would have gladly laid down if the Lord had permitted. Never once does Paul use the word "burden" in reference to his work. It is not something that he carries. It is something that lifts him up, gives lightness to his feet, expansion to his heart, grace and power to climb the hills of life. How truly has some one said: "There is nothing to be done unless we are contented to live *on the stretch*. Easy-going lives are always contemptible lives!" Let us resolve not only to go to heaven, but to go on high gear, "stretching forward to the things which are before," pressing on "toward the goal unto the prize of the high calling of God in Christ Jesus."

Longfellow, in "Evangeline," has a beautiful bit of verse about the "shrinking mimosa," a tender plant that closed its leaves when the horses' hoofs were tramping on the turf of the prairies. Just so the apostle Paul heard the hoof beats of his enemies. Scenting danger, he turned to those Ephesian elders and said: "And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more." He spoke only of this life. Those Ephesian elders, if they were faithful, and you and I, if we are faithful, shall see his face in heaven and thank him for this lesson.

Book Notices.

Have you read "Handbook on Baptism?" Price, $1.50. It is a splendid book of reference.

"Sweeney's Sermons" is an instructive book of sermons. Strong, logical, and convincing. Price, $1.25.

"Life and Sermons of Jesse L. Sewell," by David Lipscomb, is a fine book and should have an extended reading. Price, $1.25. We will be glad to mail you a copy.

"Adventism and the Bible" is a readable book and thoroughly exposes Adventism. It gives a reliable history of the origin and vagaries of the doctrine. It pays its respects to Mrs. White. Price, $1.25. Mail us your order to-day.

We have left a few copies of Peloubet's Select Notes for 1920. Every teacher in the Bible schools should have a copy of this book. It contains much valuable help. Price, $1.60, postpaid. Send your order to-day to the McQuiddy Printing Company,

"The Model Church," by G. C. Brewer, is a splendid book to circulate. It is very highly commended by those who have read it. The churches would do well to circulate the book. It is thoughtful, lucid, and helpful. The book is more practical than theoretical. Price, $1, postpaid. The book may be ordered from the McQuiddy Printing Company.

"The Spirit and the Word," by Z. T. Sweeney, is a most readable book. The style is easy and convincing. The price of the book is $1.25. We will be glad to furnish it to our readers. Mail your order to-day to the McQuiddy Printing Company, before our present supply is exhausted.

OUR CONTRIBUTORS

The Parable of the Tares.

[A review of Brother Elam's comments on the Sunday-school lesson of May 6, 1906, in the Advanced Gospel Quarterly, by Benjamin Isenberg, of Cave City, Ky., Route 4, Box 118, and printed in pamphlet form. See Brother Elam's reply on another page.]

My Dear Brethren: As this is a free country, and every one is allowed "free speech," and as we are commanded to watch as well as to pray, and as we are fallible beings, subject to error and mistakes, I feel that I would not be doing the will of the Master, if I did not speak a few words to my brethren and to others as well.

In regard to Brother E. A. Elam's comment on the Sunday-school lesson of May 6, 1906, published by the Gospel Advocate Publishing Company, entitled "The Parable of the Tares," he says "the kingdom of heaven" in this parable means God's rule throughout the universe, and that all the good and the bad in it represent the wheat and tares. Jesus says: "My kingdom is not of this world." (John 18: 36.) He further says: "Jesus came to establish God's rule over men, or his kingdom on earth." Now, my brother, did he establish his kingdom on earth? If so, according to your reasoning, everybody is in the kingdom on earth.

I understand the kingdom of heaven to mean the church, "the called out," and not the entire universe. John the Baptist said, "Repent, for the kingdom of heaven is at hand" (Matt. 3: 2), which means the church which Jesus came to establish. The kingdom of heaven in all the parables means the church. But different parables represent different features of the kingdom, or church. Paul says we are translated "into the kingdom" (Col. 1: 13), which means the church.

Why did Jesus call the church which he came to establish "the kingdom of heaven?" Because it was heaven bought. God made the great sacrifice for it in the gift of his Son. Jesus rarely ever claimed anything for himself. He said to one who called him "Good Master:" "Why callest thou me good? none is good, save one, that is, God." (Luke 18: 19.) He knew that he was yet in the flesh, subject to temptation. (Heb. 4: 15.) So he spoke in parables to fulfill prophecy, which says he would open his mouth in parables and utter things which had been kept secret from the foundation of the world. (Matt. 13: 34, 35.) So he did, "and without a parable spake he not unto them"—the multitude.

Prophecies are like patterns, and all the parables are like patterns. So these patterns were to show the apostles what the kingdom of heaven, the church, would be like when it did come. For it had not come yet; for Jesus said to his disciples: "Pray, Thy kingdom come." (Matt. 6: 10.) So we will lay down the pattern and cut the garment, the church, by the pattern, the parable of the tares. (Matt. 13: 24-30.)

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares,

ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

Jesus says: "The kingdom of heaven [the church] is likened unto a man which sowed good seed in his field." Now we know that everything in the world, pertaining to the animal and vegetable kingdoms, lives, grows, and propagates by and through a seed, in which the "germ of life" is created. So, our Lord, through the figure of analogy, has taught us that this is not only true in the animal and vegetable kingdoms, but that it is also true in the spiritual kingdom.

In the beginning God ordained it to be so. He said: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." (Gen. 1: 11.) So we see that everything wherein is life was created in the beginning of the world, and will be perpetuated on to the end of the world by and through a seed.

So you ask: "How about the seed of the kingdom of heaven, the church? Was it in the beginning with the other things?" Yes, "in the beginning was the Word," which was Christ. (John 1: 1.) But this word which was the seed of the kingdom was in its germ state. This seed was not matured nor ready to plant until Christ rose from the dead, as we will show further on. "First the blade, then the ear, then the full corn in the ear." (Mark 4: 26-28.) This shows the development or maturity of the seed of the kingdom of heaven, the church. It required about four thousand years to develop or mature this seed of the kingdom.

Now, as we see that everything that has life in it comes from a seed after its kind, we will begin to look for the seed of the kingdom. Inasmuch as there was seed in the parable, or pattern, we must have seed in the kingdom. For Jesus said: "The kingdom of heaven is likened unto a man which sowed good seed in his field." The apostle Peter says we are born of "incorruptible" seed, "by the word of God, which liveth and abideth forever." (1 Pet. 1: 23.)

Will the Old Testament Scriptures do for this seed? No, for it is to be a "live seed." A seed that has not the germ of life in it cannot give life or come up. There was no life in the Old Testament Scriptures. Listen to the apostle: "If there had been a law given that could have given life, verily righteousness should have been by the law." Then, when and where are we to find the seed of the kingdom of which we are to be born? We go to 2 Tim. 1: 10, and we find that Jesus Christ "brought life and immortality to light through the gospel." What is the gospel? Listen to Paul: "Moreover, brethren, I declare unto you the gospel; . . . how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." (1 Cor. 15: 1-4.)

Now, inasmuch as we find that Christ brought life through the gospel, and that the gospel is the death, burial, and resurrection of Christ, we see that we had no gospel that could give life until Christ rose from the dead; for "if Christ be not raised, your faith is vain; ye are yet in your sins." (1 Cor. 15: 17.) So we had no seed to sow from which to be born. (1 Pet. 1: 23.) Again: "A testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9: 17.) And again: "Without shedding of blood is no remission." (Verse 22.) So we see before the resurrection we had no seed of the kingdom of which to be born. (1 Pet. 1: 23.) We had no kingdom into which to be born.

(To be continued.)

Gospel Trumpet Blasts.

BY A. A. BUNNER.

"For he doth not afflict willingly nor grieve the children of men." (Lam. 3: 33.) "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33: 11.) "For they [the fathers of our flesh] verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." (Heb. 12: 10.)

God, our all-wise Heavenly Father, knows what is best for his children while they tabernacle here in the flesh, and he will not even suffer the son of wickedness to afflict his people further than what shall redound to their good. All things that are suffered to come upon his beloved are for their good. Even the thorn in Paul's flesh, though it was a messenger from the adversary sent to "buffet him," worked good to the apostle. Hence that great apostle could cheerfully say, not only that he gloried in his infirmities, but that he gloried also in tribulations; so that he had learned, in whatever state he was, therewith to be content, knowing that "all things work together for good to them that love God." We often hear the remark made, "Good health is one of the greatest blessings of this life;" and this, too, right in the face of Ps. 119: 67: "Before I was afflicted, I went astray." "It is good for me that I have been afflicted: that I might learn thy statutes." (Verse 71.) "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." (Verse 75.) But those who look upon good health as the greatest blessing of life are generally those who use what they acquire through this blessing to hoard up for themselves and their children, that they may have wherewith to consume upon their lusts, instead of using it for the upbuilding and extension of the kingdom of heaven and its righteousness in the earth. There never was a time when money was more plentiful and wages for workers higher and when all classes made more money than now, and there never was a time when all men, including the majority of Christians, were more penurious and tight-fisted than now, and for these reasons the cause of Zion now languishes and pines more than it has ever done in any past age of the world. Dear brethren and sisters in Christ, in view of this sad state of affairs connected with our Heavenly Father's dear cause, who among us can truthfully say: "I have fully done my duty, and I am perfectly willing to go before the Judge of the living and the dead, faithfully believing that I will hear the glad and welcome plaudit, 'Well done, thou good and faithful servant: enter into the joy of thy Lord?'" We all had better be more faithful and earnest in studying the Bible along the line of our duties than we have been in the past, or we will wake up to the sad realities of eternity's night of gloom. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Do not say in your little and covetous heart when an appeal is made for means to help the needs of God's cause: "There is too much begging for money; I am tired of it." It is not begging; they are only appeals to you to do your duty which you owe to your Heavenly Father.

The Bible will bring you more consolation than all the mediums on earth in regard to the future state of life. The gospel is natural and preaches hope and happiness for those who have lived well here and gone on to the next world. Those who follow spiritism with intensive vigor become neurotics and nervous wrecks. It is no wonder they think they hear rappings. Even a well man can hear noises after he has read ghost stories until midnight.—W. A. Fite.

The Kingdom of God, Again.

BY W. L. REEVES.

Since we have the Scriptures for it that Christ now reigns on David's throne, yet his own throne in heaven, and that his kingdom exists on earth, and he has subjects on earth who are in his kingdom; and since those who will and wish may enter into his kingdom in the one way by which all must enter into it; and since salvation is in the kingdom, it is the purpose of this article to show the terms of admission into it.

Man must enter into the kingdom himself; God will not do that for him. Christ said: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." (Matt. 18: 3.) Again: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) The new birth is no mystery. What to do to be born again is clearly taught in the New Testament. Peter throws light on the subject in these words: "Seeing ye have purified your souls in obeying the truth through the Spirit, . . . being born again . . . by the word of God." (1 Pet. 1: 22, 23.) From this we see that a man is born again when he obeys the truth, for thus his soul is purified; and certainly such a character is born again. Peter says he is.

True, such passages do not point out the specific things to do in order to be born again; but to arrive at the conclusion which will be absolutely correct relative to this vital matter, we must find all the specific commandments which the New Testament records as being required of men in the days of the apostles in order to be born again, or for the remission of alien sins. Just a part of them will not do, even though one or two are all that are sometimes mentioned in a verse; for God requires the same of every man in order to be born again, be he king or subject, high or low, great or small, rich or poor.

Nothing should be taken from the divine plan, for such would be hazardous for the teacher and those who follow him. Every preacher should know that more may be required of an alien than may be mentioned in just one verse, but less will never be acceptable with Christ than what he has specified by the pen of all his witnesses. To illustrate: Christ said that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 47.) It is not the part of common honesty, to say nothing of scripturalness, for a man to contend from this one verse that repentance is all that Christ requires of an alien in order to be saved from sin, or to be born again. But why should I not so contend? Those who teach remission of sins at faith, or by faith only, do just as bad as I would were I to contend from this verse alone that remission of sins is pledged to all nations upon repentance only. Christ teaches that "in the mouth of two or three witnesses shall every word be established." (Matt. 18: 16; 2 Cor. 13: 1.) Again, we are told as preachers to study to be able to rightly divide the word of truth. Again, it is said: "Here a little, there a little; precept upon precept, line upon line."

Three witnesses shall testify in this case relative to the demands Christ sent to the nations of earth. "Teach all nations, baptizing them." (Matt. 28: 19.) "Preach the gospel. . . . He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 47.) Matthew also teaches that man must confess Christ (not his feelings) or be denied in heaven. (Matt. 10: 32.) Summing up, we have these specific requirements stipulated by Christ himself: Faith, repentance, confession, and baptism. Each one's testimony in this case is of equal credit; so we cannot discard what either one says without rejecting the word of the Lord. The thing to do is to teach everything just as it is recorded in these passages.

Pentecost came. The kingdom came with the Spirit and power. Jews from every nation present. Peter, having the keys of the kingdom, preached the gospel unto them. They heard. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) So, then, they had faith when they "said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2: 37.) "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Ghost." (Verse 38.) "Then they that gladly received his word were baptized." (Verse 41.) Those who were baptized were the ones who were added, or admitted into the kingdom of God, upon this day, no more and no less, so far as the record shows. "And the Lord added to the church daily such as should be saved." (Verse 47.)

Christ says: "He that believeth and is baptized shall be saved." (Mark 16: 16.) Paul told the Colossians that God had translated them into the kingdom of his dear Son and that they had remission of sins. (Col. 1: 13, 14.) These Colossian brethren had been buried in baptism and raised up through that faith which operated upon them, hence had been born of water and of the Spirit, by which birth they entered into the kingdom of God's dear Son, into whom they were baptized and in whom they had the remission of their past (or alien) sins. (See Col. 1: 13, 14; 2: 12; Gal. 3: 27.) Thus it was that the good news concerning the kingdom of God and Christ was spread abroad throughout the regions round about Jerusalem, Ephesus, Antioch, Colosse, Corinth, Philippi, various places in Galatia, and even to the proud city of Rome, and various other places. Who will doubt that the same gospel was preached and the same commandments given to every one of these places just as on the day of Pentecost? All those who are now saved from sin on earth are in the kingdom of God on earth simply because they are not yet in heaven so as to be in the kingdom in heaven. One kingdom in heaven and in earth; one family in heaven and earth. (Eph. 3: 15.) The same name for all, too.

In addition to the above, I ask some important questions: (1) When men do just what the New Testament requires, what sectarian church will it make them members of? (2) Will doing just what Christ demands aliens to do make them members of sectarian churches? (3) If it will do so, is it not a fact that when a man hears, believes, and obeys the gospel, he is then a member of all the sectarian churches in the whole world? (4) If men do not become members of the Baptist Church, the Methodist Church, the Presbyterian Church, or any other sect, by obedience to what Christ commands, by whose authority do they become members of such institutions? (5) If obeying the gospel will make some men members of one sect and some members of another, how is it possible for the man himself to know which one he is a member of? (6) Is it not a fact that the word of God is the seed? (Luke 8: 11.) And if the seed grows so many different "plants," so very different to each other, how is it possible for a preacher to know just what kind of an institution he is going to plant when he sows the seed, or preaches the gospel? (7) Will some writer or preacher of the gospel please give us some light on these important questions?

The truth of the matter is this: The church of God and the kingdom of God are one and the same thing. The same gospel believed and obeyed will make a man a member of both, if I should say "both."

There is a rigid law against being a member of any one or all of the various sects or factions. As proof we read: "That there should be no schisms in the body." (1 Cor. 12: 25.) Applying Paul's language to present-day conditions exactly as they are, we find some saying: "I am a Baptist;" "I am a Methodist;" "I am a Presbyterian;"

and, "I am of Christ." Is Christ divided? Was John the Baptist crucified for you? Were you baptized in the name of John? (Read 1 Cor. 1: 12, 13.)

Christ prayed that his servants might all be one. (John 17: 20, 21.) Paul says there is but one body. (1 Cor. 12: 20.) The body is the church. (Col. 1: 18.) Christ said: "There shall be one fold, and one shepherd." (John 10: 16.) One body, one Spirit, one hope, one Lord, one faith, one baptism, and one God. (Eph. 4: 1-6.) These affirmative truths are amply sufficient to convince any reasonable mind, it seems to me, that any other religious institution besides the one church we read about in the New Testament is contrary to the word of God. If there is just one of any thing, there cannot possibly be any more. This is an axiom. Therefore, there is but one church of Christ. Just one kingdom of God in heaven and in earth, and it is an everlasting kingdom. Christ is King. The saved are the subjects. The law of the Spirit of life in Christ Jesus is the law by which they are governed. Heaven and earth is the territory. The reward is life eternal, with all that such can possibly mean. Every Christian on earth should rejoice in the fact that he is in such a kingdom with a joy unspeakable.

The Two Main Branches.

BY F. W. SMITH.

The two main branches of the Missionary Baptist Church —viz., the board and the nonboard Baptists—are at war with each other, and are devouring each other in the regular knock-down-and-drag-out fashion. The contention between these two branches has, for a long time, been raging over the manner of doing mission work, one branch fighting under the flag of "Landmarkers" and the other fighting under the flag of "Boardites," or "Conventionites." While this is still a *hot* issue between these two sorts of Baptists, there has been injected into the "family fuss" another issue that has become very hot, and they are chasing each other with red-hot pokers.

The latest issue between the warring factions is relative to Roger Williams and the monument to be erected in Washington, D. C., in his honor as the organizer of the first Baptist church in America. The matter stands thus between the leaders: "Roger Williams founded the first Baptist church on this continent." "No; Roger Williams was not the founder of the first Baptist church in America." There is, of course, no middle ground between these propositions on which the tender-footed can stand; hence, there is a complete lining up of all the Baptist forces on one side or the other. Standing at a distance and looking on this field of bloodless strife, one can but wonder *how* the Baptists are going to get their "chain of apostolic succession" across the oceans and on to Jerusalem. Since they cannot determine *how* nor by *whom* the first Baptist church was organized in America, how do they know their *baptism* is not "alien" baptism, or a baptism not authorized by the Baptists? It seems to me this wrangle over the Roger Williams matter leaves the Baptist brethren "up a tree," with no way to get down, but simply to double up and hit the ground. They have sawed the limb off between themselves and the tree, and there seems to be nothing in the way of apostolic succession to catch them.

But, after all, the Baptist brethren are working at the wrong end of the line. It behooves them to find out who established or founded the first Baptist church on this earth, and not be worrying about who founded the first Baptist church in America. They will have their hands full of the "founding" business long before they reach America or Roger Williams. The Baptists should let old Brother Roger rest a while and devote their time to finding the other end of the chain. If their church history is so *dim* and *uncertain* when they reach America, it must be shrouded with impenetrable darkness further back. In fact, they cannot go very far before they are lost in a wilderness of confusion, clinging to this and that name which has not the remotest relation to the name "Baptist." But that is not all, for they will have to march through the pedobaptist ranks and hook them on to their chain. At least, that is what one of their ablest scholars and historians found and frankly confessed when he undertook to carry the chain to Jerusalem.

So it would be well for the Baptist brethren to let the ashes of Roger Williams repose in their last resting place, while they devote their time and attention to studying the Word. With proper attention to the New Testament, they will discover the very patent truth that the "Baptist Church" is not once named or mentioned in that book. There are none called "Baptists" in that book, and the "distinctive peculiarities" of the Baptist Church are not so much as hinted at. We read of Christians, disciples, children of God, and churches of Christ, but not a word of Baptists and Baptist churches.

Our Baptist friends talk long and loud about "religious freedom" as a great Baptist peculiarity, as if they invented the thing and have a patent right on it. Religious freedom is the common property of all Protestantism, and was inaugurated by Martin Luther and his colaborers. Shame on our friends to make such a claim! Let them be content to teach with all lovers of the truth that the liberty in Christ Jesus that makes free indeed.

Another Good Book.

"The Model Church," by G. C. Brewer, I have read with pleasure, and can heartily recommend it to those who love to see the church be as nearly what Christ would have it be as it is possible for human beings to let it be. This book was written because Brother Brewer believes in the church's being a living, active power in whatever town or community the church may be established. This book will greatly help the elders and deacons in making the congregations for which they are responsible the kind of churches Christ would have them be, if they will get it and prayerfully read it.

Sold by the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn. Price, $1.25. S. H. HALL.

"Prepare to Meet Thy God."

BY MRS. T. L. POARCH.

"Prepare to meet thy God!"
Was long ago to Israel said;
Who long have slumbered 'neath the sod,
And still they sleep among the dead.
But why should they prepare,
If they shall thus forever sleep
In that "long home" we know not where,
And know not when they shall awake?

"Prepare to meet thy God!"
The warning yet rings loud and clear
Which has rung through ages long
And still doth ring in every ear;
And neither shall this warning cease
To ever ring till time shall end,
When we shall see the Savior's face,
Who will then from the skies descend.

"Prepare to meet thy God!"
For Israel will not forever sleep,
But from the grave will come forth
When the dead in Christ awake.
But we neither know the day nor hour,
Neither the angels of heaven know,
When God shall call the righteous higher
And punish the wicked here below.

"Prepare to meet thy God!"
O, let us then this warning heed,
And fight the battles of our Lord
While we have life and every need:
For, "To-day if ye will hear his voice
Harden not your heart!"
Yet man is left to make his choice,
If he will serve his God or not.

Training Little Children

By JENNY B. MERRILL

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

Importance of Hand Work.

There is not enough time given to constructive work, to the pleasure of "making things," either in the home or at school.

In a suggestive book, "Home, School, and Vacation," a mother writes: "A young child's capability and skill grow rapidly. It is a good plan, after he is four years old, to manage so that he always can have something visible to show his father, for instance, at the end of the day—something made with his own hands."

This wise mother adds another reason besides the pleasure this creative work gives. She says: "If the mind after this age (four years) is let to play all day, it rapidly grows averse to ordered application and submission to authority."

Now, to be practical, what can children make? I should like to show you the aëroplane made from a cigar box by a little colored boy of nine. Aëroplanes are naturally interesting to children this year. It is always wise to allow them to follow the life interests of the adult world whenever they appeal to little people.

But you ask what can younger children make in the aircraft line? They can fold stiff paper into darts, and it is surprising to see how high little boys can hurl them. Then, too, they can make pin wheels; and while these do not fly, they buzz through the air and afford much amusement. Let the little people make many pin wheels, large and small and of varied colors, using clothespins for handles, if no older brother is at hand to whittle a stick. Encourage older and younger children to work together, for self-control and adaptability are gained through social intercourse. It is needless to say that almost all children like to blow soap bubbles. How they fly! See whose will fly the highest!

Another source of interest to children is the well-known scrapbook. Little people love to cut out pictures. They may collect them in a box at first, or put all the animals in one envelope, the toys in another, and so on. When they can cut and arrange the pictures fairly well, help them to mount one sheet. After this practice, fold a large piece of paper and let them mount the four pages; then use a book. To manage paper and scissors, make paste, select pictures, mount and press them with a blotting pad, are all activities which interest and instruct children.

Scrapbooks illustrating Bible and other favorite stories, children's poems, the different countries and peoples of the world, and the various trades and occupations, not only occupy, but educate, little children. Such work is a good pastime for rainy days or Sundays.

When children have acquired skill in making scrapbooks and have learned to select and arrange pictures, they should be allowed the privilege of sending their handwork to some less fortunate children in our country or to some of the millions of little allied orphans across the sea.

✡ ✡ ✡

While thou art in the world and hast an honest employment, thou art certainly by the order of Providence obliged to labor in it and to finish the work given thee, according to thy best ability, without repining in the least, seeking out and manifesting for God's glory the wonders of nature and art, since, let the nature be what it will, it is all the work and art of God; and let the art also be what it will, it is still God's work and his art, rather than any part or cunning of man.—Jacob Boehme.

Covetousness.

We are forbidden, not merely to attempt to get for ourselves by illegitimate means what belongs to our neighbor, but even to desire that it should be ours rather than his. The statesman must not wish that the glory of his successful rival were his own; nor we, who are poor, that the mansions and parks and libraries of the wealthy were ours. The disappointed lover must not look upon the wife he hoped to win, but has lost, and regret that she is not his; nor the servant secretly covet the happier fortune of his master, or the larger income of a man who is in higher place than himself.

It may be said that this is a hard saying, and that it is one of the impossible precepts of which there are so many in the Old Testament and the New Testament. But what is the moral idea on which it rests? It is only another form of the great commandment: "Thou shalt love thy neighbor as thyself." If we can obey that law, we can obey this. If I love the rich man as I love myself, I shall have no desire to live in his house instead of him, and to drive his carriages, and to enjoy his income. If a statesman loves his rival as well as he loves himself, he will not envy his rival's triumph and desire his rival's honor; the only motive which will induce him to strive for power will be the conviction that he is better able to serve the state.—R. W. Dale.

✡ ✡ ✡

Dreams and Visions.

The young man to-day will find the world no way congenial to the dreamer; it will only be through a thick fog that he will see his visions. To-day in every sphere of life the young man will find a subtle penetrating realism banishing all visions. Nevertheless, the prophet Joel was right; dreams and visions are the very salt for all life, its one reality. All life will ultimately be weighed by this one thing: the ideals to which men stood true in spite of every difficulty. History is, in fact, but the science of regulated enthusiasms and their results. Hope makes history a progress instead of a cycle. We must be careful not to narrow down the currency of heaven to realizations only. It is the idealism of Jesus that is the salvation of the world. You can be an idealist even in business. Take your dreams and visions into life as a citizen; into your politics; into your home; into the church.—H. B. Workman.

✡ ✡ ✡

Life's Mirror.

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best will come back to you.

Give love, and love to your life will flow,
  A strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
  And honor will honor meet;
And a smile that is sweet will surely find
  A smile that is just as sweet.

For life is the mirror of king and slave,
  'Tis just what we are and do;
Then give to the world the best you have,
  And the best will come back to you.

—Madeline S. Bridges.

Georgia and the Far Southern Field

By S. H. Hall

Good News From McGregor, Ga.

The following letter will be interesting reading to those who are praying for all the waste places in Georgia to be visited and congregations fully established in them:

Brother Hall: I am inclosing names of persons and amount each has sent me to be used on church fund here. I would be glad if you will have the list published in the Gospel Advocate.

On account of so much sickness and bad weather, our little band has failed a few times recently to meet; but other than this, I feel we are getting on nicely. Last Lord's day was Brother Prevatt's appointed time, but he missed connection and did not arrive until too late to preach that night. We were so glad for him to visit us, anyway, as he always gives us such valuable advice. It is probable that he has arranged for a debate in May with one of the near-by Methodist preachers. This preacher said he would like to meet Brother Prevatt in a debate, and Brother Prevatt is going to give him the chance to accept.

The lumber for our church building is now on the ground. If we had funds enough, it would be only a few weeks until we could meet in our own house. It will take four or five hundred dollars to do that.

You will notice that almost all the contributions have been from individuals, and we appreciate the interest each one has manifested. There are so many churches and individuals that have not been heard from that a very small donation from each would help so much. We are so eager to have the house ready for the meeting in May.

Pray for the little congregation here that it may hold out faithful. Your sister in Christ, VINA HOOPER.

Sister Hooper makes the following report of donations: From West End Avenue congregation, Atlanta, $40; church at East Point, Ga., $10; Sister James Fowler, Georgia, $5; Union Church, near Valdosta, Ga., $25; A. P. Chapman, Georgia, $1; "A Sister," Franklin, Tenn., $1; Sister H. J. Canterbery, Huntsville, Ala., $2.50; Hiram Higgins, Tennessee, $5; Sister Kate Mobley, Kentucky, $2; Sister W. T. Marshall, Tennessee, $2.50; Sister M. C. Massey, Georgia, 25 cents; Sister Warren Thomas, Tennessee, $5; Sister J. D. Glenn, Tennessee, $5; Sister Sarah W. Brooks, Tennessee, $5; Sister Prevatt, Georgia, $2; Brother Prevatt, Georgia, $1.75; "A Sister," Tennessee, $1; Sister M. R. McKissick, Tennessee, $5; Sister M. C. Chambers, Kentucky, $3; a sister in Texas (name misplaced), $2; Sister W. M. Allison, Tennessee, $1; Brother A. M. Strickland, Georgia, $2; Sister Jones, Valdosta, Ga., $1; church at Morven, Ga., $6.65; Brother and Sister F. O. Allen, Tennessee, $10; church at Dickson, Tenn., $50. Our sister adds: "The members of the McGregor church of Christ wish to thank the contributors. May the Lord bless each one."

I wish to add that it seems to me that it would be a shame for the faithful ones at McGregor to have to wait more than a few weeks longer in getting the four or five hundred dollars to enable them to have the house ready for the May meeting. Please note the list above and see how many good sisters are going to the help of the efforts at McGregor. Then note that only four congregations in Georgia, as such, have sent donations. What are the other congregations going to do? Won't you help some, too, and that at once? I am glad to say that a movement is under way for a nice brick church at Cedartown, Ga. A good brother has already given one of the best lots in town on the condition that we complete a good house on it. The local forces there have already pledged above thirteen hundred dollars toward this building. They will need a little help, too; but we want to get the McGregor house assured first. Please, brethren, get busy and do your duty now, and make the faithful happy at McGregor and honor the cause we all should love. Let our friends out of this State still remember that their help will be appreciated. And now I ask the Dickson (Tenn.) brethren to join the Atlanta forces with another check for fifty dollars, which will put another hundred on the list. In a short while we will tell you fully about the great work now under way at Cedartown.

✡ ✡ ✡

More on Giving.

The following letter should be interesting reading to those who want to see the church do her best as the bride of our adorable Redeemer. The name and place is withheld for the reason that the letter was not sent to me for publication; but I feel sure that its author would not object to my letting the brotherhood have the advantage of its contents, with my reply.

Brother Hall: I read with interest your page in the Gospel Advocate of February 12, and note what you say about the contributions at West End. I always like to get hold of an example like that for the reproof and encouragement of others. I find it a task to get churches to appreciate the New Testament teaching on giving. I am no man's judge, but I know that churches (generally speaking) do not contribute as they have been prospered. If we could receive a duty like giving and act on it as a pleasant privilege, the cause of Christ would sweep the earth.

But I am writing you to ask you for details concerning your congregation at West End as to their number, working class or people of ordinary standing in finance. I have always appreciated Paul's appeal to Corinth by telling them what Macedonia did in much "poverty." When you get time, a note giving such facts as will encourage others to give more will be appreciated.

1. Only a few words are needed in answer to the inquiry about the West End Avenue congregation. As to our number, I will leave this off till later, as just now our record is being revised. We have on our record more than three hundred names, but the membership is scattered practically in all sections, and there are some who attend the South Pryor Street services about as often as they do at West End, and some who attend there all of the time whose names remain on our list. Then we have, say, two or three dozen—we will have to count them as we do apples and oranges, as they never work—that I do not know how to place. I refer to those who claim to be members, who quickly say, when asked, that they are members of the church of Christ, but who seldom attend the services or give one cent toward meeting our bills. Excepting these, with a number of children, who, of course, make no money of their own, it would be safe to say we have two hundred dependable members—members who produce and with whom we are much pleased because of their deep and abiding interest in the church. We have not a rich man in the church. Our members consist of the laboring class. Then, there are a number of our very best, our most faithful, that we have to help financially, instead of their helping us, due to a failure in health and other causes. I can gladly and conscientiously speak of those who are making this work a glorious success as poor in this world's goods, but rich in faith and good works. I think it would be safe to say that half of our members were sick last month with "flu" and other troubles, and yet our offerings went above three hundred and sixty-five dollars. Last Lord's day the offerings went above eighty dollars, and normal conditions have not returned, as many of our members are still kept away on account of sickness. But allow me to say, in all seriousness, that we are not giving—all of us—as the Lord prospers us. I simply mean that the most of us could give more than we are giving without going beyond what duty really demands. While this is true, I have never seen a congregation that comes so nearly coming up to the demands as this congregation. Words could not express the joy that comes to

(Continued on page 304.)

AT HOME AND ABROAD

"There is no such thing as painless education." (Dr. Charles R. Brown.

An article from Brother McCaleb will appear next week, with a reply from Brother McQuiddy.

A. S. Derryberry is critically ill at his home in Nashville. Many prayers are being offered for his recovery.

The many friends of J. D. Walling, of Cookeville, Tenn., will be pleased to learn that he is greatly improved in health. Brother Walling paid this office a brief visit last week.

G. W. Grayson writes: "C. R. Nichol, of Denton, Texas, will assist the church of Christ at Dunmor, Ky., in a meeting beginning on March 26. All congregations near by are invited to attend."

Fred K. Jones, real estate dealer and Notary Public, 43 Arcade, Nashville, Tenn.—Nashville and Tennessee property for sale and exchange—will endeavor to accommodate those desiring his services.

S. H. Hall writes us that a preachers' meeting will be held in Atlanta, Ga., beginning on March 28 and continuing through to April 4. While intended especially for the Georgia preachers and those who have formerly worked in this field, all who come will receive a warm welcome.

From Mrs. W. G. Jernigan, Dolores, Col., March 15: "Yesterday was a splendid day with the faithful few at this place. Brother Jernigan preached morning and evening. Our Bible studies on Tuesday evenings are really interesting. I am glad to report that many new faces are appearing in the audience from time to time. Pray for us that we may abound in the great work of the Master."

From T. H. Matheson, Bowie, Texas, March 17: "I went to Montague again on Lord's day and preached twice. In the afternoon I went out to Mount Tabor Schoolhouse and preached the gospel for the first time there. I am going to preach regularly at Montague. I have conducted several funerals since coming to Bowie. To-day the remains of Sister Mary Alford were laid in the Briar cemetery. I tried to speak words of comfort."

From C. E. Holt, Florence, Ala.: "I want to say to the churches of Christ in general, and to those of Tennessee in particular, that George W. Farmer, one of the sanest and soundest preachers in the brotherhood, is at Cleveland, Tenn. That is the point from which it is hoped to reach several points in East Tennessee. That is a needy and fertile field. They need financial help. Send to Sister Fred M. Little or to George W. Farmer, Cleveland, Tenn."

From T. S. Bain, Muskogee, Okla., March 18: "Work with the East Okmulgee Avenue and K Streets congregation is progressing very satisfactorily. About sixty were present at the morning service last Sunday. A. M. Foster preached at both services. One lady made the good confession and was buried with her Lord in baptism on Tuesday. Brother Oliphant is out of the city this week, being in a good meeting with the church at Porter."

From C. H. Smithson, Ben Franklin, Texas, March 16: "I have been almost too busy to report of late, but must say just a few words now. My work this year has been most pleasant and is sure to be profitable. I am serving four churches monthly, but aim to enter the field for evangelistic work soon. I have about half of my time promised and am now fixing dates for it, and can list some more work; so, if you desire my services, write me at an early date."

John M. Rice writes: "The work at Altus, Okla., moves on very nicely. The work is always just what the brethren make it. A fine young man returned to the fold last Sunday evening and is going to enter the ministry soon. I preached at Rocky on the fifth Sunday in February. We had fine services. I have no hopes of ever preaching again on the fifth Sunday in February. Our business meeting was very well attended last Sunday evening, and the business side of the church was discussed freely."

Foy E. Wallace, Jr., of Temple, Texas, writes: "The church here enjoys a steady growth. Cled E. Wallace, my brother, will begin a meeting with us on May 1. He will make Temple his home. We will work jointly with this congregation, arranging our work alternately at home and in the field. We will be in a position to arrange for winter meetings, as one of us will be in the field the year round. I will assist the church at Del Rio in a meeting the first two weeks in April. Austin Taylor will lead the singing."

From A. J. Veteto, Amity, Ark., March 16: "Congregations desiring my help in song, either in protracted-meeting work or in teaching, should pen their calls early, as the people around here (my old home) are contracting with me already for midsummer. I closed an eighteen-days' school at Macedonia, in Pike County, two weeks ago, and left with a contract for another school of the same duration (August 12 to September 3) at that place. It was not the church that did it, either, but a mixed multitude. I am teaching now at night at Center Ridge. The people are busy, and have 'a mind to work.'"

From W. H. Carter, Lafayette, Tenn.: "I regret, very much, that I could not be with the brethren in the meeting at Portland, Tenn., on March 14-19. My youngest son, his wife and two children, took influenza, ran into pneumonia, and I would not leave them. At this writing (March 15) they are all convalescent. The youngest child is not out of danger. I had hoped to enjoy the meeting and be edified by the brethren who had been selected to discuss important subjects. But we have long since learned that we meet many disappointments in this life; and as we are taught that all things work together for good, I am now hoping for the good to come to some one. Yet I cannot help feeling sorry that I had to miss it."

From J. A. Hudson, Oklahoma City, Okla., March 15: "Yesterday I spent at Ada; and Brother Elkins, who preaches for the brethren there, came up here and preached for these good folks, and was greeted by a packed house. At Ada I had good and attentive audiences. I enjoyed the day immensely. In the afternoon I went out and spent a while with our sick preacher brethren, Will M. Thompson and Oscar L. Hays. I think they are both improving. Both are great and useful men. I hope that they will soon be able to resume active work, for there is more than can be done. We need two or three hundred more loyal ministers of the gospel in this State; but we need real men. But let me say that we have some good ones now; some of the best, in fact, in the Middle West are laboring in Oklahoma."

From E. Gaston Collins, Huntsville, Ala.: "Price Billingsley preached here on February 19. Last week R. E. L. Taylor, of Decherd, Tenn., visited us here at my invitation. He preached once at each of the four congregations. The brethren at West Huntsville want him next year for a meeting. Sam Hall is to hold a short meeting for them this year. I have made my regular appointments this winter, except when the 'flu' prevented. In that case it works a hardship on the preacher who depends wholly on preaching or singing for his support. In one such case, however, the brethren remembered me with a portion of that week's pay, which is commendable. Financiers and economists! Preachers frequently learn something of each by experience. I am just back from a prospective trip to Algood, Livingston, and Monterey, Tenn."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

The date on your tab shows the time to which your subscripdion is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

The Kingdom of God.

BY J. C. M'Q.

There appears to be some confusion of thought on this subject which grows out of the fact that those who are discussing the subject do not fully understand each other and have not clearly defined the points at issue. It is evident that there is only a slight diversity of view as to the extent of the church and the kingdom when both are applied to the kingdom of heaven which Jesus came to build. It is clear that God had a kingdom over the Jews to which repeated reference is made in the Old Testament; but the Jewish theocracy is not the same as the church of Christ or the kingdom of heaven foreshadowed by John the Baptist, and I have not understood any one to so teach. But according to New Testament teaching and Thayer, the church of Christ or the kingdom of heaven which Jesus came to build have the same laws and the same subjects. Christ affirms: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 18, 19.) Here the church of Christ and the kingdom of heaven are used interchangeably, and the same key will unlock both. "Keys" is here used as a symbol of power. It would do no violence to the text to render it, "I will give unto thee the key of the kingdom of heaven;" for the Greek word may be correctly rendered "key" or "keys," as is clear from Rev. 9: 1: "And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss." Here we have the same word for "key" that we have for "keys" in Matt. 16: 19. The same is true of Rev. 20: 1. If the church as set up on the day of Pentecost is not the same as the kingdom of heaven, then Peter was a burglar and burglarized when he unlocked the *church* with the *keys of the kingdom of heaven*.

Some teach that the church was established on Pentecost, but that the kingdom prophesied in Dan. 2: 44 was not set up at that time. If Dan. 2: 44 was not fulfilled on Pentecost, then it has never been fulfilled and God has no everlasting kingdom on the earth. I firmly believe and teach, if no everlasting kingdom now, then there is no salvation; if no salvation, no saved individuals; hence, the people of Christ are an unsaved body.

Daniel declared six hundred years before the birth of Christ: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The Jews longed for the Messiah and the setting up of the everlasting kingdom. The last of the Old Testament prophets, Malachi, passed away, but the promised kingdom was not set up. When Daniel wrote, the time was not fulfilled; but when Christ began his personal ministry, he declared: "The time is fulfilled, and the kingdom of God is at hand." (Mark 1: 15.) The time for the setting up of the kingdom being fulfilled, we may expect the kingdom very soon after the statement of Christ. It is evident that this statement is correct, for Christ said unto them: "Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." (Mark 9: 1.) The kingdom of God would come with power before some to whom Christ spoke would die. After his resurrection, Christ commanded his apostles: "But tarry ye in the city, until ye be clothed with power from on high." (Luke 24: 49.) The city was Jerusalem. They were also to wait in Jerusalem for the promise of the Father, the baptism of the Holy Spirit. Christ assured them: "But ye shall receive power, when the Holy Spirit is come upon you." (Acts 1: 8.) (1) The kingdom and power came together. (2) The Holy Spirit and the power came together. (3) The Holy Spirit came on the first Pentecost after the resurrection of Christ, and, as power was to come when the Spirit came, the power also came at that time; but the kingdom was to come when the power came, and the power came on the first Pentecost after the resurrection of Christ, hence the promised kingdom came at that time; so at that time Dan. 2: 44 was fulfilled. It is held by some that while Dan. 2: 44 was not fulfilled on Pentecost, Christ did establish his church or kingdom at that time, but that nothing is prophesied in the Old Testament concerning the church. If there is nothing prophesied in the Old Testament concerning the church of Christ or his kingdom, and as in our present state we are not in the past or future dominion of the kingdom, absolutely nothing is gained by studying the prophecies of the Old Testament. Such an inconsistent position falls of its own weight.

It may be well to briefly consider some of the prophecies of Christ and his kingdom that were fulfilled on the first Pentecost after his resurrection. On that memorable day Peter shows that the wonderful things which were done were a fulfillment of the prophet Joel. He shows also a

fulfillment of Ps. 16 and Ps. 110. Having established by the prophets whom the Jews themselves accepted that God had raised up Christ to sit on David's throne, and "being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." He then commands: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

When was Christ made "Lord of lords and King of kings?" "A certain nobleman went into a far country to receive for himself a kingdom, and to return." (Luke 19: 12.) Christ went to heaven to receive his kingdom. "And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight." (Acts 1: 9.) When Christ entered heaven and was crowned king at the right hand of God, "there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 14.) When he entered heaven, the angels and redeemed shouted for joy: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory will come in. Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors: and the King of glory will come in. Who is this King of glory? Jehovah of hosts, he is the King of glory." (Ps. 24: 7-10.) While here on earth, Christ promised his disciples a kingdom. He says: "I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." (Luke 22: 29, 30.) As the Lord's Supper will not be eaten in the kingdom of glory or the heavenly kingdom, hence the kingdom he appointed them is here now, and in it the eating and judging are done. So we see that Christ received the kingdom in heaven; and when he had received it, he gave to his apostles.

Speaking of the Roman, the last of the four kingdoms referred to in the second chapter of Daniel, the prophet says: "And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in their security shall he destroy many; he shall also stand up against the prince of princes; but he shall be broken without hand." (Dan. 8: 25.) That this refers to the breaking of the Roman power and that government standing up against Christ can hardly be questioned. That Christ is "the prince of princes" referred to by Daniel is clear from Rev. 1: 5, where Jesus Christ is said to be "the faithful witness, the first-born of the dead, and the ruler of the kings of the earth." The setting up of the kingdom on Pentecost fills full the prophecy of Daniel. It is an eternal kingdom, one that cannot be shaken or moved. In just such a kingdom all faithful Christians are living. "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe." (Heb. 12: 28.) In the kingdom of our Father we may say: "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col. 1: 13.)

It is sometimes objected that we are not in the eternal kingdom as the following scriptures speak of entering into the everlasting kingdom: "Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God." (Acts 14: 22.) "Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 10, 11.) The prophet speaks of the former dominion of the kingdom. (Mic. 4: 8.) The kingdom of glory is the latter dominion. As the passages clearly show, it is by a faithful continuance in well-doing, by fighting the good fight of faith, and by adding to our faith virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love, that we who are now in the kingdom may at last enter into the everlasting or glorified state of the kingdom. Many who are in the "former dominion" may apostatize and never enter through many trials and much tribulation into the kingdom of glory or the heavenly kingdom. "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be glory forever and ever. Amen." (2 Tim. 4: 18.)

All the prophets of the Old Testament told of "these days" in which the God of heaven set up a kingdom that shall never be destroyed. "Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days." (Acts 3: 24.) May the Lord of all lead us and guide us in the way of life everlasting until all the faithful, who have many joys here, may at last enter the heavenly kingdom and "rejoice with joy unspeakable and full of glory." The Christian in joy here enters into joy triumphant. It was said to the servant who had been faithful in a few things: "Enter thou into the joy of thy lord."

The Parable of the Tares.

BY E. A. E.

On page 290 of this paper our readers will please find and read a review of the lesson in the Advanced Quarterly of 1906 on the parable of the tares by Brother Isenberg.

He says he sent his review to the Gospel Advocate "for publication, but for some reason it was not published." In perfect fairness he published my comments on this parable, which we will not republish.

That was fourteen years ago. None of us remember having received this review. We could not have declined to publish it because it differs from my comments in a point or two. I am glad to receive his review now and to publish it.

In the first place, he says "this is a free country, and every one is allowed free speech." At least, so declares the Constitution of the United States, and that is good authority. I agree with it and with Brother Isenberg. Article I. says:

> Congress shall make no law respecting an established religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

When a boy I read with a great deal of interest of religious intolerance; of the sailing and landing of the Mayflower; of "the pilgrim fathers;" of the banishment of Roger Williams and the founding of Providence as "a refuge for persons distressed for conscience;" of the persecution of the inoffensive Quakers, such as scourging, boring the tongue through with a red-hot iron, and putting them to death. I then imbibed the spirit of religious liberty and deprecated religious intolerance, even the execution of witches.

This principle of the Constitution must remain inviolate or our liberty dies.

While the Bible requires all to worship God "in spirit and truth," or "as it is written" in the law of the Spirit of life in Christ Jesus—"the perfect law of liberty"—it *forces* no one to do so. Every one is taught to choose whom he will serve, suffering, however, the punishment of a wrong choice and enjoying the blessings of the right one. Neither the

Constitution nor "the freedom wherewith God has set us free" allows religious intolerance. Then, with both the Constitution and the Bible to back him, Brother Isenberg must be right on this point.

There is yet some religious intolerance in human nature.

Happy is he that judgeth not himself in that which he approveth.

Yet, with so many contributions and such limited space, *editors* must use some discrimination in what they receive for publication and may differ in judgment from *contributors* as to what will accomplish the greatest good. This is not denying "the freedom of speech" or "of the press." Others can do as Brother Isenberg has done—have their articles published elsewhere. But should we refuse to publish articles because they teach the truth or anything contrary to our views, we become so far intolerant and deny "the freedom of speech" to that extent. Brother Isenberg was not so treated. Should a man be denied the liberty to preach and write the truth of God or his conscientious convictions in regard to it, he must still, Paul-like, not shrink from declaring "the whole counsel of God." To be guilty of refusing or failing, either through fear of punishment or hope of reward, to "contend earnestly" for all or any part of "the faith which was once for all delivered unto the saints," and to refuse or to fail to be urgent in season and out of season, is to be guilty of refusing or failing to teach it all.

For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.

We can have but one purpose, which is threefold—"but one thing"—if we would please and honor God: (1) to *learn* the will of God; (2) to practice it; (3) to teach it to others. Back of this as the mainspring must be the love of the truth and the will to do God's will. If we do not will to do God's will, we will never learn and obey the truth and cannot teach it to others. We are warned to take heed how we build on the one foundation, "which is Christ Jesus." (1 Cor. 3: 10-15.) The amount of harm we do in teaching error is commensurate with our ability and influence. We may apparently gain our contention before men and still be in error and do untold harm. We must not be so anxious to sustain our theory and to carry our point as to learn and teach the truth and to lose our contention and point if in error. We are commanded to study the word of God, to teach and preach it, and to rightly apply it. Paul determined not to know anything but Christ crucified. There can be no harm, but good only, in studying logic, history, rhetoric, the languages, etc., when all this is made only a means of teaching the word of God—the gospel of Christ. Jesus and Paul were *truly* logical; but the Pharisees and the Sadducees and Satan used logic and were too logical at times to answer, one way or the other, questions Jesus put to them. When God states a fact or makes a declaration, it is foolish then to waste time in a long course of reasoning to prove that he is correct. One declaration of God to a man of faith is worth more than cart loads of logic. Concerning the resurrection Paul declares: "*And this we say unto you by the word of the Lord.*" (1 Thess. 4: 15.) God says this, and what he says is sufficient.

Jesus gave the explanation of the parable of the tares in Matt. 13: 36-43: "The Son of man" is the sower of "the good seed;" "the field is the world," *not the church;* "the good seed . . . are the sons of the kingdom;" "the tares are the sons of the evil one," and "the enemy that sowed them is the devil;" "the harvest is the end of the world;" "the reapers are angels;" "as the tares are gathered up and burned, so shall it be at the end of the world;" "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire," and "there shall be the weeping and gnashing of teeth;" "then shall the righteous shine forth in the kingdom of their Father."

No man should presume to change or to improve upon Jesus' explanation. Nothing should be put into this explanation which Jesus does not put in.

See what Brother Isenberg says about *sleep*. In verse 25, the expression, "while men slept," means nothing more than that in the night while everybody was asleep the enemy sowed tares in this field. Jesus gave no spiritual significance to this. Some try to make out of the lad who had the five barley loaves and two fishes, when Jesus fed the five thousand, some sort of aid society to the church. Let us be satisfied with what Jesus says.

My lesson explained that "the Son of man," the great Teacher, with all "authority in heaven and on earth," is the Sower of "the good seed." He does this sowing in all the world—the field—through the church, or, as in this parable, "the kingdom of heaven," as the great commission shows. The church "is the pillar and ground of the truth." (1 Tim. 3: 15.) I explained, too, how "the sons of the kingdom" in this parable are "the good seed," and how in the parable of the sower *the word of God is the seed.* (See Matt. 13: 19; Mark 4: 14; Luke 8: 11.) "The sons of the kingdom" are the fruit of the word of God as wheat is the product of seed wheat and as the tares sprang from the seed which produces tares. If I did not then explain this and cannot now do so, I believe just what Jesus says and entirely all he says about it. I shall not try to help him out of a seeming difficulty or to put into the parable something he never said.

Brother Isenberg says some unfortunate and strange things about the Old Testament Scriptures. It is most necessary to keep before both the church and the world that which the Bible so clearly teaches concerning the old covenant and the new covenant, and the great difference between the two, and all connected with these subjects: the blood of animal sacrifices and the blood of Christ, and the need of both; how people reach the blood of Christ; when people become Christians, and how, and when only they could become Christians; the fulfillment of the law and the prophets and the psalms in Christ; that without Christ crucified all promises and prophecies and types would prove failures and falsehood and there could be no gospel; but it is a great mistake to say "there was no life in the Old Testament Scriptures," and in making similar declarations. Such statements, when believed, do harm. God had children before Christ came and was crucified. (Isa. 1: 2; Jer. 3: 14, 22.) These children were to call him "Father." (Jer. 3: 4, 19.) There were saints under the law. (Ps. 31: 23; 37: 28; 50: 5; 116: 15.) Israel was his vineyard; his sheep, and he was their shepherd. Read Heb. 11. It tells of what men did by faith, from the righteous Abel to the last servant of Jehovah, and the word of God in the Old Testament produced faith. It had quickening power. (See Ps. 119: 25, 37, 156, 159.) The word of God was light then. (Ps. 119: 105.) Read Ps. 19: 7-11. Isa. 55: 10, 11 declares that God's word should not return unto him void, but should accomplish that whereunto he sent it. Jesus sums it up thus: "For if ye had believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 46, 47.) See what the Old Testament Scriptures are good for "through faith which is in Christ." (2 Tim. 3: 16, 17.) The word of God is none the less his word because in the Old Testament. In the Old Testament it was as powerful to accomplish that which God sent it to accomplish as it is in the New Testament to accomplish that which he says there it will accomplish. Jesus says: "Abraham rejoiced to see my day; and he saw it, and was glad." (John 8: 56.) By faith Abraham looked for "the

city which hath the foundations, whose builder and maker is God." Moses did wonderful things by faith; "for he looked unto the recompense of the reward," "as seeing him who is invisible."

Brother Isenberg says "the seed of the kingdom" "in the beginning" "was the Word, which was Christ." "But this word which is the seed of the kingdom was in its germ state." The seed itself contains the germ—the life. That which God teaches in the Old Testament and that which he teaches in the New Testament is equally the word of God, and not "the Word," which *was God* and through whom all things were created. See what the Old Testament says about the word of God and its power. Think of Christ, "the Word," who "was God," and was in the beginning with God, being then "*in the germ state!*" When "the Word," although in the form of God," became flesh and dwelt among us, he became "a little *lower* than the angels," and "emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2: 6-8.)

To such conclusions one's theories and *logic* lead. No theory or course of reasoning can be true which depreciates the Old Testament Scriptures.

(To be continued.)

RELIEF FUND

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

"A Brother," Marlow, Okla.	$100.00
Church at Albany, Texas	20.00
Mrs. J. M. Burn, Kirkmansville, Ky.	1.00
Mrs. M. W. Kirk's class at Fountain Creek, Tenn.	1.65
Maggie Young, Moulton, Ala.	5.00
B. V. Bates, Trafalgar, Ark.	2.00
Mrs. W. A. Wilkerson, Waco, Texas	5.00
Two members at Dallas, Texas	15.00
"A Brother" (left at office)	5.00
Church at Dunlap, Tenn.	16.41
Fred Blanchard, Friendship, Tenn.	1.00
Oakland congregation, St. Bethlehem, Tenn.	30.87

"Crouching by herself in a corner, a little seven-year-old girl was cracking something between two stones," says Melville Chater in an article, "The Land of Stalking Death," in the National Geographic Magazine (November, 1919), describing conditions in Armenia. "I looked closer and found the child was eating the marrow from a bone."

"'Where did she get it?' I asked the interpreter who accompanied me.

"'Yonder in the graveyard,' he replied, after questioning the girl."

This child, according to Mr. Chater, was subsisting solely on a small dole of rice furnished daily by the Near East Relief representatives in her native city, Igdir. There was not sufficient food in the town to even give one meal a day to all of the children, and shortly after they had received this bare pittance of food all were searching for any bit on which they might chew to appease their hunger. They picked up beetles, straws, and one a piece of a horse's hoof.

"Up goes a childish wail," says Mr. Chater, "which leads us to one of those dark cellars, the scene of an hourly common tragedy. Here on the stones, with two babies at her one side and a screaming ten-year-old at her other, lies a stark, staring-eyed woman, dead among those remnants of the household which she strove to preserve. In time the girl will pick up one child, lead the other, and go forth into the streets to beg. Their best possible future is that they may be found and passed through starvation's clearing house to some orphanage."

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

The Dance of Death.

The thoughtful observer, even though he be by nature and culture an optimist, cannot fail to note, with a heavy heart, evidences of the lowering of moral standards and ideals of the American people along social lines. One of the many evidences is the dance mania that is sweeping the country. Then, again, the character of the dances now in vogue even in the remotest districts, because of the improper dressing and attitudes, condoned by a slumbering and indifferent public, are the moral and spiritual graveyards of many of the dance devotees. Dissipations of social life are cutting a very wide swath with the sickle of death and hundreds and thousands are going down under these influences. The whirlpool of social dissipation is drawing down some of the brightest crafts that ever sailed the sea of life. We deplore the state of society that tolerates the present-day amusements, that have gradually undermined the sensitive feelings of a large element of the public until to-day actions are tolerated and immoralities practiced at social functions which, until recently, would have subjected the participant to instant criticism and ostracism. The writer for years has been studying this question of social life in its influence in large and small cities of many lands. In a city in Kentucky dances are held at times with the lights turned out. In a recent Sunday-school convention a resolution was offered condemning the dance, but was withdrawn because of opposition. As long as the church sanctions this state of affairs by indifference we will continue to read of girls disappearing from home and of tragedies multiplying in the underworld, while those of position and wealth will continue to corrupt higher levels of society. This hell-born monster has infused a kind of social Bolshevism into young adventurers in life, who will dare any peril.—Joseph D. Waters, in Christian Evangelist.

Special Numbers for 1920.

Actuated by a desire to do the greatest amount of good possible and encouraged by expressions of encouragement from hundreds of our readers, the publishers of the Gospel Advocate are planning to issue some unusually fine special numbers during the current year. Heretofore the special numbers have engaged the earnest study and evoked the best thought of editors and contributors. The forthcoming numbers will be no exception. In fact, we wish to improve them in every way possible. Readers may look for the "Spiritual" Number to appear soon. Ours is a spiritual service. We are taught to worship God "in spirit and in truth;" to be "fervent in spirit, serving the Lord." When we pray, we are to "pray with the spirit and with the understanding." The same rule applies to singing. It shall be our purpose to emphasize the true spiritualism of the New Testament, that it may prove a counteraction to a great wave of another kind of "spiritualism" that is now sweeping the country.

Every reader should have a part in the dissemination of these numbers. They always create a good impression when placed in the hands of new readers. Send us your order for a new subscription to-day. Help us to make a success of the special numbers by extending their circulation.

PUBLISHERS GOSPEL ADVOCATE.

AFTER INFLUENZA

The Grip, Fevers and other Poisoning, Prostrating Diseases,

It is absolutely necessary that the blood be thoroughly cleansed, germs of disease destroyed or driven out, appetite restored and the kidneys and liver restored to perfect regular action.

Hood's Sarsaparilla has been before the people for 46 years as a general blood-purifying alterative tonic medicine and it has given perfect satisfaction. Men and women whose grandmothers gave them Hood's Sarsaparilla are now giving it to their own children and grandchildren with perfect confidence. It is the ideal family medicine, for a wide range of ailments, always ready, always does good at any season of the year. Prepared by educated pharmacists. Nearly 50 years of phenomenal sales tell the story of its remarkable merit. For a mild, effective laxative, take Hood's Pills.

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.
St. Louis, Mo., and New Orleans, La.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address

Medicated Ear Drum. Pat. Nov. 3, 1908.

GED. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

CANCERS CURED AT KELLAM HOSPITAL.

1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

PILE RELIEF.

No matter what kind of piles you may have, no matter how serious the case, if three jars of Hancock's Pile Remedy does not cure you, we will refund your money. Price, 50 cents a jar. At your druggist's or by mail from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

Farmer-Preachers.

BY H. W. JONES.

Two of our brethren have been writing in the Gospel Advocate as if farmer-preachers, merchant-preachers, school-teacher-preachers, etc., engage in their respective trades, occupations, or work simply "to increase their bank account, pay for a home, or buy oil stock or make some other investment for splendid returns," overlooking the fact that there is such thing as working with our hands the thing that is good, that we may have whereof to provide for our own, specially our own household (see 1 Tim. 5: 8), and "to give to him that hath need" (Eph. 4: 28). They go on to say: "These preachers whose secular business secures them a living are glad to do all the preaching they can do without interfering with their regular business; . . . they give no time to preaching that can be otherwise used. Do you get the point? [Yes, I "get the point" that you misrepresent us.—H. W. J.] The time they use is what we usually term 'spare time.' Their preaching in no sense interferes with their secular business. They farm, teach school, etc., and go out on Lord's days after crops are 'laid by' and do all the preaching they can when they have nothing else to do, and take what brethren see fit to give them and place it in bank or use it along with the rest of their money."

Now, when brethren resort to such extremes as the foregoing to make a point, they "have a bad case" indeed. I know of no farmer-preacher, etc., that the above picture looks like. Do you, gentle reader? They write just as if farmer-preachers, carpenter-preachers, school-teacher-preachers, etc., are all in a "get-rich-quick" business and have such an "easy-going time" of it that they, at times, just "have nothing else to do," and so use their "spare time" to preach as a "side line" to "increase their bank account," etc. Such expressions show their ignorance of the other fellow's situation, or a rather too vivid imagination, or something wrong. Exceptional cases won't go; the cases in hand are the ones that are up. The truth is, farmers and others who work at useful employment are very busy men. They (at least I) have no "spare time" when they have "nothing else to do." Every meeting we hold is at a sacrifice, from a financial point of view. Always something to do on the farm, in the store or shop, etc. The frost got my little crop of tobacco a few years ago because I was away from home preaching. Other losses every time we leave, but we do not complain. I quit raising "the weed" (which is the staple money crop here) so I could better get away from home to hold mission meetings. For a preacher to engage in useful work part of the time is not to "entangle himself in the affairs of this life" (2 Tim. 2); but if he does not work some, he is liable to get "entangled" in debts, etc. And his working some in no wise contradicts 1 Cor. 9: 1-14. Sure, they "should live of the gospel" while they "proclaim the gospel," whether they do or not. But what about the fellow who preaches on Sundays to strong churches for "so much per" and does nothing the rest of the week? Is he to "live of the gospel" for six days that proclaims the gospel only one day? Paul and others worked with their hands part of the time and preached in new places part of the time, and that's exactly the "type" of preachers we need to-day. May their tribe increase till thousands of workers "preach the word." Note this, brethren: Farming is a good, healthy way to make a living, but not a fortune. So we farm for the same reason Paul made tents—viz., to make a living so we can preach the gospel to the poor and "where it had not been preached." Three cheers for Brother Morrow's good article and Brother Lamar's true "remarks!"

WHO IS TO BLAME? Women as well as men are made miserable by kidney and bladder trouble. Thousands recommend Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. You may receive a sample size by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and in spite of the scarcity and high cost of paper he will keep this rare offer open for a short time longer. You will like this paper. It is twenty-seven years old and now better than ever. Only fifteen cents, mailed at once to the Pathfinder, 120 Douglas Street, Washington, D. C., will keep your whole family informed, entertained, helped, and inspired for the next three months.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

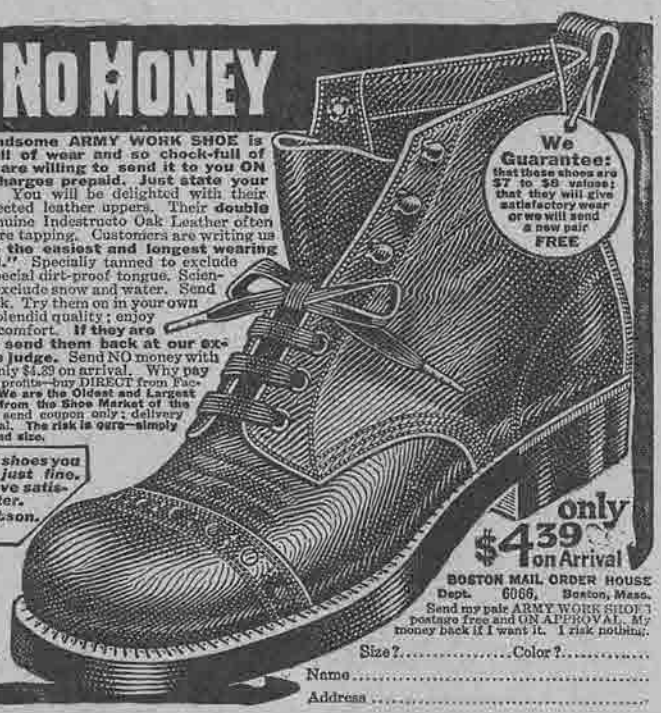
Is Applied. Fragrant and Soothing.
60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Biliousness

WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

SEND NO MONEY



This sturdy, handsome ARMY WORK SHOE is built so solid full of wear and so chock-full of comfort that we are willing to send it to you ON APPROVAL all charges prepaid. Just state your size—that's all. You will be delighted with their splendid, soft, selected leather uppers. Their **double thick** soles of Genuine Indestructo Oak Leather often wear one year before tapping. Customers are writing us daily: **"They are the easiest and longest wearing shoes I ever had."** Specially tanned to exclude barnyard acids. Special dirt-proof tongue. Scientifically treated to exclude snow and water. Send for a pair at our risk. Try them on in your own home; note their splendid quality; enjoy their 5-toe blessed comfort. **If they are not worth $8.00 send them back at our expense—you be the judge.** Send NO money with this coupon—pay only $4.39 on arrival. Why pay $7.00 or $8.00? Save profits—buy DIRECT from Factory Headquarters. **We are the Oldest and Largest house selling Direct from the Shoe Market of the World!** Remember, send coupon only; delivery FREE and on approval. **The risk is ours—simply send us your name and size.**

Kind Sirs: The shoes you sent me were just fine. You couldn't have satisfied me any better.
M. E. Robson.
Bellaire, O.

Your Opportunity to Buy Direct from the Shoe Market of the World

We Guarantee: that these shoes are $7 to $8 values; that they will give satisfactory wear or we will send a new pair FREE

only $4.39 on Arrival

BOSTON MAIL ORDER HOUSE
Dept. 6066, Boston, Mass.
Send my pair ARMY WORK SHOE postage free and ON APPROVAL. My money back if I want it. I risk nothing.
Size?.....Color?.....
Name.....
Address.....

RHEUMATIC JOINTS

Rub Pain Right Out—Try This!

Rheumatism is "pain only." Not one case in fifty requires internal treatment. Stop drugging! Rub soothing, penetrating "St. Jacobs Oil" directly into your sore, stiff joints and muscles and relief comes instantly. "St. Jacobs Oil" is a harmless rheumatism cure which never disappoints and cannot burn or discolor the skin. Limber up! Quit complaining! Get a small trial bottle of old-time "St. Jacobs Oil" at any drug store and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief and a cure awaits you. "St. Jacobs Oil" has cured millions of rheumatism sufferers in the last half century, and is just as good for sciatica, neuralgia, lumbago, backache, sprains and swellings.

Send us a new subscriber to the Gospel Advocate.

Why a Dearth of Preachers?

BY W. A. SISCO.

From what has been written on this subject already, it would seem that it must be completely exhausted; but, to my mind, a few vital points are still on the surface.

So many professed Christians whose hearts are not in the work seem to me to be the shortest and clearest answer to this question. There is so much cold-hearted service. The religion of Christ and the salvation of souls have never gone deep into their hearts. We are required to love Christ more than any earthly being or thing, even more than we love father, mother, wife or children, land or houses. (Matt. 10: 37, 38; Luke 14: 25-33.) The preacher who loves Christ to this extent will answer every call he can for mission work. He will imitate Paul, laboring with his own hands to supply his lack of support. I feel sure that in many places, notwithstanding a preacher is well supported, it would be better to labor with his own hands for an example to others and to convince the world that he does not feel himself too good to work. Several years ago a brother said to me: "I would love to see you between the plow handles." I replied: "I would feel much more natural there than in the pulpit." I have known preachers to drum for places to preach in order to get a support for their family, thereby making merchandise of the gospel.

I love mission work and laboring with my own hands for support, and have spent most of my life in that kind of work. I could not if I would, and would not if I could, give a full detail of my work; but a few examples will suffice.

I have conducted protracted meetings and preached monthly at a number of places without any support. I remember one meeting where I was out twelve days and a dollar and twenty cents in money, and I received twenty-five cents in money and a pair of homemade yarn socks. I remember preaching at another place five years in succession with no remuneration; but the fifth meeting resulted in twenty additions, and then the work began to be self-supporting.

When I began preaching in this house, it was just a large frame with weatherboarding and no ceiling. The first night we had only one small brass lamp for a light; and when I closed, several persons came and shook hands with me that I never knew were in the house. When I left that place, the house was ceiled, very well lighted, and a small congregation.

I do not mean to criticize or censure those who are giving all their time to

the gospel, for I am sure many of our strongest preachers are engaged in that kind of work. But I prefer manual labor for health, support, and example. I believe, however, in all Christians living a busy life. I believe that preachers as a class are making a much greater sacrifice to preach the gospel than other Christians. In the country it usually falls on him to call the preacher for a meeting, meet him at the train, take him back, and sometimes give him a greater support than all the other members; but the preacher who does this realizes that he derives much more good out of the meeting than any one else.

In my feeble efforts, I have succeeded in getting a few houses built for worship, but I do not remember ever making an appeal through the paper for help to build a house or hold a meeting. I am not very favorably impressed with so many calls to do a work that we can do ourselves. I sometimes think some brethren would call for help to build a corn crib, smokehouse, or ash hopper, were they not just ashamed to do so.

There is an old proverb which says, "Plenty of help makes light work;" but light work is not the thing that Christians need. Light work prevents a heart service, and we know that God will accept no other kind. So many brethren want to bear all their expenses and render all their service without feeling the effect of it. Such a practice keeps God out of the work, because it keeps the heart out.

Some are trying to spend the least money and render the least service possible, because their hearts are not in the work. I am reminded just here of the old lady who said: "I thank God for free salvation. I have been in the church twenty-five years, and it just cost me twenty-five cents." If all Christians would take Christianity to heart as many did the world war, there would be no more dearth of preachers. Think of the many brethren who invested hundreds and thousands of dollars in stamps and bonds! Then think again, for what purpose were these investments made? Was this a spiritual affair or a carnal affair? If the war had not come up, all the preaching possible could not have persuaded these brethren that they could spare that much money to save souls. But just here I may be met with the objection that this money will be refunded with interest, while money given in support of the gospel will not. This I grant freely, and will say, first, that money that I can live without twenty-five years or longer, I can live without a lifetime; and if we will use our money this freely in serving the Lord and render such other service as he requires, we will receive "an inheritance incorruptible, undefiled, and that fadeth not away." I am not resorting to this by way of criticism, but only to show the great human weakness or inconsistency in man—how much easier it is to reach his heart in carnal things than in spiritual things, and how much deeper the carnal hand goes into his pocketbook than the spiritual hand. If all Christians would let the love of Christ and the salvation of souls sink deep into their hearts, no one would starve for the "bread of life." Now let me ask, how many are willing to make as great sacrifice to save souls as they have made to save the body or flesh?

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

FREE Puncture Proof Tube
6,000 Miles Guaranteed

For a limited time only we are offering **absolutely free a puncture proof tube guaranteed 6,000 miles,** with every purchase of one of our famous Reliable Double Tread Tires which are guaranteed 5,000 miles, and often give 8,000 to 10,000.

4 Reasons for Buying this Bargain Offer
1—6,000 miles without a puncture!
2—Save repair bills!
3—Save entire cost of tube!
4—Save two-thirds cost of tire!

Price Includes Tire and Tube

Size	Tires	Size	Tires
28 x 3	$6.85	34 x 4	$11.35
30 x 3	$7.25	34 x 4½	$13.00
30 x 3½	$8.35	35 x 4½	$13.25
32 x 3½	$8.95	36 x 4½	$13.75
31 x 4	$10.20	35 x 5	$14.50
32 x 4	$10.55	36 x 5	$14.75
33 x 4	$11.00	37 x 5	$14.90

Free Reliner With Each Tire
In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.
Reliable Tire and Rubber Co.
3440 Michigan Ave. Chicago, Ill.

In answering advertisements, please mention the Gospel Advocate.

What Makes a Man.

Man is not fully man apart from God. It is the sense of God in the personal life that makes any man an effective man at all. Let him feel that he is in league with Jehovah, working out his work on earth, fighting under his leadership, warring against his foes, moving with and advancing the purpose of the Eternal, and he is invincible. He wins though he falls, for his battles are the battles of God, who never fails; and he rises to triumph, even though he dies; but let him lose that, and all is lost. The sense of his guilty departure from God haunts him, fills him with timidity, and makes him the prey of the first captors that come his way. He is no longer master of himself; for the girdle that binds up the man's powers into unity is the conviction that he is a God-called, God-sent, and God-accepted spirit, a man with a divine mission to his fellows, with a truth he must utter, a work he must do, a cause he must make victorious, a goal he must reach; but that gone, that girdle cut, he is limp and helpless. Languor is in his heart, weakness is in his word, weariness is on his brow. He cannot help anybody.—J. Clifford.

Free Chick Book

tells how to save baby chicks from dying of white diarrhoea by using simple home solution. It's **free. E. J. REEFER, Poultry Expert, 3253 Poultry Building, Kansas City, Mo.**

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. **Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.**

Electric Vitalizer

Men and women, if you are in a weaken ed, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. **Dr. Frank M. Welch, Atlanta, Ga.**

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonfull four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by **Chas. A. Smith Drug Co., Atlanta, Ga.**

Facts for Sick Women

Reliable Information

All American women know of the great success of Lydia E. Pinkham's Vegetable Compound in restoring to health women who suffered from ailments peculiar to their sex, yet there are some who are skeptical and do not realize that all that is claimed for it is absolutely true—if they did, our laboratory would not be half large enough to supply the demand, though today it is the largest in the country used for the manufacture of one particular medicine.

The Facts contained in the following two letters should prove of benefit to many women:

Buffalo, N. Y.—"I suffered with organic inflammation and displacement. When lifting I had such pain and bearing down that I was not able to stand up, and it hurt me to walk or go up or down stairs. I was going to a doctor without any results and he said the safest thing would be to have an operation. I met a lady who told me she had three operations and was not well until she took Lydia E. Pinkham's Vegetable Compound.

I felt relief after taking two bottles of Vegetable Compound and I kept on with it until I was cured. I always use Lydia E. Pinkham's Liver Pills and they are fine. Everything used to turn sour on my stomach and the Liver Pills relieved that."—Mrs. A. ROGERS, 593 Fargo Avenue, Buffalo, N. Y.

Sacramento, Calif.—"I had organic trouble and had such terrible pain and swelling in the lower part of my side that I could not stand on my feet or even let the bed clothes touch my side. I gave up my work thinking I would not be able to go back for months. My mother advised me to take Lydia E. Pinkham's Vegetable Compound as it had saved her life at one time, and it put me in a wonderful condition in a couple of weeks, so I can keep on working. I work in a department store and have to stand on my feet all day and I do not have any more pains. I surely recommend your Vegetable Compound to all my friends and you may use these facts as a testimonial."—BERTHA J. PARKER, 3320 M St., Sacramento, Calif.

The fact is, the Best Medicine for Women is

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

Georgia and the Far Southern Field.

(Continued from page 295.)

my soul when I behold their zeal and love for the cause of Christ. And we have just as good things that we can, in all honesty, say of the congregations at South Pryor and East Point.

2. Please to pay special attention to what our good brother says about his knowing that churches (generally speaking) do not give as they should. What preacher is it that does not know this, if he is half awake to duty's demands? It would be a fine thing for each congregation to take an inventory of its financial strength—that is, get each member to turn in a statement as to his or her income and property holdings, and compare the aggregate with the regular collections on Lord's day. There are congregations that are considered among our best that would discover that they are not giving one per cent of what the Lord has prospered them. This one per cent of many congregations will pay a preacher for all his time and meet other incidental expenses; hence they are satisfied. Too many congregations never think of doing more than this. Why not give as you are commanded—namely, as the Lord has prospered you—and use this amount in spreading the cause of Christ? Some churches that are supporting one preacher would find that they could support six instead of just one. Now, if some congregation wants to call this in question, all I ask is that I be allowed to look fully into the earnings of each member and see. We have members here who do not own their homes and whose salary is such that the best they can do is to keep even with the world, who have no bank account, that give three dollars each Lord's day because their salary demands that they do this much. While I think of this, I remember attending services, several years ago, at a rich church in Tennessee, and one man in that church who was worth thousands of dollars and had a large weekly income made it a rule to give one dollar each Lord's day, and they thought he was a most liberal giver. If the members of the church would look into this question as they should, many who give only one dollar a Lord's day would become doubtful about their eternal salvation because they are not giving ten dollars each Lord's day.

How true are the words of our

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

brother: "If we could receive a duty like giving and act upon it as a pleasant privilege, the cause of Christ would sweep the earth!" Just here let us remember the fact that Paul, in teaching the Corinthian church to give, called their attention to the spirit of our Savior in the following words: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8: 9.) If we would only think of how much Christ has loved us and done for us and is willing to do for us, then we would be more willing to give. I am quite sure that our giving, to a large degree, is governed by our appreciation of God's love and goodness to us through his Son.

Now, will not the elders of all the congregations see to it that the churches over which they have been placed as overseers give as they should? The best way to get results is for these elders themselves to become brimful and running over with the giving spirit. Let the preachers do the same.

After our record is revised, I will have no objections to giving any and all a correct statement as to our numbers, and, if you want it, an inventory of our income. This latter might embarrass a few of our members who are not giving as they should; but it would be better to have them embarrassed now than at the judgment, when they will have no chance to repent and amend their ways.

Book Review.

I have carefully perused a new book, "The Coming of the Lord—Will It Be Premillennial?" by James H. Snowden. I consider it a complete refutation of premillenariaism. I consider it one of the strongest arguments against that false theory that I have seen. The strong argument he makes on the great commission is unanswerable. One good thing, the whole work breathes a spirit of fairness toward those whose doctrine he is combating. While I may not agree with every idea advanced in the book, yet, as a whole, it is a great work and every preacher should read it. It may be had of the Macmillan Company, 66 Fifth Avenue, New York City. Price, $1.75. H. W. JONES.

Only One "BROMO QUININE"

To get the genuine, call for the full name, LAXATIVE BROMO QUININE Tablets. Look for signature of E. W. GROVE. Cures a Cold in One Day. 30c.

HASTINGS' SEEDS

To the Lady Gardener

FOR the home garden and the flower garden, the women who make success plant dependable seeds.

This big new catalog is a special help to women, not only for its description of the best seeds that are sold, but also for the helpful information that it contains.

Your name and address on a postal card brings this 100 page handsomely illustrated catalog to you by return mail.

Kindly write for it today

H. G. HASTINGS CO.
"The South's Seedsmen"
ATLANTA, GA.

Gems of Thought.

Gratitude protects from many griefs.

God wants men to mine for his truth.

Hope is a good breakfast, but a bad supper.

The only joy you can keep is that you scatter.

The world has many religions; it has but one gospel.

He knows not his own strength that has not met adversity.

The soul hath ear to catch the echoes of eternal thought.

A cultivated will is only another name for a strong character.

When we cannot look backward nor forward, we can look upward.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3253 Poultry Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)

A TONIC

For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY

A. D. HEINEMANN, Chemist

Jackson and Decatur Sts. MEMPHIS, TENN.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

In answering advertisements, please mention the Gospel Advocate.

NUXATED

IRON

"Nuxated Iron helps put astonishing strength and energy into the veins of men and brings roses to the cheeks of pale, nervous, run-down women," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), N. Y., and Westchester County Hospital. "I prescribe it regularly in cases of depleted energy, anemia and lack of strength and endurance. In my opinion, there is nothing like organic iron—Nuxated Iron—to quickly enrich the blood, make beautiful, healthy women and strong, vigorous, iron men." Satisfaction guaranteed or money refunded.

Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Scarcity of Preachers.

BY G. F. MILLS.

In reading the articles on "The Dearth of Preachers," by different writers in the Gospel Advocate, I am constrained to compare the former days with these. When I was a boy, it was common for young people to walk three or four miles to church, day and night. People with more conveniences went horseback or muleback. I remember about the best-fixed farmer in our neighborhood. He had three or four grown girls, and they went to church muleback on sidesaddle. Time went on, the old farmer got in better shape, and then he bought an open-top buggy, and for some time it was the only one that was seen at church. In those days the preacher lived in the country on his farm, worked through the week and preached on Sunday. Men and women were earnest worshipers; whether their faith was right or not, they were not hypocrites.

I left the hills of Buncombe, in North Mississippi, twenty-five years ago and came to Texas to the famous black-land belt. I found it a rich, prosperous country, more style and wealth than I had left in Mississippi. Buggies were more plentiful. The people did not want to go to church without a new buggy and a fine horse to pull it. The richer a people get, the less time they have to give to religion or the study of the Bible; to think of their duty to themselves, their fellow man, or to the God who made them and permits them to live. Give a man plenty of money and he doesn't need many friends. The inventive genius of man is almost unlimited. With his power to make conveniences and luxuries, the people will not turn to religion. I am not looking for the millennium yet. The people want automobiles to go to church in now.

But what about the dearth of preachers? There are several reasons—mainly, though, the love of money. I have in mind two of our preachers, and they were fine, too. They went into the oil business. One of them is gone to the bad—very bad; the other has managed his oil business in a way to beat his stockholders out of their money. I fear that they are going to a country where they will not need coal oil. There is plenty of infidelity among the laity. The man

Use MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Foley's Honey and Tar

COMPOUND

CLEARS THE THROAT of phlegm and mucus, stops that tickling, opens the air passages for easier breathing and coats the raw, inflamed surfaces with a healing, soothing medicine.

Grateful Father Tells What It Did

W. E. Curry, 130 Up 6th St., Evansville, Ind., writes: "I have a little girl 6 years who has a good deal of trouble with croup. I have used Foley's Honey and Tar Compound, giving it to her according to directions, and obtaining instant relief for her. My wife and I use it whenever bothered with a bad cold or cough, and I will say that it is the best remedy for a bad cold, cough, throat trouble or croup that I ever saw."

Parents who use Foley's Honey and Tar know it is safe and no harm will come even if an overdose should be given by accident. It tastes good and children like it. It won't upset the delicate stomachs of young children, delicate persons or elderly people.

SALTS IF BACKACHY AND KIDNEYS HURT

Stop Eating Meat for a While if Your Bladder is Troubling You

When you wake up with backache and dull misery in the kidney region, it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog, you must relieve them—like you relieve your bowels—removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds, and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent lithia-water drink.

NR Tonight Tomorrow Alright

Get a 25c. Box.

or woman that will put up a few hours of worldly pleasure against an eternity of bliss does not believe the Bible; he is an unbeliever and disbeliever, and a disbeliever is an infidel.

Well, what about the preachers? Well, I will leave that mainly for them to answer. But I have in mind one of our preachers who is a young-like, strong, and hearty man, raised on the farm, who could pick five hundred pounds of cotton per day. If that brother is working any, we do not know it. That grand old soldier of the cross, Paul, worked, and thought it not dishonorable. Some of our preachers are so situated that they cannot put in any of their time at secular work; but there may be some who could arrange to put in some of their time at tentmaking or some other honorable work. The most of our preachers live in town (and nearly everybody else wants to, as to that matter), and, in the lingo of the "drummer," want to make their appointments in an automobile or a Pullman, and their railroad fare eats up about half of their pay; but we must not get dismayed nor discouraged. I venture the prediction that young men now living, if they live as long as I have lived, will see some of our preachers making their apppointments in aëroplanes. They will only visit the county towns and larger cities. They may be nearer heaven in altitude, but it will not make angels of them. It has been my notion that the world would pay us what we are worth. Brother Larimore has been preaching a long time—is preaching yet. I hope he is well paid, for he is worthy of his hire. We have many men that ought to be better pald than they are, but, on account of the love of money, they fail to get the support that they should have.

I verily believe that there is more wickedness in the world now than at any time since the flood. Wickedness has been in the world a long time. It was here when the Savior was here. Hear him: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." And: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

The decadence of Christianity can be attributed to several causes, as said before; but the leading causes are the love of money and wealth, and disbelief, or infidelity. There are differing degrees of infidelity. The church member that will pray for the kingdom of God to grow and expand until its influence covers the earth as the waters cover the channels of the seas and then drop a nickel in the contribution box is close to the stingy kind of infidelity.

Brethren and sisters all, I have written these thoughts with malice toward none, but love to all. It is said that an honest confession is good for the soul and that a doctor should be conscientious enough to take his own medicine; therefore, I take this castigation to myself. I think that I have given the facts, if they are a little plainly put. But we must not give up nor scuttle the ship; the sun still shines behind the clouds, and, best of all, our God and Father reigneth. Let us rededicate ourselves to the service of God and humanity, and in the days that are before us let us live right.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—An unusual offer is being made by the editor of the Pathfinder to send that paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated, and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable, well printed in large type. The eyes of the whole world are fixed on Washington. The Pathfinder is right on the ground and will keep you posted on everything that is going on. You will like the Pathfinder's way of telling all sides of the story. You need this paper during this great presidential year, and you should send fifteen cents for thirteen weeks' trial subscription. Address Pathfinder, 145 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

Soothes Heals ECZEMA
As well as all other skin injuries.
Ka-Dene
REG. U. S. PATENT OFFICE
TRADE MARK
Ointment
Keep it handy for emergencies. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.
THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on It."

Vapo Cresolene
The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.
Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.
The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.
Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.
Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.
FOR SALE BY DRUGGISTS
The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues a Specialty
HOME OFFICE
CLINTON, S.C.

A Pretty Face
should not be marred
PALMER'S SKIN-SUCCESS OINTMENT
makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.
If your druggist cannot supply you send for a free sample to
THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

EVERY MARRIED COUPLE
and all who contemplate marriage should own a complete book of life, such as the "Medical Adviser." It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price, 1008 pages—bound in cloth. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, etc.
SPECIAL OFFER: For a limited time we will send one copy for 5 dimes, to introduce book to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N.Y.

In answering advertisements, please mention this paper.

Freckles

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

STILLMAN'S FRECKLE CREAM

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

"Wouldst Thou Be Fair?"
Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists*

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

ANTI-FLAMMA

Poultice Plaster. A soothing antiseptic Poultice. **Heals Leg Sores.** Draws out poisons, stops itching around sores, and **heals while you work.** Write to-day, describing case, and get Free Sample. Bayles Distributing Co., 18th and Grand Avenue, Kansas City, Mo.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 5." Carolina Pigeon Plant, Clinton, S. C.

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

CHURCH NEWS

Florida.

Esto, March 16.—I am now in a good meeting at this place. I aim to go from here to Hoomesville, in Escambia County, Ala., twenty miles east of Brewton. I am still in the evangelistic field, giving my time to the work wherever brethren are willing to hear. But some seem to be asleep as to their duty, while their children and their neighbors' children are dying in their sins. Brethren, we do not know how short a time we have to work to save some poor soul from death; so let us work together in love one toward another, not in strife and envy, hating one another. Let us not try to hinder the preaching of the word. Let us have the same care one for another, so the world will know that we are disciples of Christ. Brethren, let us talk for Jesus more, pray more, and labor more, lest we fall into temptation.—G. W. Jarrett.

Oklahoma.

Shawnee, March 15.—Yesterday was another good day for this congregation. Four took membership, one brother was restored, and seven young ladies made the good confession, to be baptized on Wednesday night. We also raised over three hundred and sixty dollars to make preparations for our May meeting.—B. U. Baldwin.

Tennessee.

Decherd, March 16.—I was at Rans, in Bedford County, on the first Lord's day in March, and preached to the little band of disciples there. I was at Huntsville, Ala., four days, beginning on Tuesday night after the first Lord's day in March. I preached in West Huntsville, at the Merrimack Mills, at the Dallas Mills, and up in Huntsville. This is the home of Brother E. Gaston Collins, who led the song service each night. Any one securing him to sing or to preach will make no mistake. I preached at Tracy City last Lord's day, morning and night. This finished my work there for the present, as I will have to begin my protracted-meeting work soon. The Tracy City brethren have stood by me well. They are doing a good work. They certainly care for a preacher when he is with them. I was at Coalmont on Monday night.—R. E. L. Taylor.

Jackson, March 15.—We are reading the Gospel Advocate now with more interest than ever before, and urging others to do the same. Able writers are giving their views on important subjects to both saint and sinner. We notice that some of these writers have to some extent different views of the meaning of some passages of scripture, yet we believe they mean to

Colds Cause Headaches and Pains

Feverish Headaches and Body Pains caused from a cold are soon relieved by taking LAXATIVE BROMO QUININE Tablets. There is only one "Bromo Quinine." E. W. GROVE'S signature on the box. 30c.

Letters From Rheumatics

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

Hundreds of letters like the following have been received by the management:

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

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

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

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

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

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

If you suffer from rheumatism or any curable disease, accept the guarantee offer below by signing your name. **Clip and mail to the**

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

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

Name .....

Address .....

Shipping Point .....

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

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

speak the whole truth and nothing but the truth. No doubt that many of the ministers occupying the pulpits of the various churches of this wonderfully populated country are failing to declare the whole truth as it was intended to be taught by our blessed Savior and the brave apostles. Who is your best friend? Why, it is the man who in a Christlike spirit makes plain to you the error of your way and tells you just what the Bible says you must do to be saved. We notice a great deal being said on the subject of the support of the ministry. I am a member of the Highland congregation, in Jackson. We pay several hundred dollars every year for preaching and contribute often to the building of churches in other sections of country. We need a greater coöperative work upon the part of both members and ministers, and more inclination upon the part of the ministry to go into destitute sections to sow the seed of the gospel or the spreading of the gospel instead of preaching so much to enlightened congregations. How can congregations who have the very best preaching year in and year out make so little effort to aid in enlightening the thickly populated neighborhoods just a few miles away in every direction, who may have never heard the gospel as our people preach it? We need a great reformation. There is a wrong somewhere. There is something more for us to do than simply go to church on the first day of the week, hear a fine sermon, partake of the emblems, put your nickel in the contribution basket, go home, and not think of your Christian duties again until the next Lord's day. I believe that every congregation should have a preacher, and the congregation and the preacher should work together in the very greatest harmony. Help him to secure places suitable to preach, go with him to help him to preach, see that he fares just as sumptuously as you do and that he owns a home as well as you. If these plans were carried out, then we would see more clearly the way of the great Book—"that they which preach the gospel should live of the gospel."—John T. Hall.

Texas.

Childress, March 15.—We had two good services here yesterday. One man who had been a leading Methodist made the good confession and was baptized last night.—W. E. Morgan.

McKinney, March 18.—I filled my regular appointment at Salem yesterday and last night, with an appreciative audience at each service. My time is not yet all taken for protracted meetings, and I would like to hear from congregations that have not yet arranged for their meetings. Address me at Box 272, McKinney, Texas.—A. N. Kennedy.

Marshall, March 15.—We had a fine service at the City Hall yesterday. We had twenty members present, two visiting members from the Hallsville congregation, and twenty-one children. Collection, fifteen dollars and twenty-three cents. Seven members expressed a willingness to make a personal note for four thousand dollars to help finance the church building.—C. W. LaGrone.

PROVED EFFECTIVE BY A FIFTY YEARS TRIAL

The most widely used remedy in the world to overcome the stagnating effects of catarrh. Catarrh is silent and insidious in its ravages, invades nearly every household and hovers like a pestilence everywhere.

PE-RU-NA

FOR CATARRH AND CATARRHAL CONDITIONS

It strikes at the root of catarrhal troubles by stimulating the digestion, enriching the blood, toning up the nervous system and soothing the raw and inflamed mucous membranes. Pe-ru-na sets every organ to working properly and gives strength, vigor and pep to the whole body. Try it, and like thousands of others, learn what it means to be well.

SOLD EVERYWHERE - TABLETS OR LIQUID

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES.

Fort Worth, March 7.—I visited the faithful over at the Southside-Central church of Christ to-day. When the preaching hour arrived, Brother Straiton requested me to preach, as he had been contributing his services to the congregation that they might continue to support Brother Tice Elkins while sick. It was rather unexpected, but, realizing the situation, I consented. Brother W. K. Rose waited on the Lord's table, after which Brother Elkins made a short talk in which he commended the church for their good work in his absence. He also thanked them heartily for their material support while unable to carry on his work. The congregation at Southside-Central is a good one, their work is commendable and their spirit fine. They spoke in the highest terms of Brother Elkins and his patient devotion to the work of the Master.—J. A. Cullum.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to 10,000 Miles Guaranteed. 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation 981 Service Bldg. Kansas City, Mo.

CATARRH

is quickly relieved by the application of TURNER'S PENETRATING BALM. Is non-irritating and pleasant to use. A trial package can be obtained without cost or obligation by writing to the TURNER CHEMICAL CORPORATION, Bristol, Tennessee.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

PARKER'S HAIR BALSAM

Removes Dandruff-Stops Hair Falling. Restores Color and Beauty to Gray and Faded Hair. 50c. and $1.00 at druggists. Hiscox Chem. Wks. Patchogue, N.Y.

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

CONSTIPATION Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34, P. O. Box No. 1162, Baltimore, Md.

Cuticura Soap AND OINTMENT Clear the Skin

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

In answering advertisements, please mention the Gospel Advocate

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray! It Darkens So Naturally that Nobody Can Tell

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

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

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

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

OBITUARIES

Edwards.

Friends and neighbors of C. A. Edwards are very much grieved over his death, which occurred at his home on March 2, 1920. Brother Edwards was a consistent member of the church of Christ at Vista. He bore his suffering with patience and appreciated every little act of kindness his many friends bestowed upon him. He was ready and willing to take his departure, only waiting for the summons from the other shore. Funeral services were conducted by Brother J. F. Sanders, at his home. He was laid to rest in the family burying ground. Brother Edwards lacked only seven days living out his threescore years and ten. He leaves a wife and a host of friends to mourn his death. A FRIEND.

Vandiver.

Mrs. Rosa Brown Vandiver, of Broadview, Tenn., was born on November 19, 1883; married C. V. Vandiver on April 28, 1901; and died on February 18, 1920. She identified herself with the church of Christ in early girlhood and lived in the faith until her death. She is survived by her father and mother, two brothers, her husband, and six children. One little girl preceded her nine years. One particularly sad feature of this death was that every member of the family had been sick with influenza and none of the children could attend their mother's burial. They have recovered since. The funeral services were conducted by Brother Will Morton, after which her body was placed in the Gibsonville Cemetery. Thus another happy home has seen its greatest sorrow. May the Heavenly Father comfort them in their sorrow.

A FRIEND.

Minor.

Bettie May Fuston Minor, daughter of Brother and Sister I. M. Fuston, of Waxahachie, Texas, a pioneer Christian family of Ellis County, was born on August 22, 1888, in Waxahachie. She entered and completed her public-school education in the Waxahachie schools, graduating in May, 1905. She was engaged as teacher for three years prior to her marriage. Sister Minor obeyed the gospel under the preaching of Brother George W. Farmer in August, 1901, and always loved the church. On Christmas Day, 1910, she was married to Brother M. L. Minor, at her mother's home in Waxahachie, by Brother Isaac E. Tackett, her brother-in-law. To this union two children were born—Ruth Hazel, born on March 6, 1914, who survives, and Olive Geneva, the infant daughter, born on February 6, 1920, who lived only two days, being buried with its mother in the same casket. Sister Minor leaves her devoted husband, Brother Luther Minor; her mother; one brother, Walter Fuston, of Dallas, Texas; two sisters, Sister Isaac E. Tackett, of Weatherford, Texas, and Sister Guillie Fuston, with the mother in the family home in Waxahachie. The writer of this tried to speak words of comfort to the bereaved ones, after which her body, together with the little daughter of two days, was laid to rest in the Pleasant Valley Cemetery, six miles north of Midlothian, Texas.

HORACE W. BUSBY.

Stephens.

Sister Maggie Stephens was born on April 28, 1868, and departed this life on January 23, 1920. Of her father's family, she is survived by her father, one brother, and three sisters, all of whom are in Texas. Her husband and five daughters also are left to mourn her loss. She was sick about five weeks during her last illness before the end finally came. Her loved ones always remained near her, hoping, yet almost afraid to hope, that her sweet life might be spared. All that loving hearts could devise and tender hands perform was done to allay her suffering and restore her strength, but all was of no avail. The voice of the Master had called her and she could not but obey. Nor did she seek to question his providence in calling her, but faced death calmly and peacefully, and frequently remarked: "I am ready to go." Although she was cut off before she had lived out her "threescore years and ten," her life was more fruitful of good works than are the lives of many who are much older than she. She was a faithful worker in the church, and her loss will be deeply felt in her home congregation at Woodbury, Tenn. Any preacher of the gospel might always find a welcome in her home. Of a quiet, rather timid nature, she was, nevertheless, ready at all times to do, not merely what might be termed "her part," but all that she could do for the glory of God and the service of humanity. As a result of her noble work, together with that of her faithful husband, the five daughters—four of whom are married—are all active and loyal workers in the church of Christ. Verily, she hath wrought a good work.

CHARLES R. BREWER.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—An unusual offer is being made by the editor of the Pathfinder to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated, and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable, well-printed in large type. It puts everything clearly, fairly, and briefly. Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 135 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

An Important Letter

CHATTANOOGA, TENN.—"About five years ago my health became impaired due to my having feminine trouble. I was troubled with irregularities and had back-aches, pains in my side, and pains shooting down into my lower limbs. I was extremely nervous, could not eat or sleep. I was so weak and run-down that I could scarcely get around to do anything when I was advised to try Doctor Pierce's medicines. I took the 'Favorite Prescription' and the 'Golden Medical Discovery' alternately, the 'Favorite Prescripton' for the feminine trouble and the 'Golden Medical Discovery' for blood and to clear my system of the impurities, and the combined use of these medicines completely cured me and restored me to perfect health." —MRS. W. C. CUNNINGHAM, 1412 Central Avenue.

Dr. Pierce's Golden Medical Discovery is an old reliable blood-maker and herbal tonic made from wild roots and barks. This "nature remedy" comes in tablets or liquid. Send Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., 10c for trial package for any of his medicines.

What We Need.

It has been often said that we can only help men by putting ourselves in their place. Want of tenderness almost certainly involves want of tact, and want of tact renders us ineffective in reproof and in persuasion. Along with sympathy, there must be a spirit which is profoundly convinced of the reality of the divine rule. No man is or can be a prophet to whom the kingdom of God is not the most real thing in the universe. Repentance must be deep and natural. It must be the hatred of the moral evil that hinders them. It must be the awakening of the spirit to the gulf which small and unobserved sins may make between them and God. The vainglorious spirit which so often follows in the wake of earnest and victory-seeking desires robs away the protections which humility affords. What is needed is repentance for the whole spiritual tone—repentance which implies a recognition of the claims of God upon our whole spirit: repentance for the deviations from true and inward righteousness; repentance for the dullness and downwardness of our spirits! What, then, do we all need? We need the strong and vivid conviction of the reality of the kingdom of righteousness to make true our efforts for good. We need spirits which are united in sympathy with the Spirit of Him who sent us, for are we not fellow workers with him? Quick in tenderness, firm in righteousness, and with spirits possessed of the consciousness of God, we may attempt our work.—Selected.

Grove's Tasteless chill Tonic

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

Another Neglected Field.

BY FRED C. BLANCHARD.

If there is a place in America that offers a greater harvest of souls than Pemiscot County, Mo., I am unacquainted with it. In October, 1919, while on a visit to relatives, I preached twice at Hayti. The congregation asked me to return monthly, and in November two schoolgirls came forward and demanded baptism. Sickness in my family prevented my filling December and January appointments, but I was privileged to be there on the fifth Lord's day in February, and it has been decided that I am to labor for the church during this year at least. This section is not suffering especially from sectarianism, but from worldliness. The denominations are weak, and most people seem to worship mammon alone. The brethren at Hayti are few in numbers, most of them day laborers or renters, but they are planning to have a real old-fashioned singing school taught by me, and a protracted meeting which I will hold if we are not able to secure the services of a better-qualified man. How I wish that some preaching brother of Tennessee, who for most of his career has been "pastorating" for well-established congregations, would get an insight into the commission (for surely he never has) and go to Missouri, Pemiscot County preferred, and hold a mission meeting! It would do him good by enlarging his soul and his vision, and would do invaluable good for the cause we love by teaching this people the way of life. I plan to hold at least two meetings in this section during the summer. I am going into the byways and find those who are perishing for the "bread of life."

The church at Bethel, in Crockett County, Tenn., is prosperous and has a mind to work. The new meeting-house is about completed and is a credit to the congregation and community. Brother Holland, of Greenfield, is the regular preacher and I am the "irregular" one. Perfect peace and harmony prevail among all, and the brethren are contributing to several worthy causes. I think it has been decided that Brother W. S. Long, of Washington, D. C., is to hold the annual meeting in September.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation, Soothes and Heals. You can get restful sleep after the first application. Price 60c.

In answering advertisements, please mention the Gospel Advocate.

The Master's Vineyard

Oklahoma.

Checotah, March 6.—Brother Bynum Black has just closed a four-nights' debate with the Seventh-Day Adventists at Stidham. Two propositions were discussed—the Sabbath and the nature of man. The debate was well attended throughout, and it was a great victory for the truth. Brother Black is one of the best debaters in the brotherhood. The best of order prevailed, and the people at Stidham learned to love Brother Black. I moderated for Brother Black; Mr. Bartlette moderated for Mr. Unzieker, the Adventist debater. I am now preaching at Fame. Since last report I have preached at Seminole, where two were restored to their "first love."—Charles L. Speir.

Texas.

Itasca, March 16.—Last Sunday the explosion of an incubator lamp started a fire in Grandview that swept away about three-fourths of the city. A path about three blocks wide and twelve blocks long was laid in utter ruin. Where once stood happy homes and prosperous places of business now are seen but smoking ruins. About nine hundred people in the city are rendered homeless. Every school and church building in the city was burned. The church of Christ lost its church building and preacher's home. Besides, there are at least five families of them rendered homeless. They need your help and kind words—they need everything. The brethren tell me their church loss is about seven thousand dollars; but they carried about twenty-two hundred dollars of insurance, which will reduce their loss to between four and five thousand dollars. This they cannot raise and rebuild their homes. The church is homeless and their families are homeless, and they appeal to brethren for aid in this time of great need. "Remember the words of our Lord, how that he himself said, It is more blessed to give than to receive." Send all donations to Brother F. E. Thompson, Grandview, Texas. State the use you wish made of it, whether for the church or for individual needs. The "flu" and smallpox have abated here, the weather has settled, the roads are improved, and our interest seems to be building up. At least, we are doing our best, and are backed by some of as earnest Christians as you will find anywhere. We are making preparations for our summer meeting and are expecting great things.—W. P. Skaggs.

Hatched 175 Chicks

and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write to-day to E. J. Reefer, poultry expert, 3253 Poultry Building, Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures white diarrhœa overnight and saves 98 per cent of every hatch. The book is free. Send for it to-day sure.

ALL RHEUMATISM and MUSCULAR PAINS

QUICKLY RELIEVED BY

DR. H. JAMES' Excelsior Ointment

In conjunction with Dr. James' Pills to assist nature in removing waste from the body.
Dr. James' Ointment, a Jar, $1.25.
Dr. James' Pills, a box, $1.25.

CRADDOCK & COMPANY, Philadelphia, Pa.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

GOSPEL ADVOCATE

Volume LXII. No. 14. NASHVILLE, TENN., APRIL 1, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 313
OUR CONTRIBUTORS 314
EDITORIAL 318
GEORGIA AND THE FAR SOUTHERN FIELD 324
RELIEF FUND 324
AT HOME AND ABROAD 325
OBITUARIES 326
FROM THE FIELD 328
WHO IS RESPONSIBLE FOR THE DEARTH OF PREACHERS? 330
AMONG THE COLORED FOLKS 332
LETTER TO McHENRY AND MARTIN 332
"SCARCITY OF PREACHERS" REVIEWED 334
THE WORK AT BUFFALO, W. VA. 336

Edifying as the Need May Be

BY A. B. LIPSCOMB

God's Treatment of Evil.

God is inevitably and irrevocably opposed to all kinds of evil. We may, however, logically and historically distinguish between two classes of evil in God's treatment of them. There are some evils which in their very nature and existence are antagonistic to the Christian religion, and the Christian religion in its very nature and existence is antagonistic to them. There is no room for compromise, for neutrality, or for postponement of action; they demand immediate abolition in so far as Christian influence goes. There are other evils with which God has borne patiently and with remarkable long-suffering through the ages; here the remedy involves mitigation, counteraction, and, finally, abolition, through the power and influence of Christian teaching. For the sake of illustration, we may mention as belonging to this class of evils polygamy, slavery, and the legalized drink evil.

We often speak of Abraham as the "father of the faithful," and the greatness of his character remains undimmed through four thousand years; but if Abraham should be living in our midst to-day and should practice certain things which he practiced in his day, he could not find a place in any good society. For Abraham was both a bigamist and a slaveholder. The apostle Peter calls Noah a "preacher of righteousness," and the apostle Paul gives him an honorable place in the muster roll of faith; but if Noah should repeat his life in the twentieth century, he would likely land in jail or at least draw a heavy fine. Whatever else may be said to his credit, it is an indisputable fact that he got on an awful spree. Again, there was David, called the "friend of God," and the sweet singer of Israel; yet if David should repeat all his exploits in modern times, he would be socially ostracized. What would the general public think of him? Just imagine, if you can, General Pershing deliberately plotting to kill one of his colonels, executing his plot, and then taking the widow for his wife, and you have the answer.

Why Evil Was Permitted.

How was it that God permitted such evils to exist in past ages, and that, too, among his tried and trusted servants? We might facetiously suggest that one reason why God did not destroy all liars, adulterers, drunkards, and hypocrites was because he did not wish to depopulate the earth for a second time. But, more seriously, we might observe that if God had taken such drastic action, it would have vitiated the splendid ideal of his character which the Bible reveals. Patience, goodness, and long-suffering are cardinal virtues; his love overtops his omnipotence. What a picture do we find in the ninth chapter of Isaiah, where the prophet closes each statement of Israel's sins with the solemn asseveration that "God's hand is stretched out still!" We should bear in mind that the elimination of all evil from the earth would interfere with man's moral freedom and the self-determining power of his will. There can be no such thing as obedience where disobedience is impossible. Take the problem of evil out of the world, and man becomes a willess automaton. Again, as I have already suggested, God found a more excellent way in his treatment of certain evils. In his wisdom and goodness he determined upon a course involving patience, forbearance, and final ending through the power of his Son. Thus we are enabled to see how Abraham could be accounted a father of the faithful and Noah a preacher of righteousness in their respective ages. Just so we can understand how some of the best Christian people who ever lived were slaveholders in their time. These evils now belong to the past. God's remedy has proved to be finally effective. Polygamy and slavery in this country are almost unknown; the legalized drink evil is rapidly becoming a thing of the past. It has taken ages of patient work and counteraction, but the good results may now be plainly seen.

✡ ✡ ✡

May We Look for Abolition of War?

There is another evil which, it appears to me, belongs in the same class with polygamy, slavery, and the legalized drink evil. I refer to the great evil of war. Prior to 1914 it may have been necessary to state facts and figures in order to impress the public mind with the terrible consequences of war, but this is no longer necessary. Having received a great baptism in blood, every one understands full well its horrible meaning. Will war finally be abolished? There are many who say "no," but I firmly believe that universal peace will become a glad reality. Perhaps some of us may live to see it, perhaps it may come later, but I firmly believe that the problem will be worked out. I might in this connection cite the prophecy which speaks of beating spears into prunning hooks and swords into plowshares; but, deeper than any prophecy, the fact remains that Christ lives, and because Christ lives, war,

which is so plainly antagonistic to his teaching, must be abolished. But it must come as a fruit of patience, long-suffering and education. In order for this to be accomplished, all the great nations must be Christianized to the extent that they shall see the folly of war. It will not be sufficient for one or two nations to be converted. It lies within the power of one belligerent nation to make others fight through sheer defense; but when all the great and powerful nations of the earth honestly oppose war and legislate against it, we may see the happy solution of the problem near at hand.

☼ ☼ ☼

Settlement of Controversy.

There are three kinds of controversies in which men engage. There is the personal controversy, where one man is opposed to another; there is the class controversy, where one class is opposed to another, such as the feeling between capital and labor; there is the international controversy, where one nation is opposed to another. Jesus Christ has prescribed teachings for the settlement of every controversy. For one Christian gentleman to deal blows upon another is now recognized to be both unnecessary and unchristian. Personal controversies are not settled in this bloody way. Why should there be a difference in the settlement of class differences or even in the settlement of international differences? One good result that we may observe from the great war is the fact that it has brought about closer and more intimate relations between the nations themselves. One nation is no longer isolated from another; there are close, direct communications and friendly overtures. Each Christian may do his part toward the abolition of war. Every time a Christian converts another to the religion of Jesus Christ, he adds that much toward the solution of the problem. When once the majority of citizens in a nation has adopted the Christian view, then the problem for that nation is solved. This shows that each one of us, however humble or remote in our circumstances in life, has something to do with this great international problem. Ours should not be a disinterested policy of aloofness. We cannot say, as did the old Scotch preacher: "I have nothing to do with the betterment of this world. I am only passing through it on my way to glory." In regard to the final solution of this problem, I believe the Christian's motto should be: "We can, and we will!"

Book Notices.

Have you read "Handbook on Baptism?" Price, $1.50. It is a splendid book of reference.

"Sweeney's Sermons" is an instructive book of sermons. Strong, logical, and convincing. Price, $1.25.

"Life and Sermons of Jesse L. Sewell," by David Lipscomb, is a fine book and should have an extended reading. Price, $1.25. We will be glad to mail you a copy.

"Adventism and the Bible". is a readable book and thoroughly exposes Adventism. It gives a reliable history of the origin and vagaries of the doctrine. It pays its respects to Mrs. White. Price, $1.25. Mail us your order to-day.

We have left a few copies of Peloubet's Select Notes for 1920. Every teacher in the Bible schools should have a copy of this book. It contains much valuable help. Price, $1.60, postpaid. Send your order to-day to the McQuiddy Printing Company,

"The Spirit and the Word," by Z. T. Sweeney, is a most readable book. The style is easy and convincing. The price of the book is $1.25. We will be glad to furnish it to our readers. Mail your order to-day to the McQuiddy Printing Company, before our present supply is exhausted.

OUR CONTRIBUTORS

"The Ancient Order of Things."

BY F. W. SMITH.

The above was a very favorite heading for many strong, clear, and convincing essays from the pen of Alexander Campbell on the New Testament way of doing things in the work and worship of the Lord. It should, by all means, be kept before the readers of religious journals as well as sounded from every pulpit; for only that order, employed by the disciples of New Testament times, under the guidance of the inspired apostles, is worthy of any consideration. It is, therefore, a matter of rejoicing to see such a course commended by the religious press. The lamented J. D. Floyd, in harmony with the "ancient order of things," started a work at Tracy City, Tenn., a history of which the Christian Standard of March 13, 1920, publishes, with a few words of favorable comment. Following is the history:

The late J. D. Floyd, of Tullahoma, Tenn., went to Tracy City some years ago, when the principal distinction of the city was a coal mine worked by the long-term State prisoners. He was supported by a little country church of Christ a few miles out from Tullahoma, which has the distinction of having never had a located minister, and yet, which from the beginning, and for more than forty years, has never failed to meet on the Lord's day for worship and to partake of the Lord's Supper. This little church has incidentally sent out some of the ablest preachers of the Restoration plea.

Brother Floyd set in order the things in the church at Tracy, and later a Brother Northcut came to Tracy City as principal of the public schools and lent his services to the church of Christ. Here is where the real history of a wonderful work begins.

Instead of demanding all his time, the church at Tracy City "fellowshiped" Brother Northcut and sent him out to the neglected fields of the mountains, as Tracy City is in the Cumberland Mountains.

On Saturdays Brother Northcut would mount a saddle horse and go to some outlying community, and there hold a service. In place after place churches of Christ were established and set in order. This continued until, on account of inroads made into denominational folds, the school board called on Brother Northcut and told him that he could not keep the school and preach. He closed his school work, but continued to preach. The church made up the difference and continued to send him out.

When a building was needed for one of these churches, the church at Tracy City would place some of their trained men on a board of trustees, secure the property for the new enterprise, and later transfer it to the local trustees of the newly established church.

After having done a most remarkable work, Brother Northcut fell a victim to the influenza. The church found another evangelist, and later employed a second evangelist, and is keeping them both at work, though the church itself has no resident minister. One of these evangelists is a young man who obeyed the gospel in March, 1919, and left his work as express messenger to preach the gospel. The other evangelist now has a record of five years' work, in which time seven hundred and sixty-two have been added to the churches and six new meetinghouses have been built.

Had Brother Floyd's labors begun and ended with that work at Tracy City, his life would have been a glorious success, but that was not a tithe of the fruits of his labors. But the Standard's comment which follows should be a lesson to all:

We give this story this week as furnished to us by Brother Ludlam, and feel that comment would but mar the great message it carries. It proves that a group of local churches can spread the plea. It proves that a single church can do it. It proves that the small church can do this thing. It proves that even the preacherless church can do it. With such a spirit in our churches, the plea

would be irresistible and the vision and purpose of the heroes of our cause would be realized. You and your church can do this thing. Write and tell us that you will.

It is so fine and in such complete harmony with the simplicity of the gospel unencumbered with human machinery that the Standard could not refrain from "a few" words of comment, and to these words attention is directed. "It proves that a group of local churches can spread the plea." Yes, but why did it require the history of the church at Tracy City to convince the Standard of that fact, when a peep into the New Testament could have done the same thing? A group of local churches assisted Paul in planting the plea in several places, but there was no such thing among those churches as the societies advocated by the Standard. Again, the Standard says: "It proves that a single church can do it." To be sure it does, but the question arises: Since a single church can do it, why should that church turn its work or money over to the board of some society to do what the church itself can do, and evidently, from the "ancient order," it was intended that it should do? If a single church can begin, carry on, and consummate such a work, then by what law of reason or scripture teaching should that church put something between it and the work to which it must be subject and by which it must be controlled? Would not even the policy of economy suggest that the church keep to itself in the work? But, better still, would not the church's interest in the work be enhanced by having nothing to come between it and the work with its workers? Undoubtedly so, and that, no doubt, is one reason God so arranged the matter of missionary work. Once more: "It proves that the preacherless church may do it." Any church that absorbs all its means in maintaining a preacher, leaving nothing with which to follow the example of the New Testament as practiced by "the little country church of Christ a few miles out from Tullahoma," would better dispense with its preacher and try to save souls.

Let us join hands with the Standard in the statement that, "with such a spirit in our churches, the plea would be irresistible and the vision and purpose of the heroes of our cause would be realized." On the assumption that "our cause" is the cause of Christ, what finer thing could the Standard have said? But the problem of getting "such a spirit in our churches" will involve upon the part of the Standard a return to the "ancient order of things." Is the Standard ready for such a reformation? Is it ready to divest itself of everything for the propagation of the gospel, save what may be found in the New Testament? It may understand once for all that such a spirit can never be infused into the churches by the plan and machinery with which it has affiliated, lo, these many years. The machinery with which the Standard is linked is weighted down with the clergy system of the professional type, and the spirit of such a system is foreign to that for which the Standard pleads in this most favorable comment.

The Standard concludes by saying: "You and your church can do this thing. Write and tell us that you will." That sounds well, and let us all pray that the Standard may succeed in getting all the preachers and churches under its influence to fall in line with its suggestion. If that journal succeeds in this laudable undertaking, then away goes the society, and the divided hosts of Israel may yet come together and dwell under the same vine and fig tree. If there is anything the Gospel Advocate can do to assist the Standard in this matter, it will be glad to render the service. This urgent request upon the part of the Standard for the churches to imitate "the little country and preacherless" church furnishes a gleam of hope for a better day—the day when all of God's people may be one. Let nothing, therefore, be done or said to dim that hope, but rather to increase its luster.

The Only Way the Truth May Be Ascertained.

BY C. G. VINCENT.

Regarding the matter of selecting, appointing, and sending out missionaries and supporting them and their enterprises, a brother preacher from Canada writes: "I am opposed to the one-man idea of selecting and appointing missionaries and soliciting support for them." Another brother exhorts the churches "not to leave the selection, the sending out, and the handling of funds to a self-appointed secretary."

These statements lead me to ask: Is it so, and who is guilty? I rehearsed in my mind my own experience. The logical way to learn if the criticism has foundation in fact is to secure a statement from our present and former missionaries as to whether any "one man" or "self-appointed secretary" selected, appointed, and sent any of them out and assumed to solicit their support. Another way of arriving at the same information is to ask the church or group of churches now or formerly having missionaries in foreign or home fields to make a statement telling us whether they or some "one man" or a "self-appointed secretary" selected, appointed, and sent out their missionary and supported him. The truth should be known. This is the way to learn the exact truth. If the charge is true, effort should be made to correct the error; if it is not so, the criticism should be withdrawn with apologies. So request is hereby made for statements from all our former and present missionaries, from J. M. McCaleb, our pioneer worker, regardless of the field, to Harry Fox, our latest volunteer for overseas service; also statements from churches that formerly supported or are now supporting missionaries are requested. These statements will be examined and the exact facts published, or the full statements published. They should not be too long—just the facts stated. My address is 1210 North Fourth Avenue, Knoxville, Tenn.

I herewith submit my experience. The thought of becoming a missionary to a foreign land was first planted in my heart by our lamented brother, William J. Bishop, about fifteen years ago. He was on his furlough, and addressed us students of the Potter Bible College. In 1907 I married Miss Hannah Klingman, who also entertained a strong desire to do missionary work. While we were working with the Cameron Avenue Church, Detroit, Mich., in the spring of 1911, we received a letter from Brother McCaleb, who had been informed by Brother C. C. Klingman of our purpose, asking if we still desired to go as missionaries. He said, in case we decided to go, he knew of a group of churches in Bedford County, Tenn., looking for a couple, and that he would be glad to recommend us to them. We decided to go and wrote him to that effect. Accordingly, we gave up work in Detroit, sold our furniture, and proceeded to Shelbyville, Tenn. Brother McCaleb was good enough to arrange his work so as to meet us there. On a Lord's-day morning—the second in July, I think—Brother McCaleb introduced us, having been invited by the elders to do so. I preached morning and evening. I met the elders in a conference. They told me that they believed that we were the very people they wanted and that they would be glad to have us as their missionaries to Japan. They drew up a letter of introduction to the other churches in the county and promised to help me to visit them. This was done. Brother McCaleb left two or three days after he had introduced us to the Shelbyville church. After visiting these churches, it was clear that their combined offerings were insufficient to take care of our living and have enough to buy our passage. I talked to the elders and wrote Brother McCaleb. Announcement was made through our papers and offerings requested. Some offerings came directly to me and some were forwarded by Brethren McCaleb, D. C. Janes, J. A. Harding,

and others who knew us and were interested. We were still short when we started for the coast. So I used the money received for our furniture to pay balance on tickets. We sailed on November 11 and reached Japan on November 28, with nineteen dollars and sixty-five cents to the good. After being on the field for some time, opportunities for work requiring money opened up to us. I accordingly made appeals for offerings, using our home papers, personal and circular letters, and later the Missionary Messenger, published by Brother McCaleb and myself. Some offerings were sent directly to me by the donors; others were received and forwarded by the managements of our home papers, by J. M. McCaleb, C. C. Klingman, Mrs. W. J. Bishop, C. C. Merritt, D. C. Janes, Homer E. Moore, S. H. Hall, John Straiton, W. W. Freeman, J. J. Horton, and others. Not one of these brethren, so far as I can recall, ever attempted to dictate policy or assume to manage me or my work; only, they often asked about the needs of the work and exhorted us to zeal and faithfulness. After a period of five years, we returned home, spent about six months in the Battle Creek Sanitarium recuperating. Later we visited the churches in Bedford County and told them of the work and asked them to continue to do missionary work, and I offered to help them in any way I could. I also visited other churches that helped us. Is there anything in these facts to indicate that any "one man" or a "self-appointed secretary" selected, appointed, sent us out and handled our support?

Personally, I am still interested in the work we had to leave unfinished; so I am praying for it, giving to it, and trying to induce others to help. As a matter of accommodation, I have volunteered to receive and to forward offerings for all who, for any reason, hesitate to send directly. My authority is the example of Titus, approved by Paul, in 2 Cor. 8: 17, where Paul approvingly writes of him: "Being himself very earnest, he went forth unto you of his own accord." The purpose of his voluntary service was to collect funds and to minister to the poor, a work of the church, and no one concluded that he usurped the authority and functions of the churches.

The Parable of the Tares.

(Continued from last week.)

[A review of Brother Elam's comments on the Sunday-school lesson of May 6, 1906, in the Advanced Gospel Quarterly, by Benjamin Isenberg, of Cave City, Ky., Route 4, Box 118, and printed in pamphlet form. See Brother Elam's reply on another page.]

We had just as well talk about being born into the world temporarily, before there was a world into which to be born, as to talk about being born into the kingdom, or church, before there was a kingdom, or church.

Now, as everything wherein there is life comes from a seed after its kind (Gen. 1: 11), let us look for the seed of the kingdom, without which there can be no life, or, rather, look for the reproduction of the seed, which is Christians. We do not find any one called "Christians" in the garden of Eden. We do not find any one called "Christians" in the patriarchal or Jewish age of the world. So we are forced to come this side of the resurrection of Christ in order to find the first Christians. (Acts 11: 26.) Why could we not find Christians before the resurrection? A very good reason. We had no seed to sow of which to make Christians until after the resurrection. The Word or seed that we find in the beginning had not matured. (John 1: 1.) "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us."

You go back to the garden of Eden and take in the whole world in this parable. Jesus did not say the universe was like a man that sowed good seed in his field. He said the kingdom of heaven (the church) was like unto a man that sowed good seed in his field. This seed is Christ crucified and risen, as already shown.

So, then, the New Testament is Christ in a doctrinal sense. (John 6: 36-38.) So, then, the New Testament is the seed of the kingdom. When was it first sown? After Jesus arose from the dead, he met his disciples in Galilee, and gave the last commission to the apostles, saying: "Go ye into all the world, and preach the gospel [sow the seed] to every creature." (Mark 16: 15.) So we see that Jesus was first to sow the seed, as stated in the parable. "He that soweth the good seed is the Son of man." (Matt. 13: 37.) But said Jesus: "Tarry ye at Jerusalem until ye be endued with power from on high." So, on the notable day of Pentecost, the apostles began to sow the incorruptible seed as they were commanded by Jesus of Galilee. So we see the New Testament was not in full force and effect until after the resurrection.

Now we will consider the fleshly birth. Where are our forefathers and mothers in the flesh? They have long since passed away. So we see they were born of a "corruptible seed." But when we are "born again" (John 3: 7), this birth is of "incorruptible" seed (1 Pet. 1: 23); and when we are born into the kingdom, or church, no one on earth can get us out. We had just as well try to throw a child out of the world as to try to throw a child of God out of the kingdom, or church. We are born into the kingdom of the water and of the Spirit, the word, the New Testament, being the seed. So when we are born into the kingdom, we are there to stay until the harvest, the end of the world, when Christ, the Son of man, shall send forth his angels and gather out of his kingdom, the church, all things that offend and them which do iniquity. (Matt. 13: 41.) So, in the parable of the wedding supper, one was found not having on the wedding garment. (Matt. 22: 12.) He had been born into the kingdom, but had failed to work out his own salvation with fear and trembling. (Phil. 2: 12.) He had failed to add to his faith courage, knowledge, temperance, patience, godliness, brotherly kindness, and love. He had allowed an enemy, the devil, to sow the "evil seed," the tares, in his heart, the field, which once had nothing but good seed in it; so, like the field in the parable under consideration, had nothing in it but "good seed" until an enemy, the devil, came while men slept and sowed the "evil seed," the tares, in the same field.

We learn from those who have traveled in the East that tares are supposed to be darnel. Darnel is not bastard wheat nor a degenerate kind of wheat, but a "distinct species," an "annual plant," and resembles wheat, and can hardly be discriminated from wheat until the heads begin to form. Then the difference is quite discernible. So you see we cannot tell wheat from tares until it heads out. What a beautiful pattern from which to cut! But let us be careful and not cut the pattern as Brother E. A. Elam did in his comment on verse 25. He says: "This sleep is at night." I say it means spiritual sleep. (Eph. 5: 14; 1 Thess. 5: 5, 6; Rom. 13: 11; 1 Cor. 11: 30.)

"The multitude of them that believed were of one heart and one soul." So it is one field, with nothing but good seed in it. Now go with me to Acts 5: 3, also Acts 8: 18, and you will find where Satan sowed "evil seed," the tares, in the heart, the field. So Peter, being an inspired man, could discern the tares, but an uninspired man cannot until they head out. That is why we are commanded to let them grow until the harvest.

So when they head out we are commanded to withdraw from them, according to 2 Thess. 3: 6. "For by their fruits ye shall know them." (Matt. 7: 20.) So withdrawing from them does not put them out of the kingdom, or church. Jesus is to send forth his angels and gather out of his kingdom, the church, all things that offend and them which do iniquity. (Matt. 13: 41.)

The parables were very little understood, even by the apostles, until the Holy Spirit came. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) That is why Jesus said: "What I tell you in darkness, that speak ye in light." (Matt. 10: 27.)

So let us remember one thing more. All the parables point forward like prophecies. None of them point back, as Brother Elam has it in his commentary on the Sunday-school lessons.

So I hope I have given some light on the subject. Search the Scriptures to see if these things be true.

"Take Heed Lest Ye Be Consumed."

BY J. M. M'CALEB.

I am afraid that by the time Brother McQuiddy gets through there will be but few who are either safe or sound but himself. To the thoughtful reader much of Brother McQuiddy's long criticism contains its own refutation and needs no review. He says I "did not grant an interview." The facts are these: While in Florence, Ala., I received a letter from him asking me to come to Nashville, saying: "I want to go over matters with you pertaining to your work." Thinking possibly he really did have something in mind that meant a forward move, I wrote him to know particulars, and, if it seemed to me of sufficient importance, I would drop all and come; but imagine my disappointment when he wrote back that he wanted to make sure that I was sound on the kingdom. As I hold the same views I have always held—namely, that the kingdom was established on Pentecost—I saw no necessity for such an interview. I like the way Brother G. Dallas Smith writes about the kingdom.

Then, if I had written Brother McQuiddy to drop his work and come to see me all at his own charges, that I might make sure he was sound on the war question, it would have been perfectly in order for him to ask: Who is McCaleb, that he has such authority over his brethren? He and I are about the same age, both busy men, neither of us very good-looking, and, so far as I know, are just brethren, and I am frank to say that I cannot bring myself to feel that I must hold myself subject to his call to appear at Nashville that *he* may sit in judgment as to whether I am sound in the faith. When that time comes, I shall insist on the scriptural order.

I did not accuse *Brother McQuiddy* of favoring war; I only said "others" favored it. Our brother may have felt that his course during the war exposed him to such criticism. Since he feels he must deny being in favor of war, I am frank to say that his course *during* the war needs explanation. As matters now stand, it appears to me that *while the war was on* he favored it; but *now that the war is over*, he is against it. But whether *he* is against war or for it does not in the least affect the statement that some brethren do favor war, and that I exercise forbearance toward them, and in like manner feel it my duty to do the same toward those who err on prophecy. It is a poor way to meet this, and wholly illogical as well, to say: "One wrong does not justify another." As any one can see, I "justify" nobody's wrongs, but am trying to correct them. I do not believe, however, that to cut fellowship with brethren, silence them in the papers, raise a false alarm and warn the churches against them as dangerous teachers is the proper way to do it. The "speculative movement" is no more a "settled and accepted system of doctrine" than the war movement. Both are causing some confusion; with both we should be patient. Christ was patient with warlike Peter, and Paul bore with the Thessalonians in their errors about prophecy.

But listen: "Reliable information is also furnished that Brother John Glenn, son-in-law of Brother McCaleb, advised Brother Janes to forward to these erring missionaries the September contribution, which he did, and also that Brother McCaleb was praying for Brother McHenry and Martin and asking the church at Florence, Ala., to pray for them. It is reasonable to conclude that the father-in-law and the son-in-law were parts of an 'inner circle.'" This couples the September contribution and the request for prayers at Florence, Ala., together. But I was at Florence on January 18, 1920 (not in September, 1919), when the McHenry-Martin defection had fully developed and had been announced in the papers. Some of the brethren there remarked about it and we all felt that it was too bad. It was at this time that I suggested that we ought to pray for them in the hope that they might repent. If this shows that I belong to some "inner circle" trying to keep the church in the dark, how is it that I asked *the church* to pray for them? By the way, this brings up another little matter that I had not thought of again till now. I spoke in Florence on January 18; on that very day Brother McQuiddy was also in Florence. He could hardly have been ignorant of my presence, for the brother I was stopping with met and talked with him. At that very time, too, our brother was writing me for a conference with him in Nashville. Looks like he would have called on me while in Florence.

Again: "Brother McCaleb should tell the churches why Sister Lillie Cypert pulled out from the school with which he is connected and started an independent work. Is there not already friction brewing between the workers in Japan because of his sympathy with the speculative movement?" Our sister resigned from the Girls' Sewing School after I left Japan because there was "friction" between her and the principal. There has never been any "friction" between *us* on *anything*. The nine missionaries in Japan and myself are in the most happy accord. All of them are as good as gold, and I only wish we had a hundred in Japan like them. I am sorry Brother McQuiddy seems to be *hunting* for "friction."

But unless I cut fellowship with the "speculative movement," it "definitely locates" me with it. Then, till Brother McQuiddy cuts fellowship with those who favor war, cuts them out of the papers and warns the churches against them as dangerous teachers, he is "definitely located" with them and is in favor of war whether he wants to be or not. There is absolutely no escape for him.

But McHenry and Martin went to the Adventists. Yes, and I have known other missionaries to go wrong, and probably others will follow, who were never under "speculative teaching." After many years' labor in Africa, Brother Strother M. Cook turned his work over to the Baptists. Brother R. L. Pruett more than twenty years ago, a Nashville Bible School boy, went to Japan, sent by some of the Nashville churches and indorsed by the Gospel Advocate. He and Sister Pruett went to the Foreign Christian Missionary Society in less than a year. Brother C. C. Klingman, who went from Dallas, Texas, after a period of service in Japan, also joined the societies. Will Brother McQuiddy be good enough to tell us whose "speculative teaching" these are the fruits of? Brother E. C. Fuqua takes a very sane and sensible view of the India situation, and I heartily agree with him that missionaries should be thoroughly prepared before going to the foreign field. But the fact is, some people will go wrong in spite of all that can be done, and it is only playing the part of the children in the market place, who always found fault with the other side for the failure in the game, saying, "You did it."

But the gist of my offense is that I not only will not denounce those who teach unfulfilled prophecy, but even teach it myself. Brother McQuiddy need not labor to

prove this, for I have no inclination to deny it. I have been teaching unfulfilled prophecy ever since I have been teaching at all, and it is certainly something new under the sun that, in these latter days, we have the rule laid down for us that we should *study* unfulfilled prophecy, but should not *teach* it! Now, since my liberty to do this is called in question, while I have but little time or inclination for it, I most courteously invite Brother McQuiddy to a written discussion of the following proposition: "Resolved, That it is a Christian's duty both to study and to teach publicly unfulfilled prophecy." This is plain, straightforward, and strong as language can make it. All I ask is the rights usually granted the one in the affirmative.

"If ye bite and devour one another, take heed that ye be not consumed one of another." "Wherefore exhort one another and build each other up, even as ye [ought to] do."

Said In Paragraphs.

BY JAMES A. ALLEN.

What is new in religion is not true, and what is true is not new. The newest item in the Christian religion is as old as the New Testament. What we object to in the religious world is teaching things that are younger than the New Testament.

If all truth was revealed to inspired men by the Holy Spirit, who spoke through them, then it follows that everything not preached by inspired men is falsehood. And there is no falsehood as injurious and hurtful as theological falsehood. The most hurtful lie in the world is the one told from the pulpit. The souls of men are at stake.

The spirit of Christ is not a sweetish, backboneless, and sickish spirit that condones error and winks at sin. When, after the many centuries, the Lord came to the Temple, in great meekness and love, but with equal fidelity and firmness, he cleaned it out. He "cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers." If God's people would do innovators the same way to-day, they would be nearer to Christ.

The Holy Spirit said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." No man has heartfelt, Holy-Spirit religion who gets mad at anything the Holy Spirit said. Unless he obeys the Holy Spirit, he cannot have his witness that he is a child of God, but has either deceived himself or been deceived by another.

Many Christians in name only can go to shows every week, rain or shine, who cannot meet with the disciples on the Lord's day. They are able to meet the high cost of shows, but they are too poor to contribute a dime to the service of the Savior of the world.

Also, many keep thoroughly posted on the magazines and novels who are hardly on a speaking acquaintance with that much-neglected little book, the New Testament.

Sam Jones said a man had as well pray God to send him down a barrel of potatoes as to pray God to send him down faith. Faith does not come that way. It "cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) No hearing the word of God, no faith.

Listening to some preachers trying to fit the Bible to their views, instead of fitting their views to the Bible, reminds us that sometimes a big gun goes off half cocked.

A man should not shoot off his mouth before he loads his head. In religion, if no man would speak until he speaks "as the oracles of God" speak, then all would "speak the same thing" and there would "be no divisions among" them.

General Andrew Jackson's Mother.

It is claimed by historians that Andrew Jackson's mother died on the roadside between her home and Charleston, S. C., where she had been attending our sick soldiers, and that, if buried at all, her remains were interred on the roadway. Jackson sought in vain to locate her grave. All this so appealed to me that about 1913 I tried to get the facts. I wrote a number of letters. Mr. T. D. Faulkner, an undertaker of Fort Mill, S. C., wrote me as to the burial of Jackson's father's remains, and also that "Mrs. Agnes Barton" attended Jackson's mother in her last illness and buried her remains, and that his father was "a first cousin of Jackson's," and inclosed a printed notice of the life and funeral of Mrs. Barton which reads thus:

"Departed this life on the 30th of July, 1846, in the Waxhaws Settlement, Lancaster District, S. C., Mrs. Agnes Barton, in the 89th year of her age.

"The subject of this notice was born in the county of Antrim, Ireland, about 1757. Her father emigrated to America when she was in her twelfth year and settled in the vicinity of the Waxhaws, after which she was married to Mr. Barton. During the former period of the Revolution, she, with her husband, a carpenter by trade, went to Charleston and settled in the suburbs of the city.

"It was during her settlement in that city that Mrs. Jackson, the mother of the hero of New Orleans, went to relieve the sufferings of the prisoners then incarcerated in that city.

"In consequence of the fatigue and hardships endured in making the journey from Lancaster to that place, as is supposed, she was taken sick shortly after her arrival in the city; and although a stranger and in a strange land, yet in Mrs. Barton's heart she found a welcome and in her house a home. Night after night did she sit by the sick bed of the stranger, ministering to her wants and soothing her sorrows with all the solicitude of an Irish heart; and when she died, she closed her eyes; and, although in humble circumstances in the world, yet she furnished from her own wardrobe the clothes in which the mother of the immortal Jackson was committed to the dust. Her husband, being a carpenter, furnished her coffin; and they two, with perhaps a few others assisting them, performed the mournful rite of sepulture to the mother of a future President of this great nation. And although there be no rude stone to point the stranger to the place where her ashes rest, she has left to posterity the example of her deeds of valor and of mercy. These are her monument, and their continued remembrance shall be the everlasting memorial of her greatness.

"After the close of the war, Mrs. Barton returned to the Waxhaws, where her husband died and where she spent forty years of widowhood, in humble circumstances, beloved by all who knew her; and for the last fifteen years she lived with her son-in-law, Thomas Faulkner, second cousin to General Jackson. She was regarded by those who knew her best as eminently pious, a member of the Associate Reformed Church. Being too infirm to attend church for some years previous to her death, she had her pastor to visit her and preach in her home on birthdays. In the prospect of death she was calm and composed, and retained her mental faculties in a remarkable degree to the last. Her end was peace."

Speaking of Jackson's mother's grave, Foote's notes (N. C.) says: "Her unknown grave is somewhere between what was then called 'Quarter House' and Charleston." (Lossing, 665.)

Be this grave where it may, we at least now know she was well attended when fatally ill, and that her remains were given a Christian burial; but Jackson never knew that.—John W. Gaines, in Nashville Banner, August 18, 1918.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

EDITORIAL

Brother McCaleb Locates Himself.

BY J. C. M'Q.

On page 317 of this paper appears an article from Brother McCaleb on the subject, "Take Heed Lest Ye Be Consumed," for which I ask a thoughtful reading. I not only had the best of reasons, but very serious reasons, for inviting Brother McCaleb to my home; and if he had complied with the brotherly request, even if it had failed of its purpose, it would have been much more to his credit than the suicidal course which he has chosen. In spite of testimony in my hands which I could not doubt, I hoped a private interview might make it unnecessary to go before the public with certain rumors and charges about him that had come to our office. I had been supporting the work in Japan and encouraging others to support it, through the columns of the Gospel Advocate, and I felt it my duty to know the truth and to make it known to our readers. A number of brethren had written inquiring to know if Brother McCaleb was affiliated with the "Louisville movement," and, notwithstanding the strong testimony which I had, I determined to pursue a brotherly course with him, and one which I knew was proper in every way; and hence I invited him to my home so that we could quietly talk over his position, and, in case the rumors to any extent misrepresented him, to give him an opportunity to state his own case and possibly forestall the necessity for a public statement.

But he not only refused the requested private interview, but is so lacking in the disposition to meet the issue fairly as to distort my request into the following statement: "I am frank to say that I cannot bring myself to feel that I must hold myself subject to his call to appear at Nashville, that he may sit in judgment as to whether I am sound in the faith." This unkind evasion is the very same turn which the destructive critics in the Bible College at Lexington, Ky., took when called on to answer in regard to certain rumors about their teaching, and it is the course usually taken by those guilty of the thing charged. I had no wish to "sit in judgment" on his soundness "in the faith" in any improper way such as he insinuates; but when it is rumored of a brother, whom I and others with our money and otherwise are supporting in religious work, that he has accepted and is upholding teachings that we cannot support, we have the unquestionable right to know whether the rumors are true or not, and it is not only ungenerous, but unfair, in him to thus distort my request and evade answering a very proper inquiry.

The reader will be impressed by the noteworthy and significant fact that *he does not deny the rumors*, and thus, by evasion, virtually confirms them by his own course; but I will now show *why* he does not deny the rumors. He could not truthfully deny them. Reliable information comes from a worker in Japan who is identified in the work with Brother McCaleb that the work has been injured by his close affiliation with the "Louisville movement" and that Miss Cypert pulled out from the school because Brother McCaleb had employed an Episcopalian principal. See now how *he* explains Miss Cypert's course: "Our sister resigned from the Girls' Sewing School after I left Japan, because there was 'friction' between her and the principal." But why did he not tell *why* there was friction? Yes, "friction," indeed; and no wonder "there was 'friction' between her and the principal," *when Brother McCaleb turned over the work to an Episcopalian principal!* Miss Cypert would have been untrue if there had not been friction.

And this is the brother whom churches of Christ have been supporting, who not only is identified with the speculative movement, but actually places the work in part in the hands of Episcopalians! Yet he thinks it terrible that we should ask about his soundness "in the faith!" I am not at all afraid that our readers or any others who understand and reason properly will think I did wrong in asking Brother McCaleb for an interview. Yea, they would have a right, *under such circumstances*, to think me criminally remiss if I did not do so, and thus protect the churches from being entrapped into supporting either the speculative movement or Episcopalianism.

This all throws light on some other matters in Brother McCaleb's course. No wonder, when he landed in America the last time, he at once associated himself with the Highland Church and the Portland Avenue Church in Louisville—churches not only identified with those who interpret unfulfilled prophecies, but are leaders in the speculative movement. He has blamed and criticized those who have opposed that movement; he has given his influence to those who withdrew fellowship from two of the purest and best brethren in Louisville for no other reason than that they persisted in opposing speculative teaching; he has found fault with the persistence of Taylor and Rubel; in every exchange of views that he has had with brethren on the subject, he has shown that his sympathies were with those guilty of the vicious act of withdrawing fellowship from these brethren, and has never spoken or written one word, of which the public knows, against the wicked perpetrators. These brethren were withdrawn from for the sole reason that they persisted in their opposition to this speculative doctrine. To thus rend the spiritual body of Christ is a greater crime than those men committed who nailed Christ's physical body to the cross. Christ prayed for the criminals who pierced his side and nailed him to the cross, but he has never shown any sympathy and compassion for those who divide the spiritual body to establish which he sacrificed his life. The division in Louisville is not all. Examples of it have appeared at Gallatin, New Orleans, and Horse Cave. This same speculative teaching kept as good an evangelist as E. A. Elam from holding a meeting at Gallatin.

Brother McCaleb speaks of exercising "forbearance." His is a peculiar sort of forbearance. He "forbears" with those who oppose the "prophetic teachers" and the speculative movement by criticizing them and blaming them for all the trouble and division that have resulted from the movement; and he corrects the errors of the "prophetic teachers" by affiliating with and upholding their views to the full extent of his ability without offering any objection to or public criticism of their errors. A strange way of

opposing and correcting error! He even uses the stereotyped methods of evasion adopted by the speculators. The only change is, he refers to war and they referred to Christians' voting, to which Brother Lipscomb objected. There is no "war movement" dividing churches, and Brother Lipscomb had no "voting movement" working up a combination of preachers that divide churches over the subject of voting. No churches are withdrawing from members for opposing Christians' going to war, nor does any of them have a "war movement" to propagate war. If he will point to one church that has such a "war movement" which is dividing churches, I will pay my railroad fare across the continent to seek to correct the evil, and will put all the resources of the Gospel Advocate in the fight to destroy the movement.

Brother McCaleb names other missionaries that have gone wrong; but, unfortunately for his contention, the very cases he cites help to confirm the point which he is opposing. Some of them did not have far to go. Like McHenry and Martin, they seem to have been already half converted before they crossed the ocean. Adventists and the present speculative movement hold many tenets in common, some of which are premillennialism, the imminence of Christ's second coming, the future setting up of the kingdom, Christ's thousand-years' reign on earth, and that he will rule with a "rod of iron." Certainly those who hold such views are good subjects for Adventists, and McHenry and Martin left here under just such influences. He commends Brother Fuqua's view as "sane and sensible," and yet not one sent to Japan by the speculators has the qualifications as set forth by Brother Fuqua. Yea, they not only lack these qualifications, but undoubtedly in the case of McHenry and Martin, they left here so imbued with the principles of the speculative movement that it was not difficult to go the rest of the way to the Adventists.

The casual reader will observe that Brother McCaleb does not deny being in the "inner circle" of the "Louisville movement." He misses the mark when he attempts to make me couple the September contribution with his praying for the erring missionaries in January. The point is this: In a letter of November 20, 1919, Brother Janes said that prayer was being offered for their restoration. On January 17 a brother in Florence, Ala., informed me that Brother McCaleb had been praying for McHenry and Martin as early as Sunday, January 11, and certainly not later than Wednesday night, January 14, both of which dates were before he could have received the Firm Foundation of January 13 from Austin, Texas, in which paper the first announcement was made. Therefore, it follows that he must have had information in advance of the publication in the papers, just as Brother Gill was furnished with information by Janes. Where did he get the information, as he did not get it from the papers, unless he got it from the brethren in Louisville? I do not know what he did in Florence on January 18. I worshiped in Nashville on that date. "Praying for them" is a novel way of telling it to the church! We often pray for members of the Russell Street Church, but have never thought that we were telling anything to the church. I had no time to call to see Brother McCaleb while in Florence. I reached Florence at two o'clock on the afternoon of January 17 and worked until late at night. Besides, the correspondence with Brother McCaleb was closed at that very time, and I had no assurance that he would consider the matter of sufficient importance to demand his attention. Why, then, did he not hunt me up, as Florence is not a very large town, since he knew I was there?

In his effort to defend his course, he is at sea and in confusion just like the others. In my last letter to him I suggested that I had understood him to say in a conversation that formerly he had felt sure that the kingdom was here, but now he was not so sure about it. To this he replied: "I have always believed, and believe now, that the kingdom is here, and am wholly surprised that you should get the impression that I believed anything else. I certainly did not say, nor even intimate, that I formerly felt sure that the kingdom of Christ is here, but now I am not so sure about it." I certainly so understood him, and do not see how I could have received the impression had he not said something to make it. I wonder if he is not now playing on an assumed difference between "the kingdom of God" and "the kingdom of Christ." At any rate, when he says, "I like the way Brother G. Dallas Smith writes about the kingdom," he casts some doubt on what he really believes about the kingdom, for Brother Smith says that he does not know that the church and the kingdom of heaven are one and the same institution. I have heard a number of the speculators say that the church or kingdom of Christ was set up on Pentecost, but that Dan. 2: 44 was not fulfilled on Pentecost; and as Brother McCaleb has stated that he was not sure that the kingdom prophesied in Dan. 2: 44 was set up on Pentecost, then what does he mean when he says "the kingdom was set up on Pentecost?" What kingdom was it, if not that mentioned in Dan. 2: 44? As he is now among the interpreters of unfulfilled prophecies and says the kingdom of Dan. 2: 44 is yet to be set up, of course he can tell us when it will be set up, what will be its nature and what the terms of admission into it. It has also been taught by those engaged in this speculative teaching that the church is the vestibule of the kingdom and that the kingdom is here only in a very small way; but they are expecting a crisis very soon in the kingdom when it shall be set up with great power and when Christ shall rule his subjects with a "rod of iron." Brother McCaleb criticized Brother Sewell for changing the word "coming" to "spreading" in the song, "The Kingdom is Coming," and said it was not unscriptural to sing, "The kingdom is coming," which indicates that he believes in a future setting up of the kingdom, all of which still further indicates that I did not misunderstand him in our conversation. If the kingdom is here and growing, why say it is "coming?" An explanation is due.

To divert the mind of the reader from the issue, he tries to direct attention to war matters. But he will have to excuse me from joining him in this. The issue now is not how other brethren stand on war, but how Brother McCaleb stands on the speculative doctrines in question, and I shall not permit this issue to be clouded or confused by any such evasion. As to his reference to my record during the war, I can dispose of that at once by the simple declaration of fact that I never wrote one sentence nor uttered one word either during or since the war which advocates war or favors Christians' going to war. As an American citizen, I am loyal to our government when it does not conflict with loyalty to God. A lack of discretion in some brethren frequently injures the cause we all love and makes the impression that one is a slacker. I am glad that I live under a government that protects and respects the conscience of its Christian subjects. Hence, even if he has found some brethren with a wrong position on war, that has nothing to do with *his* position on other matters. The churches are not concerned just here about the teachings of persons, whether for or against war, to whose support they are not contributing; but they *are* concerned, and very vitally concerned, about the teaching of a man to whose support they have been contributing, and they have the unquestionable right to know about it, his insinuations to the contrary notwithstanding. I have kept strictly within my own rights and the rights of the churches in the effort to put before them the facts, and his groundless insinuations that I am assuming undue authority will neither intimidate nor deter me from it.

His challenge "to a written discussion" with me is not only ridiculous, but it is another proof of his identification with the speculators. Just as they have been doing

heretofore, he now offers to affirm, not what somebody denies, but, so far as I know, what everybody believes—namely, "that it is a Christian's duty both to study and to teach publicly unfulfilled prophecy." It is difficult to believe that he is ignorant of the fact that such a proposition is a clear evasion of the only point at issue. Hence, when he says, "But the gist of my offense is that I not only will not denounce those who teach unfulfilled prophecy, but even teach it myself," he is guilty of an unjustifiable misrepresentation. The Gospel Advocate with all of its editors believes as strongly as he does "that it is a Christian's duty," to the extent of ability and opportunity, "both to study and to teach publicly unfulfilled prophecy," just as it is his duty to study and teach any other part of the word of God; but the Gospel Advocate *does not believe* that it is a Christian's duty to teach publicly or to teach in any other way his speculative views, or the speculative views of anybody else, about what, when, and how is going to be the fulfillment of unfulfilled prophecy, on which God's word says nothing. Study and teach the prophecies, of course—all of them—teach just what they say, no more and no less, just as it is proper to do with all other parts of the word of God, but not what the teacher or some other uninspired man *thinks* will be the fulfillment of them. On all biblical subjects, let a Christian teach the word of God, and all of the word of God, of course, but let him keep his opinions to himself.

"There Was Nothing New in Them."

BY M. C. K.

A brother who did not hear all of my lectures delivered at Abilene Christian College, Abilene, Texas, the last week of February, 1920, has sent to our office in Nashville the following report:

Our school and outsiders have received the fundamental themes of Brother Kurfees with much enthusiasm. There was nothing new in them, so far as I could detect, but they represent some mature and clear thinking on matters involved in "Walking by Faith." Another lecture was needed to clear up matters of incidentals or things about which there is left freedom, no specifications having been made.

In view of their enthusiastic reception and the very pronounced and unequivocal estimate of the value of the said lectures so generously and openly expressed by the authorities of the institution and by numerous representatives from its student body, that report, so far as anything thus far reaching our office is concerned, is not only exceptional and unique, but is rendered signally conspicuous by standing solitary and alone in a class all by itself; and whatever may have been the purpose of its author, which we do not presume to decide, what he says is so significant and vital at this particular time, when both colleges and churches are given to speculation and seeking for something "new," that we make it the occasion of a serious and much-needed lesson for the people of our time. In fact, no lesson, in our judgment, is more seriously needed throughout our land in all its churches, its schools, its colleges, and its homes, than is the lesson suggested and called for by this same unique report. It is brief, and we ask the reader to peruse it carefully and to note in detail its different items.

1. It concedes that the lectures were "received . . . with much enthusiasm." Their author feels duly grateful for this statement of fact and wishes to add that they were not only received with genuine enthusiasm, but the chief glory of the lectures, according to the enthusiastic verdict of the authorities of the institution itself and that of numerous visiting preachers, was that "there was nothing new in them." Moreover, he is equally glad to record the fact that he regards it as highly complimentary to Abilene Christian College that it particularly indorsed and commended the lectures *because* "there was nothing new in them"—because, indeed, they contain nothing but the old doctrine that was proclaimed and heralded far and wide as far back as the apostolic age. That the authorities of a present-day Christian college with an enrollment of four hundred and fifteen students are not only satisfied with a course of lectures with "nothing new in them," but actually indorse and publicly commend them before hundreds of people because of this very characteristic, speaks volumes in favor of the college itself and is one of the happiest signs of these times. All honor to the churches and schools of to-day which, in the way of religion, have "nothing new in them!" They are a large part of "the salt of the earth" and a great future awaits them.

2. The report further concedes that the lectures "represent some mature and clear thinking on matters involved in 'Walking by Faith.'" But here again the reporter only emphasizes and magnifies the fact that "there was nothing new in them;" for "Walking by Faith" is itself a little book not only with "nothing new in" it, but whose author at the very time he wrote it was actuated by the one special object and controlling desire to leave out every new fangled thing under the sun and to advocate and magnify in it nothing except the same old doctrine that was thundered thousands of years ago by prophets and apostles. We may further add in this connection—it is a simple matter of fact—that while, with both churches and schools in general like Abilene Christian College, which are not looking for something "new," the little book, "Walking by Faith," has been somewhat popular both in the United States and in England and Australia, yet with both churches and schools everywhere that want something "new" it has never been popular, and very likely never will be. Moreover, it is also a fact, more or less lamentable according to the point of view from which it is considered and the wishes of those who consider it, that churches and colleges that want something "new" almost never call on the author of that little book for any lectures. We have not the remotest right to say nor even to think that they mean by this to cast any improper reflection upon anybody, and the author of the little book assuredly does not take it that way. He believes that the controlling reason why they do not call on him for lectures is because they do not want him, it being a fact that they want lectures with something "new" in them, and none of his is of that sort. Of course no one can justly accuse them of inconsistency in this.

3. The report under consideration closes with the statement that "another lecture was needed to clear up matters of incidentals or things about which there is left freedom." It is proper to state here that the author of the lectures was not alone in the selection of his themes in the recent lectureship, but the duly accredited authorities of the college communicated to him in advance the themes which they would like to have him present, and he thought at the time and still thinks they were wise in their selections, and so endeavored to carry out their request. Possibly they were under the impression that, if the word of God, without the admixture of anything "new," should be faithfully and fully presented on the themes suggested, the "incidentals," whatever this term may be intended to include, would take care of themselves, and this view of the matter is no doubt correct. There are times when the clamor for "freedom" for "incidentals" is of doubtful import. Moreover, in defense of the authorities of the college in failing to name "incidentals" as a theme, the author of the lectures is prepared to say, in the light of history both ancient and modern, that when folks are clamoring for "freedom" to teach or do things not divinely authorized, they usually take shelter under "incidentals" and commit themselves to the false logic that because the *method* of doing divine commands is sometimes not specified in the Bible, and men, in such cases, have "freedom" to adopt different methods of procedure, therefore they have the "freedom" to do other things not specified in the Bible, such as baptizing babies, burning

incense, and using instrumental music in the worship of God, which are not methods of doing divine commands at all. At a time when there is a clamor for "freedom" to speculate on things not revealed and otherwise "to go beyond the things which are written" (1 Cor. 4: 6), it is a little dangerous to magnify "freedom" for "incidentals" without proper definition and discrimination.

Finally, from the religious point of view as well as otherwise, we are living in a stirring and exciting period of the world's history. Speculations are rampant and sometimes extravagant and wild. Men with prurient curiosity and unrest are attempting to pry into the future, presuming to tell what is to be, while the Athenian proclivity "to hear something new" (Acts 17: 21) is dominant and widespread in both churches and colleges throughout the land. Never before was the simple doctrine of "Christ, and him crucified," stripped of all else whether "new" or old, more greatly needed than now. With the Pauline determination and simplicity it should ring from every pulpit and from the columns of every religious journal. With freshness and buoyancy it should be proclaimed from the housetop and on every hand. Let the simple facts and commands of the gospel be preached as if the world had never heard them before. This we are distinctly told by Inspiration is God's power to save, and his own command is that it be proclaimed "to the whole creation." (Mark 16: 15.) The preacher of to-day has a rare opportunity to exhibit fidelity to this divine commission.

The Parable of the Tares.

BY E. A. E.

See the remainder of Brother Isenberg's review on page 316.

Although he makes some strange statements in regard to the seed of the kingdom and other things, the crux in my comment on the parable of the tares in my lesson is what "his kingdom" in verse 41 embraces.

In this parable there are three expressions which must be considered: (1) "The kingdom of heaven; (2) "his kingdom;" (3) "the kingdom of their Father." Does each one of these mean the same thing, which is the church, or embrace the church only?

I have studied this parable no little since I first wrote this lesson and since I received Brother Isenberg's review. I am pleased to say I agree with him that "the kingdom of heaven" in this parable is the same as "the kingdom of heaven" in the parable of the fish net and other parables in this chapter, and that this is the church. Just as much as the church is the body of Christ, the house, the household, the family, the temple, the building of God, God's husbandry, it is also Christ's kingdom. Into this kingdom one enters by a birth "of water and the Spirit," as Jesus states in John 3: 3-8. Jesus uses the church and "the kingdom of heaven" interchangeably in Matt. 16: 18, 19. Christ is King over his kingdom, head of his body, "head over all things to the church," head of the corner and chief corner stone in his temple, the husband of his bride, according as God's children and his disciples are represented in the New Testament—that is, whether as a kingdom, or body, or house, or family, or temple, or called-out ones. The church, God's household or family, and Christ's kingdom are "the Israel of God" to-day. (Gal. 6: 16; Rom. 9: 6, 7.)

As Christ "is the head of the body, the church," and "head over all things to the church," he is King to-day on David's throne, as God promised in the Old Testament Scriptures. (See Luke 1: 32, 33; Acts 2: 25-36; Heb. 2: 9.) But in the end he will "deliver up the kingdom to God who gave it." He has it *now*, but will *then* deliver it up to God. He must *reign now* until "he shall have abolished all rule and all authority and power," "put all enemies under his feet," and destroyed death. (1 Cor. 15: 20-28.)

Any one can see what "kingdom" means and is by examining any standard dictionary; also, what "church" means. Some good man says that one thing which convinced him that the kingdom of heaven and the church are not identical is that neither the term "kingdom" nor any of its definitions can be substituted for "church" and convey the idea of the writer, "and in no more than one instance can *church* and its lexical idea be substituted for it and make good sense." One is enough. If sprinkling can in one instance only be substituted for baptism and "make good sense"—that is, "convey the idea of the writer"—I will practice it. Truth is, the definition of the word "church" is not the definition of the word "house," the word "temple," the word "tabernacle;" yet "the house of God . . . is the church of the living God" (1 Tim. 3: 15), "the true tabernacle" (Heb. 8: 2), and the temple of God (1 Cor. 3: 16, 17; 6: 19, 20; Eph. 2: 20-22; 1 Pet. 2: 4, 5). The definition of the word "body" is not the definition of the word "church;" yet Christ "is the head of the body, the church." "Body" cannot always be substituted for "church" and "make good sense." How will this do, for instance: "On this rock I will build my body?" The definition of the word "church" is not the definition of the word "kingdom;" yet "the faithful in Christ Jesus," both Jews and Gentiles, are "fellow citizens" with one another, "of the household of God," "a holy temple in the Lord." (Eph. 2: 19-22.) "He made us to be a kingdom, to be priests unto his God and Father" (Rev. 1: 6); then "we" (all God's people—the church) are a *kingdom*, and "our citizenship is in heaven" (Phil. 2: 20). God's people are spoken of in the New Testament under whatever association and form of work they are being considered—"family," "house," "household," "tabernacle," "temple," "building," "husbandry," "a kingdom," "an elect race, a royal priesthood, a holy nation, a people for God's own possession," "the Israel of God." (Gal. 6: 16.)

People are through faith "baptized into Christ" (Gal. 3: 26, 27), are "baptized into one body" (1 Cor. 12: 13), are "born of water and the Spirit" into "the kingdom of God" (John 3: 3-8), are translated from the power of darkness "into the kingdom of the Son of his love" (Col. 1: 13). What is the difference, then, between the *three things* into which people are baptized? This good man says, if there is an audience of five hundred in a building and then another person comes into that building, he becomes a part of the audience, but not a part of the building. To be sure, but he is as much a part of the building as the audience is; if he is not, they are not parts of the building. He is whatever the audience is, and became such in the same way. But all who through faith are baptized into Christ, his body, his church, his kingdom, become "fellow citizens with the saints, and of the household of God."

Some one has said it is hard to argue against facts. I would not exchange one fact for a library of fallacy. Why darken counsel and disturb the church now over that which our fathers clearly taught and the church so well understood?

It is also as clear as light that the word "kingdom" every time it is used in the New Testament does not mean the church. This truth may help us to a better understanding of the subject. What "the kingdom" embraces must be determined by the context. The meaning of the word "kingdom" is always the same, whether man's kingdom, Satan's kingdom, or God's kingdom; but these are different kingdoms. Then the kingdom of God so often mentioned in the Old Testament is not identical with the church and cannot be the church. So in the New Testament it cannot always be the church. "Inherit the kingdom," said at the end of the world to those who have proved faithful in the church, is an instance.

Thayer says the word means: "(1) Royal power, kingship, dominion, rule." (2) "A kingdom—that is, the territory subject to the rule of a king." (3) "Frequently in the New Testament in reference to the reign of the Messiah, as in the following phrases." He then gives the phrases and comments upon them: "'The kingdom of God,' *or the kingdom over which God rules;* '*the kingdom of the Messiah,*' which will be founded by God through the Messiah and over which the Messiah will preside as God's vicegerent;' '*the kingdom of heaven*'—that is, the kingdom of heavenly or divine origin and nature; . . . once *the kingdom of David,* because it was supposed the Messiah would be one of David's descendants and a king very like David (Mark 11: 10); once *the kingdom of Christ and of God*' (Eph. 5: 5)." Thayer further says:

But Jesus employed the phrase *kingdom of God or of heaven* to indicate *that perfect order of things which he was about to establish,* in which *all those of every nation who should believe in him should be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation.* This kingdom is spoken of as now begun and actually present, inasmuch as its foundations have already been laid by Christ and its benefits realized among men that believe in him: Matt. 11: 12; 12: 28; 13: 41 (in this passage its earthly condition is spoken of, in which it includes bad subjects as well as good); Luke 17: 21; 1 Cor. 4: 20; Rom. 14: 17 (where the meaning is, the essence of the kingdom of God is not to be found in questions about eating and drinking); Col. 1: 13. But far more frequently the kingdom of heaven is spoken of as a future blessing, since its consummate establishment is to be looked for on Christ's solemn return from the skies, the dead being called to life again, the ills and wrongs which burden the present state of things being done away, the powers hostile to God being banished. Matt. 6: 10; 8: 11; 26-29; Mark 9: 1; 15: 43; Luke 9: 27; 13: 28 sq; 14: 15; 22: 18; 2 Pet. 1: 11.

Whether or not one agrees with Thayer in his application of *every one of these and other scriptures cited,* much will be learned by looking them up and studying them, and by studying all he says. One will gain thus better conceptions of the kingdom. Or it will be still better to look up *every passage in the Bible* which contains the kingdom of God, of Christ, of heaven, and any reference to them, or kingdom at all.

Thayer further says: "*God's heavenly kingdom,* in 2 Tim. 4: 18, denotes the exalted and perfect order of things which already exists, and into which true Christians are ushered immediately after death." He cites also Phil. 1: 23; Heb. 12: 12 sq.

Here let us remark that "the city of the living God," "innumerable hosts of angels," "the general assembly *and church* of the first-born who are enrolled in heaven," etc., in Heb. 12: 22-24, and the "kingdom that cannot be shaken," in verse 28, are the same. If so, the church includes the saved on earth and the redeemed in heaven.

Thayer says "the phrase," kingdom of God and kingdom of heaven, "must be understood according to the requirements of the context." He also speaks of "*the beginning,*" "*potency,*" "*fortunes*" "*of the divine kingdom;*" the "conditions" of entrance into it; "its blessings and benefits, whether present or future;" of preaching "the near approach of the kingdom," "as close at hand," and "to be established." "In the Old Testament," he says, it "*denotes God's rule, the divine administration; . . . the universe* subject to *God's sway, God's royal dominion.*"

Then God's rule on earth and throughout the universe is God's kingdom. He "sat as King at the flood" and is King "forever." (Ps. 29: 10; 10: 16.) "Jehovah shall reign forever and ever." (Ex. 15: 28.) God is "an everlasting King." (Jer. 10: 10.) His "throne is from generation to generation." (Lam. 5: 19; Ps. 45: 6.) In the New Testament it is said, "Unto the King eternal, immortal, invisible, the only God, be honor and glory forever and ever." (1 Tim. 1: 17; Rev. 15: 3.) All people God rules over on earth are not necessarily *his willing and* spiritual subjects. He makes the wrath of men to praise him. (Ps. 76: 10.) He "ruleth in the kingdom of men and giveth it to whomsoever he will, and setteth up over it the lowest of men." (Dan. 4: 17, 24, 25.) "His dominion is an everlasting dominion, and *his kingdom* from generation to generation; and all the generations of earth are reputed as nothing; and he doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. 4: 34, 35.) He "changeth times and seasons; he removeth kings, and setteth up kings." (Dan. 2: 21.) Then God's rule over all the kings and armies and nations on earth, over all the angels in heaven, and *throughout the universe* is more than the church—the saved.

Furthermore, Christ, at God's "right hand in the heavenly places," is "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come;" "all things" have been put "in subjection under his feet" and God "gave him to be head over all things to the church, which is his body, the fullness of him that filleth all things." (Eph. 1: 21-23.) What is there on earth over which Christ does not rule and over which he has not dominion? He is "King of kings, and Lord of lords." (1 Tim. 6: 15.) Of what kings is he the King, and of what lords is he Lord? He is the ruler of the kings of the earth. (Rev. 1: 5.) These kings and lords are not *his willing and spiritual subjects,* but he overrules them all. If not, there is nothing in praying for "kings and all in high place" (1 Tim. 2: 1-4) and to "be delivered from unreasonable and evil men; for all men have not faith" (2 Thess. 3: 1, 2). It is wonderful that Christ overrules all and yet allows all to exercise their own choice as to whom they will serve and what life they will lead. He has all power, not only to cast out of his church—"the kingdom of heaven"—as out of the fish net, but also to cast out of "*his kingdom*" or his dominion over all things and his universal sway, "all things that cause stumbling, and them that do iniquity," to cast them into the furnace of fire, and to save the righteous "in the kingdom of the Father," his "eternal kingdom." (2 Pet. 1: 11.)

Now what have we? (1) Christ's kingdom, which "is not of this world," his church, "the kingdom of heaven," in which people are willing and spiritual subjects; (2) "his kingdom"—or rule over all things, over all kings and lords, and men without faith and evil men, working all things together for the good to all who love him and are the called according to his purpose (Rom. 8: 28); (3) "the eternal kingdom of our Lord and Savior Jesus Christ," which the righteous *inherit.*

But whether or not "*his kingdom*" in this parable means the church or his universal rule over all principalities and powers, kings and lords, it is true that he will "come in his glory with all the angels," sit upon his throne, and separate the good from the bad. This shows he has the authority and rule over all nations. "THE KING" will then "say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then he must be King of all or he could not do this. Those on the left hand "shall go away into eternal punishment." (Matt. 25: 31-46.) It is also true that he will cast out of his church into the furnace of fire all the wicked, as in the parable of the net. So all the wicked of the world and the indifferent and unsteadfast and unfaithful in the church will be lost, regardless of what "*his kingdom*" in this passage embraces.

If this is incorrect, then what is the difference between the parable of the tares and fish net? Would Jesus speak two parables at the same time which mean exactly the same thing?

Georgia and the Far Southern Field

By S. H. Hall

Good News From Florida.

The following letter will be appreciated by all who really love the cause in "The Far Southern Field:"

Bradentown, Fla., March 20, 1920.—Brother Hall: I surely do enjoy reading the Gospel Advocate, but especially your page. I wonder if your reports from "The Far Southern Field" could be extended as far south as Bradentown? I came here the first of January and found a band of as faithful men and women as ever met to keep house for our Lord. They had been persecuted by the sectarians, deceived by the "digressives," betrayed by false brethren, and had gone without a preacher for some time, and yet I found them very much alive. Persecution, opposition, and betrayal, seemed to make them more determined to stand loyal to the word. Our coming seemed to encourage them to greater activities. Our Lord's-day worship continually grows in attendance and the services are as rich as can be in interest. We are looking forward to better things in the future.

At Cortez, six miles east of Bradentown, is another splendid band of loyal brethren and sisters. They, too, are standing nobly by the Lord's work. At Oneco, seven miles southeast of here, is another band who are not deceived by every wind of doctrine.

The Gospel Advocate is no stranger in this section of Florida. May God abundantly bless those who are making it what it is, together with all those who faithfully serve our glorious King. W. M. Brumit.

We are glad to say to Brother Brumit that "Georgia and the Far Southern Field" certainly includes Florida, and all his reports will be very much appreciated. We rejoice with him in the splendid work being done in that section. Brother W. A. Cameron, of Largo, Fla., recently helped them in a meeting, and this means the best help that can be had.

☼ ☼ ☼

The Revival Is On.

At our regular Lord's-day services last Lord's day (March 21) every appearance of a revival was with us—a large crowd, the best of singing, every one looking happy, with two confessions and baptisms, one from the Baptists, and one reclaimed. Both South Pryor and East Point report the best of services. Garrett has baptized three more at East Point recently. One of the best things last Lord's day was our having the venerable S. H. Jones, of Harrodsburg, Ky., with us. He is old and feeble, but he cheered us with two glorious messages. He seemed to be so happy, and remarked to Brother Stroud as he was taking him to the train on Monday morning that he felt better than he had felt in five years. I could not keep back the tears as I looked at his beautiful head made white with age and thought of the battles he had fought for Christ. Sad is the day when the tenderest feeling is not found in our hearts for these great and good men.

Brother F. B. Srygley is due here April 11 for a revival, and we are looking forward to it with no little pleasure.

Memorial of Mr. McDonough.

BY T. B. LARIMORE.

Francis Marion McDonough, nearly all of whose days were spent in Tennessee, principally in Sequatchie Valley, was born on December 22, 1822, and passed away on Monday morning, February 23, 1920, being ninety-seven years, two months, and one day old; and his body was buried at Mount Zion, near his home, Warren County, Tenn., the following day, the funeral services being conducted by our beloved brother, J. R. Stubblefield, of Viola.

In the early fifties he paid me four dollars a month for plowing for him—as much as I was worth, notwithstanding I plowed as much, day by day, as he did. Still, strange as it may seem to boys and girls now, if I had been *black*, I could have been easily sold for a thousand dollars in gold. Mr. McDonough was never a slave owner, however, I am glad to say.

He was a quiet, modest, unassuming man, active and industrious; and whatsoever he did, he did with all his might. I never heard him boast of anything; but he told me, the last time I saw him, that he once walked six hundred miles in thirteen consecutive days. Apparently, it never occurred to him that that was very remarkable. He simply related it as a commonplace connecting link in the little bit of life story he was relating. In his latter days he walked with a cane he called "Andy" because his cousin, Andrew Johnson, gave it to him. He fell, and hurt himself, last June—June, 1919—and was never able to walk again.

The quiet life of an honest farmer was as satisfactory to him, I am sure, as was the stormy political life to his illustrious cousin, "Andy" Johnson, tailor, councilman, mayor of Greeneville, Tenn., member of the legislature of Tennessee, member of the Congress of the United States, governor of Tennessee, United States Senator, Vice President and President of the United States. Francis Marion McDonough and Andrew Johnson were first cousins.

I visited Mr. McDonough when he was ninety-four, and hoped to visit him again; but we shall meet on earth no more.

He was my friend, faithful and true, and was always good and kind to me. When a catfish three feet long ran away with my only fishhook, line, and pole, and thus nearly bankrupted me and deeply distressed me, I appealed to Mr. McDonough for help. Though busy, he cheerfully came to my relief, poling and paddling his canoe a mile up the Sequatchie River to "the deep hole," and landed the fish for me. But, of course, *I* caught the fish. He claimed no part of the glory, but conceded it all to me. He once took me—let me ride behind him on his horse—to Liberty, to a revival. "Tom" King, who was conducting the revival, was examining candidates for membership in the Baptist Church. An old bachelor candidate, relating his "experience," said: "I finally concluded I was the biggest liar in the world." When he said that, Mr. McDonough said, softly, to me: "Well, that was *so*."

A few years ago he offered his home and farm to Mrs. Larimore and me, as long as he and we might live, saying: "It shall not cost you a cent."

Peace to his ashes, salvation to his soul.

Relief Fund.

Mrs. B. P. Sloan, Humboldt, Tenn.	$ 1.00
Mr. and Mrs. E. H. McElroy, Heidenheimer, Texas	3.85
"A Friend," Edenwold, Tenn.	2.00
Sara Clare, Harriet Locke, and Medearis M. Bradford, Madison, Tenn.	6.50
Mrs. A. L. Wilson, Farmington, Ky.	1.50
T. C. Franklin, Hartsville, Tenn.	5.00
Allen B. Soper, Slater, Mo.	5.00
Church at Coal City, Ind.	9.66
Church at Oakman, Ala.	15.00
H. W. Sherman, Tampa, Fla.	10.00
Mrs. McKeehan, Sturgis, Ky.	5.00
C. E. Jones, Mount Rainier, Md.	3.00
Mrs. C. E. Parks, Coldwater, Miss.	1.61

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

AT HOME AND ABROAD

Correspondents will please note that J. W. Grant has changed his address to Bridgeport, Ala. He will engage in evangelistic work as opportunity is offered.

From Mrs. J. W. Dunn, Irving, Texas, March 21: "Brother Dunn is dangerously ill. Pneumonia in both lungs. The doctor says he is holding his own so far. Pray for us."

J. P. Sewell, of Abilene, Texas, preached twice for the Campbell Street Church, in Louisville, Ky., on March 21. Brother Kurfees writes us that his visit was greatly appreciated.

Our readers are reminded that next Sunday, being the first in a new quarter, will be an opportune time for remembering the little orphans at the Tennessee Orphans' Home, at Columbia, Tenn.

Fred K. Jones, real estate dealer and Notary Public, 43 Arcade, Nashville, Tenn.—Nashville and Tennessee property for sale and exchange—will endeavor to accommodate those desiring his services.

From Robert Alexander, Paducah, Ky., Route 1: "Because my school closed two months before expected, I shall be able to hold two or three more meetings in May or June, and would be glad to arrange for same."

Claude Woodroof, of Anniston, Ala., is in a good meeting with the Green Street Church, this city. He brings an encouraging report from the Anniston church. They have started a new congregation at Peaceburg, seven miles distant.

Edward Clutter, evangelist, writes from McCune, Kan., March 22: "The meeting here is eleven days old. Interest is growing and souls are confessing Christ. M. M. Hughes has been preaching here for over five years. He is an able man and loyal to the gospel. Mrs. Clutter leads the singing."

E. C. Fuqua writes from Fort Collins, Col., March 23: "I closed a meeting at Bellvue on Sunday night. Begin another next week at Waverly, twelve miles from Fort Collins, where the gospel has never been preached. Most of my work this year will be at places where the pure word has never been heard."

Miss Elizabeth Cummins and Mr. Frank Legler, Jr., were married, at the Russell Street Church, on Thursday, March 25, 1920, at 8 P.M. The wedding was elaborate and beautiful in every detail and was witnessed by a large number of people. A. B. Lipscomb pronounced the ceremony. The Gospel Advocate extends congratulations.

J. Leonard Jackson, of this city, writes: "The church at South College Street has had four more additions since last report. Yesterday was a good day for us. There were two confessions at the morning service—a husband and wife. There has also been one restoration and another one to come from the Baptists recently, making a total of eight that have come to Christ during the month of March."

From W. M. Mann, Lockhart, Texas, March 22: "I am still preaching for the church here at Lockhart. The church is holding its own very well. We are now trying a new plan here. The elders and I paid a number of calls Sunday evening to delinquent members. We intend to keep on until we get them to working hard. I am now booking my time for summer, and have some time to spare to those who would like my services."

Margaret Louise Bohon, five-year-old child of Mr. and Mrs. Clarence Bohon and a grandchild of Mr. and Mrs. William Bohon, of the Campbell Street Church, Louisville, Ky., was recently seized with double pneumonia and, after lingering ten days, died. The funeral services were conducted by M. C. Kurfees and R. A. Craig. Little Margaret was a sweet and promising child, always anxious to attend Sunday school. The Gospel Advocate extends Christian sympathy.

From G. Dallas Smith, Cleburne, Texas, March 23: "Splendid services here last Sunday and Sunday night. Our large auditorium was packed Sunday morning and quite well filled at night. The interest is good, with additions frequently. Our county evangelist is now in the field. At present he is in a meeting at Burleson. I go to Weatherford next Monday for a two-weeks' meeting. I lived and labored with the good people of the Weatherford church nearly three years, some sixteen years ago, and it is quite a treat to me to have the pleasure of working with them again. G. C. Brewer will begin a month's meeting with us on the third Sunday in April. The members of the Cleburne church are at peace and at work."

From Will W. Slater, Atoka, Okla., March 23: "I was with the brethren at Atwood on Saturday night and Sunday morning, and sang for them Sunday afternoon. We had splendid services, and I was glad to be there again. I preached to an appreciative audience at Allen at night. I am now at Atoka singing for J. Will Henley. This is rather a mission point, as there are but few faithful ones here. We will be here two weeks or more. The first and second Sundays were good days with us at Fort Smith, Ark. Two additions. Interest is increasing. Bynum Black will preach in my place next Sunday, and Brother Barber, of Morrilton, Ark., will fill the pulpit the first Sunday. I hope to return home by the second Sunday, if we can leave Atoka by that time. Pray for us."

From W. S. Long, Washington, D. C., March 22: "About two thousand new clerks have come from the States to work in the Bureau of Census. Out of this number we ought to have several Christians; but members of the church often come to the cities not knowing where to find a place of worship. All who have relatives or friends here who have lately come will please write me, giving their street address, and I shall be glad to call on them; or you may write them direct, giving them the location of the place of worship. Remember, we meet in the Masonic Temple, at the corner of Eighth and F Streets, N. E. Be sure to tell them to go to Northeast, because some miss the place by not remembering to go to Northeast. Take a car marked Eighth and F Streets, and it will stop in front of the Masonic Temple; then come to the second floor. My address is 110 Second Street, S. E., Washington, D. C."

From L. F. Mason, Whitewright, Texas, March 23: "The church here is to have a preachers' meeting from April 26 to May 1. All preachers and elders in reach of Whitewright, in Texas or Oklahoma, are invited to be with us and enjoy the entire week. The church here will furnish homes for all who attend. We will mail programs to all preachers in a few days. We are to have a number of our leading singing evangelists with us during the week. So come and be with us and enjoy the week. We have asked F. L. Young to open the meeting, to be followed by G. Dallas Smith, T. W. Phillips, W. F. Ledlow, John E. Dunn, and Thomas E. Milholland to preach the closing sermon on Saturday night. We expect to have fourteen preachers on each day's program. The work here is increasing by leaps and bounds. We are having large crowds at each service. We are at work and determined to win against all odds. The best people to be found are here, ready for every good work. I have some time in July and August not yet engaged. Any church desiring my services should write to me at Whitewright, Texas. I have two meetings in Tennessee for the first of August, and could hold two or more meetings while there."

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons. No. 6." Carolina Pigeon Plant, Clinton, S. C.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga.

A Treat for the Skin

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

OBITUARIES

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

Garner.

At 11 P.M., February 9, 1920, the death angel visited my home and claimed my wife, Ella Garner. She was born in Boone County, Ark., on November 19, 1878. She leaves her father and mother (Brother and Sister J. W. Sanders), her husband, six children, two brothers, and one sister to mourn their loss. She was baptized by Brother Joel Armatig in August, 1894, and was a devoted Christian until her death. She married Brother S. C. Garner on December 14, 1904, and was an ideal preacher's wife. She guided the home and was everything to the children for months at a time while her husband was away preaching the gospel. She did all she could for the young preachers during the six winters her husband was teaching the County Line Bible School. She was an obedient daughter, a true companion, a faithful mother, and a friend and helper to her neighbors. Her death is our loss and her gain. While we mourn such an inestimable loss, the is at rest in the arms of infinite Love. We do not sorrow as those who have no hope.

S. C. GARNER.

Gillentine.

After having completed sixty-eight years and one day, R. L. Gillentine bid adieu to things material and crossed over to the other side. If I have any conception of success, then Brother Gillentine's life was a rounded success. He was born on January 28, 1852, and died on January 30, 1920. At a very early age he formed the habit of reading the Bible, and, under the influence of the pathos of the stories, he told me that he would leave the presence of the family circle and when to himself would cry, all because of the persecutions of Christ and the apostles and early Christians. He was one of the later pioneer preachers of Middle Tennessee, and has ridden horseback thousands of miles to his appointments to teach the plan of salvation to those who had never heard it. His birth took place in Van Buren County, Tenn., and his death in Harmon County, Okla. Brother Gillentine never shirked hardship or duty and was loved by a great number of people. Peace to his ashes and blissful rest in the paradise of God.

A. M. CLARK.

Allen.

Brother Simmie Oliver Allen was born on December 10, 1893, and died, in Henderson, Tenn., on February 23, 1920. He obeyed the gospel of Christ in October, 1913. From the day of his becoming a Christian he resolved to prepare himself and to devote the remnant of his days to preaching the story of the cross; accordingly, he entered the Freed-Hardeman College and spent a part of three sessions in the literary and Bible departments. Brother Allen was a young man of high ideals and of a worthy ambition to adorn the doctrine of Christ wherever he went. He had preached in his native State of Arkansas for three or four years, held a few debates, and had planned an active summer's work in mission fields already selected. The immediate cause of his death was influenza augmented by heart failure. Brother Allen was greatly loved and appreciated by his schoolmates, classmates, and all who knew him. A short service was held at Henderson by the writer, after which the remains were shipped to Cash, Ark., his old home, and duly buried. He is survived by one brother and two sisters.

N. B. HARDEMAN.

Fussell.

Mary Donegan Fussell was born in October, 1827, and died in January, 1920. She was ninety-two years old at her death. She and her husband lived together sixty-nine years. She was the mother of nine children, five of whom survive her. She leaves thirty-nine grandchildren and forty-seven great-grandchildren. Her husband survives her and is ninety-two years and a few months old. Sister Fussell was a most excellent woman in many respects. If her example as a true and faithful wife for sixty-nine years were taken as a pattern to-day, the divorce law would be killed. Her life speaks well, as a mother, when we see in the lives of her five faithful sons and one daughter the devotion to Christianity. The confidence and the respect her neighbors had for her proves she was a most excellent neighbor. But, the best of all, she was a devout Christian. Her faith grew stronger and her love broadened as she grew older in life. She lived a beautiful, Christian life, and died in the hope of a better life than this. We wish for her children, grandchildren, and great-grandchildren long, happy, and useful lives.

F. C. SOWELL.

Carlisle.

The Psalmist says, "Precious in the sight of the Lord is the death of his saints," but looking at it from our point of view, we sometimes wonder why, yet withal doubting not its veracity. Sister Cassie Stephenson was born, near Petersburg, Tenn., on November 24, 1889. She obeyed the gospel in September, 1910. On March 1, 1912, she was married to Brother E. D. Carlisle. On the morning of February

17, 1920, she "crossed over Jordan," at their home in Huntsville, Ala., after an illness of influenza and pneumonia. Her father, mother, three brothers, and six sisters are mourning her loss, besides her husband, one son, and a little daughter scarcely more than a babe. As to her faithfulness to God, she never wavered. And the last Lord's day of her pilgrimage here, while suffering the most excruciating pain, she did not forget the Savior's "Do this in memory of me." Her desires in this respect were satisfied after eating of the bread and drinking of the cup, emblems of His body and blood. What a lesson to those in good health who are thrown aside from this duty by the most flimsy excuses! It matters much where and how we live; but little, where and how we die.

E. GASTON COLLINS.

Miller.

It is with an aching heart that I write of the death of my dear mother, Mrs. Mary L. Miller. She was born on June 30, 1857, and passed over into the glory world on November 17, 1919, thus making her some over sixty-two years of age. She was the mother of four children, three of whom, with her beloved husband, preceded her across the river. She had been a Christian since young womanhood, and was always a faithful follower of the lowly Nazarene. Especially was this true in the latter years of her life. As the physical body weakened, the inner body grew stronger in the faith. She was a regular attendant at the Lord's house on the first day of the week, and no frivolous excuse kept her away. My mother was a woman of superior intellect, and she has left me a priceless heritage—a good name. Brother L. K. Harding conducted the funeral services, after which her body was placed beside those of her loved ones in Miller's Cemetery, near Bonicord. I can hardly realize that her snowy head will be seen no more in our little home here on earth, but I love to think of a sweet reunion on the other side, where our family circle will be forever complete. I believe she is happy to-day in a Savior's love, and I sorrow not, as those who have no hope.

BERTHA MILLER AGEE.

Summitt.

Brother John F. Summitt was born, in Lawrence County, Ind., on September 26, 1870, and died, in Henderson, Tenn., on February 22, 1920. His father moved to Dyer County, Tenn., in 1877, and reared a large, Christian family. Brother Summitt obeyed the gospel in 1885 and lived it every day till the end came. About twenty years ago he moved to Dunklin County, Mo., where, by hard work and good management, he became possessed of several hundred acres of some of the finest land of that section, which he put into a high state of cultivation. During all these years he devoted quite a lot of time to preaching the gospel at home and in other fields. He looked upon life as a solemn, sacred reality, and believed that the grave was not the end. Humble, quiet, patient, and faithful, he went about the Master's service, and thus he was a living epistle of Christ favorably known and easily read of all men. Brother Summitt moved to Henderson in September last for the benefit of the Freed-Hardeman College, bought splendid property, and was well fixed for enjoying the remnant of his days. Seized by pneumonia, he was hurriedly called to plant his feet on higher ground. So far as the writer ever knew or heard, he had scarcely a spot or blemish upon him. He is survived by a wife; three sons—Ewell, Paul, and Knox; a father, J. L. Summitt; six brothers—Homer, George, Virgil, Robert F., Judge N. F., and Chester; and one sister, Mrs. C. B. Beasley. The funeral service was conducted at the church of Christ by the writer, and the remains were laid to rest in the cemetery at Henderson, Tenn.

N. B. HARDEMAN.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as it is sold under guarantee of money back if it fails to remove freckles.

NEW MONITOR SELF-HEATING IRON

AGENTS WANTED

SEND FOR FREE OUTFIT OFFER

$20 to $50 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or spare time. Mrs. Nixon, Vt., sold 8 first half day. Evans, N. C., sold 2 dozen one Saturday. Liberal terms. Prompt service. Write today.

THE MONITOR SAD IRON CO.
236 Fay St., BIG PRAIRIE, OHIO

In answering advertisements, please mention the Gospel Advocate.

DO YOU NEED A KIDNEY MEDICINE?

Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it may be found just the medicine you need. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle healing herbal compound—a physician's prescription which has proved its great value in thousands of the most distressing cases according to reliable testimony.

At druggists in large and medium size bottles.

You may have a sample size bottle of this always reliable preparation by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)

A TONIC

For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY

A. D. HEINEMANN, Chemist

Jackson and Decatur Sts. MEMPHIS, TENN.

CONSTIPATION Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34,
P. O. Box No. 1162, Baltimore, Md.

TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted
Service Auto Equipment Corporation
981 Service Bldg. Kansas City, Mo.

"FULTON QUALITY" GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.
St. Louis, Mo., and New Orleans, La.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.
WHITE SERUM COMPANY.

PELLAGRA

Indigestion, and Impure Blood—all three embrace the one dreaded Pellagra. Moore's Stomatone is strongly effective, because it purifies the blood and corrects the stomach. Don't wait till other remedies fail. Order today, your nearest druggist, or $1.00 postpaid.
MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time.
Safe, pleasant—always brings remarkable and gratifying results.
At All Druggists

In answering advertisements, please mention the Gospel Advocate

FROM THE FIELD

Alabama.

Pineapple, March 22.—I preached at Awin on the second Lord's day, morning and night, and at Antioch on the third Lord's day. I shall go to Boles, a mission point, next Lord's day. Liberty, Fatama, Finklea, Salem, and Pleasant Home are asking for my services. All are mission points. This is as hard a field as anywhere in the South.—A. B. Blazer.

Arkansas.

Millville, March 23.—I have located at this place for the remainder of this year. I preach here once each month, and have three other churches—Hampton, Sneed, and Whitefield—that I preach for. I will go back to Tennessee to hold meetings through July and August; also I will spend a great part of my time in the mission fields around these places. The churches in South Arkansas are few and far between. However, the brethren of this part of the State are at large discharging their strength to feed the starving people upon the spiritual food. Dallas County has not a loyal congregation. Brother S. O. Allen, of Cash, had planned to spend the most of the summer in this county, but death took him from this life. Is there not another that will take his place in this great work?—R. L. Colley.

New Mexico.

Artesia, March 22.—The church of Christ at Artesia has received a number of donations to its church building fund from individuals and churches in Tennessee and Texas, in reference to which I desire to make a statement in the Gospel Advocate. For the last ten years or more the little band of loyal disciples at Artesia have struggled against sectarian odds and digressionism, handicapped and hindered greatly by having no suitable house of worship. At first they met from house to house for worship, being led by such faithful men as T. R. Chisholm, S. B. Ray, W. H. Beasley, J. S. Worley, and Walter Daugherty. All of these brethren but Brother Worley having moved away, the church was very despondent when I moved to this place in November, 1918. During the winter months of that year we met from house to house, but during the summer months we used the Carrington Hall, Brother Beasley having arranged for our using it before he moved away by buying and seating it with chair seats costing him between four hundred and five hundred dollars. In June, 1919, Brother Sewell Jones and J. E. Hoffman, from Roswell, held us a ten-days' meeting, resulting in two baptisms and a good interest among the brethren and religious friends who attended the meeting. During this meeting Brother Jones suggested that we buy the hall and repair it; but as we were at that time so few in number and very weak financially, we let the proposition drop. About the first of November, 1919, Brethren W. A. Watson and J. M. Tuttle moved here, and we were encouraged to take it up again. A canvass was made with the following results: J. S. Worley, Artesia, N. M., $100; W. A. Watson, Artesia, $100; J. M. Tuttle, Artesia, $50; W. F. Daugherty, Artesia, $50; A. J. Cox, Artesia, $25; J. A Bivins, Artesia, $10; Hope church, Hope, N. M., $65; J. D. Harvey, Nugent, Texas, $5.10; J. R. Stubblefield, Morrison, Tenn., $5; church of Christ at Centerville, Tenn., $20; Mrs. L. S. Stivers, Amarillo, Texas, $5; H. R. Moore, Huntland, Tenn., $5; H. N. Mann, Riverside, Tenn., $25; J. D. Tant, Rogers, Ark., $5; J. E. Hoffman, Roswell, N. M., $30.05; church at Luenders, Texas, $5.01. Total, $505.16. With this amount available, Brethren J. S. Worley, W. A. Watson, W. F. Daugherty, J. M. Tuttle, and I closed the deal for the house on the following terms: $500 cash and balance in two notes of $200 each, due on December 15, 1920, and December 15, 1921, with eight per cent interest. The deed contains the restrictive clause and was made to J. S. Worley, W. F. Daugherty, and J. M. Tuttle, and their successors, as trustees for the church of Christ at Artesia. As nearly all of the window lights had been broken out by bad boys during its use as a house for public entertainments, we must of necessity spend between two and three hundred dollars for replacing them, screening them, and in making a baptistery, pulpit platform, and other necessary changes. Since commencing this work of repairing, Brother Worley has received a contribution of $83.50 from his old home congregation in Tennessee, and we would appreciate donations from any individuals or congregations who desire to coöperate with us in advancing the cause of Christ in Artesia. Send to J. S. Worley or Mrs. Sallie Smith, who will duly acknowledge receipt of same. We need your help.—A. J. Cox.

Oklahoma.

Muskogee, March 18.—Brother W. J. Whaley was with us on the last Sunday in February and gave us two good discourses. There was one addition at the morning service. Since that time three or four other new members have located with us, one being an old-time gospel preacher. The cause at 318½ West Okmulgee is progressing nicely. We welcome all members coming to or through this city.—C. Maynard.

Howe, March 22.—The work at this place is slowly moving on, and we hope to accomplish the building of the walls of Zion. We have had some help from those interested, which we have acknowledged, which has been applied on the church building, and we have the first payment made and time until fall for the rest, which we hope to meet. I am doing my work gratis, looking to the future for my reward. I expect to be in Mississippi for some meetings during the summer, and have time for about two more. I shall enter the field again in June, and will go to Montana for a meeting, and could hold one in Colorado on the way.

Free Chick Book

tells how to save baby chicks from dying of white diarrhœa by using simple home solution. It's free. E. J. REEFER, Poultry Expert, 3254 Poultry Building, Kansas City, Mo.

If any brethren are interested in that State, I shall be glad to come by, either on the way or on the return trip, and hold a meeting. Pray for me in the Lord's work.—W. F. Lemmons.

Oklahoma City, March 22.—The largest audience that has ever assembled at the Tenth and Francis Streets church of Christ assembled yesterday morning. Our seating capacity was taxed almost to its utmost. There were six additions. The evening service was also well attended. We are planning a July meeting, with Brother G. A. Dunn, of Houston, Texas, as the evangelist. With such a man to preach the ancient gospel and with such coadjutors as he will have in these good people, we are expecting a great meeting.—J. A. Hudson.

Holdenville, March 18.—Family and I have moved. I took up my regular work with the congregation at Holdenville on the first Sunday in March and have preached each Sunday since that time. The attendance has been splendid at each service, also at our midweek Bible study. We have plans for future work and expect to accomplish good in the Master's cause. I will preach at Konawa on the fourth Sunday. We are well pleased with our new location. I have a faithful band to work with. There is growing interest and attendance at each service. Several have placed their membership with us since taking up the work here. I am glad to note the interest manifested in the class work by the little folks. Thirty little tots were in the class last Lord's day. The other classes, both for the old and young people, manifest great interest in the work. Our greatest need at the present time is more room to take care of the classes. We hope to be able to supply this need in the near future. One thing I admire is the peace and harmony that seems to prevail in this congregation. We have several good song leaders and the song service is excellent. I will be in a meeting at Kemp, Texas, beginning on April 13 and running over the night of April 25. May God bless all faithful workers in Christ.—W. D. Black.

Texas.

Vernon, March 20.—Evangelist J. S. Dunn, of Dallas, has just closed a ten-days' meeting in this city, with thirty-three additions. Nineteen were baptized. The church received a great uplift.—Tom Walker.

Waxahachie, March 22.—Brethren Busby and Taylor were with us in a great service on March 14, preaching and singing the gospel. Yesterday we had large crowds and two additions—one from the Christian Church. The minister is delivering ten sermons along the line of preparation for our meeting that is to begin on the first Lord's day in May. Brother Busby will be with us, and we plan to have many of the Ellis County churches of Christ represented in this meeting.—Ben West.

Galveston, March 22.—Yesterday was the first Lord's day for several months that I have failed to be in the pulpit. A recent operation on my throat was the hindering cause. The hospital physicians say I will soon be able to resume my work. During the fall and winter I have labored strenuously. I do not know what has been accomplished. My plan is, and has always been, to do my duty as I see it and let the results take care of themselves, believing that the word of the Lord will not return unto him void. I will be in the pulpit again as soon as I sufficiently recover.—J. P. Kimbrell.

St. Joe, March 20.—In my work for the church at Palestine, I am impressed more and more every day with the need of a good religious paper in every home. I see at every place a few who are opposed to almost everything that our best-informed brethren want to do, and, like the dog in the manger, cannot eat the hay and will not let them that can eat it, or, like the people to whom Christ spoke, who would not enter or let those that would enter the kingdom. I would be glad if Brother Lipscomb would put his article of October 2, 1919, on "Teaching Them in the Sunday School," in pamphlet form, that I might scatter it in many places in this State, for it is needed badly in many places where I go. I am glad the objectors are growing less every year. I am glad to report that the brethren everywhere are having fellowship with our work at Palestine, and we feel sure we shall soon be able to see a neat little house of worship in our beautiful town, the prettiest town of all West Texas.—J. K. Walling.

Assist Nature.—There are times when you should assist nature. It is now undertaking to cleanse your system: if you will take Hood's Sarsaparilla, the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

OUCH! LUMBAGO PAIN! RUB BACKACHE AWAY

Instant Relief with a small trial bottle of old "St. Jacobs Oil."

Kidneys cause Backache? No! They have no nerves, therefore can not cause pain. Listen! Your backache is caused by lumbago, sciatica or a strain, and the quickest relief is soothing, penetrating "St. Jacobs Oil." Rub it right on your painful back, and instantly the soreness, stiffness and lameness disappears. Don't stay crippled! Get a small trial bottle of "St. Jacobs Oil" from your druggist and limber up. A moment after it is applied you'll wonder what became of the backache or lumbago pain.

Rub old, honest "St. Jacobs Oil" whenever you have sciatica, neuralgia, rheumatism or sprains, as it is absolutely harmless and doesn't burn the skin.

COUGHS, COLDS ASTHMA, BRONCHITIS

QUICKLY RELIEVED BY DR. H. JAMES' Extract of Cannabis Indica COMPOUND

For half a century it has been successfully used in preventing smaller ills from developing into more serious ailments. Pint bottle, containing 2 weeks' treatment, $2.50; 3 bottles, $6.50.

CRADDOCK & COMPANY, Philadelphia, Pa.

Foley's Honey and Tar

COMPOUND

LOOSENS THE PHLEGM AND MUCUS, clears the air passages, coats inflamed and irritated membranes with a healing and soothing demulcent, eases hoarseness, stops tickling in the throat and makes refreshing, restful sleep possible.

Banished La Grippe Coughs

Lewis Newman, 506½ Northrand St., Charleston, W. Va.: "I am glad to tell you that Foley's Honey and Tar is the best remedy for lung trouble I have ever used. I have been down sick ever since January and nothing would do me any good. I was full of cold. I had the grip all winter until I got two 60c bottles of Foley's Honey and Tar. I used 1½ bottles. I am glad to say I can't feel any more cold in my chest."

Foley's Honey and Tar Compound gives prompt relief from coughs, colds, hoarseness, tickling throat, whooping cough, spasmodic croup and bronchial coughs.

"GOSPEL SONGS, NUMBER TWO"

The Song Book for 1920

Single Copy	$ .40
Dozen Copies	4.50
Hundred Copies	35.00

Binding, Superior Jute
224 Pages of Best Songs
Order Now

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

CATARRH

Is quickly relieved by the application of TURNER'S PENETRATING BALM. Is non-irritating and pleasant to use. A trial package can be obtained without cost or obligation by writing to the

TURNER CHEMICAL CORPORATION, Bristol, Tennessee.

SEX PROBLEMS

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

SPECIAL OFFER: For a limited time we will send one copy for five dimes (or stamps), to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N. Y.

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

FRECKLED GIRLS

Try This to Make Freckles Fade Away

Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream—watch the freckles gradually fade away.

Girls who believed their freckles would never go away have been utterly amazed after using Kintho Beauty Cream to see the remarkable difference it made.

This is YOUR chance to get rid of those disfiguring freckles. When your friends ask you what made your complexion so clear—tell them Kintho Beauty Cream did it.

Kintho has been used for 15 years to remove stubborn, blotchy freckles. Any well-stocked drug or department store can supply you.

EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a Glass of Salts if Your Back Hurts or Bladder Bothers

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid, which the kidneys strive to filter out; they weaken from over work, become sluggish, the elimina tive tissues clog, and the result is kidney trouble, bladder weakness, and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

Send NO Money!

The **Comfort, Style** and **Quality** of these Nurse's Comfort shoes make them the greatest ladies' shoe value ever offered. That is why we gladly send you a pair on approval. Simply state size—we take all the risk that the soft, glove-fitting leather will delight you. Note their rubber heels. The easy, flexible genuine cushion soles will give you so much comfort that $3 or $10 will not seem too much. You save by buying direct from the Oldest and Largest House selling from the Shoe Market of the World.

ONLY $4.39 On Arrival Postage FREE

-----No Money! Send Coupon ONLY-----

Boston Mail Order House, Dep. 6066, Boston, Mass.

Send my Nurses Comfort shoes *on approval*. (Risk nothing!

Name..... Size.....

Address.....

Who Is Responsible for the Dearth of Preachers?

BY J. H. M'BROOM.

The brotherhood is beginning to realize that we have a dearth of preachers. This dearth has been approaching for several years; and unless conditions are changed and causes removed, it is going to be ten times greater twenty years from now.

The dearth has come because Christian young men have refused and neglected to enter the ministry, while many preachers have quit, or partly so, to enter various secular professions, and many have been called to their eternal reward.

Who is responsible? God? No. Christ? Nay, verily. Who, then, is responsible?

In the first place, Christian parents are responsible. Generally speaking, they have not had a clear vision of the church of God and her work. They have not taught and encouraged their boys to become Christians, church workers, and faithful ministers of the gospel, as they should. Now, Christian fathers and mothers, if you, after due reflection, meditation, and prayer, can get the consent of your mind that you have done what you could along this line, rest assured that this is not for you. I mean for it to apply to and arouse those fathers and mothers who cannot honestly conclude that they have done their duty in this great work. I will leave this phase of the question here, as Brother J. W. Brents has already touched upon it in the Gospel Advocate, and suggest that you re-read his article with a free mind and an honest heart.

In the second place, Christian young men and young preachers are responsible. I do not mean for this to be a rebuke, but a charge and exhortation in the spirit of 1 Tim. 5: 1. All along, and especially in recent years, young men have had a hesitancy in becoming willing to make a reasonable sacrifice to tell the "glad tidings" to the people for whom Christ gave "himself a ransom."

Let us look for a moment at this unwillingness to sacrifice in the hearts of many of our young men. Upon entering the business world for themselves, they seem to have the spirit of "get rich quick," and at the beginning they want a well-equipped farm or an established business, and, in fact, everything better than their fathers have after many years of toil, economy, and sacrifice. I know we live in

Old People Who Are Feeble and Children Who Are Pale and Weak

Would be greatly benefited by the General Strengthening Tonic Effect of GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. A General Strengthening Tonic for Adults and Children. 60c.

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually **ready built**, and represent a wonderful money-saving.

READY MADE

Let Edwards Save You Money

Be Sure to State Which Books You Want

—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book

Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 2380

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book showing styles.

THE EDWARDS MFG. CO.,
2330-2380 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE:
CLINTON, S.C.

Comfort Your Skin With Cuticura Soap and Fragrant Talcum

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

a faster age than our fathers, but I believe our spirit is not in proportion with the swiftness of the age. It is all right for us to have all these things, but we should be very careful lest we lose the spirit of honest work, hardship, endurance, patience, self-denial, thrift, and sacrifice. I believe this same spirit keeps many young men out of the ministry. If they knew they would become "big preachers" in a few months without much work and sacrifice, and from the beginning preach for the strong, well-supporting churches, no doubt many would gladly enter. But the idea of a few years' hard work and study in preparation; the sacrifice of time, pleasure, and money; passing through the practice and starvation periods; and preaching for the poor, undeveloped, and nonpaying churches—such a prospect causes the great majority to crush the impulse and shrink back. I think, too, this spirit has caused many young preachers—and older ones, perhaps—to quit the ministry. The glorious success they had in mind did not come as soon and as easy as they expected, and they became discouraged, downhearted, and blue, and had to quit.

Again, our young men and preachers, in their ambition for material possessions, have compared the homes, conveniences, luxuries, and bank accounts of preachers and men spending their energies in other callings, and have found the preachers wanting. They have read and heard the heart-touching appeals from many of our good, old, faithful preachers, who have spent their lives in preaching the gospel without sufficient support. In these days young men with health and ambition dread the idea of calling on others for help. Under present conditions, should we not be very careful about criticizing young men for not entering the ministry or for quitting it?

Young men, as a young man with you, let me ask you to join me in vividly realizing that the future growth of the church of Jesus Christ and the salvation of souls depend largely upon us. We readily understand that if no more babies are born it cannot be long before the earth will be left desolate. Then, cannot we clearly see that if young men quit entering the ministry it cannot be long until there will be no "men of God" to "contend earnestly for the faith which was once for all delivered unto the saints?" Think a minute, and see the thousands of people in darkness—under the burden of sin—lost! As we lift our eyes toward Calvary and see Jesus in the agony of death, the blood of the Lamb of God trickling down the cross, all for the redemption of these people, are we not moved to *go* and *tell* them the *good news?* Finally, let us prostrate ourselves at the throne of grace and pray for enough love for God, Jesus Christ, and the salvation of souls to impel us to make the necessary sacrifice to do our part to carry the gospel of God to the whole world.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

A Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. There is only one "Bromo Quinine." E.W. GROVE'S signature on the box. 30c.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A.B. Richards Medicine Co., Sherman, Tex.

FIFTEEN YEARS OF BLACK-DRAUGHT

Black-Draught Highly Recommended by Illinois Man for Liver and Stomach Disorders Used it for Fifteen Years

Singerton, Ill.—"For fifteen years we have used Thedford's Black-Draught, and have not as yet found anything that could take its place," writes Mr. W. F. Rister, of this town. "I have used it for indigestion a number of times, and it gives relief," continues Mr. Rister.

"For sour stomach, a heavy, bloated feeling, it is splendid; and when the liver gets torpid, so that when you stoop and raise up suddenly you feel dizzy, a few doses will set you straight.

"We keep it and use for constipation and the above troubles, and find it most satisfactory. I can recommend it to others, and gladly do so. For the number of years I have used Black-Draught now, I ought to know."

In its seventy years of usefulness, Thedford's Black-Draught has relieved thousands and thousands of persons suffering from the results of a disordered liver; and, like Mr. Rister, many people feel that after using Black-Draught nothing can take its place.

If you have not tried Black-Draught, get a package to-day.

Nearly every druggist keeps it.

Among the Colored Folks

Beginning on June 8, Brother Henry Clay and I held a ten-days' meeting at Beard's Mill, about nine miles south of Lebanon, Tenn. Three were baptized. We preached under a brush arbor. I believe that much good can be done at that place. In July I preached at Algood and baptized four. Brother T. H. Busby and I held a week's meeting at Vervila in August, with five added by baptism and seven reclaimed. I began a meeting at Lynchburg, Tenn., on September 21, which continued for one week. Nine made the good confession and were baptized. From there I went to Boon's Hill, where I held a week's meeting the latter part of September, with one restored to fellowship. I began a meeting at McMinnville on October 4 and continued it two and a half weeks. Nineteen persons made the confession during the meeting, and all except one were baptized "the same hour of the night." Several were restored to the faith. I am young in the cause, and I desire the prayers of all the faithful that I may do more work this year than last.

GILBERT A. JOHNSON.

I have just closed my first meeting with the Mitchell Chapel church of Christ. The meeting began on the third Sunday in February and continued eight days, with large crowds and fine interest throughout. Six persons were baptized and one was restored to fellowship. Among those that were baptized was John Mitchell, eighty-five years old. He was the first colored man to settle in this part of the country. He gave the lot, many years ago, on which the meeting-house now stands. I found a loyal band of Christians here, and they are willing to do all they can to help make Texas what it should be. They are having fellowship with me in the Beaumont work, which is so badly needed. Let all help the Beaumont brethren to build a meetinghouse. Those who wish to aid these brethren in this work may send their contributions to G. W. Middleton, Caldwell, Texas, Route 1, Box 140, or to me. Correspondents will please note that my address has been changed from Dallas to Beaumont, Route 1, Box 2-a. All that are expecting me to hold meetings in other States should write me at an early date.

JOHN THOMAS RAMSEY.

Letter to McHenry and Martin.

BY J. MADISON WRIGHT.

Niagara Falls, Ontario, Canada, March 11, 1920.—Messrs. W. Hume McHenry and S. O. Martin.—Brethren: Your tract, "In the Roll of the Book It is Written," has come to hand, for which I thank you. I have read and re-read it. I see your purpose in sending it is to convert me to your present belief, which is commendable. The man who does not want to convert others to his belief has not the right thing yet. I see you propose to do it by what is written in the Book—the Bible—which makes it safe for me. "Let mistaken beliefs and human traditions crumble before the voice of our God." And to make sure that our conclusions are safe, you leave it all to the Holy Spirit's guidance, so that I am not to rest on human opinion, or human reasoning, in anything, but only what is written in the roll of the Book. I accept this and proceed to consider your message to me.

I. THE TEN COMMANDMENTS.

(1) You quote Ps. 40: 8; 19: 7, to show God has a law. We understand from "the roll of the Book" that God has given law to man in three modes, dispensations, or economies—the patriarchal, in which, by voice or angel, he spake his will to the patriarch of a family or people; the Jewish, in which, by Moses or the prophets, he wrote his will to the Jews; and the Christian, in which, by his Son or apostles, he gave his will to all men.

(2) "The law is the standard by which the world will be judged." (Rom. 3: 19, 20.) You say Rom. 1: 18-32 shows the Gentile world is lost. Rom. 2: 1 to 3: 20 shows the Jewish world is lost. As Jews and Gentiles make up the entire world, hence all the world is lost in sin, and brought under the judgment of [become guilty before] God. But this does not say all the world, Jew and Gentile, will be judged by the law God gave the Jews through Moses. If it did, it would conflict with Rom. 2: 11-16, in which it is written that men will be judged by the gospel. The Jew who lived before the gospel was given to the world will be judged by the law given by Moses. The Gentile who lived before the gospel was given to the world, to whom God gave no law, will be judged by the work of the law in their hearts, their thoughts, their consciousness of what is right and wrong. But John 12: 48-50; Rom. 2: 16; James 2: 12 (James 1: 21-25); and Col. 1: 23 show the gospel given will judge all men, Jew and Gentile, in the day of judgment.

(3) "God's law is the Ten Com-

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter, or any other of the numberless petty injuries that are likely to happen any day, may not seem serious at first, but, when neglected and aided by the careless touch of a dirty hand, may become infected and develop into an ugly sore and blood poison. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. It gives immediate relief, soothes the pain, wards off blood poison, and immediately begins its healing effect. Its constant use for ninety-nine years has made it a family word in every household. Ask your druggist or write W. F. Gray & Co., 813 Gray Building, Nashville, Tenn., for sample.

WONDERFUL OPPORTUNITY FOR

Church Workers—best proposition ever offered to build up your Church or Missionary funds, or to increase your own income. We offer dependable men and women an exceptional opportunity to represent us selling LINRO Famous NON-ALCOHOLIC Flavorings, Toilet Preparations, and Household Necessities. An established, high-grade line—over 100 articles. You sell all who want Quality Products. The work is intensely interesting and pleasant, with big profits for you. No investment necessary. Write to-day for Illustrated Catalog and particulars.

THE LINRO COMPANY
Dept. 176, St. Louis, Mo.

In answering advertisements, please mention the Gospel Advocate.

mandments." You quote no scripture for this statement. But as it is connected with your next statement, we will consider it there.

(4) "These are . . . binding upon man from Eden to the farthest expanse of eternity." The only writing you quote for this statement is A. Campbell and Professor Grubbs. But their writing is not inspired writing. They are not God, nor a prophet, nor the sons of prophets. And we are agreed not to take man's opinion in anything, but be guided by the Spirit. What saith the Spirit in the roll of the Book? Twenty-five hundred years roll into the past, and in the roll of the Book, from Eden on to the end, we do not find one word about any one being bound to keep the ten commands. The roll of the Book is silent; let us be silent. But from Sinai's dreadful summit God's voice breaks the silence of the centuries, and we hear Ex. 20: 2-17. This is the first time we read in the roll of the Book of the ten commands being bound on any one. Our agreement is to be guided by what is written in the roll of the Book, and to "let mistaken beliefs and human traditions crumble before the voice of God." I stand by the agreement. Do you? Then, our faith, based on what is written in the roll of the Book, stands agreed that no one from Eden to Sinai was bound to keep the ten commands. But God says further: Deut. 5: 3-21. You call the ten commands God's law, God calls them his covenant. (Ex. 34: 27, 28; Deut. 5: 3-22.) "Jehovah made not this covenant with our fathers, but with us," says Moses to Israel. Then the ten commands were not bound on Adam, Noah, Abraham, Isaac, and Jacob. Nothing can be more positive than God's words on this point. If all the learned men from Adam to the pretentious present should rise up and say they were binding on men from Eden to Sinai, I would stand by "the roll of the Book" and say with God they were not. Will you? But you take a sweep in the other direction and say they are binding on men to the farthest expanse of eternity. That is too far for me to see; let us turn to the Book. (Jer. 31: 31-34; Heb. 8: 7 to 10: 31.) God, Christ, and the Holy Spirit make it positive in these words that the covenant made at Sinai passed away at the death of Christ and that his blood sealed the new covenant, the new testament, the gospel of Christ. And this gospel is God's eternal covenant with man. (Heb. 12: 24; 13: 20, 21.) So the covenant of ten commands reached no farther toward Eden than Sinai and no farther toward eternity than Calvary. To the antediluvian world in open atheistical disregard of duty, with never a suggestion of a thought of idolatry, what purpose could the commands serve: "Thou shalt not make a graven image, nor bow down to it?" To these times of the Gentiles, when every nation on earth is Gentile and not one Jewish, to what point could be the words: "Remember thou wast a servant in the land of Egypt, and God brought thee out thence; therefore God commanded thee to keep the Sabbath day?" And in the eternal world where there is neither male nor female, to what end the decalogue, "Thou shalt not commit adultery?" And where they neither marry nor are given in marriage, "Thou shalt not covet thy neighbor's wife?" The absurdity is apparent. As unreasonable as it is unscriptural. But to Israel, and at the time named, nothing could be more peculiarly appropriate in all its parts than "the ten commands on holy Sinai given."

NUXATED IRON
The Power Behind Strong, Red-blooded, Successful Men and Women of Today.

WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS.
For MALARIA, CHILLS and FEVER
ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Bring Your Son Up or Down.

How to Bring Down a Son.

1. Let him have plenty of spending money.

2. Permit him to choose his own companions without restraint or direction.

3. Give him a latchkey and allow him to return home late at night.

4. Make no inquiry as to where and with whom he spends his leisure moments.

5. Give him to understand that manners make a good substitute for morals.

6. Teach him to expect pay for every act of helpfulness to others.

7. Allow him to occupy a seat in church with the boys rather than in a pew with his parents.

8. Permit him to regard the Sunday school unsuitable for a boy on the verge of young manhood.

9. Let him spend Sunday hours, between services, on the street.

10. Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

How to Bring Up a Son.

1. Make home the brightest and and most attractive place on earth.

2. Make him responsible for the performance of a limited number of daily duties.

3. Never punish him in anger.

4. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested.

5. Let him feel free to invite his friends to your home and table.

6. Encourage his confidence by giving ready sympathy and advice.

7. Do not discourage "collection manias;" they help to give information and fix habits of investigation and perseverance.

8. Be careful to impress upon his mind that making character is more important than making money.

9. Live Christ before him all the time, then you will be able to talk Christ to him with power when occasions offer.

10. Be much in prayer for his salvation and spiritual growth.—William D. Laumaster, in Exchange.

Hatched 175 Chicks

and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write to-day to E. J. Reefer, poultry expert, 3254 Poultry Building, Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures white diarrhœa overnight and saves 98 per cent of every hatch. The book is free. Send for it to-day sure.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

Grandma Used Sage Tea to Darken Hair

The Mixed Sulphur With it to Restore Color, Gloss, Youthfulness

Common garden sage brewed into a heavy tea, with sulphur added, will turn gray, streaked, and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked, or gray. Mixing the Sage Tea and sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft, and luxuriant.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

"Scarcity of Preachers" Reviewed.

BY F. O. HOWELL.

A strange thought is being harbored in the minds of some of our good preaching brethren with reference to the financial side of the preacher's life. A few preachers who plow to live, and who preach a little on the side, think all preachers should plow or do something else for a livelihood and preach at odd times. Those who hold to this position seem to think that preachers who do not have some other business on the side, or, rather, who do not have a business to make their way and preach on the side, have nothing to do except "loaf around town, whittle boxes, tell jokes, and watch the trains." This is an unfortunate conception which tends to destroy the usefulness of those who hold it.

Such preachers write about the need of preachers of the "Pauline type;" but their contention is in defiance of the teaching of Paul rather than in harmony with it. What did Paul teach on this subject? Hear him: "Even so did the Lord ordain that they that preach the gospel should live of the gospel." (1 Cor. 9: 14.) Again: "I robbed other churches, taking wages of them that I might minister unto you." (2 Cor. 11: 8.) Paul told the Corinthians that he committed a sin when he preached to them for nothing (2 Cor 11: 7), and further on he said: "Forgive me this wrong" (2 Cor. 12: 13). When did Paul make tents to support himself and those that worked with him? He did this at no time, save when he had no other means for bread. The Philippian church had fellowship with Paul for eleven years as he went forth and preached the gospel. In writing to Timothy, Paul says, "The laborer is worthy of his hire [or wages];" and, "Thou shalt not muzzle the ox when he treadeth out the corn;" and that they that "labor in the word and doctrine" are "worthy of double honor." (See 1 Tim. 5: 17, 18.)

I deny that Paul or any other inspired man ever taught, either by example or precept, that the preacher of the gospel should have any other occupation, profession, or business, other than preaching the word. It is permissible under the divine law for a preacher to engage in any business that he wishes, provided it is honorable and he conducts his business hon-

As Influenza

is an exaggerated form of Grip, LAXATIVE BROMO QUININE (Tablets) should be taken in larger doses than is prescribed for ordinary Grip. A good plan is not to wait until you are sick, but PREVENT IT by taking LAXATIVE BROMO QUININE Tablets in time.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

ANTI-FLAMMA

Poultice Plaster. A soothing antiseptic Poultice. **Heals Leg Sores.** Draws out poisons, stops itching around sores, and **heals while you work.** Write to-day, describing case, and get Free Sample. Bayles Distributing Co., 18th and Grand Avenue, Kansas City, Mo.

orably; but the preacher is not commanded to look to any source for a living other than the churches to whom he ministers in spiritual things. Some preachers who farm think every preacher should farm; some who evangelize all the time think every preacher should evangelize all the time. The divine law does not bear such a construction, and he who thus contends violently tortures the truth and manifests his ignorance of its teaching.

To-day we are confronted with conditions for which there is no excuse. Many preachers of brilliant intellect and splendid education along literary lines are devoting their time to teaching, farming, keeping books, and other lines of business, and are not qualifying themselves to feed the babes in the kingdom of God. Such preachers usually recite well "first principles" and wield "the sword of the Spirit" vigorously against sectarianism; but when this is said, all is said. They know nothing of the weightier matters of the law.

Personally, let me say that I have always engaged in some kind of business other than preaching the gospel. I have exercised my privilege along this line, and I expect to continue thus to do. But it is my privilege; it is not God's decree that I should do this.

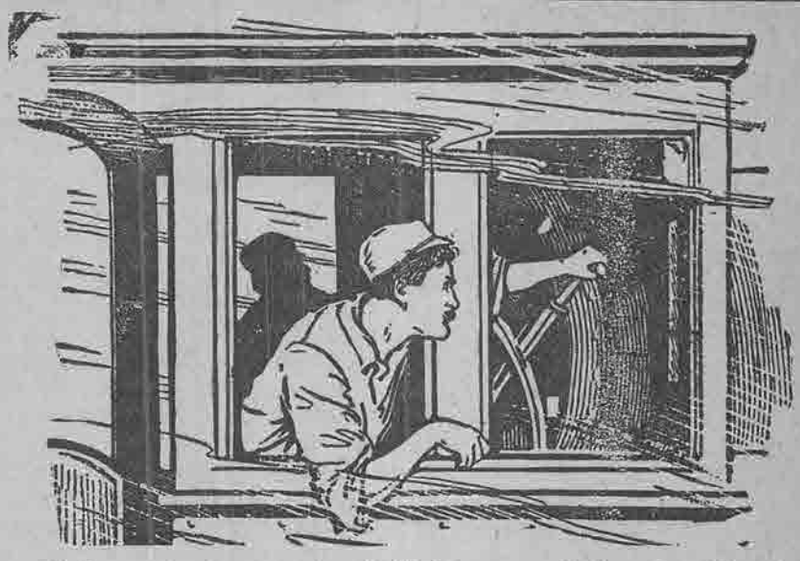
The churches who know the need of real spiritual teaching along practical lines are often hard pressed to find a preacher who can do this character of work, due to no cause other than that preachers have been so busy farming, teaching school, and a thousand other things, that they have not qualified themselves to do this much-neglected and much-needed work.

I do not mean to criticize any one unduly, but we should study to know the fullness of the truth along these lines before we write so much. Let us not envy one another.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation, Soothes and Heals. You can get restful sleep after the first application. Price 60c.

In answering advertisements, please mention the Gospel Advocate.



If the engine is properly oiled and cared for it will last a great many years, and in the same way if the human mechanism is properly looked after it will last the allotted three score and ten years. The human system must be a laboratory for the constant manufacture of rich, red blood, and the blood depends upon the stomach.

After many years of study in the active practice of medicine, Dr. Pierce found that when the stomach was out of order, the blood impure and there were symptoms of general break-down, a tonic made of the alterative extracts of certain herbs and roots was the best corrective. This ne called: Dr. Pierce's Golden Medical Discovery. For over half of a century this tonic and alterative has been more largely sold than any other blood medicine or nerve tonic.

For those who are weakened by the after effects of grip or a bad cold or cough during the winter, nothing will increase the number of red blood corpuscles and eradicate poison from the blood so quickly as Dr. Pierce's Golden Medical Discovery. It is sold by almost every druggist in the land in tablets or liquid. Send 10c for trial package of the tablets. Write for free medical advice to Dr. Pierce's Invalids' Hotel, in Buffalo, N. Y.

Gems of Thought.

It is the burdens we drag and not those we bear that are too heavy.

We cannot serve God and mammon, but we can serve God with mammon.

We go from strength to strength because we go from struggle to struggle.

A man has to learn to see God in little things before he shows his greatness.

There is a deal of difference between using the Bible as a textbook of life and as a book of texts.

Never deliberate about what is clearly wrong and try to persuade yourself that it is not.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.

The people who are least likely to agitate public opinion are the most anxious as to their impression on it.

Life is worth living when every human creature is felt worthy of our love; the voice of duty will sweetly beckon us to human sympathy and human helpfulness; and the dark mystery of your life will be read. In God's care for all men, you will find yourself surrounded by God's care for you. The wise and blessed purpose of the individual destiny is seen in the one eternal purpose of love to men.—A. Mackennal.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3354 Poultry Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

TETTERINE
for the COMPLEXION
60c at your druggist's or from Shuptrine Co., Savannah, Ga.

The Work at Buffalo, W. Va.

BY F. P. FONNER.

I have received personal help in my work as follows: From Mrs. Ellen Ramsey and Mrs. Cullie Corn, $4; J. L. Broad, $10; Elias E. Ashcraft, $2; Mrs. A. E. Perry, $1; Mrs. Ira C. Hardesty and sister, $5; Mrs. Alice L. Miller, $1.25; Mrs. Rose A. Garrett, $1; Ed. Purcell, $2.50; S. C. Miller and wife, $2; Mrs. Rena Carpenter, $2; James H. Johnson, $5; A. M. George, $2.50; D. L. Lindsay, $10; L. H. Bretz, $2. We have also received additions to our church building fund as follows: From J. L. Broad, $5; Miss Ella Talley, $2.50; Richmond congregation, Shelbyville, Tenn., $6; Lone Star church of Christ, Lockney, Texas, $15; Mrs. Belle Chaney, $5; church at Gainesville, Texas, $5; Mrs. W. R. M. McKissick, $5; Mrs. J. G. Jackson, $1.50; Miss DeLain Ferguson, $5; Mrs. Mary E. Woodson, $1; Mrs. A. E. Perry, $2; Mrs. Alice L. Miller, $1.25; Mrs. E. F. Pouncey, 50 cents; church at Charlie, Texas, $7.50; Mr. and Mrs. Mason N. Ball, $5; Mrs. W. H. Ashley, $5; T. M. Karnes, $1; church at Trenton, Tenn., $3.55; Burley F. Black, $1; church at Vinton, Ohio, $5; G. W. Albritten, $1; A. M. George, $10; Mrs. T. C. Watkins, $5; Cliff Vincent, 50 cents; church at Ooltewah, Tenn., $5; Mrs. Minnie Denton, $3; Mrs. Mary Draper, $1; B. F. Criss and others, $10; Dr. H. Kent Smith, $5; Margaret Kent Smith, $5; Dr. R. C. Harris, $1; church at Mount Nebo, W. Va., $6.20; Coral Hill Church, Glasgow, Ky., $5; Mrs. Rena Carpenter, $2; Miss Mattie Thornton, father, and sister, $4.50; Miss Maida Austin, $2.50.

This help is highly appreciated. While I am not well and am needing help, I am more interested in our church building fund than I am in my own support. If we had four hundred dollars more money, we could soon have a house of worship. We could, at least, start the building. Please send me the amount of your pledge now or soon. Let those who have already helped us help us again, if it is at all possible. I certainly do want to hear from those to whom I have written personally. Please do take up this matter now and help us out without further delay. In sending help, kindly state whether it is for personal use or for our church building fund. Those wishing to send some personal help may do so. We can hold no protracted meeting at this point until we get a house of worship. We keep up our meetings in private houses.

It is hard work to dodge work. The less heart a man puts into his task, the more labor it requires.

Gems of Thought.

To make a man, God begins with his mother.

Forgiveness is one of the privileges of friendship.

Going back generally begins by looking back.

This is peace: man's life moving in God's life is frictionless communion.

Freedom is not the right to do as you please, but the liberty to do as you ought.

Every new experience brings some new message to us, if we but have the open mind to receive it.

The way to peace is the path of prayer. The assurance of victory is in the abiding presence of Jesus Christ. —Selected.

To know that you have been of real help in some other life is, when that knowledge is brought to you in some practical and personal way, one of the most potent means of encouragement of which we can conceive.

Neutralizes Uric Acid.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists (price, 50 cents) or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

Moore's Stramoline

The Wonder Worker for Coughs, Colds, Catarrh, Asthma, or Incipient Tuberculosis. Stramoline usually gives quick relief from the first dose. Your druggist, or $1.00 postpaid to any address.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

HAS NO PAIN NOW

What Lydia E. Pinkham's Vegetable Compound Did for Mrs. Warner.

Onalaska, Wis.—"Every month I had such pains in my back and lower part of stomach I could not lie in bed. I suffered so it seemed as though I would die, and I was not regular either. I suffered for a year and was unfit to do my housework, could only wash dishes once in a while. I read an advertisement of what Lydia E. Pinkham's Vegetable Compound had done for other women and decided to try it. It surely did wonders for me. I have no pains now and I can do my housework without any trouble at all. I will always praise your medicine as I do not believe there is a doctor that can do as much good in female weakness, and you may use these facts as a testimonial."—Mrs. LESTER E. WARNER, R. 1, Box 69, Onalaska, Wis.

The reason women write such letters to the Lydia E. Pinkham Medicine Co. and tell their friends how they are helped is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives. Freed from their illness they want to pass the good news along to other suffering women that they also may be relieved.

The church of the one hundred and twenty waited for the great gift of the Holy Spirit; and it came, richer, more divine, more full of power from above than they could have imagined. So the church ever waited for fresh degrees of grace and glory; so apostles waited; and we, inheritors of the same sacred blessings, as many as desire to be perfect toward God, must also be thus minded.—Selected.

SONG BOOKS

Our song selections are prepared with a special view to meeting the requirements of churches of Christ in psalms, hymns, and spiritual songs. We have spared neither time, pains, nor money in order to make up collections of the best of the old and late compositions in sacred song. State whether round or shape notes are desired. Returnable copies for inspection (to be retained if an order is given) will be sent upon application of teachers or song leaders. Binding, superior star jute.

By Mail or Express, Prepaid	Copy	Doz.	50	100
Songs of the Reapers	$ .15	$1.50	$ 5.00	$10.00
Gospel Songs Number Two, 1920 book	.40	4.50	17.50	35.00
New Songs of Praise	.35	4.00	15.00	30.00
New Songs of Praise, with Rudiments	.40	4.60	17.50	35.00
New Gospel Song Book, limp	.35	4.00	15.00	30.00
New Gospel Song Book, with Rudiments	.40	4.60	17.50	35.00
Twentieth Century Rudiments	.20	2.00	8.00	15.00
Jewel Quartets	.10	1.00	4.00	7.50
Rudimental Nugget	.15	1.25	4.50	8.00
Select songs (a special selection for singing schools)	.25	2.50	10.00	18.00

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

Gospel Advocate

Volume LXII. NASHVILLE, TENN., APRIL 8, 1920. Number 15.

EDITORIAL FOREWORD

✡ ✡ ✡

WE may properly call this the "Brotherly Discussion" Number. An exchange of views among our contributors on the question of the identity of the church and kingdom awakened considerable interest in the discussion. Other brethren sent us articles bearing on the same subject, with the request that they be printed as early as possible. We did not have space in our regular numbers to print these articles, and, rather than hold them longer, we decided to let them appear in this special number. The articles are written in vigorous and pointed style; there is no lack of Christian courtesy and brotherly love.

The editors of the Gospel Advocate do not wish to be one-sided in their selection of themes, favoring one subject in the contents to the exclusion of others; nor do they wish to prolong any discussion beyond the limit of what its importance deserves. We hope, therefore, that those who have kindly favored us with the articles on this particular subject appearing in this number will be pleased with the generous position and the wide circulation accorded them and will agree with us that it would not be wise to prolong this discussion further. It has been fully covered, and that, too, in a thoughtful and scholarly way.

In addition to the discussion of the church and the kingdom question, our readers will find some very helpful articles bearing upon subjects of practical importance. Each one deserves a careful reading in the light of Bible teaching.

"Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father: to whom be the glory for ever and ever. Amen." (Gal. 1: 3-5.)

Identity of the Church and Kingdom

R. D. Smith's Exposition.

This question is important chiefly because of its effect upon other of our teachings; and the discussion grows out of the fact that each of the disputants thinks his position necessary to the harmony of all the scriptures upon the subject. Hence, if it is possible to harmonize all passages with one or the other of the positions, that should be considered the safe position.

It seems to me that the difficulty in identifying the church and the kingdom arises from the assumption that "the kingdom" always means the same at every place. Of course, if this is true, the church and the kingdom are not identical. But a little investigation reveals the fact that the identity of "the kingdom" is perhaps as difficult to prove as the identity of the church and the kingdom, and the same may be said of "the church," if no regard is paid to the contextual meaning of words.

The words "church" and "kingdom" come from the Greek words "ekkleesia" and "basileia," to which are attached several shades of meanings. And since, surely, no one is trying to identify all of the definitions of these words, broadly speaking, it is wise to begin by making some distinctions, that we may understand what we are trying to identify.

Let us first distinguish between kingdoms (basileia). This word is used in the New Testament of the devil's kingdom; of the temporal kingdoms; of the old Jewish economy; of that institution over which the reign of Christ extends at present; and of that institution into which the faithful Christian is promised an entrance. It is believed that proof will be asked for only the last two statements. For the first we cite Col. 1: 13, where Paul says to the Colossian Christians: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." These Christians were in the kingdom. For the last we cite 2 Pet. 1: 11, where Peter says to these Christians: "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom. Obviously these last were in the kingdom, as well as the Colossian Christians; but, for all that, Peter promises them that upon compliance with certain conditions they shall enter "the everlasting kingdom."

From these facts it would seem plain enough that God's people are in a kingdom now and they are yet to enter another. But we are told that this only means two states of the kingdom: that we are in one state of the kingdom now and shall enter the other state later. If this is true, it is certainly strange that no scripture intimates such; while there are two very plain passages, as cited above, revealing as many kingdoms. Some fears are entertained that the "state" argument rests upon no better evidence than seeming necessity. The proof is here kindly asked for.

What, then, are we trying to identify the church with? Certainly it could only lie between the last two kingdoms mentioned. So, then, it is not with the one of 2 Pet. 1: 11, but with the one mentioned in Col. 1: 13.

Hence, the proposition is affirmed that the New Testament uses the terms "church" and "kingdom" as identical. Let us first define our proposition. By "the church" is meant that institution over which Christ is the Head; by "the kingdom" is meant that institution over which he reigns as King; and by "identical" is meant that the church and the kingdom comprehend one and the same thing.

We shall not here review the usual affirmative arguments for the identity of the church and the kingdom, but shall strive to reach a conclusion by the shortest possible route—that is, by answering the objections to this position. This done, it is believed that the analogy of the church and the kingdom is so strong that there should be no further question.

The first objection urged is that "the Bible nowhere says that the church and the kingdom are the same"—that is, in so many words. To be sure, it does not. Nor does it say that baptism and immersion are the same; but we are all confident that the Bible teaches it, nevertheless. And it may be that the same is true of this question. The proposition does not demand such proof. They may be the same whether the Bible says so in so many words or not. In answering the next objection this will appear, and will, therefore, also cover this objection.

The second objection noticed is one from Brother Ira C. Moore's article in a recent issue of the Firm Foundation. This objection to the identity of the church and the kingdom is urged upon the grounds that the "lexical" ideas of the words "ekkleesia" and "basileia" do not justify it. In presenting his argument for "lexical" authority, Brother Moore assures us of just how many times these words occur in the New Testament; and having made a careful count ourselves, we concede him correct in his estimate; but, to save us, we cannot see what this proves one way or the other. It certainly is not a question as to how many times, nor in what various senses, these words are used, but clearly whether they are used with reference to the same thing. The fact that the lexicon does not define "basileia" by "ekkleesia" and "ekkleesia" by "basileia," and, if true, that the definitions of the two words cannot generally be interchanged, does not settle the question. If it can be shown that the words are used with reference to the same thing, the proposition is then proven.

Brother Moore admits that one of "basileia's" definitions can be interchanged with something in "ekkleesia's" definitions. This, we presume, is "kingdom." And while this is a small admission, it is ample for our purpose. Indeed, it is all we claim—that is, that the church is the kingdom. But this also puts him in good company, as will be seen from the following in regard to the "lexical" meanings of the words in question. If Thayer's definition of "basileia," as "a kingdom," and "ekkleesia," as "the church," had been given by Brother Moore, it would have defeated his "lexical" argument completely.

Let us then examine the lexicon. If the lexicographer, in defining these words, brings them to a like meaning, so that it can be seen that the same thing is being described, it is the thing contended for.

In defining "basileia," Thayer gives as one of the meanings "a kingdom;" and he does not leave us to guess what he means by the "basileia" as "a kingdom," but proceeds to tell us. After other meanings, he says: "But Jesus employed the phrase *kingdom of God* or *of heaven* to indicate that perfect order of things which he was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation."

We will now notice his definition of "ekkleesia." After giving various meanings, he then says, "in a Christian sense," and after other meanings under this head he

says: "The whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be."

Thus it seems to me that in these two instances the description is of the same thing; and, therefore, the identity is proven by "lexical" authority.

The third objection involves the question of harmony. It is said that some of the language used of the kingdom could not apply to the church. It is answered that the distinction in kingdom relieves the most of the passages of all difficulty, for it is easy to apply them to one or the other of the kingdoms; and the seeming difficult ones may be explained without much trouble.

The chief trouble in this respect is what seems to be the impossibility of identifying the attribute of eternity, belonging to the kingdom, with any such attribute in the church. They say they can read of eternal kingdom, but not of eternal church. Brother Scobey employs this argument, using Luke 1: 33 as a basis, and says: "I cannot by any stretch of the imagination see how this language can apply simply to the church as we see it to-day. The church will end." You will notice the reason he cannot see why is that he holds the church as temporal and the kingdom as eternal.

Perhaps we need not to stretch the imagination to see that the language may thus apply. It does not tax the intellect to read of that same quality, eternity or everlasting, in the church, as in the kingdom. At Eph. 3: 21, Paul says: "Unto him be glory in the church by Jesus Christ throughout all ages, world without end." But of the reign of Christ it is said: "He shall reign over the house of Jacob forever." (Luke 1: 33.) It will be noticed that the duration of the giving of glory in the church (ekkleesia) is expressed by the same word that is used to express the length or duration of the reign of Christ. In the first passage we have "eis pasas tas geneas tou aionos ton aionon"—"throughout all ages, world without end;" in the last we have "eis tous aionas"—"forever." Thus we have "eternal" or "everlasting" church as well as kingdom.

Then we are asked: "What will you do with Dan. 2: 44; Luke 1: 33; and other such passages?" The answer is: Apply them to the church, the kingdom, of which Christ is the Head and over which he reigns as King. But what shall we do with the eternity of the church, the kingdom? Would not this militate against the position that God's children are yet to enter "the everlasting kingdom?" Certainly, unless we can show the end of the eternity or everlasting ascribed to the church, the kingdom.

It is doubtless only necessary to mention that "aionos," in reference to duration of time, may mean anything from the length of a life to that of endlessness. Its meaning, therefore, must be arrived at from the various uses of the word as shown by the context. That "aionos" is sometimes illimitable or never ending is conceded; but does it mean this respecting the reign of Christ? Paul is doubtless the best authority; we shall hear him. At 1 Cor. 15: 24-28 it is said: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all and in all." From this it is seen that the "forever" of the reign of Christ has an end. Why, then, should the "forever" of the kingdom (Dan. 2: 44) give trouble? The kingdom can "stand forever," and yet end, as such, at the end of the reign of its King; and the church will stand as long as this kingdom.

My conclusions, therefore, are that the New Testament uses the word "kingdom" for that institution which God (Dan. 2: 44) promised to "set up;" and that this is the church which Jesus (Matt. 16: 18) said, "I will build;" and that this kingdom, the church, is preparatory to another kingdom, "the everlasting kingdom," into which the Christian is promised "an entrance" upon conditions.

Ira C. Moore Presents His Views.

Brethren Scobey, Srygley, and Smith have been indulging in an interesting discussion in the Gospel Advocate lately over whether the terms "church" and "kingdom," as modified by the phrase "of Christ," are synonymous, mean the same thing or institution, or whether they are different "institutions." I may be regarded as "butting in" where I have no business; but I am always interested in the discussion of this subject, and under the present circumstances I cannot well hold my peace after having read Brother Srygley's last in the Advocate of March 11. Possibly Brother Scobey will look after him in proper style, but my contribution may aid in clarifying the subject and encourage some one.

To start with and to prevent any faulty prejudging, I will say that I have no sympathy whatever with any "future-kingdomist" or "vestibule" theory. That the kingdom of Christ has been "set up" and is now the ruling government of heaven, whether there are any obedient subjects of it or not, I feel my ability to prove against any foe that may arise; and that the church of Christ is the body of people who are subject to that kingdom or ruling power, I feel equally able to show. But now I have "done gone and done it"—taken issue with Brethren Smith and Srygley and all those grand, good brethren who contend for the identity of the church and kingdom.

It is not stating a new fact to the readers when we say that Christ and the apostles did not speak and write in the English language. They spoke and wrote in Greek, and in order to ascertain their meaning we must have access to lexicons of that language and from them get well-defined conceptions of the meaning of the words they use, and then use those words with that significance, or else we misrepresent the apostles. On other questions, such as baptism, brethren promptly refer to the lexicons to ascertain the meanings of "baptizo," "rantizo," and "cheo," and they usually stand by those definitions valiantly. But it really appears that those who write in favor of the identity of church and kingdom have but little regard for the lexical definitions of the two words from which they are translated. The fact that they have no meaning in common has no bearing on the question. I myself was once as they are, having been taught from the beginning of my religious life that the two are identical. I have observed, too, that every one who writes in favor of their identity never fails to use terms and arguments and scriptures that recognize their separate identity and consequent difference. A favorite argument in favor of their synonymous character is that the same act by which a person is inducted into the church also puts him into the kingdom; therefore the church and the kingdom are identical and the terms synonymous. The fact that Paul declares in language that cannot be misunderstood that the church is *in the kingdom* (Col. 1: 13) has no weight against the conclusion. If there are five hundred people in a building having but one place of ingress, and some one else comes into that building, he thus becomes a part of the audience. But the same act of entering which made him a part of the audience also put him into the building. Shall we conclude from this that he also became a part of the building—perhaps a *sleeper*—and conclude that the audience and the building are identical—"mean the same institution?" Of course not. Then might it not be possible that persons can enter the kingdom and not be the kingdom, though

they enter both church and the kingdom by the same act and at the same time?

Every opponent of their separate identity admits the difference in the meaning of the words "church" and "kingdom," and then they proceed at once to stultify their admission and to show that they *mean exactly the same thing!* The standard meaning of words furnishes us with the only sure and safe foundation for a safe, sane, correct conclusion on this or any other question involving the teaching of scripture. Without well-defined conceptions of the standard meaning of the words in controversy in our minds as we speak and write on the subject, we will be like a mariner at sea without compass, chart, or rudder. Words are signs of ideas, and the standard definition of the word is the proper idea the word, used correctly, expresses. As the apostles spoke in Greek, we must ascertain from dictionaries of that language (lexicons) the meanings of the words they used.

I have but two lexicons by me, but I have examined many of them on the words "ekkleesia" and "basileia," the ones from which "church" and "kingdom," respectively, are translated, and find that "ekkleesia" is universally defined as "the called-out, the assembly, church;" and "basileia" is as universally defined as meaning "authority, dominion, power, realm, rule, reign." These are the elements of a government. The first is used one hundred and fifteen times in the New Testament, in not more than one of which can the word "basileia" or any of its meanings be substituted for it and convey what evidently was the design of the writer. The term "basileia" is found one hundred and sixty-one times in the New Testament, and in no more than one instance can the lexical meaning of "church" be used in its place and make good sense. In the lexical definitions of the words, no meaning of one is also used as the meaning of the other. This is not the character of synonymns: they, like "commence" and "begin," the only two perfect synonymns, are defined alike. How can two words "mean the same institution" when they are of no akin in their meanings? As well say that "rantizo" means "baptize."

These facts are worthy of the serious consideration of other brethren as they are worthy of mine. They converted me from the theory of identity many years ago; but neither they nor any other facts concerning the proper use of words converted me to the absurd position that "the church is but the vestibule of the kingdom," nor to the other equally absurd position that the kingdom of Christ is not yet "set up," but is to be in some indefinite time and way. The kingdom of Christ, which is the rule, reign, authority, dominion, power, government of Christ, was set up at Jerusalem in the year 30 A.D., on Pentecost. It is true, as Brother Srygley says, the church came into existence at the same time and place, but not true that both "were built of the same material." The kingdom "was built" of the authority, power, and dominion of Jesus as expressed and defined in his commandments, promises, and instructions which mark out and limit human thought and action; while the church "was built" of *men and women who submitted themselves to the authority, dominion, power, and reign of King Jesus.* The coming into existence of the kingdom *is what made it possible for the church to come into existence.* "Church" and "kingdom" are correlated terms, the first implying the other, just as "citizens" and "government" are. There can be no legitimate use for the word "citizen" where there is no government. The first *implies* the existence of the other, and the term "government" assures us that citizenship is a possibility. The term "church" implies the existence of the kingdom, while the reality of the kingdom assures us that citizenship in it is a possibility and glorious privilege; or, in other words, that the church may come into existence where it now does not exist. The church did not come into existence on the day of Pentecost *simultaneously with the setting up of the authority, dominion, power, reign, rule, dominion, of Christ.* These must of necessity be established *first*, and shown to the people to be established, *before any of them would change citizenship from the Jewish theocracy into the new kingdom.* The kingdom rule, reign, authority, dominion, power, and kingship of Christ were in the minds of prophets and bards through many centuries prior to his coming. Preserving the seed of Abraham that Christ might come according to the divine purpose; the types and shadows under the law; the prophecies concerning Jesus and his reign and the forgiveness of sins; the promise of the Holy Spirit baptism; the crucifixion of Christ and his glorious resurrection—these are but steps in the setting up of his kingdom. But the culmination of the whole matter occurs at Pentecost at Jurusalem. The authority, dominion, power, rule, reign, kingship of Christ was then shown to have been set up by the God of heaven, and there established in the minds of the thousands who cried out and asked what they must do. They see that a *new kingdom, rule, reign, authority, dominion, power, government, has been established or set up, and that the privilege is extended to them of becoming citizens in it.* The *conditions of entering into the new kingdom* are announced to them. They obey, *and thus, with the apostles, become the church.* They do not become the kingdom, but they and all others who obey the same things *come into the kingdom.*

The kingdom is not "ruled by Christ," but the church is: "But as the church is subject"—*subject*—SUBJECT *to* Christ." (Eph. 5: 24.) It is subject to Christ by being subject to his rule, reign, authority, dominion, power, the gospel. The term "dominion" has special reference to the extent of the application of Jesus' authority as expressed in the gospel; and the prophecy in Luke 1: 31-33, that "of his kingdom there shall be no end," evidently refers to the extent or universality of his dominion. No one can go deep enough into the earth, high enough into the air, far enough to sea or in any direction, to be beyond the dominion of Christ; everywhere that man may be found he is under obligation to obey Christ—is under his dominion; and when and wherever he obeys the conditions of *entering the kingdom*, he becomes thereby *one of the called-out, one of the spiritual assembly, a member of the church or body of Christ.*

Let us approach the Lord's fundamental law concerning entering the kingdom, as announced to Nicodemus, keeping the established meaning of "ekkleesia" (church) in mind. It means the called-out, the assembly—those called out of darkness into light; out of the kingdom of Satan *into* the kingdom of the Son of God's love; and as "light" must exist before any one can be called into it, so must the kingdom of the Son of his love exist before any one can be called into it. And when Jesus said to Nicodemus, "Except one be born of water and the Spirit, he *cannot enter into the kingdom of God*," he certainly implied the establishment and existence of that kingdom before any one could enter into it. If the *called-out, the assembly*, are also the kingdom, how is any one going to enter into that kingdom when there is *no assembly or called-out ones?* According to our identity brethren, no church, no kingdom; "they are the same," as frequently affirmed by my esteemed brother, Srygley. Then when we go back to the time when there were no *called-out, no church or obedient people, how is any one going to enter into that body or assembly when no body or assembly exists?*

If we keep in mind that the kingdom of God or of Christ is his reign, rule, power, dominion, authority, realm, or government, and that these elements are represented and expressed by his commands, instructions, laws, and promises in the gospel, and that he is the King in his government, all is plain enough. The church consists of *people;*

while the kingdom is the spiritual realm, the authority, the rule, the government, in which and under which they are citizens. The difference between the church and the kingdom is that between citizens and government; between the ones ruled over and that which rules over them; between the reigned over and that which reigns over them; between the fish in the net and the net which caught and holds and controls the fish; between the meal into which the leaven was hidden and the leaven which was hidden in the meal.

Jesus said: "Upon this rock I will build my church, and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom." Is this the same as saying, "I will give unto thee the keys of the church?" If we keep in mind that the church consists of *people, human beings, it becomes ridiculous to think of it that way.* "Kingdom" here, as elsewhere, means infinitely more than the "church" is defined to mean. It means that realm, rule, reign, dominion, authority, government, power, to which if one submits he *becomes a part of the church, a citizen in a new kingdom.* We become the church or called-out ones by entering the kingdom; but we do not become the authority, dominion, power, reign, rule, government of Christ, and there is no process by which we can become the kingdom. We can become the *reigned-over* ones, the *ruled-over*, the *governed*, the ones *in* the realm or the dominion of Christ; *but we never can become* the reigning, ruling power, the realm, the dominion, *the kingdom.* The church consists *of people, human beings*, possessed of the kind of faith and life and character which *the government or kingdom of Christ creates*, having a different kingdom, realm, domain, sphere, dominion, in which to live and exercise their God-given faculties and powers than in the kingdom of Satan. Jesus furnished the realm, dominion, authority, government, or kingdom, for us, and invites all who are in the kingdom of Satan to pass through that transforming and translating process known as "the new birth," by which they sever connection and citizenship with the kingdom of Satan and enter into the kingdom of Christ, by which entrance they become *the called-out, or church*, those who are assembled *in* the kingdom of Christ, there to live and labor as his servants.

Submitted in kindness and in the interest of truth.

Further Discussion by James E. Scobey.

I have read with interest the article of Brother Srygley in the Gospel Advocate of March 11. I wish to notice some of his statements and give attention to some of his conclusions.

Brother Srygley is more than confident that the church and kingdom are identically the same institution and the limitations of the one is the extent of the other.

Brother Srygley says: "It is freely admitted that these two words do not mean the same thing." Of course not. Words are the signs of ideas. So the idea of "church" is not the idea of "kingdom." The inference, then, is unavoidable that "church" and "kingdom" are two different things. Now, I state that the kingdom of Christ is not limited to the church and embraces more in meaning than "church."

So far as the beginning of the reign of Jesus which God, his Father, bestowed on him, as well as the building of his church, is concerned, I readily agree with him that it was on Pentecost. At that time and in Jerusalem there was the beginning of the church. But all power and authority had been conferred on him and assumed by him prior to the founding of the church. None could become members of his church who were not already his disciples, unless they should enter his kingdom; and Jesus himself stated (John 3: 3-5) the condition. Peter had the keys of the kingdom (not of the church), and he opened up the way into the kingdom, and about three thousand souls were added unto them. They had thus been translated out of the kingdom of darkness into the kingdom of God's dear Son. In the kingdom they were saved; and the Lord added to the church daily those being saved. (Acts 2: 47.) Every living soul which has been translated into the kingdom belongs to, or is in, the church.

There is no point of difference between my brother and myself, except as to whether the kingdom which God bestowed on Jesus embraces more souls than those who belong to, or have belonged to, the church.

It will not be denied that God, the Father, promised his Son to give him the kingdom or throne of his father David (Luke 1: 31-33) and that he was to rule over the house of Jacob forever. And God "set up" this kingdom on Pentecost. Now, to understand this phrase, "set up," I refer you to the use of it in reference to God setting up a throne. "To translate the kingdom from the house of Saul, and to *set up* the throne of David over Israel and over Judah, from Dan even to Beersheba." (2 Sam. 3: 10.) God "set up" the kingdom for his Son by translating all power and authority in heaven and in earth to Jesus Christ. I have said that Jesus never "set up" a kingdom; that I found no such statement in the Book; but I had overlooked, Brother Srygley says, Acts 15: 16, where "set up" is used, which is a quotation from 2 Sam. 7: 16. Now, I agree with him that "set up" is the proper term to use, as is demonstrated by its use in the Book. But that is not the question here. "Who 'set up' the kingdom?" is the question. I have affirmed and shown, as I believe. God in those days "set up" a kingdom, one which should have no end. The only way to escape this conclusion seems to be, on the part of my brother, to make a long quotation from John 1: 1-3. This he concludes "is broad enough to include the kingdom." No one will deny, I suppose, that in the beginning of creation the Word was the means of the creation of the universe. But the church was not one of the things created then, was it? In writing to the Colossians, Paul, who would give them an exalted conception of the power, majesty, and dominion of the Christ, says for "by him" (as the means) God uses and did use in the creation of all things the Word, and without him there would be nothing to "consist." Then the apostle adds: "And he is the head of the body, the church." But this by no means proves that the church and the kingdom are the same institution, because the quotation begins with "kingdom" and ends with "church."

Certainly Christ is the head of the church, and it is his body. He built the church; he purchased those who form his church with his own blood. (Acts 20: 28.) Now I raise the question: Did not Christ purchase more souls by his blood than those who have become members of his church? He shed his blood to blot out the sins of all God's people in the past, as well as those in the present, whether living or dead. It hardly will be denied that Abraham, Isaac, and Jacob, and the prophets are still living (Matt. 22: 32) and are in the kingdom of God (Luke 13: 28).

Brother Srygley seems to be sure that "house" and "kingdom" in the quotation from 2 Sam. 7: 16 refer to the same institution. He admits the words do not mean the same thing. Certainly they do not, and for that reason are not in apposition as he states, nor does one explain the other, and for another good reason they are connected by the conjunction "and." "House" in this quotation refers to the progeny of David, who would become king of Judah and of Israel. We read of the "house" of the Hohenzollerns, of the Hapsburgs, etc., referring to those families. But I know of no instance where "house" refers to a kingdom. My brother should have read all of 2 Sam. 7. "House" often refers to a collection of people, as the "House of Lords," "House of Commons," "House of Representatives," but never to a nation or people as a whole in this age. It might properly be used when reference is made to a people springing from one progenitor. So our

brother's argument, founded on his *think so*, that "kingdom" means "house" and "house" means "church," then the church and the kingdom are the same, falls through.

In the last quotation from Heb. 12: 22, 23, etc., which speaks of coming to "the church of the first-born," and in verse 28, which says, "Wherefore we receiving a kingdom which cannot be moved," etc., I am unable to see that "the church of the first-born," with other great things to which we have come, should be regarded as the kingdom they had received more than the company of angels. If an inference is to be drawn at all, we might conclude that all the things mentioned constituted the kingdom, and not the church alone. If Brother Srygley is right in his "think so's," then I am wrong; but if I am right, he is wrong. Please read his criticism in connection with my answer; and then you may be in doubt, as some others have been; and still you have before you about all that can be said on the subject worthy of your consideration, from which you may be able to be satisfied. I now leave the whole matter to the reader.

General Reply by F. B. Srygley.

In the present and a former issue of the Gospel Advocate there are no less than three men—Brethren Scobey, Jackson, and Moore—after me because I said that I was positive the church of Christ and the kingdom of Christ are the same. Since all have had their say, I am allowed to take one shot at the bunch and be done with it. My position is so clearly and plainly taught in the New Testament that I do not see how any one could fail to see it. I feel like letting the dear, good brethren alone and let them see it themselves.

Why would the Lord establish two perfect institutions at the same time for the same purpose? If there are two institutions, as they say, both were established to save man, and either one will do it without the other. Then why should there be two? "Ye are complete in him, which is the head of all principality and power." (Col. 2: 10.) To be in him is to be in his spiritual body, the church. Now, if we are complete in the church, how much "completer" can we be by being in the kingdom, too, provided there are two institutions instead of one?

In my last article I gave three passages where the two words "kingdom" and "church" are used to describe the same thing. (Matt. 16: 17, 18; Col. 1: 13, 18; Heb. 12: 23, 28.) If either of my reviewers explained this matter, I failed to see it.

But let me try it again: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." (Eph. 2: 19-22.) It seems to me that every one ought to be able to see that the "building" in this passage is the church, and that the "household" is the same. But how about "fellow citizens?" "Citizens" implies a government, either a republic or a monarchy. In this case it is an unlimited monarchy, and Jesus is the Monarch or King. All Christians are citizens of that kingdom; but all Christians are in the household, or church, for the reason that "kingdom," "household," and "church" are all used to describe the same thing.

But again: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (2 Pet. 2: 5.) I suppose that all three of my reviewers will agree that the "spiritual house of this verse is the church, and that the "lively stones" and "holy priesthood" are the people that compose it. But in the same chapter the apostle says: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." (Verse 9.) The "royal priesthood" of this verse must be the same as the "holy priesthood" of verse 6; but the "holy priesthood" of verse 6 is the same as the "spiritual house," or the church. But in verse 9 he says: "Ye are. . . . a holy nation." A nation implies a government—a holy government. This holy government is the kingdom of Christ: but the kingdom of Christ is the same as the "spiritual house," which is the church.

I am willing to risk my case on these five passages; but for fear my reviewers might feel slighted if I should not mention anything they say, I will now give attention to some questions raised by them.

Brother Scobey says that I have admitted that the two words "kingdom" and "church" do not mean the same thing; and as words are the signs of ideas, so the idea of "church" is not the idea of "kingdom." Very well, I grant that; but when the word "kingdom" is so described as to mean the rule of Christ now on the earth, and the word "church" is so described as to mean the called-out body of Christ, they describe the same institution; therefore, the church of Christ and the kingdom of Christ are the same thing. Let me ask, if because these two words mean different things proves that there are two institutions, why could I not prove by the same logic that there are a half dozen institutions and not just two, as Brother Scobey says? The word "household" does not mean the same thing as "church" or "kingdom," and the apostle uses that word. Why not say now that Christ established three different things on Pentecost—the kingdom, the church, the household? These all mean different things, and, according to two of my reviewers, they could not be applied to the same thing. The "house" of God, which Paul says is the church, is a different word from either of the other three. "Body" does not mean the same as "house," "household," "church," or "kingdom." Therefore, according to my reviewers, there are five institutions.

But let me try another way. Brother Scobey is a citizen of Nashville, a husband, and a father. Now these three words are different, but they can all be applied to Brother Scobey. This does not prove that he is three different and distinct men, one in the other, but only one man described by all three of these words. If I were talking about him and had reference to the relations that existed between him and his wife, I would say he is a good and faithful husband; but if my mind were on his sons and daughters, I would say he is a Christian father. Does this make two of him? No more than it makes two institutions for God to talk of his kingdom and his church. This is the very reason that more than one word was used. All these ideas are in the one institution. When the writers of the Bible would emphasize the rule or government of God, they would call it a "kingdom;" but when they wished to bring out the idea of a called-out body, they spoke of it as the "church." If worship were the idea to emphasize, they referred to it as the "temple" of God. Of course, words are the signs of ideas, and all these ideas are in this glorious spiritual institution.

Brother Scobey is right when he says Peter had the keys of the kingdom, but wrong when he adds "but not of the church." Peter had the power to bind and loose in the kingdom, here called "the kingdom of heaven." "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 19.) It will be remembered now that the Savior had said in the verse just preceding this, "I will build my church." But Brother Scobey can not see that he was talking about the same thing; for he says Peter did open the kingdom on Pentecost, but not

the church. That might be so if there were two institutions "set up" on that day; but since there was only one, he is wrong in saying "but not the church." But notice, this power that Peter or the apostles had to bind and loose on earth is in the kingdom; but in Matt. 18, talking about the church, he uses precisely the same language. "And if he shall neglect to hear them, tell it unto the church." (Verse 17.) "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Verse 18.) So, my brother, if the keys were not used in both institutions, as you say, the binding and loosing were in both. But there is but one, and it was built, set up, or established, and opened on that day; and Peter, as the spokesman with the apostles, bound on the world the conditions of entering it. Brother Scobey is now so near right on "set up" and "bestowed," I believe I will just let him alone on that.

Yes, the God of heaven set up the kingdom on Pentecost, and he did it through Christ. I quoted John 1: 1-3 to show that God worked even in the creation of the material world through Christ; and working after his own pattern, he created the spiritual kingdom, or church, in the same way, through Christ. God planned all, Christ worked out all, and the apostles revealed all. No, it is not denied that Abraham, Isaac, and Jacob are living and are in the kingdom of God; but it is denied that they are living on the earth or that they are in the kingdom of Christ on the earth. Your trouble comes, brother, by trying to mix the eternal state of the kingdom with the present state of it. I did say that 2 Sam. 7: 16 refers to the same work when he says, "and thine house and thy kingdom shall be established forever before thee." Whatever the word "house" may mean, in the New Testament the "house of God" means the "church of God," for Paul says so. Many things that were spoken to David referred to him directly, but to Christ in a secondary sense. This is one of them.

But I must give a little attention to Brother Moore, though I feel that I have about answered him in answering Brother Scobey. No, Brother Moore, you are stating no new fact when you tell us the New Testament was written in Greek; and if you feel that you can give any information from the Greek not found in our various translations of the New Testament, we are ready to consider it. He says he finds that the word "ekkleesia" is defined "the called-out; the assembly, church." Very well, that is exactly what the different translators found, and it is exactly my contention. So I do not see that you gained much by that reference to the Greek. But he says he finds that the word "basileia" means "authority, dominion, power, realm, rule, reign." Well, I believe our translators found that, and "kingdom," too. I do not see that you gained much by your reference to the Greek, except you seemed to have lost the word "kingdom." Perhaps that was an oversight on your part because so many translations of the New Testament use the word "kingdom." Thayer, perhaps the best modern New Testament lexicographer, says under the word "basileia:" (1) "Royal power, kingship, dominion, rule;" (2) "a kingdom—that is, the territory subject to the rule of a king." Thayer then says: "But Jesus employed the phrase *kingdom of God* or *of heaven* to *indicate that perfect order of things which he was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation.*" Thayer, in his definition of "ekkleesia," gives just as Brother Moore says, "called out or forth; a gathering of citizens called out from their homes into some public place; an assembly;" and then, after reference to many passages in the New Testament where the word is used, he says: "The whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be, Matt. 16: 18 (where perhaps the evangelist employs *teen ekkleesian*, although Christ may have said *teen basileian mou*)." In Thayer's mind, the two words so certainly referred to the same thing that he says Christ may have used one, while the evangelist in reporting it might have used the other. I do not say this, but it is the statement of one of Brother Moore's witnesses, the greatest lexicon of New Testament Greek we have. No, Brother Moore, you are doing no better with the question than Brother Scobey.

All that Brother Moore says about synonyms might be correct and still have no bearing on the question at issue. I do not believe that the words "kingdom" and "church" are synonyms; but neither are the words "body" and "church," and yet both words are applied to the same thing. But what I said in reply to Brother Scobey on this point applies just as well to Brother Moore. Brother Moore says: "It is true, as Brother Srygley says, the church came into existence at the same time and place, but not true that both were built of the same material. The kingdom was built of the authority, power, and dominion of Jesus." No, the kingdom was not built of authority and power, but built upon the authority and power of Jesus. Christ said before he established the kingdom: "All authority [or power] hath been given unto me in heaven and on earth. Go ye therefore," etc. All authority was primarily in God, but he delegated the authority to establish and rule his kingdom to Christ, and Christ transferred it to the apostles, the ambassadors of his kingdom; hence, we have God in Christ, and Christ in the apostles, and the apostles in the world. But Brother Moore says the kingdom is not ruled by Christ. Strange! He is the King; and if he does not rule the kingdom, I wonder who does. Brother Moore says the rule or reign is the kingdom, and not the citizens. Well, in an accommodated sense that might be true, just as a part sometimes may be used for the whole; but in reality the kingdom is the citizens and the King. All Christians are citizens and Christ is King, just as all Christians are members of the church and Christ is Head; and I still feel confident they are the same, or the words "kingdom" and "church" describe the institution Christ established to save the world.

But I must not slight my friend and brother, Lee Jackson. In the Gospel Advocate of March 18, after telling how he had enjoyed the discussion between Brother Scobey and myself, he adds: "As I have no disposition to 'butt' into a discussion between other men, I will say no more at present." If Brother Jackson had lived up to that statement, I would not have said a word in reply to him; but instead of doing that, he wrote more after he said he had quit than he had before, and all that he said after he quit was directed right at me by name. He wants me to tell how Diotrephes cast the messengers of John out of the kingdom. I know of no way he could have done such a thing unless he caused them to stumble and they stumbled out of God's favor. The word "church," perhaps, in this passage, is used in a local sense, or in the sense of the congregation; but the Savior did not use it in this local sense when he said, "Upon this rock I will build my church." But Brother Jackson says, if I prefer, I can tell whether the prophet Daniel meant to say, "in the days of these kings will the God of heaven set up a *church* which shall never be destroyed." No, I think he said what he meant; and so did Jesus say what he meant when he said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

Brother Jackson wants to know why the inspired writers "picked up" a word that meant "congregation" or "assembly" and used it. They did not pick it up; the Holy Spirit selected it for them, for the reason that the institution over which Christ is head had in it the idea of a

called-out body. I care nothing about the origin of the English word "church." Christ and the apostles used the word "ekkleesia," and it was applied by them to the only institution that Christ built. Since Christ placed his table in the kingdom (Luke 22: 30) and Brother Jackson says the kingdom and the church are different, why does he eat the Lord's Supper in the assembly? Should he not wait till the kingdom meets to have the Lord's Supper? Yes, I am positive there is only one.

Observations of H. C. Harris.

I think I have read about all that has been said in the Gospel Advocate lately on the church and the kingdom, and I must say that I am surprised that our brethren differ so much on this question.

Are the church and kingdom one and the same institution? If not, in what do they differ? In order to intelligently understand this question, it will be necessary to define the words "church" and "kingdom."

Let us first find what the word "kingdom" means. Any kingdom, human or divine, consists of a crowned king, laws, subjects, and territory. In addition, any kingdom, human or divine, must have other belongings, such as money, minerals, animals, or other resources. A kingdom with nothing but subjects would be ready to go into the hands of a receiver.

The word "church" is from the Greek word "ekkleesia," and means a called-out assembly. This assembly may be political, religious, or otherwise. That all depends on who called them out. There can be an assembly (ekklesia) without a kingdom, but there can be no kingdom without an assembly or a called-out people. The kingdom of Christ is a complete kingdom. It has a ruling King, laws, subjects, and territory. In addition, the King possesses great wealth in property of various kinds, including "the cattle upon a thousand hills." They belong to his kingdom as property and not as citizens. A king without nothing but laws, subjects, and territory would be poor indeed. A father with nothing but sons and daughters would be poor. They would be ready for the poorhouse. So a spiritual king who possessed nothing but subjects would be ready for the spiritual almshouse.

But what is the church? Laws, subjects, territory. The subjects of the kingdom are the church. They were called out by the King's laws. They are the citizens. Our government has public buildings, forests, and other property; in addition, unruly tribes of Indians who are not citizens and who reject our laws. But they belong to this government, and this government overrules them for their good, and also for the good of the government. Then, to be a part of this government, one must be a citizen or some kind of goods or chattels.

I once happened to get into an argument with a modern "Holiness." Something he said caused me to ask him what church he belonged to. He said he belonged to no church, but belonged to Christ. I told him the Lord's church is the Lord's family; that my father once had a large family, and, in addition, owned a mule; and that if he belonged to the Lord and did not belong to his church, or family, he must be the Lord's mule. This good fellow jumped up and said he was able to take care of himself. I quietly told him not to bray any more, and he cooled down and went away in a good humor.

The Father planned, the Son created, and the Spirit vivified, systematized, and beautified the earth. The Father planned, the Son created man, and the Spirit gave him life. The Father, as the great Designer, was Commander, Ruler, King, in heaven and earth. By disobedience the spiritual rule was transferred to the wicked one. The Father's territory was heaven and earth. By creation man belonged to the Lord. By service he left the Lord's kingdom and enlisted in the devil's kingdom. As a result of this intermeddling with the Lord's creation, a great spiritual battle was inaugurated, or, if begun before, was transferred to the earth. That battle has been raging till now, and will rage till the last enemy is destroyed and the victory is won.

During the patriarchal age the Father was King. He gave his laws by prophets and messengers. Many listened to the King's call, obeyed his laws, and enjoyed citizenship in his kingdom. Many more refused to leave their wicked ruler.

In the Jewish dispensation the Father held the same position as King. He gave his laws by Moses. During this dispensation the Lord called many more into his kingdom. The Gentiles yet had the privilege of worshiping under the patriarchal law, and the Jews had the law of Moses.

But this arrangement never met fully the needs of man, nor did it please the Lord. As a great Designer, he planned a world-wide and age-lasting invasion of the devil's subjects. He had created them for his glory, but they were in dishonor. The Father loved them and would forgive and redeem them. But how?

It seems as if he would say to his Son: "I love the sons and daughters of men. You go and redeem them. All the resources of heaven and earth are at your command. All power is yours. Angels and archangels are at your service. The Holy Spirit shall be your guide and helper. I will turn over to you the spirits of the righteous dead. The few faithful now living on earth I give you. Evil rulers, and all governments of the earth, and all the wealth of the world are yours. Go and redeem man. Loose the faithful of the past ages from their sins. Satisfy the demands of the law for sin, and call out those who will, of their own accord, obey you. You shall have my advice, my coöperation, and my crown. You shall be King, and rule in heaven and earth till your mediatorial reign shall end."

The Savior is King. Heaven and earth is his territory. Not only "the cattle upon a thousand hills" are his, but all the wealth of the world is his. The wicked kingdoms of the world, though rebelling against his authority, are his possessions. He *makes them serve him*, even though they will not worship him. All these are parts and parcels of his kingdom; not subjects, but possessions.

The Savior, as King, has issued the gospel call. All who heed the call are his subjects. They are the church, the called out. They belong to the Lord as citizens. They are his family. They were born of water and the Spirit. The "cattle upon a thousand hills" and all "holdings" are his, but they were not born of water and the Spirit.

When the mediatorial reign of Jesus shall have ended and he turns over to the Father the redeemed of the earth, then, and not till then, will we "sit down with Abraham, Isaac, and Jacob in the kingdom of God." The judgment will be called, and the righteous of all ages, with all the infants and all who were not responsible to either spiritual ruler, will be admitted into the everlasting kingdom. (2 Pet. 1: 5-14.) The gospel, to redeem the sons and daughters of men, will have served its purpose, and the Son will deliver the kingdom over to the Father. The redeemed of all ages will be permitted to live in the Father's home, with Jesus as their elder Brother. We do not know the rules of that family home, but they will please the Father and meet the needs of the redeemed. Let us, as citizens of the Lord's kingdom, so live that we may dwell in that home.

The emancipation of human nature can never come except through Jesus Christ. What the armies and the inventions of the world cannot do, Jesus Christ can do.—Sir Alfred Yeo.

Flavil Hall Defines "Everlasting Kingdom."

Can "the everlasting kingdom" (2 Pet. 1: 11) mean the church? Brother G. Dallas Smith says he does not think so. It cannot mean the earthly state of the church, it is true; but may it not mean the heavenly, or everlasting, state of the church, the same as the heavenly, or everlasting, state of the kingdom? The readers of the Gospel Advocate understand that the word "church" is translated from "ekkleesia" and means the congregation of the redeemed in Christ, and that this word is always translated "congregation" in the version of the New Testament called "Living Oracles." Does not "the everlasting kingdom" mean the congregation of people in heaven that were redeemed and faithful on earth, or will it be another people? Is not the "kingdom which cannot be moved" at Heb. 12: 28 called "the general assembly and church [congregation] of the first-born" at verse 23? If the kingdom is the congregation of the redeemed here, will it not be the congregation of the redeemed in its everlasting state? If not, of what congregation will the everlasting kingdom consist? If it be answered that the kingdom will not be the congregation, but will be the rule of Christ over the congregation, I answer that the kingdom here is the congregation of the redeemed, with Christ as King over them, and that no one can give any scriptural reason for believing that the congregation is excluded from the meaning of "kingdom" when applied to the everlasting state. "And he made us to be a kingdom, to be priests unto his God and Father." (Rev. 1: 6; see also Rev. 5: 9, 10.) That the priests are Christians, the congregation (church) of the redeemed, none will deny. They were made "to be a kingdom." The church (congregation of the faithfully redeemed), with Christ as Head over it (Col. 1: 18), is the kingdom with Christ as King over it here. Will it be another kingdom and King in the everlasting state? No, no. Nor will it be another congregation and Head. The kingdom being the church (congregation of the redeemed) here, it will not cease to be the church (congregation of the redeemed) there.

Brief Summary of A. M. George.

In the Old Testament (Dan. 4: 17) we find that God ruled in the kingdoms of men and gave them to whom he pleased, as in the cases of Nebuchadnezzar, Cyrus, and others, showing that the rule or kingdom of God antedates the kingdom of Christ.

In the New Testament the word "kingdom," from the Greek "basileia," occurs one hundred and fifty times, or about that. It is "kingdom of God" about seventy-five times. It is "kingdom of heaven" about thirty-five times. It is "kingdom of Christ" a few times, "kingdoms of the world" a very few times, and "kingdom of Satan" a very few times.

The kingdom or rule of God is coexistent with God. The kingdom of Israel and the kingdom of Christ are not. The kingdom of Israel (Jewish dispensation) began fifteen hundred years before Christ and ended at the cross. The kingdom of Christ (this dispensation) began A.D. 33 and will end when Christ comes again and hands back his kingdom and power to his Father, from whom he received it. But the kingdom of God, which existed before either the kingdom of Israel or of Christ, will go on forever. In other words, the kingdom of God has neither beginning nor end, unless we can find where God began and will end.

The Jewish and Christian dispensations are, as I see, agencies established by God in his kingdom to accomplish certain purposes in time. One has passed, the other is passing. They are in the kingdom of God, but not equal in duration.

The church of God is in the kingdom of Christ and also in the kingdom of God. It is equal in duration to the kingdom of Christ, but not to the kingdom of God. When the kingdom of Christ ends, the church will end; but the kingdom of God will never end.

Are they the same? If so, ought they not to be alike in every particular?

I have a home, and live in the town of Albany, and I am a part of Albany; but am I all of it? I might move away, but Albany would remain.

To take a broader view, I am in time, and my life is a part of time; but is it all of it, or equal to time? I live out my brief part and fall out, but time goes on.

To enlarge the view still further, liken God's kingdom to a great drama, with the universe for a stage. Every man, every institution, every nation acts his or its part on that stage and passes off, but the play goes on forever. Is each actor equal to the whole?

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

"The Model Church," by G. C. Brewer, treats of live subjects, and is a book that should be distributed among the churches. This book has been almost universally commended and is being read with interest by many people. Price, $1.

Have you read "Sunshine, or Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

A good book for young people to read is the "Life of Mrs. Charlotte Fanning." Mrs. Fanning was noted for her piety, zeal, and good sense. Hers was a life remarkable for the good accomplished. She always exerted an ennobling, refining, and uplifting influence. This book is ably edited by Mrs. Emma Page Larimore. Price, $1.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Send us fifteen cents for a copy of "What Was Nailed to the Cross?" It is a live tract, and is made up of some stirring thoughts of F. W. Smith. Adventists were active in North Nashville, and Brother Smith delivered a few sermons on the subject. The tract embodies the substance of these sermons. Buy a dozen copies and distribute them among the people. Price, $1.50 per dozen.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

O God, please help a little boy to keep from crying when he is hurt, and to keep from laughing when any one else is hurt. Amen.

Authorship of Letter to Hebrews.

Having devoted considerable study to this subject, it may not be uninteresting to Standard readers for me to lay before them my conclusion, with some of the grounds upon which it is based. This has been a disputed question for quite a while, and perhaps the preponderance of critical judgment is against the Pauline authorship. While this fact gives me some embarrassment in taking the opposite view, this is a matter which is not to be decided by a majority vote. It is not to be inferred that the Pauline authorship is without the support of scholarship and critical ability, for some as good scholars and critics as the world has produced maintain that Paul wrote this Epistle. Let us impartially consider the following propositions:

1. Paul might have written the document, for it was written during his lifetime. The letter bears ample internal evidence that it was written before the destruction of the temple in Jerusalem, as the following two passages clearly show: "Now if he [Christ] were on earth, he would not be a priest at all, seeing there *are* those who *offer* the gifts according to the law, who *serve* that which is a copy and shadow of the heavenly things." (Heb. 8: 4, 5.) "Which [the old tabernacle] is a figure for the time present; according to which *are offered* both gifts and sacrifices." (Heb. 9: 9.) The present tense of the verbs printed in italics show plainly that the temple was then standing, and that its ritual was being observed according to the law.

2. From the standpoint of competency, Paul could have written the Epistle. Indeed, it is doubtful whether there was another man living who was as capable of running the parallels and making the contrasts between the old covenant and the new covenant as was the apostle to the Gentiles. He was perfectly familiar with the old institution in all of its appointments, and, of course, was well acquainted with the gospel order of things, and would have been perfectly at home in writing the contents of our Epistle.

3. He had very strong motives for writing such a document. He was in a constant struggle with the Judaizers who contended that Christians should keep the law of Moses, and he would naturally have a strong desire to show that the Mosaic system had passed away and given place to the Christian system with its better covenant, better priesthood, better promises, etc. This the Epistle does in a most efficient manner.

4. Internal evidence points to Paul as the writer. The following passage is itself, as it seems to me, almost conclusive upon this point: "Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you." (Heb 13: 23.) Who would have been as likely to be acquainted with the circumstances of Timothy as Paul, his father in the gospel? It matters not whether the word rendered "set at liberty" means released from prison or sent away on an errand, for it might have been either. Paul and Timothy were bosom friends and close companions, and no one could have been more agreeable to the apostle as a traveling companion upon his journey to Palestine than Timothy, whom he loved so dearly. That Timothy was with Paul during his imprisonment in Rome is certain from the fact that the apostle includes him in salutations to the Philippians, Colossians, and Philemon, contained in letters addressed to these parties while Paul was a prisoner in Rome. The effort to evade the force of this argument on the part of some, by suggesting that this Timothy was not the same as the one who was Paul's companion, is utterly vain, and shows the weakness of the negative side of this question.

Again, the closing benediction of our Epistle is decidedly Pauline. It runs thus: "Grace be with you all. Amen." In 1 Corinthians it is as follows: "The grace of the Lord Jesus Christ be with you." In 2 Corinthians it is as follows: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." In Galatians we have it thus: "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen." In Ephesians we read as follows: "Grace be with all them that love our Lord Jesus Christ with a love incorruptible." In Philippians it stands thus: "The grace of our Lord Jesus Christ be with your spirit." In Colossians: "Grace be with you." In 1 Thessalonians: "The grace of our Lord Jesus Christ be with you." In 2 Thessalonians: "The grace of our Lord Jesus Christ be with you all." In 1 Timothy: "Grace be with you." In 2 Timothy: "Grace be with you." In Titus: "Grace be with you all." In Philemon: "The grace of our Lord Jesus Christ be with your spirit. Amen." The similarity between all these benedictions is quite striking, and with the exception of Revelation, Paul's writings are the only ones that close with such a benediction, and all of his Epistles so close, for in Romans, which was overlooked in its proper place, we find the following: "The grace of our Lord Jesus Christ be with you." The use of this benediction seems to point to Paul as the author of Hebrews.

Moreover, certain words and phrases occur in our Epistle that are found nowhere else in the New Testament except in Paul's writings and speeches. In Heb. 1: 5 the writer, quoting from one of the Psalms, says, "Thou art my Son, this day have I begotten thee;" and in his speech in Antioch of Pisidia Paul quotes the same passage; and in both cases the passage is applied to Christ. In Heb. 1: 6 Christ is called "the first-born," and with the exception of Revelation, this appellation is applied to the Lord only by Paul, who thus designates him in Rom. 8: 29; Col. 1: 15, 18. In Heb. 2: 8 the writer says, "Thou didst put all things in subjection under his feet," and in 1 Cor. 15: 27, Paul says: Testament except in Paul's writings and our Epistle. In Eph. 1: 22 the apostle says: "And he put all things in subjection under his feet." In Phil. 3: 21 Paul uses this language: "According to the working whereby he is able even to subject all things unto himself." Such language to indicate Christ's sovereignty is found nowhere in the New Testament except in Paul's writings and our epistle. In Heb. 8: 6 Christ is called a "mediator," and this designation is applied to him nowhere else in the New Testament except in Paul's writings.

This comparison might be carried much further, but it is not at all necessary. I do not pretend to pose as a "higher critic," but I do claim to have some common sense, and that, in view of the foregoing premises, tells me that Paul wrote Hebrews.—J. B. Briney, in Christian Standard.

A Better Ministry.

BY JOHN E. DUNN.

Under the above caption an article appeared in the Gospel Advocate of February 26, written by Brother S. F. Morrow. This article breathes a kindly, Christian spirit and offers some timely suggestions and gentle admonitions to us ministers of the gospel, to all of which I give a most hearty amen. But there is one line of thought offered to the preachers in said article which I believe is not according to New Testament teaching.

Brother Morrow fears we "want to wear the crown, but are not willing to carry the cross." He asks: "How many are making any sacrifice worth while?" He further adds: "Just here I fear most of us are deceived." I happen to be acquainted with the lives of most of the preachers who have written on the above subject, and I am acquainted with a considerable number of other preachers who have said nothing on this subject in the papers. Many of them are very poor, do not own homes, have no automobiles. Their families often are deprived of the necessities of life and their children often feel that they are deprived of equal chances with other brethren's children who are en-

gaged in business callings while the preacher goes on preaching the gospel with an inadequate support.

Brother Morrow further teaches and advises young preachers as follows: "I want it understood that I believe the Bible teaches that elders and preachers who give their time to the churches, preachers going to destitute places, should be well supported, and will be if they will follow the commands of Jesus." It is true such preachers should be supported well; but will they be? The New Testament does not teach that they "will be if they will follow the commands of Jesus." True, the New Testament teaches that they should be supported, and shame on the churches that they do not support the worthy preachers! It is hurtful to the spread of the gospel, injurious to the cause of true religion, and discouraging to the preachers and more so to their children. Who are the preachers "who give their time to the churches, preachers going to destitute places," and are "well supported?"

I once believed this doctrine, and I practiced it for more than a quarter of a century (I am preaching now, and expect to preach all I can till God calls me hence), and by so doing my wife had to endure hardships beyond her powers of endurance, and it did my children an injustice. They have gone cold and hungry, have gone without the necessities of life, and Mrs. Dunn has endured hardships which she should not have suffered. I have repented of this. I now see I started out with a wrong conception on the support of the preacher. Whoever teaches young men and young women to "give their time to the churches, . . . going to destitute places, and they will be well supported," teaches them contrary to the teaching and examples of the New Testament and contrary to the experiences of nowadays gospel preachers.

I do not complain at what I have endured. I have suffered hardships. I have gone cold and hungry. In more than one instance I have risked my life in order to preach the gospel. I am willing to do it again whenever duty demands it. A man who will not endure these hardships is not fit to preach the gospel.

Young men should not be filled with the idea that if they will go and preach the gospel they will always be supported. Sometimes for a short period of time they will be well supported, but much of the time they will not be supported. I now teach young men to endure hardships like Paul and Christ and to look for a heavenly reward and not an earthly one. The purpose of the Christian religion is to save the soul and not to save the life here on earth. Heaven should be our object, and not earthly rewards. I have been poor, suffered much, and worked hard all of my life. I expect to continue along this line till I die. I also expect when I leave this world to go to my Heavenly Father and be with him, with Jesus, with the holy angels and all the redeemed hosts of heaven, through the ceaseless ages of eternity in the enjoyment of all of God's rich blessings. When I have been there ten thousand times ten thousand years, the end of the enjoyment of that delightful home will be no nearer than when I first went there. Life here is a commingling of the bitter and the sweet; hereafter, to the Christian, it is eternal happiness.

Young preachers should be taught to endure hardness as good soldiers. They should be warned that they may not be supported. They should be taught ways of making a living by honest toil. They should be taught the trades and professions; they should be taught common business sense and to hold themselves cheerfully in readiness of mind and body to do anything that is honest and honorable to make a living and still preach the gospel both in words and daily life all they can. God does bless the faithful preacher and will give him a heavenly home, but he is not in this life immune to poverty and hardships.

The churches certainly need an awakening, a shaking up. They need a revolution. The whole world is crying, bleeding, and dying for want of the bread of life. It is not being given to the world. We quote the "great commission" long and loud, but we do not practice it. When in Europe, I saw and realized as never before the immensity of the urgent need of us American disciples carrying the gospel to the Eastern world. I came home from France with one deep regret, and that is that I could not make myself twenty-five years of age, so that I might go there and spend a life preaching and teaching the Christian religion. I know I could succeed in getting them to hear me, because I tried it. I have wanted to go among the churches and into the papers and try to arouse more interest in world-wide preaching the gospel. Especially do I want to see the gospel sent over the seas. But circumstances have prevented my doing this.

Preaching the Gospel.

BY C. E. HOLT.

In this article I wish to lay emphasis upon the work of preaching the gospel as the God ordained means of saving the world. It is, as I understand the divine teaching, a work of first importance as regards human agency in the salvation of men and women. It is something in the divine arrangement that must be done before sinners can turn to the Lord for salvation. Our Heavenly Father fixed it this way and will not accept a substitute. Other agencies there are, of course; but this one, in the very nature of things, comes first.

One of the most heart-thrilling and soul-inspiring utterances of inspiration is: "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10: 13.) Then follows an argument, sensible, clear, and unanswerably strong, in support of the affirmation. This argument is interrogatively stated thus: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? . . . So then faith cometh by hearing, and hearing by the word of God." (Verses 14-17.)

Out of these very pointed questions I select the one that contains a perpetual obligation upon the churches of Christ. One of the most unreasonable, as well as one of the most hurtful, ideas connected with this subject is that the entire obligation and responsibility of preaching the gospel to the world rests upon the preachers. The idea is that upon the preachers this responsibility exclusively rests. It is a painful fact, as well as a sad commentary upon the people who make the high claim of restoring pure, New Testament Christianity, that hundreds of congregations, to use a figure of speech, sit down and wait for some preacher to "drop in" and preach for them. This has encouraged a kind of haphazard and unresponsible way of supplying the churches with preaching. That means that the most of the preaching that is done is to and for the churches. To dead and dying churches, strong sermons are preached on baptism for remission of sins, the importance of meeting on the first day of the week, etc.—matters of importance, of course, but things which are means to an end, and not an end within themselves. Too many annual protracted meetings are held for the delectation of the members of the church and for the benefit of their children and a few special friends. "Able" preachers who live hundreds of miles away are employed to conduct meetings in which very few people of the world, comparatively speaking, hear the gospel.

Another fact worthy of a serious and sensible consideration is that we have large sections, including some towns and cities of importance, where we are not known, so far

as our real teaching, aims, and purposes are concerned. If we believe what we teach and mean what we say in our teaching, we should make every effort that is legitimate, proper, and consistent with inspiration, and common sense, and sound reason to get these things before the people.

In the study of this subject, I am impressed with the clear and forcible translation of the apostle's language quoted already from the King James Version, the version from which the most of us read. "For every one who invokes the name of the Lord shall be saved. But how, it may be asked, are they to invoke one in whom they have not learned to believe? And how are they to believe in one whose words they have not heard? And how are they to hear his words unless some one proclaims him? And how are men to proclaim him unless they are sent as his messengers?" (Twentieth Century New Testament.) In this connection it is pertinent to ask, who shall do the sending? If you answer that the Lord does this, then again it is pertinent to ask, how does he do it? To this latter question there is only one correct answer to be given, and that is that God does this work through his church. Upon the church alone does this duty and obligation rest. To organize societies to do this work is wholly at variance with God's order and an impeachment of God's wisdom.

Again, we should not seek to justify our neglect of this duty by pronouncing anathemas upon those who have made the inexcusable mistake of organizing societies through which to do the work which alone devolves upon the church. We too often reject and condemn sensible and businesslike methods used by human organizations with the organizations which use them. There is nothing in the way of sensible and businesslike methods used by unscriptural organizations that could not be employed by the church itself. If societies can select men and send them out to preach the gospel, and provide for their support, so can the church do the same. There is not a human agency of a legal and a moral kind used by human organizations that cannot with perfect safety and scriptural propriety be used by the church. The printing press, the United States mail, the express companies, the railroads—in fact, everything that is sensible and practical and accelerative—can be used by the church in the evangelization of the world. God intends for his people to use the very best methods and agencies that we have at our command. The missionary societies often use good methods in their work. The denominations, many of them, do so. We should not reject and condemn a good plan or agency or method because such may be in use by some denomination. This is not the way we are to be different from other people. To illustrate: A very sensible and sanitary method of serving a congregation with the fruit of the vine in the Lord's Supper is to use the individual cup. Not long since a very intelligent doctor suggested that this method be adopted by a certain congregation. One man objected on the ground that the "digressives" use that method. The doctor met the objector by saying that that is one good thing the "digressives" have. Did you ever stop to think that there is not a single good thing that cannot be found in some denomination? The Roman Catholics, the Greek Catholics, the Mormons, the Dunkards, and other religious bodies unknown to the apostles baptize "for the remission of sins." Is that an argument against the doctrine? I found a Baptist preacher who thought so.

We should learn, if we do not already know it, that the method of obeying a command is not a part of the command, unless God has so specifically ordained it that way. Millions of words have been worse than wasted in efforts to prove the Lord's plan in preaching the gospel. With some, any plan not in use by a missionary society or by the denominations would pass current for the "the Lord's plan." This has been exceedingly hurtful to the spread of New Testament Christianity.

Things That Do the Most Good.

BY F. C. SOWELL.

The essentials and good things the Lord requires man to do will take his time and keep him busy.

It appears to me too much time is consumed about things not essential to the salvation of man's soul. When the Lord says little or nothing about things we desire to look into, it would be well for us to say as little as he has said about it, for I am sure we cannot give any more light upon the subject. We need to write and preach more on such subjects as love, prayer, fellowship, Lord's-day worship, kindness, hospitality, long-suffering, gentleness, meekness, self-control, and many other such like subjects; for these are essential to the salvation of the soul. When these become our daily topics, there will be a greater growth in grace and the knowledge of God's word which will result in the realization of our kinship in Christ.

We do not have to argue these subjects, but we reason about them in the divine light the Lord has given us. This builds up and makes strong material in the house of God. When we come to the knowledge of the truth, we are made better and God is pleased.

"Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering, forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness." (Col. 3: 12, 13.) When God is loved with all the heart, soul, and mind, it makes it easy to do what the Master saith. This is why Jesus said to his disciples: "If ye love me, ye will keep my words."

These things that Paul says for Christians to put on make a most beautiful robe; and the more and longer we wear them, the better we will appear. Jesus means for his bride, the church, to have on the wedding garment when he comes again. If we are not ready when the summons comes, the fault will be ours. "Out of the abundance of the heart the mouth speaketh." If the heart is filled with good thoughts, the words will be wholesome, and this makes a better life. If your life is pure and good, somebody will try to be like you. Paul knew this; therefore, he said: "Follow me, as I follow Christ."

Remember, we cannot remain long upon the earth; and Solomon said: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Self-living, of whatever sort, by whatever name we call it, by whatever religious or social philosophy we disguise or defend it, is the essence of sin. It is the outrage against which nature lifts up its voice, and which has desecrated and laid waste the garden of the Lord with hands of violence. The mission of the Bible—from Genesis to Revelation—is to cry out against the wantonness, the imbecility, the inhumanity of selfishness. The impracticability of selfishness is the lesson of history. The eternal hopelessness and helplessness of selfishness is the warning of the gospel. Selfishness is slavery. It is the bitter bondage of the race to falsehood. Its clanking chains deafen us to the voice of God and the cry of our brothers for help; they beat and bruise and gall the soul in every attempt to rise to the realization of divine ideals. Selfish purposes blast and wither the germs and blossoms of human nobleness; they are the moths that eat out the divineness of our humanity; and yet they are the giants of evil that battle with Christ for the possession of the soul—Christ increasing as they decrease—Christ advancing over their death. The dying self is the growing Christ; we who live being evermore delivered to death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. —J. D. Herron.

AT HOME AND ABROAD

"The word of God is the real weapon. It is the only thing the devil fears."

The answer to all new assaults upon the faith is to continue to preach Christ.—The Christian.

C. M. Pullias will begin a meeting for the Lawrence Avenue congregation, this city, on April 18.

John C. Taylor is now located at Waverly, Tenn., and is doing successful evangelistic work in that section.

Moody said that the Christian man is the world's Bible, and that in most cases a revised version was necessary.

There is nothing that so despoils the strength and beauty of life as to be continually asking, "What will men think of it?"

"Some statesmen are more interested in America living as she pleases than in a Christian world order." (Frederick Lynch.)

From W. E. Morgan, Childress, Texas, March 29: "We had splendid services here yesterday. One was restored to fellowship at the evening service."

Fred K. Jones, real estate dealer and Notary Public, 43 Arcade, Nashville, Tenn.—Nashville and Tennessee property for sale and exchange—will endeavor to accommodate those desiring his services.

From Ben West, Waxahachie, Texas, March 29: "We had excellent services here yesterday. One was restored to the fellowship. Interest is fine, and the membership is at work and in prayer for a great meeting in May."

If you have relatives or friends in Helena, Ark., who should be interested in the establishment of a loyal congregation, please have them communicate with Mrs. W. L. Jones, 922 Plaza Street. She is anxious to see the work started.

We have received a prospectus relative to the forthcoming publication of "The Gospel Preacher," a new religious monthly. D. P. Craig, of Ingomar, Miss., will be the editor. We wish for these brethren success in their undertaking.

From W. D. Bills, San Antonio, Texas, March 31: "Excellent services at Denver Heights congregation, this city, yesterday. Attendance and interest good. Five were added to the congregation. Our interest has never been better during the five years I have been here."

S. F. Morrow writes: "G. W. Riggs, of Los Angeles, Cal., will come to Tennessee, August 1. He has meetings engaged to October 1. Any congregations wanting him from that date to December 25 can write him, 3319 Barbee Street, Los Angeles, Cal. Brother Riggs needs no words of commendation in Tennessee."

A subscriber writes: "J. W. Dollison has given up his work at Jonesboro, Ark., and moved to Marvell, Ark., and will labor in Phillips County principally, giving two Sundays in each month to the Cypert church of Christ. The other two Sundays will be given principally to mission points. We hope to do much work for the Lord in this field during 1920."

From Thomas E. Milholland, Denison, Texas: "The weather is fine, our audiences large, singing good, interest growing. Many strangers within our gates. One baptized last night. Our prospects for future growth in Denison were never better. We believe that to 'instruct those who oppose themselves' is better than going around with a 'chip' on your shoulder."

From C. G. McPhee, Carman, Manitoba, Canada, March 29: "The work at this place is very encouraging. Interest and attendance are on the increase. Following the service last night three were baptized; five were baptized two weeks ago. The prospects for the future are very bright. This is a great mission field. 'The harvest truly is plenteous, but the laborers are few.'"

A. J. Traylor writes: "Let us learn to sing and make melody in our hearts unto the Lord. Every Christian ought to know how to sing. If you do not know how to sing; you can learn very easily. Between May 20 and J ly 1 I have vacant, and would like to teach singing or si for meetings. If you need a singer at that time, please te me at David Lipscomb College, Nashville, Tenn."

From J. Logan Molloy, Spencer, Tenn., March 25: school here at Burritt is as good as ever in the hist y of the school. President H. E. Scott is an admirable young man, full of loyalty and honest endeavor. It is wonderful the way President Scott and his teachers managed during the recent 'flu' epidemic—near a hundred cases and not a single death. The school is again in progress and moving along nicely."

From Robert E. Henson, Benton, Ky., April 2: "We have just closed a very interesting meeting at Antioch, near Cave in Rock, Ill. There were no additions; but I never saw better attention, and interest grew to the close. I am sure much fruit will be gathered from the seed sown. I promised to be with them again in September. I will have some time for meeeings in October and November. I would like to hear from brethren in Mississippi or Louisiana."

From A. A. Bunner, 1800 West Fifty-fourth Street, Cleveland, Ohio, March 23: "The place of meeting of the church of Christ in this city is 10106 Virginia Block, Superior Avenue. Take a Superior Avenue street car at the Public Square and get off at East One Hundred and Fifth Street. Bible study begins at 10 A.M. every Lord's day; other services begin three-quarters of an hour later. Everybody made welcome. Meet with us, and we will do thee good."

From C. H. Smithson, Hatfield, Ark., April 1: "I am here in a fine meeting, but that is not the best of all. We are working on our new church building, and we are all rejoicing to know that we are to soon leave a mere hut and enter our new building with new energy. The cause is bound to grow here, for all have a mind to work. I go next to De Queen, Ark., for a few days, and hope for the best while there. I have never been there, but hear they are some of the best. I have time the last of May for a meeting. If interested, address me at Ben Franklin, Texas."

From J. A. Hudson, Oklahoma City, Okla., March 29: "We raised money yesterday at the Tenth and Francis Streets Church for our July meeting. J. D. Fine told me this morning that seven hundred and two dollars was subscribed for that purpose. We are going to work hard to have a successful meeting. There were five additions at the morning service yesterday. The evening service was well attended. The song service was especially good. Our Sunday school has made rapid progress recently. On New Year's Day we had seventy-three enrolled; yesterday we had one hundred and fifty-three."

A. O. Colley writes from Dallas, Texas: "Our church house is far too small to accommodate the crowds on Sunday mornings. We are nearing the completion of an annex which will seat one hundred and fifty or more. It will also serve for class rooms in our Bible studies. Our membership is rapidly growing; new members are added each week. We are planning for a great work during the remainder of this year. Brother G. Dallas Smith has agreed to assist us in a meeting to begin the first Sunday in June. I am to preach at Cleburne in his place on Sundays while he is holding our meeting. We are working and praying for a good meeting."

A Vision.

BY PATIENCE.

A beautiful vision oft comes to me
When the work of the day is done,
When my heart throws off its weight of care
And I sit in my room alone.
I dream of a home where no shadows come,
Or language of strife is heard;
Where anger and bitterness enter not,
But love breathes in thought and in word.

And as musing I sit in this happy home,
Watching the firelight glow,
I hear a step on the graveled walk—
A step I have learned to know.
One stands on the threshold whose tender love
Makes the world all bright to me,
Whose heart keeps the vow that his lips have made—
My own, and mine only to be.

But I waken. Alas! it is only a dream
Like the fancies I used to weave
In the far-off days of the happy past.
Ere my heart had learned to grieve.
Yet I know the face I in dreams behold,
Though I've not seen it, it seems, for years;
I still hear that voice, and its tender tones
Are the sweetest of earth to my ears.

I'm a sad and lonely woman now,
No love words are breathed in my ears;
Life's lesson to me has been sternly taught
In weariness, pain, and in tears.
But I love to sit in the twilight hour,
When the shadows around me fall,
And dream of that beautiful, sunny home,
And the love that is dearer than all.

There is a beautiful home preparing for me,
Surpassing all earthly dreams;
That home by faith I can almost see,
So vivid and near it seems.
And I am glad in His Word He commands us to love;
And though rough is the way I have trod,
I'll forget all the pain when I see His dear face
In the beautiful home of my God.

"Destructive vs. Constructive.

BY F. W. SMITH.

There is, to my mind, a very great misconception and misapplication of these terms with many to-day as regards religious teaching. With many, what is called "practical" teaching—that is, teaching along the line of visiting the sick, feeding the poor, and doing mission work—is "constructive," while opposing false doctrine or teaching the fundamental principles of the gospel is "destructive;" but I do not so understand the matter. While pulling down or destroying false doctrine on any phase of the Christian religion, there is at the same time and by the same process a building up or a constructive work being done. Out of false conceptions of the truth and the espousing of human traditions arises a true and pure faith which is but the laying of a firm and strong foundation on which to build the Christian character. When any false notion of any part of the gospel is destroyed and is supplanted by the truth, if that is not "constructive" as well as "destructive," then I am badly mistaken. Hence, this being true, why all of this objection to religious controversy even among those in the church of Christ? Is error less dangerous when advocated by one in the church than by those without? Really, in so far as the church itself is concerned, when a man in the church with ability and influence begins to teach error, that man is more dangerous to the church than a thousand on the outside.

The trouble with so many in the church is, they are simply opposed to all controversy whether in the church or out of the church. They cannot or do not or will not distinguish between an earnest contention for "the faith which was once for all delivered unto the saints" and an ungodly wrangle characterized by abuse and the impugning of motives. What difference, pray tell me, is there in contending for the truth against the false teaching of a man in the church and one out of the church? "O," says one, "he is a brother." I wonder if such objectors have ever read the New Testament. If so, they have done it to little profit, else they have no respect for the example and teaching of inspired men. Do they not know the apostles contended with false teachers in the church with as much vigor and emphasis as they did with those without? How about the false teachers who went to Antioch and taught the Gentile Christians that they must be circumcised and keep the law of Moses? (Acts 15: 1, 2.) Did Paul and Barnabas keep their mouths shut under the pretense, "These are our brethren, and we must have no wrangling in the church?" Away with such sickly talk—yes, empty words, and not a good quality at that! If some of these moralizers in the church had been present, no doubt they would have protested against Peter's writing this: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." (2 Pet. 2: 1.) If Brother or Sister "Tenderfoot" or "Sweet Spirit" had been there, their nervous conditions would have received a severe shock. But why did Peter write that? As a warning to the disciples everywhere and for all time. Listen: "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (2 Pet. 2: 2.) Again, the beloved John would have been censured by Brother and Sister "Sugar in the Mouth," if they had been present when he penned these words: "Beloved, believe not every spirit, but try the spirits [in the church, if you please] whether they are of God: because many false prophets [teachers] are gone out into the world." (1 John 4: 1.) "O, no, Brother John, let us have no wrangling in the church," would have welled up from the hearts of the "sweet-spirited" in the church, if they had been present. Once more: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." (Tit. 1: 1-11.) "Let them alone, Brother Paul; they are our brethren," chimes in Brother and Sister "Soft Pedal."

What is the mission of a religious journal, any way? Is it not to teach the truth and expose error? Should it be different from the pulpit? In fact, is it not a pulpit from which should be expected a defense of the truth against any and every source of error? But sometimes those who conduct and manage such journals became afraid of their own shadows, and because a few "tenderfeet" enter a complaint about "too much controversy" they close their columns to the investigation of the truth. Much has been written of late on the kingdom question, and brethren have been discussing the matter among themselves, and, in so far as I have been enabled to see, they have done so in the proper spirit and with due regard to each other's desire to know the truth. What, pray tell me, can be wrong with such a procedure? What is true of the kingdom question in this respect should be true of every question on which brethren differ; and if I had a paper, its columns would be thrown wide open to the discussion in a dignified and Christian spirit of every question pertaining to Christian faith and duty. If people refused to subscribe for it because of that fact, then I would shut up shop and quit the paper business. I most certainly would not run a paper to please, as Brother Briney says, "Nancyism" in the church.

Liberty in Christ.

BY W. H. CARTER.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5: 1.)

In Christ we all have liberty; but for what, and to do what? To understand and appreciate this admonition of Paul, it is necessary that we understand what caused him to write this letter and give this exhortation. Judaizers had gone among the Gentiles teaching them that they must be circumcised and keep the law of Moses or they could not be saved. Paul had much trouble on account of their teaching. He met this at Antioch, and, after much disputation, the church decided to consult the apostles and elders at Jerusalem, which they did, and received a decision in Paul's favor. But this did not stop the false teachers. They continued their divisive and destructive work. They were not prompted by revelation, but opinion. This, no doubt, was the chief cause of the writing to the Galatians.

The yoke of bondage he warned them against being entangled in was the law of Moses. Peter so regarded it; for, in his speech before the apostles and elders, he said: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15: 10.) Paul, in his argument, shows that he means this when he says: "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." (Gal. 5: 3.) Here is logic as sound as inspiration can make it. Circumcision is one command of the law. If I obey that, I make myself a debtor to do the whole law. Now, if to observe this command makes one a debtor to do the whole law, why would not the observance of any other one command make one a debtor to do the whole law? To keep the Sabbath day is a command of the law; and if one observes that now, why does he not become a debtor to do the whole law?

How many different laws did the children of Israel have? Is it not a fact that they had but one law, that given by Moses? We do not read of laws, but *the law*. This law contained the commandments, the statutes, and the judgments of the Lord. Circumcision is one of them, and so is the keeping of the Sabbath. To go back to the law for justification for keeping the Sabbath is to become a debtor to do the whole law. Therefore, Paul says: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5: 4.)

But in Christ we have liberty. To the Romans, Paul says: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 2.) James (1: 25) calls it the "perfect law of liberty," and Paul calls it the "law of faith" (Rom. 3: 27). Paul and all Jewish Christians had been made free from some law—"the law of sin and death." Was not the law of Moses a law of death? "He that despised Moses' law died without mercy under two or three witnesses." (Heb. 10: 28.) Of course we have liberty and freedom in Christ, but not liberty to go back to the law and single out any of its commands and add it to the law of faith. To do this is to deny Christ and bring ourselves into bondage to the law. Paul was writing against circumcision because that was the question before him. Had they made the keeping of the Sabbath the question, no doubt Paul's argument would have been the same. If not, why not? Paul says to these people: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Gal. 4: 10, 11.)

Yes, we have liberty in Christ to serve God in reverence and fear. To serve God is to do his will—obey him in all that he has commanded—but not to do things because they may seem right to us. We are to acknowledge God in all our ways. To do this is to walk only in the way that he directs. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12.) Jesus says: "I am the way." (John 14: 6.) How is he the way to us, only as we are guided by his teaching? "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. 5: 13.)

No one has the right to add anything to the "law of faith." Only those things we find commanded or practiced by the apostles have we liberty to do. To go beyond this is to transgress; and "whosoever transgresseth, and abideth not in the teaching of Christ, hath not God." (2 John 9.) To abide in the teaching of Christ is to neither fall short of, nor go beyond, what he teaches. But we are told that Christ abolished only the carnal ordinances of the law and not the Ten Commandments, and that, therefore, the Sabbath command is still binding. But where does God say such as this? It is only man—weak, puny, fallible man—who says it. God says: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." (Eph. 2: 15.) "The law of commandments." To keep the Sabbath day was one of the commandments of the law (Ex. 35: 2, 3), and was abolished with the other commandments of the law. The law was to the Jews. There is absolutely no teaching showing that the Gentile converts were taught to keep the Sabbath day, or any other command of the law, unless it be found in the teaching of the Judaizers, whose teaching led away from Christ and back to Moses.

It is wholly of man to divide the law given to Israel by Moses into two separate laws, the one called "the moral law" and the other called "the ceremonial law." A theory, a service, a doctrine, or a command based on this has no higher authority than man for its existence. This, it seems to me, men who have been brought up in a Bible land and in the Christian faith ought to see and understand. As to the Ten Commandments, nine of them are bound by the apostles in their writings on all Christians. In his letters to the Romans, Paul binds five of them in one verse. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." (Rom. 13: 9.) These five are regarded as moral, the other five as positive; and if it be right to speak of the "moral law," then here it is, the whole thing. If there is any other command, it is in the saying, "Thou shalt love thy neighbor as thyself." This does not include the Sabbath in the law to Christians. As to the five positive commands. We are taught to have no other gods, to have no graven images to worship; we are to not take the name of the Lord in vain; we are to honor our parents. These nine both Jews and Gentiles are to observe, while nothing is said about keeping the Sabbath. To do so is to do it without authority from Christ. He told them to teach us to observe all things he had commanded them. (Matt. 28: 20.) They taught no one to observe the Sabbath day. Therefore it was abolished with the "law of commandments contained in ordinances."

Man cannot live by bread alone, and, therefore, God's far-flung garden is packed with thought, crammed with purpose, and set with high tasks for the making of character; for what we get out of the world is a mere trifle compared with what the world gets out of us. We sow the seed of labor, thought, truth, goodness, sorrow, prayer, into the pregnant, mystic furrows of the universe; and in due season we reap a harvest of godlikeness, of Christian character, and so lift heavenward what Milton called "earth's finest fruit"—good men and good women.—Selected.

Query Department

By J. C. McQUIDDY

W. R. Willcutt, of Bear Creek, Ala., inquires to know, if it is not a sin for a Christian to marry out of the church, what Paul means in 2 Cor. 6: 14 and in 1 Cor. 7: 39. These two passages read: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?" "A wife is bound for so long a time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord." The only point about which our brother is especially concerned is whether or not a Christian can scripturally marry one not a member of the church of Christ.

I have always encouraged Christians to marry in the Lord, believing that there will be more congeniality and happiness in the marriage relation when the husband and wife are of the same faith. I do not believe, however, that the Bible teaches that it is a sin for a believer to marry an unbeliever. The Bible does not permit a Christian to be thrust out of the church simply because he marries an unbeliever. For prudential reasons I have stated to the young, "You should marry in the church." But for the information of the querist I quote concerning "only in the Lord" from the Millennial Harbinger of 1831, Volume II. On page 206, one writing under the assumed name of "Parthenos," in speaking of the instructions found on marriage in 1 Cor. 7, says: "But the truth is that this whole chapter is written, not about the persons to whom the Corinthians were to be married, but about marrying itself; and as the apostle wished them to be without 'anxious care,' he told both the unmarried men and widows that it was good for them to remain like him, unmarried; and, therefore, I rather conceive the whole passage ought to be read thus: 'If her husband be dead, she is at liberty to be married to whom she pleases. Only *in the Lord* is she indeed happier if she so abides, according to my opinion.' That is my opinion expressed in the former part of the chapter—viz., that widows would be happier if they remained single like me."

"Parthenos" asked Mr. Campbell's criticism of his rendering of the verse. I insert in full Mr. Campbell's remarks on what "Parthenos" says. While I knew nothing of Mr. Campbell's position when I began writing on this subject, I am glad to see that he upholds fully every position I have taken. This only shows that I have been studying the same book that Mr. Campbell studied. Mr. Campbell's remarks on "Parthenos" are found on pages 206-208 of the same volume of the Harbinger. If any one else has any information to give on this subject, we would be glad to have it for our columns, but I do not wish an extended discussion of this subject at the present time. Here is what Mr. Campbell says:

Against the views exhibited by "Parthenos" in the preceding essay, and in his first number on this subject, it will be difficult to contend. The questions proposed by myself were designed to meet the objections of others, which we had heard urged against the ground taken in the first essay. It is clear to my mind that we have no law concerning the persons with whom political relations are to be formed; no law saying with whom we may marry, or with whom we may not; yet I conceive it to be manifestly the tendency of Christianity to lead the initiated to form all the intimate relations of life, as far as possible, with those who fear and love the Lord. But where the great King has not legislated, no tribunal, no individual, has a right to legislate; and certainly no Christian congregation can, consistently with their professed subjection to Jesus Christ, exclude a person simply for marrying any person not forbidden by the laws of the land. And if they should put away any person from the congregation on that account alone, they can never restore him or her to their fellowship unless a divorce, virtual or formal, be obtained, for reformation in this case would be a separation from the unbelieving party, as also says the Jewish institution.

There are some things which, to a comprehensive mind, and much more to that all-comprehending mind which originated this institution, would appear inexpedient to legislate upon, and inexpressibly more advantageous to leave to the decisions of experience and the tendencies of things. He or she that marries without regard to the spirit, the genius, and tendency of Christianity, will generally have enough to endure without the superaddition of exclusion from Christian society. Parents and seniors should teach the juniors the expediency of forming not only the marriage relation, but, as far as possible, all the more intimate political relations, with those who acknowledge and honor the same Lord and Savior. Commercial intercourse, the employment of the various tradesmen, the hiring and employing servants, and all other political intimacies, Christianity arranges not by law; yet it is its tendency to induce Christians to prefer to trade with Christians and to transact, as far as possible, all the business of life with the household of faith. How happy is the man who has a sister wife and Christian servants; who walks in the shoes which a Christian made or who rides on a horse which a Christian shod; whose body is covered with the cloth which a Christian wove and the garments which a Christian made! If a Christian plow his field, build his house, or perform for him any service, he feels himself happy in the assurance that it will all be done as if it were done for Jesus Christ. I will not say that he is happy who has these things done by men professing Christianity, but by men practicing it.

We only intended here to say that some important matters Christianity leaves to be inferred and peremptorily decides not. Marriage, as respects the parties who may enter into it, is among these. Every man who reasons well will choose, if he have the power of choosing, a sister wife; but all that "Parthenos" seems to desire to establish, and which he appears to have established, is, that he who can reason well and infer that he himself ought to marry a disciple should not make his own inference a law for his brother who cannot reason as well as himself, and condemn him to exclusion because he either had not the choice of a companion, or, if he had, gratified his eye or his fancy more than his Christian taste and feelings in the Lord.

With regard to the criticisms offered by "Parthenos" on the phrase, "only in the Lord," we have to observe that we are sensible of the singularity of the style, if we couple that phrase with the verb "marry." As the punctuation is wholly human, we are at liberty to examine and reëxamine the propriety of it. Although we have long felt the difficulty of understanding this phrase if connected with the verb "marry," we have not examined, till since we read the above essay, whether the canons of the Greek language, or the laws of punctuation, or the usage of the apostle, will permit such a punctuation as that which "Parthenos" has suggested. That the common reader may feel the importance of so slight a variation as the insertion of a point or the transposing of one, we shall give a few instances of passages having the word "only" in them and similarly constructed. Gal. 1: 22: "And I was personally unknown to the congregations of Judea which are in Christ only. But they heard that he who had persecuted them," etc. This is exactly according to the arrangement of the word "only" in the original. But the placing the point before only gives quite a different turn to it. Then it reads: "But only they heard of me," etc. Gal. 2: 10 affords a similar instance: "That we should go to the Gentiles, but they to the circumcision only. Desiring that we should remember the poor"—only desiring that we should remember the poor. A third instance we shall give from the same writer. Phil. 1: 27: "May abound through my coming to you again only. Behave worthy of the glad tidings"—only behave worthy of the glad tidings. She may marry whom she pleases, only in the Lord, or only in the Lord she is happier if she remain unmarried. From these instances an English reader may judge of the importance of transposing the point in passages, if not exactly similar,

so similar as to make them quite analogous. I would not, however, rely upon any change in the punctuation here, as it may be questionable which of the two is more in accordance with Paul's style and with the genius of the language, were it not for the scope of the passage; and as the question was not concerning the persons with whom marriage might be formed, but concerning the expediency of the thing itself in that crisis, it is more in accordance with that object, and the text will bear it to point it as "Parthenos" has done.

Should any person holding different views on this subject wish to lay them before our readers, our pages are open to them. Much more may be added to enforce the necessity of making no by-laws or human arrangements regulating matters which have not been settled by some positive enactment of the great King. In this way all the platforms of church government were originated; and so soon as we make our inferences rules of practice for others, we begin to judge as the sectaries do and to condemn men because they think differently or have weaker heads than we suppose a kinder fate has bestowed on us; for he that condemns a person for a wrong inference condemns his intellect and censures him for being intellectually inferior to himself.

Preachers' Meeting.

BY JOHN C. GRAHAM.

The preachers' meeting at Mount Pleasant, Tenn., previously announced in these columns, was held on March 21-26.

All those who took part in the meeting want it clearly understood by the brotherhood that it was not a conference, convention, synod, or any other kind of an ecclesiastical combine. Those who attended were not delegates and, as such, did not represent anybody. There was no effort to call a strike or even to boost prices. The meeting was not for preachers exclusively. It was hoped that the members of the different congregations in the neighborhood of Mount Pleasant would attend. It was felt by those who promoted the meeting that the preachers of this section did not know each other well enough and did not know well enough the needs of the different parts of the field and that a few days of association would help on both these points and prove a great inspiration.

The following preaching brethren were present during the meeting: F. W. Smith, F. B. Srygley, James E. Scobey, H. Leo Boles, S. P. Pittman, J. Paul Slayden, B. C. Goodpasture, R. E. L. Taylor, C. E. Holt, G. C. Brewer, H. N. Mann, J. Pettey Ezell, J. E. Thornberry, F. C. Sowell, H. N. Rutherford, B. A. Harding, W. W. Bates, C. S. Austin, H. M. Phillips, E. Gaston Collins, L. G. Kennamer, B. F. Staggs, and John C. Graham.

There were three meetings per day—one regular sermon and two less formal meetings. Those who preached regular sermons were: J. Paul Slayden, S. P. Pittman, R. E. L. Taylor, F. W. Smith, H. Leo Boles, G. C. Brewer, and J. E. Thornberry.

The meeting proved to be a feast of good things. A spirit of brotherly love prevailed, and all were stirred by the strong lessons presented and the realization of how great is the need to send out the word. This was illustrated in one meeting in which the seven preachers present pledged themselves to each hold a meeting in a destitute place. The plan is to induce a congregation to have fellowship in each of the meetings, but, if that cannot be had, to hold the meeting, anyway. A combined report of the meetings is to be made through our papers. If the inspiration of that meeting of seven preachers results in seven souls being led to the Christ, the good done will not be known until the great and final day of accounts.

The people of the church at Mount Pleasant royally entertained the visiting preachers. Their homes were thrown open and the visitors could accept only a small part of the invitations given. Their hospitality was another instance of the liberality they have shown in their work with Brother Austin.

Every one, as far as is known, went away with inspiration and a determination to do more for the Master. The places where they work will feel the good influence. We cannot teach others faith unless we have faith; we cannot inspire hope in others unless we have hope; and we cannot instill love into the hearts of others unless our hearts are filled with love. An effort to stir up these, the crowning graces of the Christian life, was a prominent feature of this meeting.

An Earnest Protest.

BY DR. W. S. VICKREY.

I must enter an earnest protest against the haphazard and slipshod method of sending money to missionaries in foreign countries. Any one so disposed may constitute and appoint himself or herself an agent to receive and disburse funds to any one, and churches and individuals send donations to such parties without any attempt to ascertain whether they are worthy. I have reference now especially to D. C. Janes. Several months ago the Gospel Advocate published sufficient evidence to convince any unbiased person, it seems to me, that he was in sympathy with, if not really at heart a believer in, Adventism. His association with Jorgenson in a certain church trouble in Louisville ought to have shown any one where he stood at that time, and he has been as silent as the grave so far as explaining to the brotherhood why he acted as he did. Notwithstanding this, brethren and churches have been sending contributions to two Adventists in India through him. Of course, brethren did it ignorantly, I suppose; but their ignorance did not divert their money from an erroneous cause. The early churches did never send their contributions to Paul through a self-appointed agent, and it is wrong to do this now. If any congregation has a member in it who desires to act as a medium to transmit funds, the church should publicly indorse such person or refuse to allow him or her to act in this capacity. The elders of churches are the only proper persons to control the funds to be sent to foreign countries, and I refer to the churches in the days of inspiration as evidence. I could mention other "agents," but I do not think it necessary at this time. Churches and individuals cannot be too careful along this line. Some brethren say: "Well, my intention is good, and I'll give him the benefit of the doubt." The idea is: "If the gift does not redound to the good of the cause, I am blameless." This way of reasoning is false, for any one may be reasonably certain by a little investigation, and no one is under any obligation to give where there is doubt. If members of the church should act in business matters as they do in church affairs, none would succeed at anything. As long as congregations follow slipshod methods in church work, there cannot be the zeal and earnestness that should characterize all of them.

A Canticle of Love.

"I have always found it safe to follow where Love led."
(Sidney Lanier.)

Across a dew-wet, rose-embroidered lawn
I heard a poet sing, at break of dawn,
A chant that made the garden brighter blow:
"Where Love has led 'tis always safe to go."

Again, when daylight's weary sands had run,
I heard the poet sing at set of sun
The canticle that benediction shed:
"'Tis always safe to go where Love has led."

"Where Love has led"—Gethsemane and loss,
Grief, pain, steep Calvary where stands the Cross—
"'Tis always safe to go." Help me, O God,
Always to keep to paths that Love has trod!

—Clarence Urmy, in Exchange.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Different Things Which God's People Are Called in the New Testament.

BY M. C. K.

The hope is fondly cherished that this "Kingdom" number in the series of special numbers of the Gospel Advocate, may be so used by the different contributors as to clearly reflect the divine light on the subject. This light shines through what the Lord himself and inspired apostles have plainly said, and it is the purpose of the present article to collate and put in brief form a number of these sayings. We preface the collation with the very important and significant fact that, by the employment of numerous symbols or figures of speech, inspired men represent God's people in a variety of ways by which the character of the said people, their relationship to God, to one another, and to other persons, and their general mission in the world are clearly set forth. Much of the confusion on the kingdom question will be obviated by a careful consideration of this fact; and to demonstrate that this is so, let the reader carefully note the following things which are distinctly said or necessarily implied of the people of God in the New Testament:

1. They are called a *church*. "Upon this rock I will build my church." (Matt. 16: 18.) "And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." (Acts 8: 1.)

2. They are called a *vineyard*. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. . . . I am the vine, ye are the branches." (John 15:1-5.)

3. They are called an *army*. "Suffer hardship with me, as a good soldier of Christ Jesus." (2 Tim. 2: 3.) "The weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds." (2 Cor. 10: 4.) "This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare." (1 Tim. 1: 18.) "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Eph. 6: 13.)

4. They are called a *kingdom*. "My kingdom is not of this world." (John 18: 36.) "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col. 1: 13.) "And he made us to be a kingdom." (Rev. 1: 6.)

5. They are called a *husbandry* or *tilled land*. "Ye are God's husbandry." (1 Cor. 3: 9.)

6. They are called a *building*. "Ye are . . . God's building." (1 Cor. 3: 9.)

7. They are called a *nation*. "Ye are . . . a holy nation." (1 Pet. 2: 9.)

8. They are called a *race*. "But ye are an elect race." (1 Pet 2: 9.)

9. They are called a *family*. "I bow my knees unto the Father, from whom every family in heaven and on earth is named." (Eph. 3: 14, 15.) "All ye are brethren; . . . one is your Father, even he who is in heaven." (Matt. 23: 8, 9.) "After this manner therefore pray ye: Our Father who art in heaven." (Matt. 6: 9.)

10. They are called a *temple*. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16.) "We are a temple of the living God." (2 Cor. 6: 16.)

11. They are called a *habitation*. "Ye also are builded together for a habitation of God in the Spirit." (Eph. 2: 22.)

12. They are called a *house*. "Ye also . . . are built up a spiritual house." (1 Pet. 2: 5.)

13. They are called *living stones*. "Ye also, as living stones, are built up a spiritual house." (1 Pet. 2: 5.)

14. They are called a *priesthood*. "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood." (1 Pet. 2: 5.)

15. They are called a *people*. "I will call that my people which was not my people." (Rom. 9: 25.)

16. They are called *brethren and sisters*. "All ye are brethren." (Matt. 23: 8.) "To the saints and faithful brethren in Christ that are at Colosse." (Col. 1: 2.) "To Apphia our sister." (Phile. 2.)

17. They are called *saints*. "To all that are in Rome, beloved of God, called to be saints." (Rom. 1: 7.)

18. They are called a *body*. "Now ye are the body of Christ, and severally members thereof." (1 Cor. 12: 27.)

19. They are called *the faithful in Christ*. "To the saints that are at Ephesus, and the faithful in Christ." (Eph. 1: 1.)

20. They are called God's *workmanship*. "For we are his workmanship." (Eph. 2: 10.)

21. They are called *one new man*. "For he is our peace, who hath made both one; . . . that he might create

in himself of the two one new man, so making peace." (Eph. 2: 14, 15.)

22. They are called *fellow citizens.* "Ye are fellow citizens with the saints." (Eph. 2: 19.)

23. They are called *the household of God.* "Ye are fellow citizens with the saints, and of the household of God." (Eph. 2: 19.)

24. They are called *servants.* "Be servants one to another." (Gal. 5: 13.)

25. They are called *lights.* "That ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world." (Phil. 2: 15.)

26. They are called *the circumcision.* "For we are the circumcision." (Phil. 3: 3.)

27. They are called *sons of light.* "While ye have the light, believe on the light, that ye may become sons of light." (John 12: 26.) "Ye were once darkness, but are now light in the Lord; walk as children of light." (Eph. 5: 8.)

28. They are called *the household of faith.* "Work that which is good toward all men, and especially toward them that are of the household of the faith." (Gal. 6: 10.)

29. They are called *runners in a race.* "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain." (1 Cor. 9: 24.)

30. They are called *an epistle.* "Ye are an epistle of Christ." (2 Cor. 3: 3.)

31. They are called *sons and daughters.* "And I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." (2 Cor. 6: 17, 18.)

32. They are called a *tabernacle.* "We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." (Heb. 8: 1, 2.)

33. They are called *sheep.* "I am the door of the sheep." (John 10: 7.) "He saith unto him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Tend my sheep." (John 21: 16.)

34. They are called *salt.* "Ye are the salt of the earth." (Matt. 5: 13.)

35. They are called *light.* "Ye are the light of the world." (Matt. 5: 14.)

Thus, God's people—not two or more different things, *but one and the same thing*—are either directly or by implication called "church," "vineyard," "army," "kingdom," "husbandry," "building," "nation," "race," "family," "temple," "habitation," "house," "salt," "light," "sheep," and on till we have already, by actual count, found them to be called or represented by *thirty-five different things.*

Now, since the people of God are called all of these things—not all of them at the same time under the same figure, of course, for that would make nonsense, but called one of them at one time under one figure and another of them at another time under another figure, and so on throughout the list, a great and different lesson being taught by each separate figurative representation—if it be proper to take any two of them, for example, "church" and "kingdom," and make them mean two different institutions, then, by the same logic, it is proper to take any other two of them, for example, "salt" and "light," and make them represent two institutions; or "sheep" and "army," and make them represent two institutions; or "vineyard" and "house," and make them represent two institutions. If not, why not? If because Inspiration calls God's people the two different things—"church" and "kingdom"—it follows that "church" represents one institution and "kingdom" another, then because Inspiration calls God's people two other different things—"vineyard" and "house"—it follows that "vineyard" represents one institution and "house" another. If not, why not?

On precisely the same principle, Jesus, the King in this kingdom and the Head of this body, the church, is represented at one time under one figure as a lamb, at another time under another figure as a lion, and at still another time under another figure as a shepherd; but the lamb, the lion, and the shepherd all mean one and the same person—Jesus. But this is no plainer than is the fact that God's people are called "church," "kingdom," "body," "house," "building," "army," and many other things; but all of these things refer to one and the same thing—namely, God's people; and if men will let God speak and keep their opinions to themselves, the truth in both cases will be plain.

The Church and the Kingdom.

BY E. A. E.

At the time it was written, my article last week, embracing the church and the kingdom, represented about the best I could do on the subject. As we study more, we learn more; and we must never conclude that already we know all that can be learned on any subject. Hence, we can never cease to study a subject, and must never be ashamed to acknowledge a mistake and to confess we have learned more.

When, in his vigor and strength and great knowledge of the Bible, Brother Lipscomb wrote his last series of articles on the purpose of laying on of hands—whether an ordaining ceremony or not—he told me that he studied again every passage in the Bible, both in the Old Testament and the New, on the subject. Notwithstanding he had studied the subject and had written upon it from young manhood, he went studiously over the whole ground again. In this way only can we learn the will of God. But too many of us, like lazy Ned of whom we learned in the old-time school reader,

> Will never take the pains
> To seek the prize that labor gains.

I beg leave now to offer some suggestions and to emphasize some principles absolutely essential to the understanding of the will of God and *to the practice of the same.* With all our teaching, theorizing, and dogmatizing, all depends upon our *practicing* the will of God. No practice, and faith and knowledge die.

1. God teaches and requires all to "speak the same thing" and to "be perfected together in the same mind and in the same judgment" on this subject as well as on all others "that pertain unto life and godliness." There must be no division among God's people. (See 1 Cor. 1: 10; 2 Pet. 1: 4.) All must have the mind of Christ, must "be of the same mind," must have "the same love," must be no division among God's people. (See 1 better than himself," and must do "nothing through faction or through vainglory." (Phil. 2: 1-11.) All must be "of one heart and soul." (Acts 4: 32.) So important is this and so great is the sin of causing division over untaught questions or "occasions of stumbling" over things "contrary to the teaching of Christ" (Rom. 16: 17, 18) that Paul declares that "a factious man after a first and second admonition" must be refused or avoided, because "such a one is perverted, and sinneth, being self-condemned" (Tit. 3: 10, 11).

2. All who reject these commands of God, reject the counsel of God against themselves as much so as the Pharisees and lawyers did when they rejected John's baptism. (Luke 7: 28-30.) Sometimes I am compelled to stop and ask: "Do we really mean to obey God, anyway?" Is this our aim? If so, we must regard all he says.

3. All know that in order to "speak the same thing,"

etc., all must speak as the oracles of God speak; must "hold the pattern of sound words," "even the words of our Lord Jesus Christ;" must determine to know nothing "save Jesus Christ, and him crucified;" must not preach themselves, but Christ as Lord, and themselves servants for Jesus' sake; and must not add anything to the gospel or take anything away from it.

4. All strife, contentions, bitterness, alienations, divisions, and the destruction of many souls have come from the sin of brethren in refusing to obey God in his command to avoid all untaught questions and to preach and teach only "the word"—the gospel—Christ crucified—*nothing else*. Such men as Jesse and E. G. Sewell, David Lipscomb, Moses E. Lard, Ben. Franklin, and all the godly and wise men who stood with them when the church was one, strove to obey God at this as well as at all other points; but the present rising generation of preachers and young people in the church—at least, many of them—seem to want to show that they know more than these grand old worthies and will teach what they please. There is no one thing more prolific of evil than this disposition to ignore God at this point. It smacks of rebellion.

5. God's word cannot be ignored and rejected at any point. All must know that God means this in saying that "whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." (James 2: 10.) The one who goes onward and is not satisfied with, and does not abide in, the teaching of Christ, cannot have God and Christ and the Holy Spirit. (2 John 9.) He who is of God hears the words of God. It matters not what a man is in religion, if he has not the words of God, he cannot have the Spirit of God and cannot be of God. (John 8: 47.) It is no wonder that God condemns presumption and that the Psalmist prayed:

> Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be clear from great transgression." (Ps. 19: 13.)

6. God's word, on the other hand, must be respected and received as it is indeed his word, and not the word of men. (1 Thess. 2: 12.) His word must not be placed on a level with the speculations, theories, notions, doctrines, and commandments of men. All in humility and with a contrite spirit must tremble at the word of God. (Isa. 66: 2, 5; Ez. 9: 4.) All should know what trembling at God's word means.

7. All who in the love of truth and the fear of God speak God's word only, seek only the glory of God. All who speak from themselves—that is, their own theories and notions, wisdom and learning—seek their own glory. It is one thing to seek the glory of men and quite a different thing to seek God's glory. All who cannot be contented to preach Christ crucified in order to save souls and who turn to sensational subjects and worldly philosophy seek the praise of the world and their own glory. (See John 7: 14-18—*study this well.)*

8. Are those who attempt to build a theory on the supposed meaning of some difficult passage, to the rejection of the unmistakable meaning of many plain passages, seeking to do and to teach the will of God or their own glory? All should know that the plain passages of scripture and declarations of Jehovah, whose meaning cannot be mistaken, cannot be set aside by some supposed meaning of a passage which is difficult to understand. All should know that God never contradicts himself; that every word he utters is the truth; that it is wrong to attempt to array his word against his word; but that all should seek to understand his teaching by explaining the difficult passages of scripture by the unmistakable meaning of that which cannot be misunderstood.

9. If we do not seek first God's kingdom and *his* righteousness; if we do not place his glory above everything; if we desire praise of men and seek our own glory; if we do not purpose without reservation and do not will with all power of mind and soul and in the face of consequences to do God's will, to do always the things which please him, we can never come to the knowledge of the truth or know the will of God. We must will to do *God's will*, not our own—not our theories; we must desire above all things that the truth may prevail. Our learning, receiving, and doing the will of God depend altogether upon our own condition of heart, for which condition we alone are responsible; all depends upon what we seek.

10. Then let us, with open Bibles and open hearts, take every passage in the Bible which mentions or relates to the church and the kingdom—the kingdom of God, the kingdom of David, the kingdom of Christ, the eternal kingdom—with the prayer for God's guidance and the determination to do God's will in regard to it, and Jesus assures us that we can ascertain what the will of God is. Then we will become of the same mind and judgment, and be of one heart and soul, and be one as Christ and God are one. Amen.

Relief Fund.

Mrs. J. A. Mitchell, Franklin, Ky.	$ 5.00
C. M. Hamrick, Chickasha, Okla.	1.00
Carrie Lindsey's Sunday-school class, Bardwell, Texas	1.80
J. M. Ransom, Kensington, Ga.	7.00
T. C. Whiteside, Tyler, Texas	3.41
Sallie B. Arnold, Nashville, Tenn.	5.00
Miss Willie B. Bruner, Fort Deposit, Ala.	3.00
Mrs. J. J. Walker, McMinnville, Tenn.	10.10
Mrs. R. B. Hughes, Nashville, Tenn.	3.00
Sunday school at Charleston, Miss.	12.00

"Lord, when saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25: 44-46.)

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

We commend the following from Bryan Collin, in the Christian Index: "A prominent business man in New York, in diagnosing the present unrest in all quarters, is quoted as giving this explanation: 'The world is trying to find a substitute for work.' The search for substitutes is one of the prevailing tendencies of our day. There are numbers of men and women seeking substitutes, not only for work, but for various other necessary, difficult, and commonplace things. We are confronted on every side with advertisements of medical remedies which are declared to be substitutes for certain basic drugs much used in the practice of medicine. Most of the physicians belonging to the regular school of medicine will tell you that there is no substitute for these drugs. A thousand substitutes for old-fashioned religion are offered us on every hand. The old way, which requires repentance for sin and a succeeding life of devotion, is a little too hard, and some easier, less exacting, and more exciting way is warmly commended by first one and then another school of propagandists. It will be a fine thing for us all when we make up our minds that there are some necessary things for which no substitutes can be found and that the only wise course is to demand the genuine and take no imitations."

Mormonism, Alias Latter-Day Saints.

BY R. B. NEAL.

This series of short articles, written especially for the Gospel Advocate, are not, and will not be, copyrighted. Any editor or tract writer is welcome to all or any part of them for service against the "elders" going up and down our land preaching "the gospel of Nephi" with both tongue and tract.

The above heading is used for these articles that there may be no doubt as to the people whose teachings I examine.

A Mormon is one who believes that Joseph Smith, Jr., was a prophet of God and that the "Book of Mormon" is inspired. Scratch a Latter-Day Saint, no matter what his brand, and all agree as to the two items above, no matter how much they differ on other points. Hence, they all, all denominations of Mormcndom (and there are several), stand for "Mormonism," though they call themselves "Latter-Day Saints."

Was Joseph Smith, Jr., a prophet of God? This question presents in a clean, clear-cut way the vital issue. The ism stands or falls with the answer to it. This is so evident that comment is not needed to impress the truth.

The only way to a correct answer to this question is an examination of his so-called "Revelations and Prophecies" in the light of subsequent facts. There is no other way to readily and rightly answer the question.

On my table are two pamphlets, one by Oliver Cowdery, printed in 1839, his "Defense" for separating himself from the Latter-Day Saints; the other, by David Whitmer, "Address to All Believers in Christ," published in 1887. The primary student of the ism knows the relation of these two men to Joseph Smith, Jr., and the "Book of Mormon."

Cowdery was the first Latter-Day Saint. Joseph Smith baptized him. He then baptized Joseph, who was the second Latter-Day Saint. David Whitmer says he was the third person baptized into that faith. These men's names go out in every "Book of Mormon" as witnesses of its inspiration. They were the "Aaron and Hur" of Joseph Smith, Jr., the prophet. Hence, they are first-class witnesses on the issue before us.

A word about the Toronto (Canada) "revelation." This revelation is not found in the "Book of Doctrine and Covenants." That it was and is entitled to a place in that book, which professes to hand out the "revelations given to Smith, the prophet," will be made evident. Cowdery says: "The revelation was given from the Lord exactly as came the 'Book of Mormon'—viz., by Urim and Thummin." Whitmer says: "When the 'Book of Mormon' was in the hands of the printer, more money was needed to finish the printing of it. . . . Hyram Smith said that it had been suggested to him that some of the brethren might go to Toronto, Canada, and sell the copyright of the 'Book of Mormon' for considerable money. He persuaded Joseph to inquire of the Lord about it. Joseph concluded to do so. He had not yet given up the stone. He looked into the hat in which he had placed the stone and received a revelation, that some of the brethren should go to Toronto, Canada, and that they would sell the copyright of the 'Book of Mormon.'"

This testimony establishes as a fact that Joseph Smith, Jr., had a "revelation" by the same means he used to get the "Book of Mormon" from the "gold plates" and his other revelations (?) in the "Book of Doctrine and Covenants."

1. To sell the copyright of the "Book of Mormon."

2. To send the manuscript by some of the brethren to Toronto, Canada.

3. That these brethren would find a man there anxious to buy the "First Elders" copyright of the "Book of Mormon."

4. That this buyer would pay "considerable money" for the copyright.

Hiram Page and Oliver Cowdery were the "some brethren" who went to Toronto on this mission. The revelation came in the "orthodox way" and was as clear as a sunbeam.

Cowdery says: "So great was my faith that in going to Toronto nothing but calmness pervaded my soul. Every doubt was banished and it was as much expected that Brother Page and I would fulfill the revelation as that we should live."

Whitmer says: "They failed entirely to sell the copyright, returning without any money. Joseph Smith was at my father's house when Page and Cowdery returned. I was there also and am an eyewitness to these facts."

Cowdery says: "We did not find the man anxious to buy the 'First Elders' copyright and had to return surprised and disappointed. It would be no easy task to describe our desolation and grief."

Whitmer says: "Jacob Whitmer and John Whitmer were also present when Hiram Page and Oliver Cowdery returned from Toronto, Canada. Well, we were all in great trouble. We asked Joseph how it was that he had received a revelation from the Lord for some of his brethren to go to Toronto and sell the copyright of the 'Book of Mormon,' and the brethren had entirely failed in their undertaking."

Reader, we leave Joseph fronting that question for our next article. His way out of it was a "jump from the frying pan into the fire," so far as his reputation as a prophet is concerned.

In the light of this Toronto "revelation" and the results, a breakdown at every point of the revelation, what is, what must be, your answer to the question: "Was Joseph Smith, Jr., a prophet of God?"

Priest Upon His Throne.

BY J. B. NELSON.

There is an idea extant that Christ will some day come back to earth and be seated upon David's throne. If you have such an idea, I hope you will consider carefully the following: "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." (Zech. 6: 13.) "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." (Heb. 8: 4.)

By reading the entire sixth chapter of Zechariah, one cannot help but understand that Christ is the one of whom the prophet speaks that shall be "a priest upon his throne." Paul tells us that if Christ were upon earth, he should not be a priest. Now, if Christ is to be priest upon his throne, and he could not be a priest upon earth, so we cannot keep from concluding that the throne of Christ will never be on earth. Just as sure as the two passages refer to Christ —and they do—Jesus cannot have a throne upon earth. If you should say that he will cease to be a priest and be only a king upon his throne, you pervert the scriptures, because he is to be priest upon his throne, and the counsel of peace is to be between them both; so when priest and throne are separated, the counsel of peace ceases. Away with all materialism, for it will not stand the light of God's eternal truth.

Men's apprehensions are often nearer than their expressions; they may mean the same thing, when they seem not to say the same thing.—Benjamin Whichcote.

SAID IN PARAGRAPHS

By JAMES A. ALLEN

If you put thorns on a man's path while he is alive, don't insult his memory by putting flowers on his grave when he is dead.

The Jew gave a tenth of his income to the work of the Lord. A Christian ought to feel it a point of honor to do more, and ought to hang his head in shame to do less.

The great philanthropic gifts of rich men are more often to palliate a suffering conscience than they are the fruits of a real love for suffering humanity. A man who steals in his youth ought not to give it away in his old age.

We have no objection to our society brethren playing on a harp in heaven. What we point out is that the Rules don't call for it down here on earth.

You can now get an excellent five cents' worth of almost anything for a quarter. The Wall Street Journal says: "Landlords who have not raised their rents could hold a convention in a telephone booth."

That threatened strike of Baptist ministers probably was called off. John D. Rockefeller handed them three million dollars.

Brother S. F. Morrow and I have labored considerably at a place called "Needmore." We can testify that they have an abundance to eat. A city man eats so heartily that he feels like it ought to be called "Eatmore."

Mr. Bryan is perhaps one of the greatest traveling evangelists of modern times. He traverses the world at such a rate that his enemies call him "a bird of passage," and he comes nearer speaking to the multitudes twenty-four hours a day than any man living. If men who preach the gospel would do it with the same industry and ability that Mr. Bryan uses in preaching democracy, no adding machine could compute the number of souls that would be saved.

It is as great a sin for moving-picture actors and actresses to have pictures made of kissing scenes between men and women who are not husband and wife as it would be for those same men and women to do that same kissing behind closed doors. There is no moral difference in doing it publicly. To say that a woman is only "acting" when she kisses a man who is not her husband does not prevent a kiss from being a kiss.

When I was a newspaper reporter at a big meeting once, I asked an Episcopalian rector, who was to deliver the "invocation," if he had his prayer written out. He fixed up a beautiful speech, but I couldn't tell whether it was for the ears of the Lord or the ears of the crowd. A. Campbell once made some sweet-spirited people very angry when he called attention to the fact that a noted divine was in the habit of pulling his specks out of one pocket and his prayer out of another one.

According to population, Nashville, Tenn., has more Christians in it than any place in the world; and when it is remembered that only a very small per cent of even Nashville has ever really heard a gospel sermon, it seems strange that a preacher should advertise that he has a few weeks in July and August that are not filled. *Time not filled!* What does he mean? The harvest is plenteous.

The best way for a preacher to get a sure-enough good financial support is to blaze away at the first crowd of sinners he can get to and trust the Lord and the brethren to do the rest. Both the Lord and the brethren will pay him according to the "preach." The Lord will do his part, and it is up to him as a teacher to teach the brethren to do theirs. "Like priest, like people; like mother, like child; like cat, like kit."

If my memory is correct, a member of one of our wealthiest congregations once figured that the average contribution of that congregation was about twenty cents a head. Twenty cents is one-tenth of two dollars. Do you suppose the average earnings of that congregation, per head, were two dollars a week?

Douglas Fairbanks was mixed up in a divorce scandal; little Mary Pickford spent the allotted time at Reno; her cousin, Alice Joyce, has two or three living husbands; and now Mrs. Charlie Chaplin flatly lays the blame of her unhappiness at the door of "a woman Charlie knew before he married me." There may be some few decent men and women in the "movies," but, on the whole, it is a loose bunch to be permitted to exercise such a tremendous influence over the young men and young women of the country. No wonder the County Court Clerk has such a close race with the divorce court.

When a man quarrels about the "kickers," he generally has something that ought to be kicked.

There can be no doubt but that labor has many just grievances against capital. But the pendulum should not swing to the other extreme. If I had to choose between the rule of a monarch and the rule of a mob, I should infinitely prefer the former.

We understand that the people who are nicknamed "Campbellites," while not ashamed of Alexander Campbell, would like for some of their traducers to put their finger upon one thing taught by Campbell that was not taught by Paul and Peter eighteen hundred years before Campbell was born. They claim that unless Campbell wrote the Bible a man who preaches the Bible cannot be a "Campbellite."

In New Testament times persons who were baptized in the Holy Spirit could speak with other tongues. To-day people who claim to have been baptized in the Holy Spirit cannot speak their mother tongue correctly. A vast difference!

Morality, even at its highest pitch, is not holiness; for holiness is something of God, wherever found, like the sunbeams which inhere in the sun and are inseparable from it, even while resting on the earth. Honesty, sobriety, purity—these are the highest qualities of morality; and noble qualities they are. But love to God, communion with God, consecration to God—these are the attributes of true religion. Let us look to it that our orthodoxy has principle, honest and square and straightforward, as well as unction; that our morality has holiness as well as uprightness.—Selected.

Good men study to spiritualize their bodies; bad men, to incarnate their souls.—Benjamin Whichcote.

Valor.

BY LOULA MARIE ADKISSON.

Deep in the forest where the shadows lie,
Where the stars gleam not, nor the moonbeams stray,
With uplifted head, on a leafy bough,
Sits a brave bird singing his sweetest lay.

May we, as the song bird, sing in the night
A song in the deep of the darkest dale.
Inward and outward joy's streamlet shall flow,
If with a brave song our sorrow we veil.

O let us sing, let us smile as we go,
Till smiling we face the sunset's glow,
And smiling awake when the dreaming is o'er—
Wake in that land no sorrow can know.

THIS SPRING TAKE

Hood's Sarsaparilla—A Good Blood-Purifying Tonic Medicine.

It is a medicine in which the people can and do have entire confidence as pure, clean and safe.

All the claims made for it are justified by the testimony of the gratifying results attending its use in a multitude of cases of scrofula, eczema or salt rheum, psoriasis, blood-poisoning, catarrh and rheumatism, and of loss of appetite, that tired feeling, and low or run-down conditions common in the spring.

It is not adulterated; it is not misbranded, but honestly labelled. It originated in a physician's prescription and is recommended and used by many physicians today. It has a record of nearly 50 years of wonderful success.

Hood's Sarsaparilla "makes food taste good." Get it today.

If you need a mild laxative or cathartic, take Hood's Pills.

COMB SAGE TEA IN HAIR TO DARKEN IT

It's Grandmother's Recipe to Keep Her Locks Dark, Glossy, Beautiful

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

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

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS FOR INDIGESTION

In answering advertisements, please mention the Gospel Advocate.

Offenses.

BY H. C. FLEMING.

"It is impossible but that offenses will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." (Luke 17: 1, 2.)

There are many ways of giving offense, but the most frequent are by thoughts expressed in spoken or written words. (James 3: 2.) A reply in anger always aggravates an offense, "but a soft answer turneth away wrath." Harsh words offend, many times, unnecessarily. "A wise man's heart is at his right hand; but a fool's heart at his left." (Eccles. 10: 2.)

Perhaps the greatest offense at the present is the going "beyond what is written" in word and practice. Men were deceived by the false prophets of old, and in like manner false teachers are deceiving many, and thereby causing some to stumble and give offense to their brethren and to God. (2 Pet. 2: 1, 2; 1 John 4: 1.)

The love of God is that we keep his commandments, not some man's think so about them. (1 John 5: 3.)

Sin is offensive to God and to his servants. Woe to him who willingly commits it! Some men's sins are open; others' follow after. So also with obedience and good works. (1 Tim. 5: 24, 25.)

If any man becomes lifted up with pride, he is almost sure to give offense to some one; but no one should be "puffed up for one against another." (1 Cor. 4: 6.) No man should think of himself more highly than he ought to think. (Rom. 12: 3.)

Becoming busybodies in others' affairs is sure to cause offense, it matters not who does it, whether men, women, or public speakers. (1 Tim. 5: 13.)

Inasmuch as there is a woe pronounced upon any who give offense, no man or woman should think that he or she will escape the consequences of such sins when they are called before the judgment seat of God. (Rom. 14: 10-12.) Therefore the great importance of avoiding offense to any one, especially to the sons and daughters of our Lord Jesus Christ.

To Fortify the System Against Colds, Grip and Influenza

take GROVE'S TASTELESS Chill TONIC. It Purifies and Enriches the Blood. It Builds up and Strengthens the Whole System. It Fortifies the System Against Colds, Grip and Influenza. Price 60c

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

MEN AND WOMEN

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness often disappear when the kidneys are out of order or diseased. For good results use Dr. Kilmer's Swamp-Root the great kidney medicine. At druggists in large and medium size bottles. Sample size bottle by Parcel Post, also pamphlet.

Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents. When writing, mention this paper.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

HEAL

Eczema and other skin eruptions with

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK

Ointment

It is soothing, pleasant. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on It."

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. Dr. Frank M. Welch, Atlanta, Ga.

ESCAPED AN OPERATION

By Taking Lydia E. Pinkham's Vegetable Compound. Many Such Cases.

Cairo, Ill.—"Sometime ago I got so bad with female trouble that I thought I would have to be operated on. I had a bad displacement. My right side would pain me and I was so nervous I could not hold a glass of water. Many times I would have to stop my work and sit down or I would fall on the floor in a faint. I consulted several doctors and every one told me the same but I kept fighting to keep from having the operation. I had read so many times of Lydia E. Pinkham's Vegetable Compound and it helped my sister so I began taking it. I have never felt better than I have since then and I keep house and am able to do all my work. The Vegetable Compound is certainly one grand medicine." —Mrs. J. R. MATTHEWS, 3311 Sycamore Street, Cairo, Ill.

Of course there are many serious cases that only a surgical operation will relieve. We freely acknowledge this, but the above letter, and many others like it, amply prove that many operations are recommended when medicine in many cases is all that is needed.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass.

LEUCORRHEA

ANNA G. CAVANAUGH, REGISTERED NURSE, OFFERS FREE ADVICE FOR ENDING IT.

For a number of years myself and associates have been successfully treating women and girls for leucorrhea (commonly called "whites"). Our treatment is so easily used at home that we have decided to give all women suffering from this obnoxious, unsanitary, health-wrecking disorder the benefit of our experience. If you are a victim of this trouble and really want to be permanently relieved, write me in strict confidence, and I will tell you how easily you may regain your full strength and vigor. Address (inclosing 2-cent stamp if you wish) **ANNA G. CAVANAUGH, R. N., Room 221A, Nurse Institute, Buffalo, N. Y.**

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

Watson.

Sister Watson, the wife of Brother W. S. Watson, has gone to rest. She was the only daughter of Mr. and Mrs. Fiser, of Morrillton, Ark. She was born in July, 1891, and departed this life on March 11, 1920. She was married to Brother Watson in 1907. To this union five children were born. Two departed this life before the death of their mother. Sister Watson leaves, to mourn her departure, a husband, three small children, father, mother, four brothers, an aged grandmother, and a host of brethren and sisters in Christ. She obeyed the gospel under the preaching of Brother J. W. Chism in 1908 and lived faithful until death. She will be greatly missed by all who knew her. She was faithful to the cause of Christ and always spoke hopeful of it. When possible, she was always found at the place of worship on Lord's day. She believed it was her duty to worship in spirit and in truth. Sister Watson was a dutiful wife, an indulgent mother, a submissive daughter, an affectionate sister, and a faithful Christian. We weep not as those who have no hope. May God bless Brother Watson and those little children. Z. D. BARBER.

Richardson.

Early on the morning of February 28, 1920, the spirit of Sister Myrtle A. Richardson left its earthly tabernacle to abide, we believe, in that city eternal in the heavens, "whose builder and maker is God." The death of Sister Richardson was a distinct loss and shock to the South College Street church of Christ, of which she was a devoted member. She contracted the influenza and its characteristic pneumonia almost simultaneously, and death from the diseases' very incipiency seemed to be inevitable. The writer has many times enjoyed the cordial hospitality of her home. She had three Christian boys of her own, one an active worker in the church, another a proclaimer of the gospel when health permits. Hence, she was in sympathy with, and intensely interested in, the writer's efforts at preaching the gospel. The husband of Sister Richardson passed away several years ago, leaving the family cares and responsibilities to her alone. She lived to see each one of her children, as a result of her training, become a Christian. She is survived by five children: three sons—Will, Tom, and Cecil; and two daughters—Sister Nannie Richardson and Sister W. W. Kerr, Jr. Funeral services were conducted at the South College Street Church by Brother James A. Allen and the writer. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors." J. LEONARD JACKSON.

Wright.

Daniel Maurice Wright was born in Tennessee, near Obion, on November 24, 1861, and died in Arizona on February 18, 1920. He was buried at his home, Walla Walla, Wash. He obeyed the gospel in his youth, and I think it was in the year 1883, at the age of twenty-two, he entered Brother Larimore's school at Mars' Hill, Ala., where he remained more than two years. In 1885 he entered the Bible College at Lexington, Ky., and spent two years there. On November 3, 1887, he was married to Miss Callie Eckeberger, of Mount Hope, Ala., to which union there were nine children born, two dying in infancy, thus leaving a wife and seven children (three sons and four daughters), with a host of relatives and friends, to mourn their loss. Truly, another good man has gone. Brother Wright was human and had his faults just as we all have, but he loved the Lord and his word. He loved the worship, and loved to preach the word. He was an excellent mixer and a most successful preacher, but was hindered much on account of throat and lung trouble, of which he finally died. As the end drew near he talked much of his departure and of that heavenly home to which he was going. To many, death seems a great calamity, but he did not seem so to consider it. Neither did the great apostle Paul. In the first chapter of his letter to the Philippians, Paul says he had "a desire to depart, and to be with Christ." So the true child of God looks upon death as a transition, a passing from the sorrows of time to the joys of eternity.

C. N. SPARKMAN.

Carlisle.

On February 17, 1920, the death angel entered the home of Brother E. D. Carlisle, of Huntsville, Ala., and claimed for its victim his wife, Sister Cassie Carlisle. She was born on November 24, 1889, and obeyed the gospel in September, 1911, and, so far as human beings can judge in such matters, was faithful unto death. She was one of the best women I ever knew. One in her home and living neighbor her a year, I had an opportunity find out her loyalty and faith. Certainly, then, we can sorrow as those who have hope; for when Jesus comes again, all that believe in him will God bring with him; for at the last trump "the dead in Christ shall rise first," and those who remain "shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Sister Carlisle has gone to a sweeter, better home than earth can provide, and we grieve to give her up; yet we rejoice, as the faithful and hopeful, that she entered the "home where changes never come" and the "rest that remains for the people of God." She leaves a husband and one little daughter, besides a number of close relatives, to mourn their loss. She was a faithful Christian, wife, mother, relative, and neighbor, and certainly we ought to get a great deal of comfort from this; for it is testified that she is "not dead, but liveth" in the land that is "fairer than day." All that mourn I commend "to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." C. M. PULLIAS.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

Church Letters.

BY J. C. ALLEN.

I cannot recall that I have ever read an article in the Gospel Advocate on the subject of church letters; so I thought it would do good to have this subject investigated so we all would understand it better. We all agree that this is a Bible subject, but to say we all understand the subject is a different proposition.

I heard F. B. Srygley relate a story about an old sister in Texas telling him that she had lived there thirty years, but that her membership was in Dekalb County, Tenn.; that she had never moved it. Now, this sister had the same idea so many others have on this subject—that is, that our membership is transferred only in a church letter. I once asked a good sister where she held her membership, and she answered, "Nowhere"—that her letter was in the bottom of her trunk. Persons holding such ideas as the ones just mentioned are grossly ignorant on the subject and need to be taught.

Another idea that some hold to is just as far from Bible authority as those already mentioned. Some think that you must go through the formality of a church letter in moving from one congregation to another in the same city or community where you are well acquainted. I have tried to find some one that could give me Bible authority for such a course, but have failed to find one so far. While many contend for such a course, they fail to produce Bible authority.

Paul said: "Those things, which ye have both learned and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. 4: 9.) I remember that Paul once tried to join a church where he was not acquainted and failed until a brother present introduced him. (See Acts 9: 26, 27.) So one scriptural way of joining a congregation is to have some one that is personally acquainted with both parties to introduce them. Another way of introducing church members is to have letters of introduction. (See Rom. 16.)

With Paul as an example, we cannot make a mistake in letter writing or anything else; so we should always be careful to state the truth. Paul was just as ready to write a letter to warn brethren against "Alexander the coppersmith" as he was to commend Phebe. So it should be to-day. Where a man is known to be a false teacher or an impure man, the brotherhood should be warned.

No honest man will object if asked to give reference about himself among strangers, and the churches cannot be too careful as to who preaches for them. I asked a preacher for reference once, and the best he could do was to commend himself. By the way, preachers are not alone in this, but others are sometimes heard doing the same thing.

Paul said: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." Yes, indeed, it is a sad day when a Christian man cannot find any one that will say any good of him, and he alone says it of himself.

Middle life is the period of special peril. A little while ago I asked a gathering of ministers and others: "What is the time of the greatest peril to the spiritual life?" The answer was unanimous. Among those men of experience and observation there was no hesitation in saying that it is not in youth, nor yet in old age, that the fires of temptation and trial are at their hottest. No, it is in middle life that the early glow and passion for high ideals cool; that the hand forgets its cunning for good work and tightens round the purse; that the lips are locked in silence against wrong and open in appeal for the gilded trifles of society and the mockeries of the world's vain show; that the feet run in deep ruts of worldliness and avoid the fresh but rugged path of harder service. Each man had visions of those he had known who had lost the elasticity and fervor of their Christian life; lost the fertile wonder of the world and the charm of the noble life; lost the care for the woes of the world and the daily tragedies of want and sorrow; lost the promises that guild the horizon with gold, and the justice and liberty and pity that are the saviors of humanity. Each had visions of men of whom they were obliged to say: "Ye did run well; why do you now move so slowly toward the goal?"—John Clifford.

It's Ironing Day

ALL FAGGED-OUT

When it looks dark to any weak or ailing woman, if she asks the advice of her neighbor, ten chances to one that good neighbor will tell her that *she* was dragged down by the pains and ailments of her sex, and was completely cured by a prescription which Dr. Pierce of Buffalo, N. Y., discovered and made its ingredients known to the public many years ago, namely, "Favorite Prescription." When a woman complains of backache, dizziness or pain—when everything looks black before her eyes—a dragging feeling or bearing-down, with nervousness she should turn to this "temperance," herbal tonic, known as

Favorite Prescription

This is what many women write Dr. Pierce at the Invalids' Hotel in Buffalo, N. Y.:

Lexington, S. C.—"I take great pleasure in writing as to what Dr. Pierce's medicine has done for me. I have taken four bottles of Dr. Pierce's Favorite Prescription and it greatly relieved me of nervousness and weakness. My physician did not help me any. I was not able to do my housework. My back was continually aching. I feel that Dr. Pierce's Favorite Prescription has been a God-send to me."—MRS. H. E. SMITH, R. F. D. 5.

All druggists—liquid or tablet form. Send Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., 10c for large trial package.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3354 Poultry Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

Freckles

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

STILLMAN'S FRECKLE CREAM

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

"Wouldst Thou Be Fair?"

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

STILLMAN CREAM CO.
Dept. 30 Aurora, Ill.

TIRES 1/3 LESS

Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval, 5000 to *10,000 Miles Guaranteed.* 30,000 Customers. Catalog Free. Agents Wanted

Service Auto Equipment Corporation
981 Service Bldg. Kansas City, Mo.

Better Than Pills For Liver Ills.

You can't feel so good but what NR will make you feel better.

Get a 25c. Box.

Nature's Remedy
NR-TABLETS-NR
A. H. LEWIS MEDICINE CO.
ST. LOUIS, U.S.A.
25-TABLETS-NR

"FULTON QUALITY" GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex. St. Louis, Mo., and New Orleans, La.

PALMER'S "BLOOD-SUCCESS" Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin-Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
1521 Atlantic Ave. Brooklyn, New York City

When writing to advertisers, please say you saw their "ad." in this paper

A Few Things.

BY ED. S. DUNCAN.

The Gospel Advocate of March 11 was read with intense interest. I wish a million copies of this issue could be printed and circulated throughout the country.

The articles of Brethren Srygley and Larimore are of exceptional value. Will Brother Scobey be strictly honest now and admit that he is wrong in his contention? I think that he should. To my mind, Brother Srygley has forever settled the question as to the kingdom and church being the same institution. His position has been mine for thirty years. Brethren, let God's word, as given by our dear brother, end this controversy. Yes, Brother Larimore, your experience has been mine, too. How can God's children be so small? Why, I have had them to take away from me the half rate that the railroads were generous enough to give me, when they (the railroads) were not interested at all in my work. This certainly is robbing the poor, overworked and underpaid preacher. My earnest prayer to God is that no church, reading these articles, will ever be guilty again. Do not fail to read, also, Brother Holt's article on "Preachers and Preaching." It is worthy of your consideration. This is a serious question; but, Brother Holt, how is the poor preacher to help himself? If he teaches churches their duty, they will say he only wants the money himself and is, therefore, selfish. They then refuse to pay him. If I was able, I would print these three articles in circular form and send them broadcast.

Now, last, but not least, is the reports of the colored brethren. Brethren, help those worthy men. Encourage them to write more. Especially, send some financial help to Brother S. W. Womack. His race will soon be run. His work will live on after he is gone. Help him now.

Apparent Thoughts.

BY T. G. PHELPS.

The above is the heading I have used in writing occasionally for our various religious journals. Some of the readers of the Gospel Advocate may possibly recognize it.

I am not surprised at Brother T. B. Larimore's "Money Matters." No doubt many preachers could relate similar experiences. I well remember how my heart has been made to ache when I had to go home and tell my wife of the small cash remuneration I received to bring home to her and the children as a reward for their self-denial, loneliness, anxious care, and privation during my absence of weeks and months at a time. I would gladly

Foley's Honey and Tar COMPOUND

IS A TIME-TRIED REMEDY that can be relied upon to get rid of coughs and colds that lead to serious illness if neglected.

Every User a Friend

"The only remedy we ever use for coughs and colds is Foley's Honey and Tar Compound. It has been our standby for years, and it never fails us."—T. H. Foley, Marquette, Mich.

"I surely know the worth of Foley's Honey and Tar, as I have taken it with good results. Also have sold hundreds of bottles."—A. L. Stansbury, Parkersburg, W. Va.

Children like Foley's Honey and Tar. It contains no opiates, and will not injure a delicate stomach.

DRUGS EXCITE YOUR KIDNEYS, USE SALTS

If Your Back Hurts or Bladder Bothers, Drink Lots of Water

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In twenty-four hours they strain from it five hundred grains of acid and waste; so we can readily understand the vital importance of keeping the kidneys active.

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

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

Biliousness

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

RAMON'S LIVER PILLS

have done with half the good meals and good beds and all the words of praise of my efforts, if only I could have handed over to my faithful wife a sum of money that would have enabled her to clothe herself and the children a little better. But she never complained and never objected to my going again. Happy woman! She has long since gone to her reward, and her "works do follow" in the lives of five girls whose lives she led in the right way. But if these thoughts will aid the "clerks" and "treasurers" of the churches in settling with the preachers, my object will have been accomplished. However, I might add that it was not always so.

I have the greatest respect for old Brother "E. A. E.," and regard him as a safe instructor in the Scriptures. In the Gospel Advocate of March 11, on page 251, in his article on "Rearing Children According to the Bible," he says that "1 Tim. 5: 20 refers to rebuking elders," etc. Now, Brother J. W. McGarvey, in a lecture on church government, published in "The Missouri Christian Lectures, 1889-1891," page 201, says: "The term 'them' in the passage in question does not find its antecedent in the word 'elder,' . . . for the very obvious reason that the two words differ in number. If this meaning had been intended, then after the words, 'against an elder receive not an accusation, except at the month of two or three witnesses,' we should have had 'him that sins reprove,' and not 'them that sin.' The facts are that there is no pronoun expressed in the Greek; and that Paul, after saying what he does of charges against an elder, in the next sentence introduces a new topic, that of reproving in the presence of the whole church such members in general as are guilty of sin; from which rebuke, however, elders are expressly exempted in a preceding verse (verse 1)." I have quoted only the essential parts from each writer; but I suppose that it is sufficient for Brother Elam to see the point of difference between him and Brother McGarvey and give any explanation which he may care to make, with the assurance that it will be of interest to at least the writer.

To Fortify the System Against Grip

Take LAXATIVE BROMO QUININE Tablets which destroy germs, act as a Tonic and Laxative, and thus prevent Colds, Grip and Influenza. There is only one "BROMO QUININE." E. W. GROVE'S signature on the box

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

It Is Iron In The Blood That Makes Iron Muscles Like These---

Physician Explains a Secret of the Great Power and Endurance of Athletes--Tells How Organic Iron--

Nuxated Iron Helps Build Rich, Red Blood

That Gives Physical Strength and Energy

"It Feels Like Iron"

To touch the arm of a strong, sturdy man—to feel the steel-like firmness of those muscular sinews—to think of the tremendous force and power that must lie behind such strength—these are thrills that come to the thin-blooded men and women whose own bodies are weak and physically unfit.

It takes men of red-blooded force and power to hit the sledge-hammer blows that count—and whether you are a pile-driver or a bank president you cannot expect to win out against odds forever unless you are a man of iron—constantly able to strike—and strike hard.

"There are countless numbers of men today who at 40 are broken in health and steadily going downward to physical and mental decay," says Dr. John J. Van Horne, formerly Medical Inspector and Clinical Physician on the Board of Health of New York City. "Yet there are thousands of such men who undergo a most remarkable transformation the moment they get plenty of the right kind of iron into their blood to give increased energy and endurance. To help build stronger, healthier men and women, better able physically to meet the problems of everyday life, I believe that physicians should, at every opportunity prescribe organic iron—Nuxated Iron—for in my experience it is one of the best tonic and red blood builders known to medical science."

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals, for two weeks. Then test your strength again and see for yourself how much you have gained. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance, which comes from having plenty of iron in the blood, while many another has gone down to inglorious defeat simply for lack of iron.

Manufacturers' Note: Nuxated Iron, which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated and does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

NUXATED IRON

For Red Blood, Strength and Endurance.

Acknowledgment for Amite, La.

BY W. J. JOHNSON.

In a former report of work here, fifteen dollars from the church of Christ at Sellersburg, Ind., was reported contributed by G. A. Leach instead of the church. Since last report we have received donations as follows: From Mrs. Clarence Johnson, Louisiana, $1; Mrs. J. R. Halstead, $1; Sunday-school class, Seventh and Camp Streets, New Orleans, La., $3; church at Seventh and Camp Streets, New Orleans, La., $20.75; church at Minor Hill, Tenn., $15; church at Spencer, Tenn., $25; church at Texarkana, Ark., $8.50; church at Forest Hill, La., $10.

These gifts have been gratefully received, and we trust that much fruit will be given to their account. It is important that brethren send to us at once, that we may soon complete our meetinghouse which is now being erected. This work is worthy of their consideration, for much is depending upon it. Send to my address—Box 87, Amite, La.

Free Chick Book

tells how to save baby chicks from dying of white diarrhoea by using simple home solution. It's free. E. J. REEFER, Poultry Expert, 3254 Poultry Building, Kansas City, Mo.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

CUT THIS OUT—IT IS WORTH MONEY.

Cut out this slip, inclose with 5 cents, and mail it to Foley & Co., 2835 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar, for coughs, colds, and croup; Foley Kidney Pills, for pain in side and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, for constipation, biliousness, headache, and sluggish bowels.

For the HAIR—

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

TETTERINE

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)

A TONIC

For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY

A. D. HEINEMANN, Chemist

Jackson and Decatur Sts. MEMPHIS, TENN.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

In answering advertisements, please mention the Gospel Advocate.

Conforming to the World.

BY JOHN T. SMITHSON.

The people of God and the people of the world are two separate and distinct people: one, the children of light; the other, the children of darkness. These are, therefore, in every way diametrically opposed to each other. One in gentleness and meekness seeks to emancipate by leading from darkness into the light of the glorious liberty of the Son of God. The other, through pernicious and diabolical ways, tries to incarcerate in the valley of Satan's dominion. The world with its appurtenances belongs to Satan. He got in possession of it through the fall of man. From that most ancient date to the present he has ruled in the kindoms of men. He is the archdemon of the soul and the hostile enemy of all righteousness. His determinate efforts are to thwart God's plans. To this end he has countless emissaries.

When Jesus was baptized and God publicly declared that he was his beloved Son in whom he was well pleased, the devil tempted Jesus by offering him the kingdoms of this world and the glory that pertained thereto. If the kingdoms of the world and their glories were not the devil's possessions, it would not have been a temptation to Jesus for the devil to offer them to him. If the devil through the temptation had overcome the Son of God as he intended, there would have been no redemption; hence, there would have been no people of God.

The church is the people of God; the world is the people of the devil. The world is lost—condemned. The church is redeemed—purchased. These are two organizations that are composed of human beings. They are clearly seen in the following quotation: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." (John 3: 16-22.) There are two classes designated and their difference denoted by these expressions: *the world, believers, perish, eternal life, darkness, light, doeth evil, doeth the truth, cometh not to the light, cometh to the light, works done in darkness, works wrought in God.* This difference between the two organizations—the church, or kingdom of God, on the one hand, and the world, the kingdom of darkness, on the other hand—is clearly shown throughout the New Testament.

After seeing so plainly the difference between members of the church of God, Christians, and the people of the world, citizens of the kingdom of the devil, it is amazingly strange that any Christian would turn from his high calling, forget the cleansing from his old sins, and debase himself by conforming to the ways of the corrupt world. Why should a Christian desire to descend from the glory-crowned mountain of purity and supreme happiness, illuminated by the presence of God, to the valley of corruption, misery, and eternal woe? When Christians conform to the world, they are on the way to the dark abode. To think of a Christian's being entangled again with the yoke of bondage and forming an alliance with the world is preposterous; yet the many alluring charms and the fumes of the boiling fleshpots permeating the air have caused many church members to go back into worldliness.

There are many oscillating church members. These always occupy the borderland. At times they are with the world with a great influence; at other times they are with the church, but their influence for good is weakened.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out Impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Why should members of the church want to stay close to the world? There is great danger in staying close to any evil. When evil is seldom seen, it is hated; but when seen too often, it is pitied, then it is loved, and then it is embraced. In this way church members are fashioned according to this world. Though the world is wicked and is full of all kinds of evil, and though it is an enemy of God and all that is good, yet it is loved, it is conformed to, and friends are made with it by the members of the church who do not "press on unto perfection." Brethren, let us climb to a higher ground and to a better land. Henceforth may each night find us pitching our tents nearer that land that is fairer than day. If we will move heavenward, our burdens will get lighter and fewer and temptations will lose their power; but if we will not move onward and upward, the burdens of sin will press us hard and temptations will overpower us and we will die in despair, and in the end we will be cast into outer darkness forever, away from the glory of God and the peace and joy of the heavenly home.

Gems of Thought.

Other religions have risen out of man's search for God, but Christianity is God's search for man.

The Master will miss you if your seat is empty. He will mark the empty place. He will observe your willful absence from his house. He will bless the meeting with his benediction of peace, and you will miss the blessing if your seat be empty.

Resignation is too often conceived to be merely a submission, not unattended by complaint, to what we have no power to avoid; but that is less than the whole work of a Christian. Our full triumph will be found when we not merely repress inward tendencies to murmur, but when we would not, even though we could, alter what in any matter God has willed.

Do you say that this is poor solace, to know that others shall find it easier to live because we have found it hard; to see God plainer because we grope for him in darkness? What if generations to come shall possess the land? Does it forbid that our stroke is heavy and our complaining just? Yes, a thousand times, yes. This hope for large good to others through our narrow pains is the glory of every life which blesses the world. It is the secret of mother love, the ardor of patriotism, the luminous center of all that is grand and high; that others may profit by our loss, and be eased through our pains; it is the secret of the cross.

The Master's Vineyard

Texas.

Weatherford, March 29.—Brother G. Dallas Smith is with us for a two-weeks' meeting. The church is in good condition and ready for the season of refreshing that we feel sure will be ours.—Cled E. Wallace.

Del Rio, March 24.—As there are some who would like to know how I am coming out with the aftermath of "flu" and pneumonia, I would say that I am doing very well now. I am in the home of Mr. T. W. Treasure, at Del Rio, and a better home a preacher never had. My cough is better; I sleep well, walk very well again, and have gained fifteen pounds in weight since I first got out of the bed. I shall stay here a few days or weeks longer, and as soon as safe for me I will be back at Fort Worth at work. I am sick of idleness and long to be busy again. Now I want to thank the host of God's children who are writing me such good letters, and beg them to wait till I get well before they look for replies, for I must rest.—Tice Elkins.

Bonham, March 22.—For the last two weeks I have been conducting a vocal-music school for the church of Christ at Terrell. Everybody seemed to enjoy the work, and I think much good was accomplished for the Master. A move is on foot for me to conduct a Normal music school for them in the near future, and I feel sure those brethren will carry out their plans. I have been told that they do whatever they undertake to do. If all the churches would have a singing school taught occasionally, much more good would be accomplished for the Master, and they would not be made to blush if a stranger should be present while they are attempting to sing God's praises.—Frank Grammer.

Fort Worth, March 29.—Yesterday was a good day for the churches here. Brother Busby was at Glenwood at the morning service, Brother Moore at Northside, and Brother Holton at Central. At night Busby was at North Side, Holton at Glenwood, and Moore at Central. The meeting being conducted at North Side by Brother Busby had resulted in twenty-three additions up until Sunday. He will continue until Wednesday night of this week. Brother George Klingman, of Abilene, will preach at Glenwood next Sunday and Sunday week, both morning and evening, while the regular minister, Brother Busby, is in a meeting with the school in Abilene. The young people's training classes being conducted at the churches of Christ in this city are stimulating the interest among the young people. We are having some interesting programs at the Central Church each Thursday evening. All visitors are cordially invited to attend any and all of these services.—J. A. Cullum.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation, Soothes and Heals. You can get restful sleep after the first application. Price 60c.

Back to Health By Nature's Route

This is the title of a most interesting booklet issued by the celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law, and theology, from bankers, merchants, manufacturers, and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric-acid poisoning, and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

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

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

Name .....

Address .....

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

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

Be Sure Baby is Healthy at Teething Time

Keep digestion natural, the bowels open, give sufficient food and

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Then the milk teeth never cause trouble for you, or discomfort for baby. Mrs. Winslow's Syrup brings most remarkable results in good health and comfort for the baby. It's pleasant to give and pleasant to take.

Harmless, purely vegetable, infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic

At All Druggists

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879 It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

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

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

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS.

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues — a Specialty

HOME OFFICE
CLINTON, S.C.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address

Medicated Ear Drum. Pat. Nov. 3, 1903.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.) 203 Adelaide St., Detroit, Mich.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

CHURCH NEWS

Florida.

Miami, March 28.—After having been retarded to a certain extent by sickness among the brethren, the work here now seems to have taken on new life. There were over one hundred in our Bible classes to-day. We also have a fine attendance at our mid-week meetings. Brother J. D. Derryberry has been giving the work here valuable assistance by conducting the song service, and we regretted it very much when he was called home to the bedside of his brother.—Joe L. Netherland.

Oklahoma.

Muskogee, March 22.—The meeting at Porter closed last Friday without additions. A good interest was manifested during the meeting. Yesterday was a great day with the church on East Okmulgee Avenue, this city. Larger crowds were present than at any other time since I began work here. Five persons placed their membership with the congregation. I baptized one lady last week. The brethren say the church is in better condition than ever before. Our spring meeting will begin on the first Lord's day in April. Brother W. M. Thompson will do the preaching. We are expecting a good meeting. Pray for us. —W. L. Oliphant.

Muskogee, March 29.—The work with the East Okmulgee Avenue congregation is progressing nicely. Brother A. M. Foster delivered two sermons Sunday with his old-time eloquence and vigor, closing each address with a masterful plea to the alien sinner to obey the gospel and to the erring Christian to "repent of their wickedness and pray God." We have few men who are better able to present God's eternal truth than Brother Foster. Brother Oliphant will be in Fort Smith, Ark., on the first Sunday in April to fill an appointment for Brother Slater, of the Park Hill Church. We are much encouraged, and we ask the prayers of faithful Christians everywhere.—T. S. Bain.

Woodward, March 29.—I am now in a fine meeting near Woodward, with the best interest I have ever had here, and this makes about three or four meetings I have held here. We have a fine little band of disciples here, and they enjoy a preacher's work and have a way of letting him know they appreciate his labors. When a poor preacher gets into a place where he has to pull and tug and tug and pull all by himself, with no one even willing to speak a word of encouragement and show a little appreciation, I tell you it is a hard go. All should do their part in any great work. We are all laborers together with God and should show some appreciation of the effort of any faithful servant of the Lord. This is my first meeting to hold since my long spell of sickness while in Alabama. I am holding up very well so far, and hope to be able to go on in the work now.—D. S. Ligon.

Oregon.

New Pine Creek, March 19.—Many years ago the church at New Pine Creek was ruined by the "digress-

At Last A Real Remedy for Piles

No More Nasty Salves or Ointment; No Knife Cutting. A Simple Treatment That Works While You Sleep.

6 Day Treatment FREE

Thousands of people suffer from bleeding, protruding or suppurating piles. Having tried all kinds of ointments, salves or doctor's prescriptions without permanent benefit they naturally feel discouraged and think they must carry misery to the grave—yet their case is not hopeless.

Here is good news for all such sufferers. A prominent western physician has discovered a remarkable, harmless compound known as HEM-ROID. Taken internally it quickly begins a cleaning, soothing healing of all affected parts. It helps drive out all the thick, impure blood that is clogging the hemorrhoidal veins and causing piles. It so livens and strengthens the intestinal muscles and bowel walls that in many cases of years standing all distress and misery soon disappears and does not return.

Don't say "Can this be true?" Give us the chance to prove what we say. Write at once, using the Coupon below, and we will send you, postpaid, a full six-days' treatment of wonderful Hem-Roid. We feel confident that Hem-Roid used as directed will help to free you from all pile misery, but we do not ask you to take our word for it. Prove it for yourself.

If a pile sufferer and sincere don't delay but mail coupon at once, to Dr. Leonhardt Co., 278 Washington St., Buffalo, N. Y. Make the decision now that you are going to end all pile misery.

Gospel Advocate
PILE COUPON
6-DAY TREATMENT

This coupon, with full name and address and 10 cents in stamps to help pay distributing expenses entitles holder to our 6-day treatment of Hem-Roid. Dr. Leonhardt Company, Buffalo, N. Y.

PELLAGRA

Indigestion, and Impure Blood—all three embrace the one dreaded Pellagra. Moore's Stomatone is strongly effective, because it purifies the blood and corrects the stomach. Don't wait till other remedies fail. Order today, your nearest druggist, or $1.00 postpaid.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

EVERY MARRIED COUPLE

and all who contemplate marriage should own a complete book of life, such as the "Medical Adviser." It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price, 1008 pages—bound in cloth. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, etc.

SPECIAL OFFER: For a limited time we will send one copy for 5 dimes, to introduce book to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N.Y.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store—Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

ives." They took our house from us, gathered some members to their errors, continued for three or four years, then began to dwindle away, and finally died as a body, but the effects of their work still linger. I have been trying, as best I could, to build up the true faith, but not with much success. Every time we could get a few members together, they soon began to move away. In 1912 I baptized a few, bought a house from the Adventists (who had made a failure) and paid for it, and started the regular Lord's-day worship, which continued till 1916, when I was taken sick and so remained through the following winter. About this time the members began to move away again, and now there are only two members left. I live six miles south of New Pine Creek, in Modoc County, Cal., and am so situated that I cannot keep up the worship, consequently it has had to cease. I was reared an orphan boy near Spencer, Tenn., and in my boyhood days I knew E. G. Sewell well. The mother of R. L. Gillentine and my mother were sisters.—H. C. Fleming.

South Carolina.

Union, March 25.—Our work in this State is plentiful and very interesting. Since the quarantine was lifted the interest has been good. Last Sunday I baptized a man forty-two years old. Others are very much interested. Last week Brother Nix and I visited the brethren near Woodruff and found them getting along nicely, although they have lost their main leader, Brother Briggs, the one who was responsible for the work being done in that neighborhood. He was compelled to move on account of his activity in the work. He is well located in Spartanburg and is not asleep religiously by any means. He has services in his home each Lord's day, and we are expecting him and Brother Nix to do much there this year. We found the brethren we visited very active, and we are expecting many additions there this year, and hope to have a meetinghouse for them to worship in before the end of the year. Since my last report I have received the following on our lot and building fund: From Twelfth Avenue Church, Nashville, Tenn., $10; church at Pikeville, Tenn., $25; church on mountain, near Pikeville, by Brother Gibbs, $2; G. F. Gibbs, Pikeville, Tenn., $10.50; Sister N. R. McRae, Georgia, $1; J. S. and W. A. Greer, Pikeville, Tenn., $5; church at Center Point, Tenn., $4.50; Lige Miller, Lebanon, Tenn., $10; Houston Baird, Lebanon, Tenn., $10; church at College Station, Tenn., $4.97; Sister C. F. Rever, Texas, $2; congregation at Rucker, Tenn., $10; church at Beech Grove, Tenn., $10; H. C. Denson, North Carolina, $13; church in Union, S. C., $39.97.—Thomas H. Burton.

To Prevent Influenza

Colds cause Grip and Influenza—LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

Rub Backache Away.

Back hurt you? Can't straighten up without feeling sudden pains, sharp aches and twinges? Now listen! That's lumbago, sciatica or maybe from a strain, and you'll get blessed relief the moment you rub your back with soothing, penetrating "St. Jacobs Oil." Nothing else takes out soreness, lameness and stiffness so quickly. You simply rub it on and out comes the pain. It is perfectly harmless and doesn't burn or discolor the skin.

Limber up! Don't suffer! Get a small trial bottle from any drug store, and after using it just once, you'll forget that you ever had backache, lumbago or sciatica, because your back will never hurt or cause any more misery. It never disappoints and has been recommended for 60 years.

SONG BOOKS

Our song selections are prepared with a special view to meeting the requirements of churches of Christ in psalms, hymns, and spiritual songs. We have spared neither time, pains, nor money in order to make up collections of the best of the old and late compositions in sacred song. State whether round or shape notes are desired. Returnable copies for inspection (to be retained if an order is given) will be sent upon application of teachers or song leaders. Binding, superior star jute.

By Mail or Express, Prepaid	Copy	Doz.	50	100
Songs of the Reapers	$ .15	$1.50	$ 5.00	$10.00
Gospel Songs Number Two, 1920 book	.40	4.50	17.50	35.00
New Songs of Praise	.35	4.00	15.00	30.00
New Songs of Praise, with Rudiments	.40	4.60	17.50	35.00
New Gospel Song Book, limp	.35	4.00	15.00	30.00
New Gospel Song Book, with Rudiments	.40	4.60	17.50	35.00
Twentieth Century Rudiments	.20	2.00	8.00	15.00
Jewel Quartets	.10	1.00	4.00	7.50
Rudimental Nugget	.15	1.25	4.50	8.00
Select songs (a special selection for singing schools)	.25	2.50	10.00	18.00

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

Cuticura Soap
—The Safety Razor—
Shaving Soap
Cuticura Soap shaves without mug. Everywhere 25c.

Famine in the Land.

BY GEORGE W. FARMER.

In some of the countries of the Far East there are all kinds of suffering, distress, squalor, poverty, hunger, nakedness, starvation, and death. The wail is most pitiable and the conditions most horrible. The cry is coming long and loud: "*Help*, HELP, HELP!" Who is there with soul so dead that he hears not the call and, if at all possible, will offer no help? Against an effort to help these poor suffering, starving people, I would not lift my hand nor raise my voice, but would rather say: God speed the help, God bless the helpers and the helped.

Now, my dear brethren and sisters, East Tennessee, beautiful, picturesque, resourceful, a section that has given to our State and to our nation some of the brightest minds that have ever graced our State's and our nation's Capitols; a section leading, perhaps, in its material developments, any other section of the State; yet, with all this, it is in the clutches of a veritable famine—yes, one of the direst. It is a spiritual famine. People are starving for the "bread of life." People are dying away from God, out of Christ, and without hope in the world. To meet this sad condition, the gospel, pure and complete, must be preached.

Brethren, I want to raise six hundred dollars to supplement a sum to be raised in the field to be worked, to support another man in this field—my helper—while he breaks the bread of life to these people. Will you help us in this work? Say "yes." God help you to do so.

What Many Especially Need.

In these days of strain and stress, anxiety and worry, many people become pale, nervous, dyspeptic; in a word, all run down. Their condition calls especially for iron, but iron in a form in which it is pleasant to take, agreeable to the stomach, easily assimilated and nonconstipating. Iron is combined in this form with nux, celery, pepsin, and other tonics and digestives in Peptiron, a real iron tonic, which is accomplishing a great deal in restoring health and strength, vitality, vigor, and vim.

Iron is indispensable to the perfect nutrition of the body. Peptiron supplies it in therapeutic doses, and in a remarkably short time seems to make a new and perfectly working system out of an old and broken-down one, enriching the blood, giving good color to the lips, cheeks, and ears, and brightening the eyes. Peptiron is a product of the C. I. Hood Company, and is sold by all druggists.

In answering advertisements, please mention this paper.

Jewels.

Prayer is the door, forever open between earth and heaven.

To true souls difficulties are a challenge, not a check to action.

Why don't the men who hate the church move where there is none?

Christ discovered the individual; let us see that we do not lose him again.

I would rather believe all the fables in the legend and the Talmud and the Alcoran than that this universal frame is without a mind.

Life is most beautiful and noble, not when its environment is most splendid, but when it is nourished by the highest thoughts and the purest leves.

Who would not run to prisons and hospitals on errands of mercy if assured that Christ was thus? Yet Christ himself tells us so, and we turn a deaf ear to him.

I believe that wherever guidance is honestly and simply sought, it is certainly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light.

Are you ever afraid to tell the Lord about your small things, as if they were not worth his attending to? Your great things are not any more worth his attending to. Cast all your care on him.

The Christian life must be in its own degree something like the Master's own life: luminious with his hope, and surrended by a bracing atmosphere which uplifts all who even touch its outer fringe.

We must be ready to make sacrifices for the truth. Prejudices must be sacrificed. Tastes, appetites, and passions, which the truth cannot sanction, must be sacrificed. If we are to get and hold the truth, we must search, trust, obey, and make sacrifices.

Despondency and disparagement of our own time and of the work that God has given us to do is a thing that tends to fulfill its own lugubrious prophecies. Where there is no faith, even Christ cannot do any mighty work, and we ought to remember these two things: that God's work is always waiting to be done, and that God always needs us; and surely also that if it is little we can do, it is all the more urgent that we should do that little, and leave nothing of it undone.

Hatched 175 Chicks

and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write to-day to E. J. Reefer, poultry expert, 3254 Poultry Building, Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures white diarrhœa overnight and saves 98 per cent of every hatch. The book is free. Send for it to-day sure.

ALL RHEUMATISM and MUSCULAR PAINS

QUICKLY RELIEVED BY

DR. H. JAMES' Excelsior Ointment

in conjunction with Dr. James' Pills to assist nature in removing waste from the body.
Dr. James' Ointment, a jar, $1.25.
Dr. James' Pills, a box, $1.25.

CRADDOCK & COMPANY,
Philadelphia, Pa.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

TETTERINE
Drives Away Pimples

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

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.
Physicians and surgeons treated free at the hospital.

PILES permanently disappear after using three jars of HANCOCK'S PILE REMEDY, or we will refund your money. If your case is not severe, it is probable that one jar will relieve you. For all kinds of piles. Price, 50 cents a jar. At your druggist's or direct from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

CONSTIPATION Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34,
P. O. Box No. 1162, Baltimore, Md.

Moore's Stramoline

The Wonder Worker for Coughs, Colds, Catarrh, Asthma, or Incipient Tuberculosis. Stramoline usually gives quick relief from the first dose. Your druggist, or $1.00 postpaid to any address.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

WINTERSMITH'S CHILL TONIC

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

GOSPEL ADVOCATE

Volume LXII. No. 16. NASHVILLE, TENN., APRIL 15, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 369
OUR CONTRIBUTORS 370
TRAINING LITTLE CHILDREN 376
AT HOME AND ABROAD 377
EDITORIAL 378
RELIEF FUND 381
QUERY DEPARTMENT 382
A NEW BIBLE FOR THE BLIND 383
OBITUARIES 384
FINANCIAL STATEMENT OF FUNDS FOR JAPAN WORK 386
MUSIC IN THE CHURCH 387
THE SITUATION AT BRADENTOWN, FLA. 387
THE MASTER'S VINEYARD 388
AMONG THE COLORED FOLKS 389
THE CHURCH AT LAKE CITY, FLA. 390
ODDS AND ENDS 391
ACKNOWLEDGMENT 392

Edifying as the Need May Be

BY A. B. LIPSCOMB

If one would know what may be accomplished through a boundless enthusiasm backed up by efficient organization, he could not find a better example than that afforded by the life story of Ignatius Loyola, founder of the Society of Jesus, more commonly called "Jesuits." But when the candid student of history reads the story, he will be struck with the fact that not enthusiasm alone is the explanation of success; but shrewdness, finesse, chicanery, superstition, and immorality all play a part in Loyola's product.

Partisans among the Roman Catholic historians place the highest estimate upon his character, and that, too, in spite of the fact that his noted society has more than once encountered the thunders of the papacy. By letting the imagination play upon some of the outstanding facts in this man's career they have done for him what has been done for many others—they have translated common clay into an heroic and saintly figure. They would have us believe that in Loyola's experience we may find much to remind us of the great apostle to the Gentiles. In the ingenuous delineation of the Catholic Encyclopedia we may discover the same dashing enthusiasm and misspent zeal before conversion; there is a remarkable turning point at which Loyola sees a light from heaven and begins an entirely different course; to parallel Paul's stay in Arabia, there is a period of pious meditation and a visit to the Holy Land; in accord with the apostle's resolve to keep his body under, it is Loyola's wish to "rival all the saints had done in the way of penance;" filled with consuming missionary zeal, the great apostle would build on no man's foundation, but carried the gospel to the regions beyond, and so Loyola was fired with the same ambition; in Paul's life visions play a wonderful part, and from the Catholic view Loyola is not one whit behind; we are gravely told that he was "marvelously aided by heavenly lights, intelligence, and visions." We should bear in mind that the Catholic historian, when he has a mind to do it, can make a "saint" for his people as easily as we create a "Santa Claus" with which to dupe little children.

Ignatius was born in 1491 at the castle of Loyola above Azpeitia in Guipuzcoa. His boyhood days were spent in the household of Velasquez de Cuellar, an officer in the court of Ferdinand and Isabella. During this period, we are told, he was given to much dissipation and laxity. We smile at this allusion, because all know that a diamond shines the more brightly when dug from the mire. In 1517 Velasquez died, and his ward, Ignatius, took service in the army. His harshest critics agree that he made a brave and fearless soldier. The turning point was in the year 1521. While defending Pamplona against the French he received the wound which was to cause the monkish tendency to prevail over the martial spirit of the Spanish knight. Although captured, Loyola was kindly treated by the enemy and placed in a convenient hospital. During his convalescence he asked for tales of romance to read, but was given the lives of Christ and the saints instead. We may easily surmise the next step in the evolution to read: "The idea of falling into ranks among the saints braced and strengthened him, and left him full of joy and peace." Then comes the mighty transformation of soul to which we have already referred. Let Loyola speak for himself: "One night I saw clearly the image of Our Lady with the Holy Child Jesus, at whose sight for a notable time I felt a surpassing sweetness, which eventually left me with such a loathing for past sins, and especially for those of the flesh, that every unclean imagination seemed blotted out from my soul, and never again was there to be the least consent to any carnal thought." Thus we see how early in life, through the instrumentality of Our Lady, the fortunate Loyola leaves the less fortunate Paul in the lurch! For it is many years after his first vision that the apostle describes his struggle with the carnal thought: "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not." (Rom. 7: 18.)

Between the years 1524 and 1539 Loyola pursued his studies and selected those companions which later formed the nucleus of his famous society. In painful contrast with the pleasures of the Spanish court, we are informed that these years proved to be a period of trials and hardships almost beyond endurance. The testing out is in schools at Barcelona, Alcola, Salamanca, and at Paris. At Barcelona he is "beaten senseless;" at Alcola he endures "imprisonments." But Loyola is patient and unflinching. We have his own word for it: "There are many handcuffs and chains at Salamanca, but I feel that I deserve even more for the love of God." It was among his comrades at the University of Paris that he formed the first associations out of which the order was afterwards formed.

Among these was Lainez, another Spaniard, who had the organizing faculty.

About 1539 Loyola came with his fraternity to Rome. He did not find favor in all circles; but in 1540 Pope Paul III. gave the fraternity his confirmation, thus constituting Loyola's followers an order, which, on its part, engaged "to obey in all things the reigning Pope—to go into any country, to Turks, heathen, or heretics, or to whomsoever he might send them, at once, unconditionally, without question or reward."

It is not difficult to discern the circumstances which made the formation of the Society of Jesus timely and favorable to the Catholics. Experience had shown that the old monastic orders were no longer sufficient. An idea began to be entertained that a new order was needed. The plan was not to abolish the old orders, but to establish a new one which should better answer the required ends. We may readily see how a Spaniard might be regarded as the logical leader for such a movement. A kind of Catholicism still prevailed in Spain which no longer existed anywhere else. Its vigor may be traced to the fact that during the whole of the Middle Ages it was always in hostile contact with the Mohammedan infidels. The Crusades in Spain had never come to an end. As yet untainted by heresy and suffering from no decline, Catholicism in Spain was as eager for conquest as it had been in the West in the eleventh and twelfth centuries. It was from the nation possessing this temperament that the founder of the Jesuits sprang.

(To be continued.)

Book Notices.

"The Model Church," by G. C. Brewer, treats of live subjects, and is a book that should be distributed among the churches. This book has been almost universally commended and is being read with interest by many people. Price, $1.

A good book for young people to read is the "Life of Mrs. Charlotte Fanning." Mrs. Fanning was noted for her piety, zeal, and good sense. Hers was a life remarkable for the good accomplished. She always exerted an ennobling, refining, and uplifting influence. This book is ably edited by Mrs. Emma Page Larimore. Price, $1.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Send us fifteen cents for a copy of "What Was Nailed to the Cross?" It is a live tract, and is made up of some stirring thoughts of F. W. Smith. Adventists were active in North Nashville, and Brother Smith delivered a few sermons on the subject. The tract embodies the substance of these sermons. Buy a dozen copies and distribute them among the people. Price, $1.50 per dozen.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

OUR CONTRIBUTORS

Letter to McHenry and Martin. No. 2.

BY J. MADISON WRIGHT.

THE CEREMONIAL AND MORAL LAW.

(1) "These two laws [moral and ceremonial] should not be confused. There is no confusion concerning them in the Scriptures." Again, the only scripture you quote containing even the name of moral law and ceremonial law is Barton W. Stone. This scripture is not in the roll of the Book. And we have agreed not to accept uninspired human opinions, but to be led by the Holy Spirit to consider only what is written in the Bible. Where in it do we find moral and ceremonial law even named? When the name is not there, the thing the name stands for must not be there.

(2) You seem to make a distinction between God's law and Moses' law. In Mal. 4: 4, the law given by God in Horeb (Sinai), which was written on tables of stone, is called "the law of Moses." In Luke 2: 22-24, the law contained in Leviticus concerning purifications and offerings is called "the law of Moses" and "the law of the Lord." Both names are given to the same law. No distinction in moral and ceremonial here.

(3) "This distinction is not visionary, but is most clearly drawn by inspiration."

(a) "Christ abolished in his flesh the enmity, even the law of commandments contained in ordinances." (Eph. 2: 15.) In verse 14 this is spoken of as "the middle wall of partition" between Jew and Gentile. The Gentiles had not the law. (Rom. 2: 14.) The Jews had the oracles of God, called "the law." (Rom. 3: 2, 21.) The law was what separated the Jew from the Gentile. (Acts 15: 5-21.) On page 2 of your tract you admit and rightly, that this scripture refers to the five books of Moses. Then the five books of Moses containing the ten commands and all the other commands given by God through Moses, and which separated the Jew and Gentile by a middle wall of partition, is the law of commandments contained in ordinances, which Christ broke down and abolished by his death. No distinction between moral and ceremonial laws here.

(b) Again, "Having blotted out the bond written in ordinances." (Col. 2: 14.) "The bond [handwriting, something handwritten, legal document, bond] written in ordinances" [Greek "dogma," here and in Eph. 2: 15 translated "ordinances," is in Luke 2: 1; Acts 16: 4; 17: 7 translated "decree"]. Used five times in the Bible, and each time used refers to an ordinance, decree, statute, law, rule, command, edict, given by authority. Any command, law, or decree of God is an ordinance. The ten commands are ten ordinances of God. You made a bad selection this time by which to prove a ceremonial law, for the thought of religious rite or ceremony is not in any definition of the original word. God spoke the ten commands and all the other commands, and Moses wrote them in a book. (Ex. 20: 1 to 24: 7.) Afterwards God wrote the ten commands on two tables of stone. (Ex. 31: 18; 32: 15, 16.) The handwriting of ordinances is one or both of these writings. If the bond written in ordinances refers to what Moses wrote, it includes the ten commands. If it means the tables of stone, that is the ten commands. This bond written in ordinances, decrees, Christ nailed to the cross and blotted it out. No distinction between moral and ceremonial here.

(c) But you ask, "Does Paul teach any such doc[illegible]?" and quote Rom. 3: 31 as proof that he does that. Then you array Paul against Paul; for, according to your admis-

sion under Eph. 2: 15, the entire five books of Moses were abolished at the death of Christ; and now you say Paul teaches that a part of the law was established. But Paul spoke at the dictation of the Spirit. (1 Cor. 2: 10-13.) What the Spirit said, Paul said. So you array the Spirit against the Spirit, for the Spirit said in verse 21, Rom. 3, apart from the law is a righteousness of God by faith, and in verse 31 you make him say we establish the law by faith. But what does verse 31 say was established? The effect of the law was the question asked. The effect of the law, then, is in the answer given. What was the law intended to effect? (Gal. 3: 24, 25.) The very fact of justification by faith in Christ was evidence that the law had effected its purpose; it established its effect. Having effected its end, the law was done away and we are no longer under it.

(d) But you ask, "What law is under discussion in the third chapter of Romans?" and quote verse 20 to show it is the ten commands. Where in the ten commands is the long catalogue of sins enumerated in verses 10-20 found? Verse 19 makes the law that mentions these sins the law under discussion in verse 20. Then it is more than the ten commands, and so fails to prove a ceremonial and moral law.

(e) Yet you contend: "These [ten] commands Paul declares are holy, righteous, good, spiritual." (Rom. 7.) The law being holy and good and spiritual is not the question. But the question is, has God divided his law into moral and ceremonial, the ceremonial passing away at the death of Christ; the moral, the ten commands, being eternal? Does Rom. 7 prove this? Verses 1-6 is Paul's argument to show that being under the law and under Christ at the same time is to be guilty of spiritual adultery. But you have been made dead to the law by the body of Christ, that you might be joined to Christ. (Verse 4.) We have been discharged from the law, having died to it. (Verse 6.) What law? You quote verses 7-22 to show it is the ten commands mentioned here. The law mentioned in these verses is the law which verse 6 says they had been discharged from and verse 4 says they had been made dead to by the body of Christ. Discharged from, dead to—than which stronger, clearer words could not be used to show the entire law, ten commands and all, was made dead and done away at Christ's death. But to make it doubly emphatic, Paul says: "I find a law of sin in my members and a law condemning sin with death. Who shall deliver me? (Rom. 8: 12.) The law of the spirit of life in Christ Jesus, the gospel of Christ, has made me free from the law of sin [in my members] and the law of death [the ten commands, etc]. Christ's law, the gospel, saves from sin and frees from the law of ten (and all other) commands.

(f) But you add: "Without the [ten] commandments there is no knowledge and conviction of sin, and without conviction of sin none would seek a Savior." Convict a man of sin against a law he is not under? Rom. 8: 1, 2 says we are free from the law, which in Rom. 7 you say is shown to be the ten commands. The law of ten commands and all the other laws convicted the Jew, who was under the law. But the law is dead and no man is under it, hence none are convicted by it. The law of the Spirit of life in Christ Jesus, the gospel, the New Testament, convicts men of all the sins they are guilty of, now. What is not mentioned in the gospel as sin is not sin. The Holy Spirit by the gospel convicts of, and saves from, sin. (John 16: 7-15.)

(g) But you say: "The law done away was said to be against us; and if it could be said of the ten commandments that they were against us or a burden to us, then we must accuse the Lord of placing at least nine-tenths of the same yoke on us." Who but Christ ever kept the ten commandments? To break one command one time was death without mercy. Who so blinded as to say the ten commands were not against us? But do we have nine-tenths of the same yoke on us? (Rom. 13: 8-10.) Love is the fulfilling of the law. No nine-tenths there. Love covers all. Who loves God delights in pleasing him. Love will not kill the loved one, will not commit adultery; lust, not love, commits this sin. Love will not steal from the loved one, will not bear false witness, nor covet the loved one's property. Love covers a multitude of sins, and love's labor is light. (Matt. 11: 28-30.) Behold the difference between the ten commands and the gospel!

(h) *Under grace.* Rom. 6: 14, "Not under the law, but under grace," you make to mean: "Released from the curse and condemnation of the law, but not released from the moral obligation to obey it." What is the curse of the law? (Deut. 27: 26; Gal. 3: 10.) Then every one under the moral obligation to obey the law is under the curse of the law, for no one continues in all things written in the law to do them. The only way to be released from the curse of the law is to be released from the moral obligation to keep the law. This Christ did. He kept the law to the letter in all things. As he could not bear the curse of the law by his failure to keep it, he could bear the curse by hanging on a tree, being crucified. (Gal. 3: 13.) By this he redeemed us from the curse of breaking the law and from the moral obligation to keep the law. Hence, we are not under the law, but under grace. To take the moral obligation to keep the law given by Moses upon us is to fall from grace and be severed from Christ. (Gal. 5: 4.)

(i) *A new ministration.* You say: "Paul endeavored to show we are no longer under the ministration of the law. There is a great difference between the ministration and the law itself." (2 Cor. 3: 7-14.) Ministration is the act of carrying out the law. If not under the ministration—act of doing the law—we are not under the law written on stones. And this is exactly what 1 Cor. 3: 7-14 says. The old covenant of death written and graven on stones was that which passeth away, transitory. The new covenant of life, the gospel, was that which remaineth permanent.

(j) The other references you give, Heb. 8, 9, 10, compare the typical under the Old Testament—old covenant—with the real under the New Testament—new covenant; and none of these references divide either testament into moral and ceremonial law. None here.

(k) Next, in Heb. 7: 11, 12, we are told that the law mentioned in the New Testament as being changed is the law given after the Levitical priesthood was established and dependent on that priesthood. This could not have been God's moral law, the eternal ten, for this law was spoken before the priesthood was established." Had you read the roll of the Book, you had never written all this. Ex. 19: 22, 24 speaks of the priesthood being in existence. Ex. 20 contains the first giving of the law. The priesthood was in existence before the ten commands were spoken on Sinai, and under this priesthood, as God said, the people received the law. When the form of the priesthood was changed from the Levitical to that of Christ, the law of ten commands and all the other commands given under the Levitical priesthood was changed and Christ became the surety of a better covenant, the gospel, the law of Christ. No moral and ceremonial law here.

(l) Your next reference is to Lev. 7: 35-38. This was a part of the law pertaining to the priesthood and its work in the tabernacle given by Moses at Sinai. The same law we have just considered, the entire law of Moses as contained in the five books he wrote.

(m) "This law Moses wrote in a book and placed it inside the ark of the covenant [for a testimony to Israel.]" (Deut. 31: 24-26.) But verses 27, 28 show this law was the law Moses wrote for all the people. (Ex. 20: 1 to 24: 8; Deut. 31: 44 to 32: 47.) He was to place it beside the

ark. It was this same book of the covenant, the entire law of Moses, that the priests lost, and it was found in the days of Josiah. (2 Kings 22: 8, 13; 23: 2, 3; 2 Chron. 34: 14.) No ceremonial law here.

(n) "Nehemiah also clearly draws a distinction between the moral and ceremonial laws." (Neh. 9: 13, 14.) Nehemiah in his prayer to God describes what God did when he came down on Sinai and gave to Moses the ten commands and all the other commands that Moses wrote in the book of the covenant (Ex. 20: 1 to 24: 8) and makes no mention whatever of moral and ceremonial law.

(o) *Christ and the ten commands.* "Those who make no distinction between moral and ceremonial laws place themselves in opposition to Christ's teaching when they affirm that all Old Testament teaching was abolished on the cross; for Christ affirms he came not to destroy, but to fulfill it. (Matt. 5: 17, 18.) "His death abolished the law pertaining to ordinances." "The law would remain absolutely entire until all things were accomplished that had ever been spoken through the mouth of the prophets." "Certain it is that one whole command has not passed away." You arrayed Paul against Paul, the Spirit against the Spirit, and now yourself against yourself. If not one command has passed from the law and it must remain entire until all that was spoken by the prophets has been fulfilled, then the entire Old Testament is still in force and you are bound by the curses of the law to fulfill everything written therein. But if you say a part has passed away, then, according to your own words, all has passed away, and we are not under any part of the Old Testament. Take either horn you like. But Christ did what he said he had come to do—fulfill the law in every jot and tittle. On the cross he said, "It is finished." Every jot and tittle of the law has been fulfilled, finished, and was at an end. This is what the Book says. (Gal. 3: 19.) Why given? Because of transgressions. How long was it to continue? (Gal. 3: 16, 19, 24, 25.) Till Christ. I stand by the Book.

(p) *Conclusion.* After wading through all this mass of scripture reference that is as silent as the grave about God making any distinction in the Bible between moral and ceremonial law, we reach your conclusion: "Therefore both in the New Testament and in the Old the distinction is clearly made between the two laws, moral and ceremonial. What God has separated, let not man join together." With vandal hands tear in twain God's one harmonious law, and over the wreck place this warning sign! What are the facts?

(1) We have seen that moral and ceremonial is not in the Bible.

(2) The entire Old Testament law is spoken of as the law of Moses, and also all is called the law of God.

(3) No reference of Scripture makes any distinction between moral law and ceremonial law.

(4) All God has spoken is summed up in one Old Testament to the Jews—law, history, poetry, prophecy,

"Blending in sublime accord
Into one 'Thus saith the Lord.'"

Division and Separation.

BY W. HALLIDAY TRICE.

If every human being were wise enough to know exactly what the right thing is under all circumstances and had a consuming desire to do the right at all times and places, we would never have strife and contention; but as long as our vision of the right is so limited and blurred and our desires to do right so imperfect, we will continue to disagree and have contentions. When I was younger, I thought the reason for disagreements was due almost entirely to the lack of knowledge of the right and the desire to do right upon the part of "the other fellow;" but with more experience and observation, I have lost some of my presumption, and now I know the trouble is often with me. As I have been forced to admit that some of my cherished theories were false and that my knowledge is very limited, I am fully convinced that when division arises over any matter, that one party to the contention is rarely ever entirely to blame.

However, I started to write on "Division and Separation," and shall do so. In that long list of evils called "the works of the flesh" I find some things severely condemned—"enmities, strife, jealousies, wraths, factions, divisions, parties;" and the ringing warning is given, "that they who practice such things shall not inherit the kingdom of God." Hence, all Bible believers believe that strife and division are fundamentally wrong and should be eradicated. But how shall it be done? In most cases both parties to the contention think that the other should yield, and too often neither side will give an inch. The result is that the strife continues or a separation takes place; and the queer thing is, the separation is the thing that is most deplored. All of us should realize keenly that division—being divided in sentiment and feeling—often exists long before separation occurs, and many times separation eliminates strife and contention. There are at least two striking examples in the Bible of where strife and contention were eliminated by separation. "And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me." (Gen. 13: 7-9.) In order to eliminate "strife," Abram said, "separate." They did, and the contention ended. The other example is taken from the experience of the matchless apostle Paul. "And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord." (Acts 15: 36-40.) Paul and Barnabas had "a sharp contention" about John Mark, and to heal the strife they "departed asunder one from the other." I fear good brethren often deplore the wrong thing. Division is always bad and should be deplored; but if separation is the only way to eliminate it, then let us not deplore the remedy. If brethren can so adjust themselves that they can work and worship together in harmony, that is unmistakably the thing to do; but if, after repeated efforts to eliminate strife and contention, they find "the further they go, the worse it gets," the only wise thing to do is to separate. It is both "good and . . . pleasant . . . for brethren to dwell together in unity;" but if there is turmoil and strife continually, they had better take Abram's advice and "separate," or do as Paul and Barnabas did—"depart asunder one from the other."

For a number of years, perhaps four or five, there had been more or less friction in the little congregation worshiping on Nevada Avenue, Fresno, Cal., and the trouble "grew nothing better," but "waxed worse and worse," till a few months ago quite a number of the congregation, led by Sister Sallie Arterburn and her husband, Brother J. M. Arterburn, and Brother Sandy J. Whilte, ceased to meet with the little band on Nevada Avenue and rented a hall down in town and began worshiping there. I had no hand in the separation—in fact, did not know it was going to occur till it happened; but, knowing the situation as I

do, I do not hesitate to say that the separation was the only remedy for the existing strife. I deplore the strife that necessitated the separation, but I am thankful that the separation occurred. There is perfect harmony at Nevada Avenue now, and I suppose the other band is at peace: hence, as harmony has taken the place of strife, I think all should rejoice and determine to do more for the cause of Christ. The saddest part of the matter is, the contention was not any doctrinal difference, but was of a personal nature. Some may claim a doctrinal difference; but if so, I have not heard the claim; and with my knowledge of the affair, I hesitate not to say the difference was purely personal.

Allow me to make this suggestion in conclusion: As long as we cling to the individual interpretation of the Bible, and as long as we have people of different temperaments, with different degrees of knowledge of the Bible and other matters, and have been taught by different teachers, we will have many minor differences, and will sometimes disagree about the essentials; and the only way to work and worship together in peace and harmony is to "bear and forbear" with each other. If each member decides that his way is the only way, and must have his way or no way, we will continue to "bite and devour each other," and be the laughingstock of the onlookers, or else we will continue to separate till there will not be enough in any faction to provide a place to meet for worship.

The "Work" and the "Worker."

BY F. B. SHEPHERD.

"Whatsoever ye do, work heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance; ye serve the Lord Christ." In this language of the Holy Spirit there is an exhortation to servants regarding their attitude toward their masters even in secular things, but at the same time the words contain a principle and admit of an application that seems not to be too much appreciated by the rank and file of the "Christians only."

It is not my desire to appear to criticize my brethren adversely, but yet I believe we are still following some of the customs of Ashdod, which, if abandoned, would give us a broader viewpoint and a deeper spiritualism, the combination of which would make us all better and more efficient workers in the Master's vineyard. Let us notice the language of the apostle to those of the Colossians who were slaves (bond servants). They were obligated to serve not only from a standpoint of their position and according to civil law, but, in addition, the law of the gospel commanded them to serve their masters, not as those under an obligation from which they could gain no release, but serve as though it were the Lord Christ himself. This would not be the service of constraint so often seen in these times of high wages and low production, but the service of hearty application produced by a love for Christ and a desire to bring him honor through the manifestation of the power of the religion of Jesus Christ to produce better workmen even in the realm of secular things.

But this is not the thought that I would convey by the application of this scripture, although it is intended to be introductory to it. In giving the title of "The 'Work' and the 'Worker'" to my article, I wish to draw attention to a weakness often apparent in our ranks, and one that tends to place the activities of God's people too much upon a mere mercenary plane. A danger, aggravated, perhaps, by the growing tendency upon the part of able churches to locate an evangelist to devote his entire time to the local needs, besets us in our proneness to want to "pay the preacher" for the work accomplished. We see this in the amount given to one man by some congregation differing greatly from the amount given to another by the same church for the same amount of time and effort. I know places (and so do all preachers) where, if I should hold a meeting, I would receive considerably more for my services than even a better qualified man, the reason being a purely personal one (which is perfectly natural, if not scriptural). In reading appeals for missionary enterprises, I often read urgent requests to support Brother So-and-So in this or that important work *he* is doing. The question I raise is: Is it the *work* or the *worker* that is to be the object of our deepest interest? "*What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.*" Are we not to be consumed with the intensity of our interest in the *work*, and are not the workers the means to an end? I do not desire to disparage the activities of my brethren, but I would see these matters put upon the higher plane of the ideal and have men working "as unto the Lord, and not unto men." The great principle emphasized three times in Christ's conversation with Peter at the early morning meal beside the lake was, "Lovest thou me?" Whether Christ meant, "more than these fishes, or these apostles, or more than these apostles do," is a secondary consideration. The great question was the incentive to service, and the only true, unwavering, and never-dying one is a love for *Christ*—first, last, and all the time. A young woman who was going to China as a missionary, when asked if her love for the Chinese prompted her, replied: "No; it is my love for Christ." Blessed incentive! When our love for individuals is responsible for our activities or interest, that interest is liable to flag or grow cold and dead; but when we are inspired by a consuming love for Him who died that we might live, our services will never grow slack or our zeal cold.

After many years of anxious waiting and earnest pleading upon the part of the Forest Vale Mission, a man has been found who is ready to go. The church at Graton, Cal., has indorsed him as sound in the faith and recommended him as an able worker in that particular. The call has gone forth for funds with which to send and support this couple. Let us "work heartily as unto the Lord, and not unto men;" and remember, we are asked to assist the Graton church do a *work* in the service of the great Commander and unto his glory, rather than to support a man (worker). We may not know the man, and hence our interest is passing and indifferent; but we know the Lord and his *work* requires haste and interest, consistent and continuous.

"Adventism and the Bible."

B. L. Allen, Fort Lauderdale, Fla., writes: "One of the best books that have lately been printed against Seventh-Day Adventism is 'Adventism and the Bible,' by J. Henry Monk, who was with the Adventists for eight years. He takes up the teaching of this sect and compares it with the plain teaching of the Bible, and shows where the two do not harmonize at all, and that we should take the plain Bible teaching rather than the vagaries of the Adventists. While I cannot agree with Brother Monk in everything he has in his book, in the main it is splendid, and should be read by every one who wants to keep posted on this question. The Adventists are making a strong effort in the Southeastern part of the United States, especially in Florida, and it is well to be posted in order to meet their fallacious arguments. Send and get Brother Monk's book. It costs $1.25, and is published by the McQuiddy Printing Company, Nashville, Tenn."

Lift up your heads; don't go about as if God were defeated.—G. Campbell Morgan.

Brother McQuiddy's Dust and Argument.

Several weeks ago we printed an article on the subject, "The Principles and Spirit of the New Digressives," in which we reviewed some of the arguments and acts of J. C. McQuiddy, managing editor of the Gospel Advocate, and also owner of the McQuiddy Printing Company, which publishes the quarterlies, books, etc., circulated among his brethren in the South, and which also prints the Advocate. We reprint his reply from the Advocate, putting some discussed points in bold-face type.

[Here Brother Sommer printed my reply, entitled, "Should Have Published the Article," which is omitted at this time.—J. C. McQ.]

From the heading of Brother McQuiddy's article, it seems that he thinks that we did him a great injustice in not printing his whole article, **and yet he criticizes my article and prints no more of it in proportion than I did of his!** He should have set us a beautiful example of how one critic should publish the article of another critic; but alas! we are disappointed. I have an old book here which says something about a man pulling the beam out of his own eye before he tries to pull a mote from his brother's eye.

He says, "Had he published all that article, I would have been satisfied to leave it with his readers without another word," and, "He elects to answer a perversion" of his article. Brother McQuiddy talks also about how we "garbled" his writings, and heads his criticism, "Should Have Published the Article." From these remarks, one would suppose that he considered that we put a wrong construction altogether on his words, and would think he would have spent his time in showing how we had garbled his language and perverted his words: **but, behold, he spends nearly all his time in answering my arguments!** It seems, thus, that all his talk about "garbled" extract, "perversion," etc., is merely **dust** thrown into the air to prejudice his readers against my fairness.

The word "garble" means "to pick out such parts of as may serve a (usually unfair) purpose; mutilate misleadingly; pervert." Now, I deny that any such meaning can be applied to my use of Brother McQuiddy's words. Let the reader peruse closely what I copied from his article and the language which he tried to show I "perverted" and "garbled," and see if we have done injustice to his language. We gave in one concise statement of his article his whole argument. This is often done. The Literary Digest every week gives the opinions of different papers on current political news in a few sentences, or one sentence, and often in merely a few words of a sentence, and I have never heard any criticism of that practice. Brother McQuiddy's whole argument in favor of the "Bible colleges," which he gave in the article we criticized, is contained in his statement which we quote: "As the apostles were Jews and were trained in the synagogues, it is but natural and reasonable to suppose that Christ in the commission gave them authority to organize Bible schools everywhere as the very basis or foundation of the church." This is not a garbling nor perversion of his language, but a digest of it in his own words.

Brother McQuiddy says: "I am surprised that Brother Sommer did not know"—that "infant church membership is not ordained of Christ." If Brother McQuiddy will rub his glasses and read my words again, he will find that I did not say that infant church membership was "ordained of Christ." I said that "it was ordained of **God" "among the Jews,"** the connection showing that I was talking of the Jews, with their schools, etc. Thus he spends two paragraphs trying to disprove something I never said! Stephen speaks of the "church in the wilderness" (Acts 7: 38), and this church was composed of Jews; therefore it was the Jewish church in the wilderness, the word "church" being used in the sense of "congregation." In Brother McQuiddy's reference above from Schaff, that historian speaks of "the Jewish church," and it is in that sense that I used it. If Brother McQuiddy had used more care and less passion in his criticism, he would not have made this blunder.

But let us notice the argument for the "Bible colleges." McQuiddy said, as I quoted: "As the apostles were Jews and were trained in the synagogue **schools**, it is but natural and reasonable to suppose that Christ in the commission gave them authority to **organize Bible schools** everywhere as the very basis or foundation of the church." My argument was that the same reasoning could be used in favor of infant baptism and instrumental music—practices which our brother opposes. But he thinks it strange that we mention infant church membership and instrumental music as parallels with **teaching** when teaching has been brought over from the Old Testament. But, reader, if you note closely the argument which I made, I did not compare infant church membership and instrumental music with mere teaching, but with **teaching in organized "Bible schools."** Suppose teaching has been brought over from the Old Testament—that has nothing to do with the discussion. We are talking about the **"schools"** connected with the synagogue being authority for colleges, such as the David Lipscomb College, connected with the church. McQuiddy says: "As the apostles were Jews and were trained in the synagogue **schools** [not mere teaching], it is but natural and reasonable to suppose that Christ in the commission gave them authority **to organize Bible schools** [not merely to teach the Bible] everywhere as the very basis or foundation of the church." Brother McQuiddy must not simply show that teaching has been brought over from the Old Testament, but that **teaching in schools—organized "Bible schools"**—has been brought over. The only way he does that is by saying, "it would be naturally strange" if they didn't bring it over; the apostles "naturally understood him [Christ] to command them to organize Bible schools;" and, "It is but natural and reasonable to **suppose** that Christ in the commission gave them authority to organize Bible schools"—all of which reminds me of Cardinal Gibbons' argument for infant baptism in his book, "The Faith of Our Fathers:" "Although it is not expressly stated that there were infants in the household of Lydia, the **presumption** is strongly in favor of the **supposition** that there were!" Although Brother McQuiddy calls to his aid Trumbull, Schaff, and Fisher, relying on them more than on the word of God, the strongest point which he can make in favor of his human organization of a "Bible college" to do work of the church is that of a **supposition** that Christ indorsed such schools. [Cardinal Gibbons: "I give you the right hand of fellowship, Brother McQuiddy; for we are both standing on traditions, persumptions, and **suppositions!**"]

So I believe that my argument has held the test, that if we can have **organized "Bible schools"** under the new covenant for the reason that they had such schools connected with the Jewish synagogue, we can also have infant church membership and instrumental music in worship under the new covenant for the reason that they had such under the old law. It is just as "natural and reasonable to **suppose**" that God permits one to be brought over as the other. The remark of our brother that "the commission forbids infant membership in the church of Christ" is nullified by the command of Paul to glorify God **"in the church"** (Eph. 3: 21), which forbids our doing it in **organized "Bible schools"** or any other human organizations. But of this we shall speak fully in the next paragraph.

Our erroneous brother says finally: "Does my critic deny the scriptural authority to teach the Bible in a school, in a saloon, in a Bible school, in classes, or anywhere else? If so, he should cite the scripture that denies the right." I now accept our brother's challenge and proceed to give the scripture. The inspired Paul says **"by the church"** the manifold wisdom of God is to be made known, and that we should give glory unto God **"in the church."** (Eph. 3: 10, 21.) Now, what is the church? Let the New Testament decide. It consists of the local congregation, working as a congregation, and the individual Christian, working as a mere Christian. It includes also the Christian family, for a man and his wife are said to be "one"—they have a common treasury; and what one gives out of the common treasury for the Lord, the other gives, when they do this by common consent. The individual Christian, the Christian family, and the local church can do aid work, missionary work, etc., and it is the church that is doing it. Paul commanded the brethren to give glory to God "in the church," and they did it this way, and we have no evidence that they did it in any other way. Any human organization, with its president, secretary, treasurer, laws, established by Christians to teach the Bible, help the poor or sick, or do any other work of the church, is unscriptural, unnecessary, and dangerous! The David Lipscomb College and the other "Bible" and "Christian" colleges are human organizations established to do work of the church for which Christ died, and thus they are unscriptural!

The fallacy in the reasoning of the "Bible-college" advocates lies in the statement that it is scriptural "to teach the Bible in a school, in a saloon, in a Bible school, in classes, or anywhere else." When a man teaches in a saloon, etc., it is he alone that is doing the teaching, if, indeed, he is working merely as a Christian; but when he teaches in the David Lipscomb College or any other of these "Bible schools," he does so as a part of a human organization. When a man works for a railroad company, he loses his identity so far as work is concerned and becomes part of the organization. If he runs his train over a man, the friends sue, not the man, but the company. When soldiers under the jurisdiction of the government commit depredations, the government, not the soldier, pays for it, though the government will probably punish the soldier. An ambassador to a foreign country signs his name to papers; but it is not his name simply, but the name of the nation back of him. And when a man is chosen to teach the Bible in a "Bible college," is paid for it out of the funds of the college, and the study of it is made part of the curriculum, and the institution is called a "Bible" college or "Christian" college because it teaches the Bible, it is evident that **it is not the individual Christian as an individual that is teaching th. Bible,** but **the college** that is teaching the Bible. All those brethren who talk about it speak of the teaching of the Bible **done by the college.** Even Brother Elam does that, the fellow editor of Brother McQuiddy on the Advocate. So when you are thus teaching the Bible, you are not doing it "in the church" as Paul commands, but in the human **organization of a "Bible college."**

But enough. Brother McQuiddy asked me to cite the scripture which denies him the right to teach the Bible "in a Bible school," and I have given it; now will he give it to his readers?

At another time I shall reprint that part of his article which was in reply to our charge that he **indorsed** the Denver voting for elders and the selection of an old bachelor for the office, the former a heresy and the latter a rank digression from the command of Paul that an elder must have had experience in the married life.—D. Austen Sommer.

Sleeping and Waking.

God giveth His beloved sleep;
They lie securely 'neath His wing
Till the night pale, the dawning break;
Safe in its overshadowing,
They fear no dark and harmful thing;
What does He give to those who wake?

To those who sleep He gives good dreams;
For bodies overtasked and spent
Comes rest to comfort every ache;
To weary eyes new light is sent,
To weary spirits new content;
What does He give to those who wake?

His angels sit beside the beds
Of such as rest beneath His care,
Unweariedly their post they take,
They wave their wings to fan the air,
They cool the brow and stroke the hair;
God comes himself to those who wake.

To fevered eyes that cannot close,
To hearts o'erburdened with their job,
He comes to soothe, to heal, to slake;
Close to the pillows hard and hot
He stands, although they see Him not,
And taketh care of those who wake.

Nor saint nor angel will He trust
With this one blessed ministry,
Lest they should falter or mistake;
They guard the sleepers faithfully
Who are the Lord's beloved; but he
Watches by those beloved who wake.

O, in the midnight dense and drear,
When life drifts outward with the tide,
And mortal terrors overtake,
In this sure thought let us abide,
And unafraid be satisfied—
God comes himself to those who wake.

—Susan Coolidge.

Said in Paragraphs.

BY JAMES A. ALLEN.

The fact that a man is convinced that he is one of the world's biggest men is an indication that the sky line of his horizon hangs exceedingly low.

When a man wears himself out getting money that he does not need and finally drops dead, it seems a shame for the preacher to say at his funeral that a mysterious Providence cut him off in his prime. The preacher ought to tell the truth about it and say that he was kicked to death by the golden calf.

A man should not oppose a Bible school until he is able to suggest something better to take its place. He may bring one hundred, or one thousand, indictments against a Christian school, but he cannot get away from the fact that the children have to be educated. Christian parents ought to send their children to a school that includes Christianity in its curriculum. Those who know of a better place to send them are kindly requested to tell us where it is.

We have never yet heard any grief-stricken brother admit that his aching void was in his head.

Charity should begin at home; but if it stays there, it is selfishness.

Sam Jones described Bob Ingersoll thus: "Physically, he is fat; intellectually, he is bright; morally, there may be worse men; but theologically, he is a bad egg."

A jury in Oklahoma once brought in a verdict that the defendant was not guilty of drunkenness as charged in the indictment, but that the court was three sheets in the wind.

Instrumental music was introduced into the church in the sixth century against the protest of the most pious and devoted men of that age, and since that time every leading reformer—Luther, Calvin, Wesley, Campbell, Spurgeon, etc.—has rejected it as inimical to true devotion and piety. But when worldly-minded women and the molly-coddling men they control set out to split a church with an organ, they do not care what Jesus Christ, God Almighty, or any one else said or did; they know what they want.

The Twelfth Avenue Church, this city, has given an example of what a live church can do in combating the Seventh-Day Adventists. The Adventists have a "tabernacle" in their vicinity. But F. W. Smith opened up the heavy artillery, and among those who followed were F. B. Srygley, Price Billingsley, I. B. Bradley, H. Leo Boles, and S. P. Pittman, with the result that the Adventists decided to "move." But they are jumping out of the frying pan into the fire, as their new "location" is in the vicinity of the Foster Street Church, which is one of the most active churches in the city. The Foster Street brethren are already planning to enlighten the public on the heresies of Mrs. E. G. White.

Brother Claude H. Woodruff, of Anniston, Ala., has been doing some splendid preaching at the Green Street Church, this city. He is one of a long list of preachers that Green Street started to preaching. His father, Brother Tolbert Woodruff, is an elder of this congregation.

In Jesus the two worlds meet. In him the earthly and the heavenly are reconciled. That new life that we are called to live through faith in him can make the familiar things of life flash out with wondrous divine beauty and meaning, and can make the deep and awful solemnities of the spiritual world brighten with gracious hopes and comforting promises.—Percy C. Ainsworth.

"When men speak evil of you, live so that no man will believe it." (The Christian.)

Georgia and the Far Southern Field

By S. H. Hall

"A Feast of Good Things."

The Atlanta churches have just enjoyed "a feast of good things," and a few words about it will not be amiss. Beginning on March 28 and closing on the night of April 4, a series of most interesting Bible studies was enjoyed at the West End Avenue chapel. The local ministers were joined by Brethren J. P. Prevatt and G. E. Claus, of Valdosta, Ga.; E. H. Ijams, Fort Valley, Ga.; C. E. Coleman, Macon, Ga.; Flavil Hall, Trion, Ga.; R. R. Brooks, Chattanooga, Tenn.; J. J. Horton, Elora, Tenn.; Morgan H. Carter and B. C. Goodpasture, Nashville, Tenn.; Thomas H. Burton and S. T. Nix, Union, S. C.; R. L. Ludlam, Carnesville, Ga.; and J. N. Copeland, Savannah, Ga. We can say for these visiting ministers that each one of them did us good. Some of the addresses were masterful because of their timeliness and scripturalness and the fact that they came from hearts burning with love for God and a zeal for the extension of his kingdom among men. As I look back over the work, I cannot now see how it could have been better done. Such subjects as "Our Stewardship;" "Brotherly Love;" "The Christian's Race;" "Individual Responsibility;" "The Church, the Light of the World;" "Individual Effort in Soul Winning;" "Working, Watching, Praying, and Loving;" "The Benevolent Work of the Church;" "Education in the Home, School, and Church;" "Christ Lifted Up;" "The Power of Song, or Church Music;" "How to Be Perfect;" "Giving"—these and other practical subjects were discussed in a way that we were lifted up. Brethren R. H. Rogers, S. E. Templeton, J. A. Klingman, and Hugh E. Garrett added much to the studies with impromptu addresses as the days went by. Brotherly love and a desire to do more for the cause of Christ were the outstanding desires, it seemed, of every speaker. Three baptized, one reclaimed, one from the Christian Church, and all the members who attended reconsecrated to God—these are some of the visible results of the week's work. Above sixty dollars was raised for the faithful at McGregor, Ga., and Brother Prevatt left us on Friday before the close of the work to be with them and help them in perfecting plans for the spring revival.

Much more could be said of the helpfulness of our joining each other in these studies, but time and space forbid. A number of other ministers desired to be with us, but were hindered. They helped with their prayers and the subjects they suggested for study, however. Many other ministers were very much desired; but the work was arranged, primarily, for the Georgia ministers and those who had formerly worked with us.

☼ ☼ ☼

More Good News from Florida.

Brother W. M. Brumit, of Bradentown, Fla., writes to me as follows:

Services in Bradentown yesterday (March 28) were just splendid. Interest fine. The brethren are determined to make the church here what it should be—second to none. The church at Cortez is composed of some splendid people who are on the job fifty-two Lord's days out of the year. I preach for them at 3 P.M. each Lord's day. I have been preaching three sermons every Lord's day since I have been in South Florida.

The brethren are making arrangements to open up work on a larger scale and have made arrangements with Brother John Hayes to have him move in and help us care for the Lord's interest in Manatee County. This is a fine place to spread the gospel, as we have tourists here from all parts of the country. We are expecting a successful year at this place. The "digressives" have made a hard fight to capture the church here, but their music and societies do not appeal to our people in Bradentown.

Training Little Children

By LOUISE H. PECK.

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

Punishments.

Many parents long for the time when their child shall "show reason," and then the majority of them proceed to check the development of their little one's reasoning power by resorting to methods of punishment which tend to fill him with fear. Not infrequently they resort to slapping, spanking, whipping, or even telling terrible lies in order to frighten him into obedience.

This kind of training naturally produces a lawless child, for through fear of unjust punishment he resorts to dishonesty in self-defense; then, too, the example of his parents teaches him to strike when angry. Let parents reverse this process: be honest and kind, but firm, with the tiniest child, and teach him the importance of obedience and consideration for the rights of others. The cultivation of these qualities forestalls much trouble. When a child is disobedient, let the parent "talk it over" with him in a reasonable, self-controlled way, and reach a fair conclusion.

A mother cannot begin too early to train her little one. Before the child is old enough to understand words, he understands the difference between her smiles and frowns, and by the expression of her face she can teach even a little baby the difference between right and wrong. For example, take the habit of pulling the tablecloth from the table. Let her look directly into his eyes, her smiles all gone, take his hand from the cloth, and shake her head, with "No, no!" She must have patience to do this well; but by these first lessons in obedience she is saving much future trouble for him, for herself, and for society.

Of course, there are times when discipline and punishment are necessary; and when parents need to correct their children, they should do so in private. To permit another person to enter into the discussion or even overhear it and smile at such a time utterly ruins the effect of the punishment, and the lesson is lost if it is not clear to the little one that right conduct brings approval, whereas wrongdoing merits disapproval and discipline.

A very effective form of punishment is social isolation. For example, excuse a child from the room and make him sit facing a corner in another room by himself; at another time, send him to bed early; at another, have him eat his meal alone, away from the other members of the family. If he quarrels with his playmates, make him play alone while the other children are happy together, until he is willing to be agreeable. Another form of discipline is to make a child go without something of which he is very fond. No dessert for dinner and no candy for several days are punishments which have a good effect. But to lock a child in a dark closet or to threaten him with terrifying lies is as harmful and useless as whipping, for such treatment instills dishonesty and cruelty into him.

Parents who use the rod or hand most often are generally the ones who complain that their children are naughty and disobedient. "Spare the rod and spoil the child" seems to be the one scriptural text familiar to some irritable grown-ups. Why is it that the home is the last stronghold of whipping? The whipping post disappeared long ago. Whipping is no longer tolerated in schools; it is illegal even in prisons. Then why is it that many a gentle mother who cannot manage her own little one either whips him or reports his misconduct to his father, too often telling only her own side of the story (for in such cases the child is not allowed to appeal to the father as judge, but must submit to the whipping which his parents mete out to him at a time when they are tired and irritable)? Let grown-ups cultivate self-control and justice, and remember that wise parents never punish when they are angry, but wait until they can see the child's misdeed from an impersonal point of view.

To associate anger with physical blows is to plant the seeds of war in tiny children. Before we can replace war with arbitration among nations, we must do so in the home.

☼ ☼ ☼

Herbert Hoover says: "In my opinion, in Armenia is the most desperate situation in the world. I cannot too strongly urge the critical necessity of concentrating every possible effort to support Colonel Haskell's administration in the amounts that he requires; otherwise we shall witness one of the greatest tragedies of the entire war."

☼ ☼ ☼

Animals' Sleep.

Animals and birds have curious ways of taking repose—ways which would seem very strange indeed were they to be followed by boys and girls. Birds usually sleep with their heads turned tailward over their back and the beak thrust back underneath the wing; but storks, gulls, and other long-legged birds sleep standing on one leg. The owl has an eye screen in addition to eyelids, and this he draws across the eye to shut out the light; for this bird, of course, sleeps in the daytime. Ducks, when asleep on the water, keep paddling with one foot. This makes them turn in a circle, and prevents their drifting ashore. Foxes and wolves sleep curled up; lions and tigers and members of the cat family stretch themselves out flat on one side; and elephants sleep standing.—Lutheran.

☼ ☼ ☼

The consciousness that you are improving, that you can do some things now better and more easily than you did a year ago, that you now see some things clearly which were once perplexing and confusing, is a wonderful source of encouragement.—B. A. Collier.

☼ ☼ ☼

A New Year in Your Life.

Because of its sunshine and shadows,
Because of its laughter and tears,
Because of its days yet unspotted,
May this be the best of your years!

Because of the world in commotion,
Because of its longings and tears,
Because you can give of your service,
May this be the best of your years!

Because there's a place for your courage,
Because there's a kind word that cheers,
Because the light shines through the darkness
May this be the best of your years!

Because of the love of the Savior,
Because it so surely appears,
Because of your joy in believing,
May this be the best of your years!

Because every dawn bears God's blessing,
Because by our faith the sky clears,
Because of new beauty in living,
May this be the best of your years!

—Selected.

AT HOME AND ABROAD

"If He is not Lord of all, He is not Lord at all."

"Life is only safe when it swings between a risk and an opportunity."

Brother Elam is in a good meeting with the church at Henderson, Tenn.

"It is astonishing how altruistic some people can be with other people's property."

"We must fix our aspiration upon increase of religious insight rather than upon any repetition of the past."

B. H. Murphy, of Springfield, Tenn., is prepared to lead the song service in meetings from May 1 to September 1.

"The wicked flee when no man pursues, but they will go a good deal faster if somebody gets after them." (Charles H. Parkhurst.)

Sometimes a man gives himself credit for strength of character merely because he is willing to hold up the entire glee club till he finds the chord on his own little ukelele. —Exchange.

From Joe L. Netherland, Miami, Fla., Box 253, April 8: "I will be back in Tennessee during the month of August. Any congregation desiring me for a meeting while I am there will please write me at an early date."

Wanted.—Young man, twenty-two years old, member of the church of Christ, wishes to correspond with young ladies who are real Christians and like to study the Bible. Address Martin Kyle, Millington, Tenn., Box 93.

F. L. Paisley, of Memphis, Tenn., has suffered the loss of his wife and baby. We sympathize with him in this great sorrow. May the Lord sustain him. Brethren Lowrey and Norred conducted the funeral at Memphis and Brother Charley Taylor at Metropolis, Ill.

Married, Sunday evening, April 4, at the College Street church of Christ, this city, Mr. Henry E. Bowling, of this city, to Miss Lola Maye Hurt, of Antioch, Tenn., J. Leonard Jackson officiating. After a short wedding tour, Mr. and Mrs. Bowling will be at home in Nashville to their many friends.

The death of Francis N. Peloubet at the ripe old age of eighty-eight, at his home in Auburndale, Mass., will be of interest to a great many Sunday-school students. His was a life brimful of helpfulness, and thousands will bear witness to the assistance and inspiration of "Peloubet's Select Notes."

Andrew Perry writes: "As I have not arranged all my time for spring and summer meetings, I want to arrange work again in Tennessee, Alabama, or Mississippi, for June, July, August, and September, in any part of the field where the Gospel Advocate is read. Write to me at once. My address is Box 116, Route 4, Watseka, Ill."

George M. McKee is a Christian brother who has moved to New York City and is trying to get a loyal congregation started in the great metropolis. He advertised for such members in the New York papers, but received no answers. If any of the readers of the Gospel Advocate know of members living in New York, please send their names and addresses to Brother McKee at 105 West Sixty-fourth Street.

A Correction.—In my report in the Gospel Advocate of April 1 I credited T. M. Karnes with $1. I also credited the congregation at Trenton, Tenn., with $3.55. This amounts to $4.55, and should have been credited to the Dorris Chapel congregation. In sending help to me, please state clearly what it is for. Please do all you can for our church building fund now. Address me at Buffalo, W. Va. We want to begin our church building soon. We are having some good meetings now in private dwellings.—F. P. Fonner.

T. H. Burton, who is laboring to establish a church of Christ in Union, S. C., is traveling among the churches for the purpose of securing funds to build a house in which to worship. He reports that the prospects are very encouraging for the establishment of a church, and states that a house is much needed. Brother Burton is a good man and will properly apply any funds that may be intrusted to him. We bespeak for him a cordial reception by the churches, and hope that it will not take him long to raise a sufficient amount to build the church.

From T. C. Little, Fayetteville, Tenn.: "At the home of C. C. Ingle, in Booneville, Tenn., on April 8, 1920, in the presence of a large number of invited friends, R. A. Largen led Miss Elaine Barnette to the hymeneal altar, where I had the pleasure of binding their hearts with the silken cord of marriage and sending them forth on the sea of life to live each for the other and both for God. The bride is a beautiful and accomplished Christian lady and will prove a valuable helpmeet in his work and life. The bridegroom is one of the most successful evangelists in the church, a workman, indeed, that needeth not to be ashamed,

> "'And as rich in having such a jewel
> As twenty seas, if all their sands were pearls,
> The water nectar, and the rocks pure gold."

Commending the work in South Carolina, F. W. Smith writes: "Thomas H. Burton went to the above field to do mission work in 1918, and has succeeded in starting a congregation in the town of Union. They have bought and paid for a well-located lot on which to erect a building in which to more efficiently carry on the propagation of the gospel. Brother Burton is now in Tennessee visiting among the churches, soliciting funds with which to prosecute this most important work. I am glad to say that he is meeting with encouragement. There are many thousands of souls in that State who know nothing of the simple gospel of Jesus Christ. No greater mission field is open to the disciples of Christ, and out of the abundance of that with which God has blessed the churches they will help themselves in the spiritual life by helping in this work. It should be no trouble where the spirit of missions, the desire to spread the gospel, is, to raise a sufficient amount to build a house in Union. It will be the only property owned by the disciples in the State of South Carolina. Surely the churches will heed Brother Burton's appeal."

Expression of appreciation from J. Henry Monk, 161 Kentucky Avenue, Washington, D. C.: "To the brethren who have written words of commendation of my book, 'Adventism and the Bible,' I wish to express my sincere thanks. It has been eight years since I left that faith, but I have made no effort to advertise the fact either by written statement or by word. Recently I had the pleasure of delivering a lecture before the Baptist-Disciples association of pastors here in our capital city, and since then I have spoken to a number of audiences on this subject, mostly in Baptist churches. If there are churches or communities where Adventism is making progress and the brethren would like to have some one who knows the system to forestall future progress, I wish to state that I will have a month later on in the summer—July, perhaps—during which time I could assist in this respect, and I would be glad to do so. I could deliver lecture-sermons on the following subjects, which ought to be sufficient to set any church or community straight on the question: 'Cleansing the Sanctuary;' 'The Second Advent;' 'Daniel and the Revelation;' 'The Sabbath;' 'The Lord's Day;' 'The Ten Commandments;' and 'Mrs. Ellen G. White and Her Visions.' I would be glad to communicate with any church that needs my services."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

The Bible Should Be Taught in Schools.

BY J. C. M'Q.

On page 374 is an article from Brother Sommer, entitled "Brother McQuiddy's Dust and Argument," for which I request a thoughtful reading. Teaching the word of God is of such momentous importance that Christians should not sit idly by while the Roman Catholics, assisted by Brother Sommer, drive it from our public and private schools. Christ did not regard teaching the truth lightly; for when all authority had been given him in heaven and on earth, he said to the eleven disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) This is good authority to every one who accepts the divinity of Christ for teaching the word of God to all nations, in a school, in a Bible school, in a saloon, in a church, in a family—in fact, everywhere.

My critic says: "Brother McQuiddy must not simply show that teaching has been brought over from the Old Testament, but that teaching in schools—organized 'Bible schools'—has been brought over." He assumes that it has not, while all the facts that bear upon the subject are against him. Christ, in bringing over "teaching" without prescribing any special method of teaching, left the disciples free to use the same method of instruction which they had used as Jews. As they were Jews before Christians and as Jews they had learned how to teach, they understood Jesus, in the absence of limitation of the *how*, to authorize them to teach in schools—organized "Bible schools"—which my critic admits they had done as Jews. Obviously it is in the light of well-known Jewish customs, rather than only in the light of classic Greek or of modern English, that we are to interpret the terms "teach" and "teaching" in the narrative of Christ's life work. In the same way must we interpret "teaching" in Matt. 28: 19, 20. As teaching comes over without limitation, it brings over with it "teaching in schools—organized 'Bible schools'"—unless teaching the Bible in schools contravenes the law of Christ. That to teach the Bible in schools is warranted by Scripture is evident from the following: From the days of Abraham systematic instruction had its place among the people of God. From the days of Moses the Jewish commonwealth had a measure of responsibility for the training of the young. From the days of Ezra the Bible school was a recognized agency, among the Jewish people, for the study and teaching of the word of God. In the days of Christ there was a system of Bible schools corresponding quite closely in their general features with what is now generally termed the "Sunday school." The elementary or primary schools in this system emphasized the study of the Bible text. The advanced or senior schools in this system were a department of the synagogue and studied commentaries in addition to the Bible text. The elementary schools were for children only. The senior schools had a place for children as well as for adults. In all the schools the arrangement was that of scholars grouped under a special teacher; the method of teaching was by form of question and answer. The Bible school was the starting point of the Christian church, and it was by means of Bible-school methods that the Christian church was first extended and developed. At Ephesus, Paul spoke, reasoned, and persuaded the Jews in the synagogue school for the space of three months. He then departed from them, taking with him the Christian scholars; and he gathered the nucleus of a Christian Bible school in connection with a daily exercise "in the school of Tyrannus, which continued for the space of two years." (Acts 19: 1-10.) As Paul taught the word of God "in the school of Tyrannus," so it is the duty of every Christian to teach the Bible in school and anywhere else he can. Again, for two whole years Paul was similarly engaged in his own hired dwelling in Rome, "preaching the kingdom of God, and teaching the things [the "all things" commanded by Christ] concerning the Lord Jesus Christ with all boldness, none forbidding him." (Acts 28: 30, 31.) For lack of space, I refrain from quoting other passages of the same import, in which the New Testament abounds. It is worthy of consideration that within a century after the apostolic age Celsus, an able opponent of Christianity, charged Christians with extending their numbers and propagating their views by getting hold of children privately in homes and schools and influencing them by conversation with them without the knowledge of their parents or teachers, and thus leading them away from the religion of their parents. Origen, in replying to this, did not deny the main facts as charged; but he contended and insisted that the children thus reached by Christians were benefited by the lesson imparted to them, and that if their parents were well disposed they would recognize this as the truth. With the authority of Jesus back of the word "teaching," it is easily brought over from the Old Testament into the New Testament schools in which the word of God is taught.

This same Jesus could have spoken the word that would have brought over "instrumental music" and "infant church membership" into the New Testament church; but, unfortunately for the fallacious reasoning of our brother, Christ did not speak the word. Christ authorized in the case of teaching, and it was done; in the case of "instrumental music" and "infant church membership" he did *not authorize, and it was not done.*

My language was garbled, the meaning was garbled, because while I was writing of "Bible schools" in the churches, which are now commonly called "Sunday schools," it was applied to colleges. I did not misrepresent the position of our brother, so published only the part to which I replied. I did not attempt a "digest" of his meaning. One should not give a "digest" of the meaning of an opponent, but should concede to him the right to do that for himself. If he considers such treatment fair, then we differ. I prefer to define my own position on colleges and schools where the Bible is taught. I teach that Christians have a right under God to associate themselves together, to organize a bank, a grocery store, a printing business, or a school in which the Bible is taught. They are obligated to teach the Bible as Christians in every way they can while working in such organizations. They should not teach in a school, work in a bank, a store, or any business where they are not permitted to teach the Bible.

I deny that when a brother works for a railroad company he loses his identity or becomes a part of the organization. Is the negro cook who cooks for a family a part of the family, and does she lose her identity as a cook? Nay, verily. If the railroad employee is a part of the organization, when he strikes, he strikes against himself. If Brother Sommer be correct, the conflict between capital and labor is a myth, for the laborer is a part of the capitalistic organization. If our brother had not been blinded by his theory, he would not have said: "All these brethren who talk about it speak of the teaching of the Bible *done by the college.*" When he made that statement, he could not know what all the brethren had said. If, as he says, the college does the teaching, then why employ teachers? Such a statement refutes itself. If a man loses his identity because associated with others, then the "black sheep" of a family, the hypocrite in a church, the defaulter in a bank or in a railroad company, can never be identified. Such characters never lose their identity with the Lord, for they shall be rewarded according to their works. A man by no means loses his identity because he is a member of the church and associates himself with Christian people.

When, in response to my challenge for scripture which denies me the right to teach the Bible in schools and colleges or anywhere else, he cites the passages which say that "through the church the manifold wisdom of God" is to "be made known" and that Christians are to glorify God "in the church" (Eph. 3: 10, 21), our brother completely misses the point at issue. I believe both of these things as strongly as I can believe anything, but I distinctly deny that either of them is necessarily violated by a mere method of teaching the Bible. The command to God's children to "teach" is a general command without a solitary hint as to the specific method by which it shall be obeyed. Jesus himself is the primary author of this command to the apostles, and it was afterwards issued by Paul to others in these words: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) Here again there is the general admonition to "teach," but not even a hint as to any specific method of teaching. Hence, Brother Sommer and I have the right to form a business association or organization of persons called a "publishing company" and teach the Bible through the Apostolic Review and the Gospel Advocate, or to form another association of persons called a "school" or a "college" and to teach it in classes through oral and blackboard instruction, and still further to form such temporary associations or organizations of persons as a protracted meeting or a Bible reading for the same purpose; and in precisely the same way we have the right to establish any other conceivable method of teaching God's word which does not anywhere contravene a command of God. All these are organizations of individual Christians for doing effective work in teaching the Bible—the thing which God in general terms commands us to do—and it would be wide of the mark for some critic to tell Brother Sommer that he should abandon teaching the Bible through a publishing company or through any other of these methods because the Bible says it must be done "through" or "in the church." Brother Sommer seems to think a human organization is necessarily sinful in itself. In this he is much mistaken. Neither the missionary society nor any other association of Christians is wrong *because it is a human organization.* Whether a human organization is right or wrong depends altogether upon what it does. If nothing were done by individual Christians through a missionary society but preach or teach the gospel, neither Brother Sommer nor anybody else could show that it is wrong. But the missionary society is *more* than a method of teaching and preaching. It usurps and takes upon itself the authority and control over the churches which God has specifically placed elsewhere; and if a publishing company or a school should undertake thus to contravene a specific order of God, it would be wrong for the same reason.

Hence, I now renew my challenge to Brother Sommer and ask him to name the passage in the word of God that gives some specific method of teaching the Bible, thus telling us *how* it shall be done. Let there be no evasion. Never mind about passages that say it must be done "through the church." The methods which I have named and which I am defending do it through the church. Please name the passage which gives a specific *method* of doing it "through" or "in the church." This is the issue, and to this issue we must hold.

The Rochester (N. Y.) Mission.

BY E. A. E.

This letter, which I publish without stopping to get Sister Fisher's permission, speaks for itself. Read it and act.

Rochester, N. Y., March 24, 1920.—Dear Brother Elam: Brother Miller is not receiving the support that he should, and you know that a preacher cannot do his best hampered with financial difficulties. I know that you are not to blame; but when I think of our membership in the South and the wealth that is among them, and then see how difficult it is to get money for missions and other church work, it almost makes one lose faith in the real Christianity of the majority. The Catholics set apart Lent to contribute funds for home and foreign missions, and I intend to get the exact amount contributed, which will run into thousands. Last Easter one of the churches (and it was not the largest) contributed more than twenty-five hundred dollars that day alone. This was not in pledges, but in actual cold cash put into the contribution plate. If a people, believing and practicing a perverted religion, give so freely, what should people who are blessed with the truth do? The Catholics in this city probably contribute more in forty days for mission than the churches in the whole State of Tennessee do in a year.

Brother Miller has been busy visiting, and this work, I am sure, will show results when we have our meeting, which we are planning to begin the latter part of April, to continue indefinitely.

I am inclosing a little leaflet which we have had printed. Only a few run off, as we are only temporarily at the above address, and the printer is holding copy until we are permanently located, when the change in address and service announcement will be made, and we will then have several thousand printed.

We need funds to purchase tracts, and there are eight

persons in this city to whom the Gospel Advocate should be going. As you know, I have been sick so much and have had such heavy expense in this connection, and am still having, that I am not able to do a great deal in the financial way. I have had to help Brother Miller out the past two weeks, but I do not feel that I am able to do this right along. So far only one hundred and fourteen dollars has been sent him for nearly three months' work. The church at Hartsville sent ten dollars and the sisters in Lebanon sent four dollars.

We do not intend to give up, even if Brother Miller has to get a job and go to work, but from now on he should be in a position to put in his entire time preaching and teaching. The denominations are raising thousands of dollars; and why is it, do you suppose, that the churches of Christ are not more liberal?

I am sending the Advocate to one person I have interested. She wrote me a note to-day thanking me for it and telling me how much of interest she found within its columns. I am sure she will soon come into the church.

I wish I had the time and strength to write personal letters to the churches, but I simply cannot do it with all my other accumulated work and limited strength. This letter has been written hurriedly and between many interruptions. It is disconnected and contains many errors in composition, but I shall not take time to rewrite it.

Brother Miller was offered twelve hundred dollars to preach for a church in Texas, and I do hope the churches will rally to his support here. He is a good man, a sound teacher, a good preacher, and has the ability to accomplish much good in this city.

With kindnest wishes for yourself and dear wife,

Cordially, EUNICE C. FISHER.

This is a brave, heroic sister. We all know her. I have known her from girlhood. She has had to make a strong fight as a widow to rear her children and maintain herself. She was reared near Nashville, but is now heroically at work in the Athenæum and Mechanics Institute in Rochester. Her relatives and many good friends admire her pluck and rejoice in her strong, bright faith and the "good works and almsdeeds" (Dorcaslike) which she does. Besides her daily work in her position in this Institute, she finds time, especially on Sundays, to visit hospitals and other places of suffering and need, to comfort and cheer and bless otherwise, as a ministering angel, the afflicted and sorrowful. In one place for the infirm she found an old Southern negro woman and asked what could be done for her. The woman said: "Misstus, ef I could jes git some old-time corn bred of de South, it would help me so much." The reply was, "You shall have it;" and she went home, prepared it, and made the old woman happy.

Thus Sister Fisher has been all along "a worker for the Lord." Years ago, while living in Nashville, she made the arrangements for a tent meeting in Goodlets, a near-by town, when there was not "a member," so far as we know, in the town. The meeting was held. Last year, as our readers know, she worked up an interest and succeeded in having the meeting held in Rochester. This meeting resulted in the starting of a congregation of about fourteen honest, industrious Christians only, but having little of this world's goods. About the same number of children and young people meet with this congregation on Sundays to study the Bible. In addition to this, at the beginning of this year Brother Hugh Miller, of Corsicana, Texas, a worthy and true man and good preacher, went there to build up this work, and will remain until the cause has been established, or, at least, for the present year. He went without any guarantee of any certain amount of support. We told him the churches would support him, *and they will.*

We are working to induce churches to contribute, each, a certain amount every month for a year, until a sufficient sum has been raised to maintain this missionary and this work. When enough has been raised, no further appeal will be made. Up to date we have the following: A brother and his wife, Memphis, Tenn., $1 per month; a brother near Pulaski, Tenn., $1 per month; a sister, Lebanon, Tenn., $1 per month; the church at Hartsville, Tenn., $5 per month; the church at Cookeville, Tenn., $5 per month (with promise of more, it may be); the church at Lynchburg, Tenn., $10 per month; the Owen's Chapel church, Tennessee, $10 per month; the church at Viola, Tenn., $10 per month; a sister, Scott's Hill, Tenn., $1 per month, and also an immediate contribution; the Union Church, Sumner County, Tenn., $15 per month, with promise of more if necessary; a good sister, Huntsville, Ala., $1 per month. Campbell Miller sends $17 and promises $10 per month. The Russell Street Church, Nashville, Tenn., has already given $100. This makes, in all, $79.75 per month, dividing this $100 given by Russell Street Church and the $17 sent by Campbell Miller by 12. This, counting other expenses with the support of the preacher, is not half enough. Other churches have been asked to help support this work, *and they will do so.* Besides, this is an appeal to all. When enough have responded to the work to carry it on, no more will be asked to do so, so the others can help other work.

This is a direct, plain, necessary, and good letter from Sister Fisher. Note what she says about the liberality of some denominations and the lack of it in many places in churches of Christ. No wonder, working in this great and worldly and wicked city with a handful of poor Christians, struggling to maintain the New Testament order of things throughout, she feels discouraged with so little help thus far. I feel discouraged in trying to persuade churches in many places, not only to be liberal and missionary, but to follow the Golden Rule and otherwise to practice Christianity. But if many do not, others will, and the work of the Lord will go on. This work will be sustained. It is one thing to teach and to contend for the all-sufficiency of the church to do all the work of the Lord, but quite another to really do it. *Let us do it.*

Let other congregations decide how much they can and will contribute monthly to this work, and let us know, so we can tell when the amount has been raised. No more will be received than is necessary. All money can be sent directly to the congregation in Rochester. Send it to Mrs. Eunice Fisher, care Mechanics Institute, Rochester, N. Y.

Really, a few churches, if they have no other work on hand, can support this work; but, with other work, many can give something to this. So can individuals.

There is not a more worthy and not a more inviting field of labor in all missionary realms.

Reports will be made along, full and clear, so that all may know what is being done.

This letter and this article would not have been written but for love for the cause of Christ—the salvation of souls.

The following is an article just received from Brother Miller. Read it and act accordingly. We all know what the Bible teaches on giving.

THE CAUSE AT ROCHESTER, N. Y.

Doubtless it will be a source of surprise to many to know that a small band of Christians in Rochester, so far as I can learn, compose the only loyal church in this great State of some ten million inhabitants. The writer took up work here on the second Sunday in January. Though weak in numbers, the Christians here are strong in the faith, and I have never worked with people who were more zealous for the cause. The prospects for a good congregation here in course of time are but the brightest.

While here for only a comparatively short time, I have acquainted myself to some extent with the religious conditions of this great city, and can candidly state that I could not conceive of a time or conditions more favorable for the planting of primitive Christianity. In visiting among the missions and smaller religious bodies of the city, one is surprised to find the degree of intelligence among some of them that in the South have followings only from the most ignorant classes; also the rapidity of their growth is astonishing. But numbers of the greater churches here have become tired of festivities, big social functions, and theatrical performances, which have largely

taken the place of plain and humble worship, and are looking for something that bears some resemblance to pure religion. If error can have such success, surely the truth can have more.

At present we are meeting for worship in an Odd Fellows' Hall, but we are negotiating for the use of a mission house which is better suited to religious services and more favorably located. The few Christians here, though willing to sacrifice for the cause, are not able to carry on the work that we are launching at this time. When the weather will permit, we hope, if possible, to procure a tent and hold meetings in every section of the city. I have canceled four or five meetings in the South to devote the entire summer to Rochester, and we are determined to put the gospel before the people in its plainness and simplicity. This work will, of course, incur expenses in addition to a regular meeting place; so we are taking this means of getting the Rochester work before the brotherhood, and we assure all that any contribution to this work will not only be appreciated by the small congregation, but will help carry forward a cause the good of which eternity alone can determine. Send all contributions to Mrs. Eunice Fisher, care Mechanics Institute, Rochester, N. Y.

In view of the tent work to be undertaken and other work to be done, we request congregations that have not already pledged a contribution each month to send one Lord's-day's contribution to this work. Be assured the money will be properly used, the work is most deserving, and greatest blessing will come to the donor. Take the matter under consideration and act accordingly.

What Does the Book Say?

BY T. B. LARIMORE.

I have heard and seen so many things recently relative to how those who preach the gospel should live that I have decided to see what the Bible says on the subject; and this is what I see, first in the "authorized" version of the New Testament (version of 1611), and then in the new version (version of 1881)—the Authorized Version and the Revised Version:

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel?" (1 Cor. 9: 13, 14.)

"Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 13, 14.)

I shall not presume to try to explain or simplify this statement, lest, instead of simplifying, I mystify.

A master, who was a minister, tried to explain conversion to one of his slaves, a faithful old servant who, himself, tried to preach sometimes. Finally, he said: "You understand it now, don't you, Mose?" "No, suh, Massa, I don' believe I does. I did understand it, suh, fo' you splain it, but I don' understan' it now." Explanation in that case was mystification. So it might be with the scripture I have just quoted in two versions, if I were to try to "splain" it; hence I shall simply let it speak for itself. But, if you preach, how do you live, my brother? And why do you live thus, if you preach? And why do you preach, if you live thus? Please explain.

The Secret Place of Prayer.

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say 'Arise'
To dying captives, bound in chains of night;
There is a place where thou canst search the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
"Where is that blessed place?" dost thou ask
"Where?"
O soul, it is the secret place of prayer. —Selected

RELIEF FUND

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

Mrs. A. J. Hudspeth, Valley View, Texas	$50.00
Maud Brisendine, Paris, Tenn.	5.00
Mrs. M. C. Gillespie, Thyatira, Miss.	1.50
D. B. Mizell, Kaufman, Texas	5.00
Dollie Paden, Center, Ark.	2.25
"A Friend," McHenry, Ky.	10.00
Mrs. R. C. and Ruth Underwood, Rosedale, Miss.	5.00
L. M. Gray and family, Mayfield, Ky.	15.00
Church at Albany, Texas	10.00
Mrs. Claude Hentz, Pope, Miss.	1.00
B. F. Bixler, Madison, Tenn.	5.00
Mrs. C. C. Richard, Wartrace, Tenn.	5.00
"A Friend," Gallatin, Tenn.	10.00

"When America was able to stretch her hands out and some sustenance was given to these starving people, you should have seen the alacrity with which they threw themselves into manual training, any kind of work, how the roses came back into their cheeks, and you would have said: 'This is not a contemptible people.'

"We are living in a time when there has taken place the deliberate destruction of a million of Christian people, representing intellect, refinement, power, piety, skill in the manual arts, representing everything that was constructive in the Turkish empire. The great question now is: Shall we calmly fold our cloaks about us and say: 'It is none of our affair, let the Armenians and Poles die. We are not responsible for their coming into the world, and it is not our responsibility if they go out of it?"

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Jerusalem.

Is there any story in human history like the story of Jerusalem? It has been besieged and captured twenty-four times. Its walls have been again and again leveled. Its very site has been plowed and sown with salt. It has belonged to the ancient Canaanite, to the Jew, to the Greek, to the Roman, to the Syrian, to the Chaldean, to the Arab, to the Turk, to Latin Europe, and to England. . . . It is associated with the faith of the Jew, the fanaticism of the Mohammedan, and the adoration of the Christian. All the great religions and the great cultures have met before its walls and striven to possess it.

But the story of Jerusalem does not end with the records of time; it projects itself into the expectations of eternity. It owes half its wonder to a deeply-held and often-adjourned, but never-surrendered hope which has made it the symbol of Christian idealism and the far-sought refuge in another world of the weary and heavy laden.

The old Jerusalem is a battle-scarred city which has covered the hills upon which it was originally built with manifold destruction. . . . But the new Jerusalem, with its walls of twelve manner of precious stones and its gates of pearl, is lifted four-square against the horizons of eternity, unscarred by any battle, not to be darkened by any sorrow, but built by the power of hope upon the foundations of faith.—Gaius Glenn Atkins, in "Jerusalem Past and Present."

What the world is asking is that we be faithful to our faith, then the world will need no explanation of our creed.—Charles F. Blaisdell.

Query Department

By J. C. McQUIDDY

Brother A. Baker, of McEwen, Tenn., asks an explanation of 1 Cor. 5: 11, which reads: "But as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat."

It should be noted that the passage does not apply to eating with the world, but to eating with the fornicator who is named a brother. Christians are not permitted to associate with wicked people in the church in any way that fellowships and encourages their wickedness. Eating an ordinary meal with a brother who is a fornicator, especially in the East, would be encouraging and fellowshiping him in his wrongdoing. Hence, Paul commands Christians neither to keep company nor to eat an ordinary meal with a brother who is a fornicator. This does not have reference to eating the Lord's Supper, for such a fornicator would not be expected to eat that at all.

☼ ☼ ☼

Brother H. W. S. wishes an explanation of 1 Cor. 1: 17, which reads: "For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void."

Every preacher can say, as did Paul, that he is not sent to baptize, but to preach the gospel; but the preacher who preaches the gospel as did Philip and as did Paul and Silas in Philippi will teach his hearers the duty of believers to be baptized. Paul made it his business to preach the gospel; and when he preached the gospel, he also did the baptizing, for he tells us that in Corinth he baptized Crispus and Gaius and the household of Stephenas. He thanked God that he had not baptized any other in Corinth, lest any should say he had baptized in his own name. He would not have baptized these if baptism was not required of believers. Philip preached the gospel of Jesus to the Ethiopian nobleman. So far as we can tell, baptism and not been mentioned at this time; but we find, "as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?" This shows conclusively that in preaching Jesus to the eunuch, Philip taught him that it was his duty to be baptized. Even so every preacher to-day who preaches Jesus will teach men the duty of baptism.

☼ ☼ ☼

W. Vantrease, of Norene, Tenn., says: "If a Christian has the right to be a policeman, does he have the right to use a club and maul people over the head if they resist arrest? I ask the question for information."

Sometime ago the question was asked if a policeman had the right to teach the Bible. I replied in the affirmative. The best thing to do with a policeman or anybody else is to put him to teaching the word of God. People who know the truth and are able to teach it should be encouraged to do so. Those who have not obeyed the gospel of Christ, if they know the truth and teach the truth, may thereby be led to embrace the full truth. It is the duty of the officer of the law to see that the law is enforced. I would not encourage a policeman or any one else to maul people over the head. Policemen do not do this, unless as a matter of protection to themselves. Instead of discouraging policemen from teaching the Bible, I would encourage all to teach it, in order that by such a course they may themselves be led into a faithful practice of the truth. The Holy Spirit declares: "For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same." (Rom. 13: 3.) The life of a policeman may not be the highest Christian life, but I would not take the position that a man cannot be a Christian and be a policeman. I have never known any one to hold and practice such a position by disfellowshiping all policemen who were members of the church of Christ.

☼ ☼ ☼

James R. Goodman, of Jackson, Ga., writes for (1) an explanation of Acts 2: 27-31. He also asks (2) if a man can organize a scriptural church in his own home, and (3) asks us to explain why Jehovah's name is not mentioned in the book of Esther. He asks (4) if a person who has a church in his house could scripturally give bread and wine to his little children who are not old enough to be members of the church.

1. Acts 2: 27-31 reads: "Because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption. Thou madest known unto me the ways of life; thou shalt make me full of gladness with thy countenance. Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption." This is a quotation from Ps. 16. The language refers to Christ, whose soul should not be left in Hades and whose body should not suffer corruption. The way of life had been made known to him. This was not true of the patriarch David, who had died and had been buried and whose tomb was with them at that time. Christ, therefore, was the prophet who was raised up to sit on the throne of David. David himself, foreseeing this, had prophesied the resurrection of Christ, and had also prophesied that his soul should not be left in Hades, nor his flesh suffer corruption. The apostle continues in verse 32: "This Jesus did God raise up, whereof we all are witnesses." The Jews themselves knew this to be a fact. Then the apostle further states that Jesus, being exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, had poured forth that which they saw and heard.

2. The Bible speaks of the "church in thy house." I can see no more difficulty in organizing a church in one's house than anywhere else. The house is simply a place in which the church meets and worships. It does not take a large number to constitute the church. Christ says where two or three have met together in his name, he will be in their midst. A scriptural church should be in every home where there are two or three Christians.

3. I cannot tell just why the name "Jehovah" does not occur in the book of Esther. The man-given name, "Jew," occurs many times in this book. While Jehovah is not mentioned in the book, he certainly was very prominent in the lives of Esther and of Mordecai. After all, it is better to have Jesus in the life than simply in word.

4. A man certainly should not give the emblems to his children who are not old enough to be sinners or to be members of the body of Christ. The emblems are to be given to Christians, and not to those who are not members of the church.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

Sage Tea Darkens Hair to Any Shade

Don't Stay Gray! Here's an Old-Time Recipe that Anybody Can Apply

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

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

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

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.
60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

A New Bible for the Blind.

A newly adopted method of point printing for the seventy thousand blind in the United States has been promptly used by the American Bible Society as an opportunity for yet another benefaction to those handicapped by sightlessness. The society has already taken steps toward the publication of the Holy Scriptures in this system. Those who have learned the European Braille alphabet will soon have available the one international Book, which the society supplies in twelve other methods of printing for the blind in this and other lands, in a form which so nearly approximates the European Braille that one who learns the Revised Braille can readily learn to read English and Continental point print.

The newly adopted system is known as Revised Braille, Grade One and A Half, and is a modification of what is well-nigh an international alphabet for blind readers, invented by a blind Frenchman, M. Louis Braille, in 1829. Two systems of American invention used widely in this country at present have an alphabet written differently than in European Braille; so that a need was felt for a possible means of approximating international uniformity, resulting in the adoption of the Revised Braille.

The blind certainly love the word of God, for the American Bible Society has supplied to the blind in this country tens of thousands of volumes of the Holy Scriptures, printed not only in the point print system (English and American Braille and New York Point), but also in the raised-letter types (Boston Line Letter and Moon's System) which many of the aged blind prefer. In fact, the American Bible Society has made a tremendous contribution to the literature in raised type available for the blind by publishing at great expense the complete Bible in both the New York Point and the American Braille, the two systems most used up to the present time, as well as in the Boston Line Letter. The volumes published in these types have all been distributed by the society for much less than their cost, and the larger part have been given to the needy without charge.

Recognition of this service is contained in the most authoritative book dealing with the blind, Dr. Harry Best's recent volume, "The Blind—Their Condition and the Work Being Done for Them in the United States," published by MacMillan, in which he states: "The preparation of special printed matter for the blind, other than regular books and periodicals, has likewise been undertaken. The foremost work of this character is that of the American Bible Society, which became interested in the blind in 1842."

Nor is this beneficent work restricted to the United States, for in other lands also the society supplies the Scriptures in foreign languages printed with raised types: Arabic in two systems: Spanish, Armenian, Armeno-Turkish, Japanese, and Siamese, one system each.

As the blind Christians of the world read with sensitive fingers the sacred pages, will they not be thrilled with a joy peculiar in a sense to them as their keen touch discerns the groups of pointed dots which tell them of "Jesus Christ; whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls?"

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

ITCH!

Money back without question If HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from **A. B. Richards Medicine Co., Sherman, Tex.**

Kill All Flies!

THEY SPREAD DISEASE

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

DAISY FLY KILLER at your dealer or 5 by EXPRESS, prepaid, $1.25.
HAROLD SOMERS, 160 De Kalb Ave., Brooklyn, N. Y.

In answering advertisements, please mention the Gospel Advocate.

SICK WOMEN HEAR ME

You Can Be Free from Pain as I Am, if You Do as I Did.

Harrington, Me.—"I suffered with backache, pains through my hips and such a bearing down feeling that I could not stand on my feet. I also had other distressing symptoms. At times I had to give up work I tried a number of remedies but Lydia E. Pinkham's Vegetable Compound did me more good than anything else. I am regular, do not suffer the pains I used to, keep house and do all my work. I recommend your medicine to all who suffer as I did and you may use my letter as you like."—Mrs. MINNIE MITCHELL, Harrington, Me.

There are many women who suffer as Mrs. Mitchell did and who are being benefited by this great medicine every day. It has helped thousands of women who have been troubled with displacements, inflammation, ulceration, irregularities, periodic pains, backache, that bearing down feeling, indigestion, and nervous prostration.

Lydia E. Pinkham's Vegetable Compound contains no narcotics or harmful drugs. It is made from extracts of roots and herbs and is a safe medium for women. If you need special advice write Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

WONDERFUL OPPORTUNITY FOR

Church Workers—best proposition ever offered to build up your Church or Missionary funds, or to increase your own income. We offer dependable men and women an exceptional opportunity to represent us selling LINRO Famous NON-ALCOHOLIC Flavorings, Toilet Preparations, and Household Necessities. An established, high-grade line—over 100 articles. You sell all who want Quality Products. The work is intensely interesting and pleasant, with big profits for you. No investment necessary. Write to-day for Illustrated Catalog and particulars.

THE LINRO COMPANY
Dept. 176, St. Louis, Mo.

TETTERINE

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

OBITUARIES

Hubbard.

Julia Hester Hubbard was born on January 29, 1893, and died on March 28, 1920. She obeyed the gospel at an early age and lived a Christian life. "Blessed are the dead which die in the Lord." I conducted the funeral services in the presence of a large audience. She leaves Brother Joe P. Hubbard and four small children to mourn her departure from earth.

A. C. TABOR.

York.

On March 15, 1920, Brother Frederick York departed this life. He was born in England ninety-one years ago. He came to Meaford, Ontario, Canada, with his parents, and in 1894 came to the Wishart district, where he has resided ever since. He leaves a widow, two sons, and four daughters to mourn his loss. I conducted the funeral services at his home, after which we laid him away to await the resurrection.

E. H. CLARK.

Phifer.

Sister Mary D. Phifer, wife of Brother Algie Phifer, died on February 23, 1920, with organic heart trouble, in full triumph of her faith in Christ. She left a host of friends to mourn their loss. The church at Lewisburg, Tenn., has lost a faithful member. She was a good woman, always alert, seeking opportunity to give help wherever she could find a need. I believe she has won a crown of glory which is promised to the faithful. May God's richest blessings sustain and strengthen the bereaved family.

J. S. BATEY.

Whitefield.

Sister Opal Clark Whitefield was born on August 27, 1898, and obeyed the gospel on October 6, 1917. She was married to Brother C. E. Whitefield on September 1, 1919, and went away to New Mexico to make her home, where she was living happily with her husband; but on March 4, 1920, the white-winged messenger called her away from the sorrows and trials of time to that home where sorrows never come. She was the daughter of Brother Hascal Clark and wife. Her body was brought back to her old home at Bagdad, Tenn., and laid to rest in the family graveyard, to await the resurrection of the just. I have known Sister Whitefield for some time, and a truer, purer girl I have never known. To know her was to love her. She leaves her husband, father, mother, three brothers, and many relatives and friends to weep over her departure. I would say to the sorrowing ones: Weep not as though we had no hope of seeing her again. Jesus is coming again, and he will bring her with him. Then, if we are living faithful to him, we will meet her and other loved ones and live with them in that home where partings never come, where we shall ever find rest, perfect peace, and unalloyed bliss forevermore.

J. A. CRAIGHEAD.

WOMEN! MOTHERS! DAUGHTERS!

You who tire easily; are pale, haggard and worn; nervous or irritable; who are subject to fits of melancholy or the "blues," get your blood examined for iron deficiency. Nuxated Iron taken three times a day after meals will increase your strength and endurance in two weeks' time in many cases.—Ferdinand King, M.D.

Manufacturers' Note: Nuxated Iron, recommended above by Dr. King, can be obtained from any good druggist on an absolute guarantee of success or money refunded. Doctors usually prescribe two five-grain tablets to be taken three times per day after meals.

"GOSPEL SONGS, NUMBER TWO"

The Song Book for 1920

Single Copy	$ .40
Dozen Copies	4.50
Hundred Copies	35.00

Binding, Superior Jute
224 Pages of Best Songs
Order Now

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

LEUCORRHEA

REGISTERED NURSE WANTS ALL WOMEN TO KNOW HOW TO END IT EASILY AT HOME.

If you are a victim of leucorrhea (commonly called "whites") and wish to learn how you may be quickly and permanently relieved in the privacy of your own room, write to ANNA G. CAVANAUGH, R. N., Room 221A, Nurse Institute, Buffalo, N. Y. Miss Cavanaugh and associate nurses of the Institute have given years of study to this little-understood disorder of women and now offer it at small expense. Their treatment is said to be little less than miraculous, and will quickly rid you of that burdensome, unsanitary, and health-destroying disorder. If you really wish for strong, vigorous womanhood, write for the information to-day. This association of registered nurses is absolutely responsible and reliable. Send no money. All correspondence will be considered strictly confidential.

In answering advertisements, please mention the Gospel Advocate.

Grayson.

Brother Henry Clay Grayson was born in Logan County, Ky., on November 5, 1852, and died at Dunmor, Ky., on December 24, 1919. He obeyed the gospel at Rochester, Ky., and lived a consistent Christian for thirty-two years. Very few times did he fail to commemorate the Lord's death on the first day of the week. He was kind, loving, and self-sacrificing; was always willing to make a sacrifice to advance the Lord's cause. In August, 1912, the gospel was first preached at Dunmor, and through his untiring efforts the church house was erected. He was a faithful father, an honest man, a true Christian. He will be missed in the home, community, and church. He leaves seven children and a host of friends to mourn his departure. Well can we say of him as Paul said of Abel: "He being dead yet speaketh." J. H. HINES.

Nix.

In the house of worship for the church of Christ, on December 26, 1919, at Cornersville, Tenn., and in the presence of a very large audience of neighbors and friends, the writer of this sketch and Brother W. B. London, elder of the Cornersville congregation, conducted a double funeral service—that of Brother R. N. Nix, eighty-two years, one month, and seven days of age, and that of his son, Brother D. W. Nix, fifty-three years, one month, and twelve days of age. The father was married to Miss Mary E. Davis on January 7, 1864, and had obeyed the gospel some years before. The son was baptized by the writer, about thirty-seven years ago, and was married to Miss Lou Helmick in the year 1890. Both of these sisters survive their husbands. The son died on Christmas morning, about five o'clock, and the father died the same day at about twelve o'clock. These were both faithful men of God. The father and I were young men at the same time, and of the same neighborhood, though he was about nine years older than I. We were always very intimate. While neither of us was in the Civil War, we passed the sad ordeal in the same neighborhood. Though I have been conducting funeral services for fifty years, this was my first double funeral—both coffins (one on my right and the other on my left) in the church at the same time. May God bless all the relatives and friends.

J. R. BRADLEY.

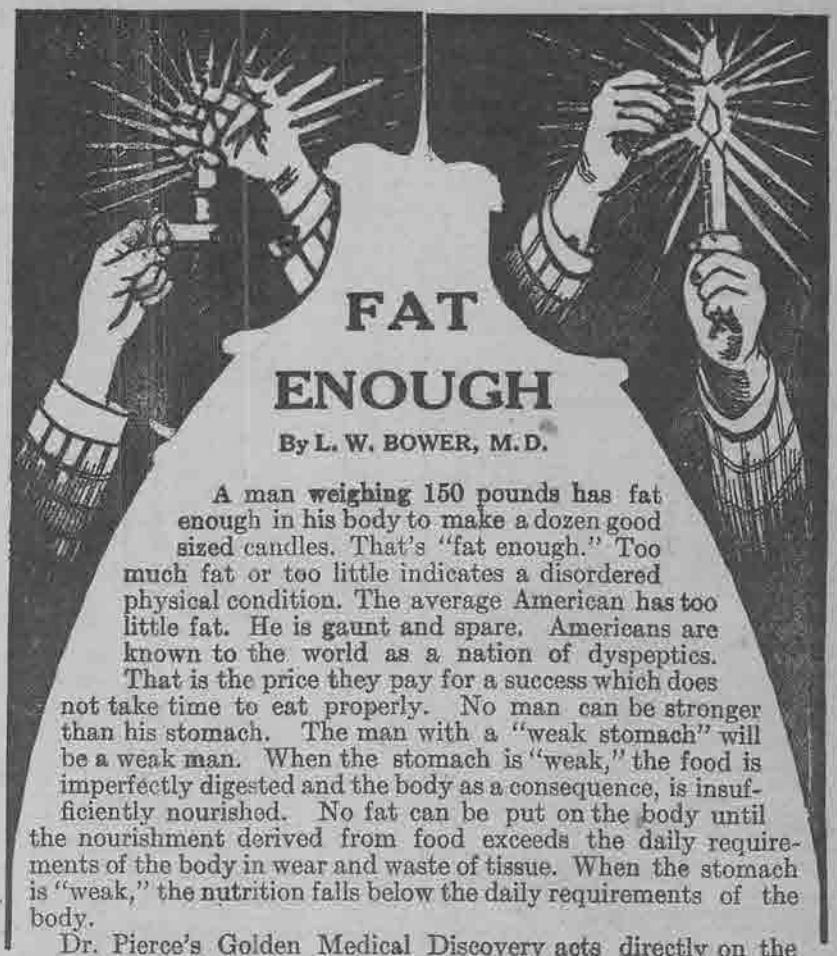
The Strong Withstand The Winter Cold Better Than The Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the cold weather by taking GROVE'S TASTELESS chill TONIC, which is simply IRON and QUININE suspended in syrup. So pleasant even children like it. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Moore's Stramoline

The Wonder Worker for Coughs, Colds, Catarrh, Asthma, or Incipient Tuberculosis. Stramoline usually gives quick relief from the first dose. Your druggist, or $1.00 postpaid to any address.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.



FAT ENOUGH

By L. W. BOWER, M.D.

A man weighing 150 pounds has fat enough in his body to make a dozen good sized candles. That's "fat enough." Too much fat or too little indicates a disordered physical condition. The average American has too little fat. He is gaunt and spare. Americans are known to the world as a nation of dyspeptics. That is the price they pay for a success which does not take time to eat properly. No man can be stronger than his stomach. The man with a "weak stomach" will be a weak man. When the stomach is "weak," the food is imperfectly digested and the body as a consequence, is insufficiently nourished. No fat can be put on the body until the nourishment derived from food exceeds the daily requirements of the body in wear and waste of tissue. When the stomach is "weak," the nutrition falls below the daily requirements of the body.

Dr. Pierce's Golden Medical Discovery acts directly on the stomach (and the nutritive and digestive system), removing obstructions to its activity and health, and enabling it to supply the body with the necessary nutrition. "Golden Medical Discovery" is not a cure-all. It is a medicine for the stomach and organs of digestion and nutrition. The "Discovery" increases the blood supply. It contains neither alcohol nor narcotics. Has been sold by druggists for over 50 years. Send 10c for trial package to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y. Consultation by letter free.

Side dress your Cotton with GERMAN POTASH

KAINIT

20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—*neither one will injure your crop.*

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas
Stocks at other leading Atlantic and Gulf Ports

Send us a new subscriber to the Gospel Advocate.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Stop That Headache!
It's Stopping Your Work
Use
Dr. Miles Anti-Pain Pills
For Any Ache or Pain.
SOLD BY ALL DRUGGISTS
DR. MILES MEDICAL CO., Elkhart, Ind.

YOUR FACE?
Is the Complexion Muddy, Tanned, Freckled?
If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN-SUCCESS SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
Thoroughly antiseptic. Ask your druggist, or write for free samples to
THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

In answering advertisements, please mention the Gospel Advocate.

Financial Statement of Funds for Japan Work.

BY C. G. VINCENT.

For the benefit of brethren interested in the Kamitomizaka mission, of Tokyo, Japan, with which I was connected while in that field, I herewith submit a statement of funds received and forwarded since I volunteered last fall, on my return from France, to render this service. The books have been audited by two business men, members of the church here, Brethren William Neese and T. L. Ligon, who make the following statement:

Knoxville, Tenn., February 5, 1920. —This is to certify that we, the undersigned, this day have examined and found correct C. G. Vincent's account with the Japan Kamitomizaka lot and rebuilding fund. The records show that from October 15, 1919, to January 31, 1920, total receipts were $1,114.34. Vouchers show remittances of $1,054.35 forwarded to Japan, and $2.15 for one hundred stamped envelopes used in mailing circulars. Balance in hand, $57.84.

WILLIAM NEECE.
T. L. LIGON.

I think that the suggestion to the effect that all who receive and forward offerings for any and all purposes, our papers as well as individuals, have their books audited by able and disinterested persons and reports published, is a good one and is calculated to produce confidence. I have implicit confidence in the integrity of all who are now rendering this accommodation; for, with the exception of two brethren, I personally know them all. But the custom of having books examined by disinterested persons ought to be adopted by all who ask for and remit public funds.

On January 1 the Japanese brethren, with the advice and help of missionaries on the field, closed a deal for a lot. It is larger than the one they expected to buy last year, which was sold before we were ready to close. This one is in a better locality, being in a property-owning neighborhood. In fact, it is the lot on which the "missionary home" stands, at 73 Myogadani Street. There is room enough to build a meetinghouse with rooms above for the native evangelist's living quarters. Hitherto land rent amounting to about $12.50 a month has been paid since the land lease was renewed by me five years ago. The land rent for the next period of five years would have been doubled, likely, as real estate has increased wonderfully in Japan. When the time comes for this work to stand alone, without the presence and help of a missionary, the foreign-style house will be an asset, as it can be rented profitably. Until then it will be occupied by the missionary in that mission. With a suitable house of worship on one portion of the lot and the mission home on the other side, each with a separate entrance, we will have a fine "compound," a real workshop for the Lord. The purchase of this lot puts us under a heavier financial responsibility. The Japanese brethren have agreed to raise $1,500 of the amount needed. The lot cost $6,750. The terms are twenty per cent cash, balance in three years at six per cent interest. Deducting the amount already paid and the amount the Japanese brethren promise to raise, it means that we have to secure $1,300 a year on the lot (assuming the missionary in the house will take care of most of the interest), besides raising funds for a meetinghouse, which will cost probably $3,500 or $4,000, unless there is a "slump" in labor and building materials. So, brethren, the Lord in his providence has set for us a larger task. Are we equal to the challenge? There were thirty baptisms in this mission last year.

There has been some discussion about whether or not offerings may be sent through some brother or paper. We are not going to fall out about that, though no informed brother is going to surrender his right under Christ in this matter. You may send "direct" if you deem it wiser. So offerings for the Kamitomizaka building and lot fund may be sent to Y. Hiratsuka, 15 Kamitomizaka, Koishikawa, Tokyo, Japan, our beloved and faithful native worker; to Brother Orville Bixler, 68 Zoshigaya, Koishikawa, Tokyo, Japan; or to W. W. Freeman, Abilene, Texas; or to me, at 1210 North Fourth Avenue, Knoxville, Tenn.; or this paper will be good enough to see that your offering reaches the field. The all-important thing is that we do our part willingly and liberally.

I take this occasion to again thank all who have contributed to this worthy field either through me or any one else. The Lord bless you "in the doing."

Hatched 175 Chicks

and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write to-day to E. J. Reefer, poultry expert, 3254 Poultry Building, Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures white diarrhea overnight and saves 98 per cent of every hatch. The book is free. Send for it to-day sure.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢.30¢&60¢

The Great Companion.

I cannot stand alone, O Christ of God,
Since thou didst die for me;
In joy or sorrow, hope or pain or grief,
I lean upon thee.

Hands touch my hand, and heart beats by my heart,
Through all Time's gain and loss;
And Love's flame pulses through each quickened thought,
Around thy cross.

Thou gavest me two hands to help and climb,
One heart to be thine own;
Light of all best, that shall be or has been,
I dare not stand alone.

—Selected.

Music in the Church.

BY FRANK GRAMMER.

I would like to encourage all members of the church whom it is possible for me to reach with word or pen to put forth a greater effort for the cause of music than they have in time past. When I speak of music in the church, I mean the kind of music we are authorized by the word of God to use. Music is not merely a pleasure or pastime, but a means of education and worship. It appeals to more people than any other one thing. A musical education is one of the most pleasing embellishments of human existence. It is a refreshing spring by the wayside of life from which we draw pleasure and enjoyment, and we are duty bound, to ourselves, to our country, and to our God, to develop the talents with which we have been intrusted. Twenty years of experience in the music field has proven to me that there is nothing more essential in the church than good singing; and unless we possess a musical education, we cannot hope to be good singers. A musical education enriches the mind, stimulates the imagination, purifies the soul, expands the affections, softens the heartaches, and leads to a higher and nobler conception of life and its surroundings. Every church in the brotherhood should arrange with some qualified person to teach for them at least eighteen or twenty days each year in the science of music. Many people will go to church where they have good singing that care nothing for the other part of the worship; and inasmuch as singing brings people to church, why not the brethren advocate it more? I knew a very strong infidel one time at a singing convention to rise to his feet and acknowledge his God, saying that the song that had just been sung had convinced him that there must be a Supreme Being, and I afterwards learned that he obeyed the gospel.

The idle person is not resting; he is rusting.

TIME WILL TELL

Regardless of circumstances no statements concerning the merits of an article can be so adequately proven as by time itself. An article without merit will die. An article with merit will be everlastingly in demand. Just so with

GRAY'S INTMENT

for ninety-nine years a family word in every household. Almost a century ago the same claims were made of its merits as today; that it is healing and antiseptic, the very best aid in cases of boils, burns, scalds, bruises, cuts and sores of all kinds. Ninety-nine years have proven its merits. If your druggist hasn't it write W. F. GRAY & CO., 318 Gray Bldg., Nashville, Tenn., for a free sample.

SONG BOOKS

Our song selections are prepared with a special view to meeting the requirements of churches of Christ in psalms, hymns, and spiritual songs. We have spared neither time, pains, nor money in order to make up collections of the best of the old and late compositions in sacred song. State whether round or shape notes are desired. Returnable copies for inspection (to be retained if an order is given) will be sent upon application of teachers or song leaders. Binding, superior star jute.

By Mail or Express, Prepaid	Copy	Doz.	50	100
Songs of the Reapers	$ .15	$1.50	$ 5.00	$10.00
Gospel Songs Number Two, 1920 book	.40	4.50	17.50	35.00
New Songs of Praise	.35	4.00	15.00	30.00
New Songs of Praise, with Rudiments	.40	4.60	17.50	35.00
New Gospel Song Book, limp	.35	4.00	15.00	30.00
New Gospel Song Book, with Rudiments	.40	4.60	17.50	35.00
Twentieth Century Rudiments	.20	2.00	8.00	15.00
Jewel Quartets	.10	1.00	4.00	7.50
Rudimental Nugget	.15	1.25	4.50	8.00
Select songs (a special selection for singing schools)	.25	2.50	10.00	18.00

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

WINTERSMITH'S CHILL TONIC

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

The Situation at Bradentown, Fla.

BY W. M. BRUMIT.

"Beware of false prophets, which which come to you in sheep's clothing, but inwardly they are ravening wolves."

The faithful band of disciples in Bradentown, Fla., have suffered from this class of deceivers. We are located in one of the finest fruit and vegetable sections in the State. Tourists from all parts of the country come here to enjoy our delightful winter climate. Many of our loyal brethren and sisters come from the North to winter here. Our brethren, not having a regular preacher, have not advertised their services as they should have done. The "digressives" have taken advantage of the opportunity to slip one of their men in on us, and they have caused much confusion by their deceptive work, not only among the local disciples, but also among our visiting brethren. At this time they are advertising their congregation as the Central church of Christ and are trying to assess everybody in order to obtain money to erect a building, so if any of our brethren are asked to donate money for the church of Christ in Bradentown, Fla., please remember that we own our house and lot where we worship and do not owe a dollar on the property. The restrictive clause in the deed has protected us. The cause is in a prosperous condition. Cortez and Oneco, both within a few miles of Bradentown, have good, live congregations. We are hoping for the most successful year that the work has ever known at this place.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

"FULTON QUALITY" GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.
St. Louis, Mo., and New Orleans, La.

BLACK-DRAUGHT AS A PREVENTIVE

When You Begin Feeling Bad With Feverishness, Headache, Cold, or Constipation, Give Your Liver a Tonic—Take Black-Draught.

Candler, N. C.—"I don't believe there is a better medicine made than Black-Draught. I have used it and my mother's folks used it for colds, feverishness, headache, and deranged liver." This statement recently was made by Mr. C. B. Trull, a well-known farmer on Route 3, this place.

"I have, before now, begun feeling dull; a headache would come on, and I would feel all full of cold, and take a few doses of Black-Draught and get all right," adds Mr. Trull.

"Last year my brother had measles, 'flu,' and pneumonia. They wired us. I went to Camp Jackson to look him up. Down there different ones were using preventatives. I stayed with him. The only thing I used was Black-Draught. It kept my system cleansed, and I kept well and strong."

By keeping your liver and stomach in good order, you stand in little danger of catching serious ills that occasionally spread through town and country.

Get a package of Black-Draught and have it ready for the first symptom of a disordered liver.

Most druggists sell Black-Draught.

PELLAGRA

Indigestion, and Impure Blood—all three embrace the one dreaded Pellagra. Moore's Stomatone is strongly effective, because it purifies the blood and corrects the stomach. Don't wait till other remedies fail. Order today, your nearest druggist, or $1.00 postpaid.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)

A TONIC

For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY

A. D. HEINEMANN, Chemist

Jackson and Decatur Sts. MEMPHIS, TENN.

We place White Teachers in Public, Private, and Normal Schools, Colleges, and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tenn.

The Master's Vineyard

Missouri.

Springfield, April 3.—Since writing I have visited my regular appointments, and found things improving at all places. The faithful minister with the faithful few in the church can accomplish much in very unpromising places, if they will persist. I baptized my father-in-law (eighty-four years of age) about three weeks ago. I am studying hard, preparing for my summer's labor. I have decided to not begin protracted-meeting work till May 1, and have half of May and June open for meetings. I shall be in protracted-meeting work till December 1. I have arranged a meeting for May at Huffman, Ark., and one for June at Portageville, Mo. Brother Charles T. Hardin will be with me at Huffman.—M. S. Mason.

Oklahoma.

Muskogee, April 5.—Work with the East Okmulgee congregation is doing nicely. Brother W. E. Williams, formerly of Huntsville, Ark., preached for us twice Sunday. Brother Will M. Thompson, of Ada, Okla., will begin a meeting with us on April 11. This will be Brother Thompson's third meeting with that congregation.—T. S. Bain.

McAlester, April 7.—Since last report I have preached at Chambers Schoolhouse, five miles south of this city. It is a mission point. I went from there to Stidham to attend to Elder M. B. Unzeker, a Seventh-Day Adventist, who was conducting a meeting and challenging the world for a discussion. After it was all over, the brethren assured me that they expected no more trouble with Saturday keepers. Next I went to a country congregation four miles from Stigler. Here we had splendid crowds. My next point was at Fort Smith, Ark. Here we have some faithful saints. This is the home of Brother W. W. Slater, and he is held in high esteem by the Park Hill congregation. I am booked for meetings as follows: Mount View, Okla., June 5; Earlsboro, July 3; Millerville, Texas, July 17; Tuckerman, Ark., July 31; Stevens, Ark., August 17; Mineola, Ark., August 25; Romance, Ark., September 4.—Bynum Black.

Altus, April 5.—I am just home from a three-weeks' preaching trip. I was at Graham on the second Sunday in March and during the week. These brethren are spiritually dead. They claimed to have been established there thirty years. They have no church house, but meet and preach in the schoolhouse. I preached for them, and paid my own expenses there and away. If it ever entered their minds to remunerate me for my trip and work with them, they failed to put it into action. There are brethren there that have oil wells and gas wells on their places that bring them in much money, yet they are too poor to give for the cause of Christ. I visited other mission points in Love County, Oswalt and Burneyville, and preached to the faithful brethren in Marietta on the third Sunday; then on to St. Jo, Texas, and at Corinth on the fourth Sunday and during the week. At Corinth we have some good, faithful brethren, who treated me kindly and paid me well for my work—more than I wanted to take. I hope to be with them again in July or August.—H. H. Turner.

Texas.

Weatherford March 29.—We had a fine day at Handley yesterday. I preached the first sermon in the new church house to a large and attentive audience. Brother Moore, of Fort Worth, gave us a fine sermon in the afternoon. There are bright prospects for the Handley church, with a new house on the best located lot in town and a fine body of Christians to keep house for the Lord.—E. S. Fitzgerald.

Renwar vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism, when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood, and in order to effect a complete cure it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatments, and what it did for me—why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists (price, 50 cents) or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

Constipation Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34,
P. O. Box No. 1162, Baltimore, Md.

COULD NOT BEGIN TO TELL ALL.

"I could not tell you all the benefits I had from the use of Foley's Honey and Tar," writes Miss Rose Florke, 209 Hawkins Avenue, N., Braddock, Pa. "I had a cold in my chest; and fearing it would cause pneumonia, I tried Foley's Honey and Tar, and it was not long till I felt relieved. I hope others suffering from severe colds will try it." Many such letters have been written about this time-tried, reliable family medicine for coughs, colds, croup, and whooping cough.

Do You Visit New York This Summer?

The Bible Teachers' Training School, centrally located and convenient to transportation lines, can accommodate guests during June, July, August, and September at the following rates: Rooms: $2.00 to $3.00 a day, or $40.00 to $70.00 a month. A special weekly rate is granted for meals. Address

Bible Teachers' Training School,
541 Lexington Avenue,
New York, N. Y.

RUPTURED? TRY THIS FREE

New Invention Sent on 30 Days' Trial Without Expense to You.

Simply send me your name, and I will send you my new copyrighted rupture book and measurement blank. When you return the blank, I will send you my new invention for rupture. When it arrives, put it on and wear it. Put it to every test you can think of. The harder the test, the better you will like it. You will wonder how you ever got along with the old-style, cruel spring trusses or belts with leg straps of torture. Your own good, common sense and your own doctor will tell you it is the only way in which you can ever expect a cure. After wearing it thirty days, if it is not entirely satisfactory in every way—if it is not easy and comfortable—if you cannot actually see your rupture getting better, and if not convinced that a cure is merely a question of time, just return it and you are out nothing. Any rupture appliance sent on 30 days' trial without expense to you is worth a trial. Tell your ruptured friends of this. EASYHOLD CO.,
1076 Koch Building, Kansas City, Mo.

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

OUCH! ACHING JOINTS, RUB RHEUMATIC PAIN

Rub Pain right out with small trial bottle of old "St. Jacobs Oil."

Rheumatism is "pain" only.

Not one case in fifty requires internal treatment. Stop drugging! Rub soothing, penetrating "St. Jacobs Oil" right into your sore, stiff, aching joints, and relief comes instantly. "St. Jacobs Oil" is a harmless rheumatism liniment which never disappoints and cannot burn the skin.

Limber up! Quit complaining! Get a small trial bottle of old, honest "St. Jacobs Oil" at any drug store, and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief awaits you. "St. Jacobs Oil" is just as good for sciatica, neuralgia, lumbago, backache, sprains.

When writing to advertisers, please say you saw their "ad." in this paper.

Among the Colored Folks

Campbell-Booth Debate.

BY T. G. M'LEAN.

Alexander Campbell (Christian) and J. B. Booth (presiding elder of the African Methodist Episcopal Church) met in public debate at Lillard's Chapel, Marshall County, Tenn., March 15, and continued three nights. The proposition discussed was: "The church of Christ, with which I (Alexander Campbell) stand identified, is apostolic in origin, doctrine, and practice." Brother Campbell affirmed and Booth denied.

Brother Campbell led the discussion, affirming the first night that the church of Christ was established, set up, or had its beginning, in Jerusalem in the days of the apostles, on the first Pentecost after the ascension of Christ. Brother Campbell quoted passage after passage in proof, giving book, chapter, and verse. Booth claimed that the church began in the days of Abraham. Brother Campbell replied that if there was a church then, it was not the church of Christ, for Christ's blood had not been shed; therefore, it was a bloodless church, a church without a head, and as the Spirit had not come, and as "the body without the spirit is dead," so it was a dead church.

On the second night the doctrine was debated. Booth made a complete failure that night as he read from his "Discipline" that "we are saved by faith only." Brother Campbell called on him for book, chapter, and verse, and he consumed most of his time hunting for the passage in the Bible, but finally gave it up and said he was mistaken.

On the third and last night the practice was discussed. Brother Campbell gave quotation after quotation showing the practice of the church of Christ to be apostolic. Booth, instead of refuting the argument of Brother Campbell, told the story of his childhood and early struggles and ridiculed Brother Campbell and his argument. Throughout the debate Booth would not stay on the proposition.

At the conclusion Brother Campbell challenged Booth for a debate on water baptism, but he refused, saying he never expected to debate again.

Brother Campbell is an able preacher of the word, and the truth in no wise suffered, but was victorious in his hands.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Exchange.

Uric Acid Treatment

75c Bottle (32 Doses) FREE

Just because you start the day worried and tired, with aching head, burning and bearing-down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Be strong and well. Get rid of the pains, stiff joints, sore muscles, rheumatic suffering, aching back, or kidney trouble caused by acids.

Get more sleep. If your rest is broken half a dozen times at night, you will appreciate the comfort and strength this treatment gives.

Rheumatism, kidney and bladder troubles, and all other ailments due to excessive acid, no matter how chronic or stubborn, yield to the Williams Treatment.

Send this notice and 10 cents to pay part cost of postage, package, etc., to the Dr. D. A. Williams Co., S 1868, P. O. Building, East Hampton, Conn. You will receive a 75c bottle (32 doses) free, by parcel post. No further obligation on your part. Only one free bottle to any family or address.

URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a Glass of Salts if Your Back Hurts or Bladder Bothers

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

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

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

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

The Church at Lake City, Fla.

BY J. O. BARNES.

We gladly and gratefully acknowledge the liberal contributions received from our brethren and friends to help us out on our debt for the building of our new meetinghouse at this place, which is complete and in use. But the mortgage is still not wholly paid, and, therefore, we must keep on asking for contributions for a while. There is still due about five hundred dollars; but the brethren are good, and I know they will not fail us until we go "over the top."

The following have had fellowship with us since last report: Church at Prichett, Texas, by J. L. Mathis, $11; Miss Ona Randolph and mother, Texas, $2; Twelfth Avenue Church, Nashville, Tenn., by George S. Davis, $10; church at Riverside, Tenn., by H. N. Mann, $10; church at Gum Log, Ark., by T. L. Talkinton, $1.67; Mrs. Lura Crozier, Florida, $2; Miss Loula Shuff, Kentucky, $3; church at Pleasant View, Tenn., by J. H. Bruff, $5; H. M. Parrish, Florida, $5; church at Haleyville, Ala., by T. R. Greenhaw, $11.75; Mrs. M. M. Geer, Florida, $12; C. C. Brown, Florida, $25; church at Lewisburg, Tenn., by Mrs. S. J. Merritt, $25; Mrs. H. K. Edgarton, Tennessee, $5; church at Pleasant View, Tenn., by Eugene Powell, $5; Mrs. M. E. Terschen, Illinois, $1; church at Ingold Chapel, by J. W. Ingold, $5; church at Matador, Texas, by W. I. Rushing, $7.50; Mrs. Eloise Morris Smith, Georgia, $1; church at Ozark, Ohio, by E. E. Trux, $3; John Hays and wife, Alabama, $2; church at Armstrong Mills, by C. W. Rock, $5; Miss Lillian Davidson, West Virginia, $5; Nevada Westbrook and mother, Georgia, $2; M. S. Gleason, Oklahoma, $2.40; church at Lecanto, Fla., by Austin Allen, $15; church at Post, Texas, by J. F. Stevens, $12.50; Mrs. Nora Killebrew, Tennessee, $2.50; J. A. Wilson, Tennessee, $5; J. M. Cole, Florida, $50; church at Oneco, Fla., by J. A. Childress, $10; church at Newport, Ohio, by Cyrus Bayless, $10; church at Sunbury, Pa., by A. L. Hill, $10; church at Dry Branch, W. Va., by Charles Petery, $5; church at Canoe, Ala., by B. J. Watson, $13.14; T. H. Willis, Tennessee, $10; Mr. and Mrs. J. N. Graves, Texas, $2; G. L. Fuller, Alabama, $3; L. H. Parker, Tennessee, $1; Mrs. W. H. Ashley, Tennessee, $5; church at Mount Nebo, W. Va., by C. R. Williamson, $5; Miss Bertha Mayer, Alabama, $1; church at Justin, Texas, by J. H. Allen, $10.

Strength comes from well-digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental, and digestive strength.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents.—(adv.)

Kintho Beauty Cream

For the Treatment of

FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

At All Druggists and Department Stores.

SEX PROBLEMS

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

SPECIAL OFFER: For a limited time we will send one copy for five dimes (or stamps), to readers of this paper. Address Medical Press, 640½ Washington St., Buffalo, N. Y.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Electric Vitalizer

Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Troubles. Marked Price $5. Special introductory price $1, postpaid. **Dr. Frank M. Welch, Atlanta, Ga.**

Odds and Ends.

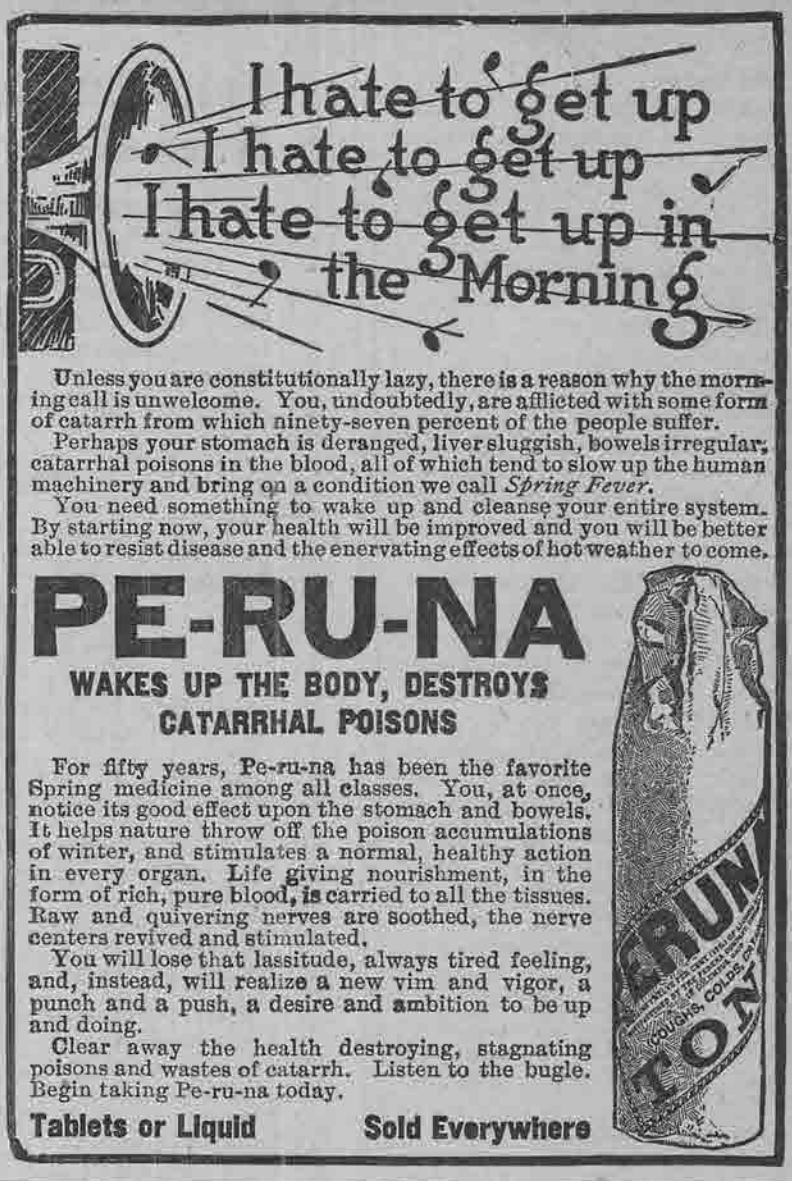
BY H. W. JONES.

W. H. Hopper, Baptist, reports the "Nunnery-Bradley debate" in the Baptist Flag, and says: "Bradley is a Campbellite. . . . A greater victory was never won for Baptists," etc. C. B. Massey, another Baptist preacher, reports the "Sloan-Rogers Debate" in same paper, saying: "Rogers is a Campbellite. . . . Campbellite doctrine is not in Brother Sloan's way a bit. . . . He had a walk-over on the second proposition," etc. Now, isn't it "odd" that intelligent people—and preachers, at that—persist in calling people "Campbellites" who claim to be Christians only? And isn't it "odd" that they claim that "Campbellite doctrine is not in their way a bit," while laboring hard, continually, to kill that haunting specter they impolitely dub "Campbellism." But it just won't stay killed! All their noise, boasting, etc., reminds me of the fellow who always whistled when he passed the graveyard, just to keep up courage.

"No one ever heard of a Baptist that couldn't argue for his doctrine and give a 'Thus saith the Lord' for every doctrine he holds," quoth J. E. Dillard in the Baptist Flag. Yes, they can "argue for their doctrine;" but isn't it "odd" against the "odds" to see them try to give a "Thus saith the Lord" for some of their "doctrine"—as, "baptism is an outward sign of an inward grace or salvation," "it is impossible for a child of God to so apostatize as to be finally lost," and their "church succession" theory, etc.? I know of one "Baptist" (L. R. Riley, formerly of these parts) who wouldn't "come across" and "argue for his doctrine," in public oral debate, when his broad challenge was accepted by leading brethren of two churches of Christ in these parts and they called on me to accommodate him. "The Lord shall judge the ends of the earth." (1 Sam. 2: 10.) Yes, "he will judge the world with righteousness, and the peoples with his truth and equity," says David. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isa. 45: 22.) "Better is the end of a thing than the beginning thereof," says Solomon. Yes, the Christian life—"it is better further on." "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world," says Jesus. But "many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition," says Paul (Phil. 3: 18, 19); while others, "yet believing [on Christ], ye rejoice greatly with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls" (1 Pet. 1: 8, 9). "Now these things happened unto them [Israelites in the wilderness] by way of example; and they were written for our admonition, upon whom the ends of the world are come." (See 1 Cor. 10: 1-13.) "This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man." (Eccles. 12: 13.)

We cannot create faith in ourselves, and we are not required to do so. The invitation is now, as it was to the questioning ones of long ago: "Come and see." They came to the Lord with their mingling of hope and doubt, and believed because of what they found him to be.

Learn as you go the value of leisure to reflect. Take a few moments every day, not to repine, not to regret what is lost, but to judge your own actions and to choose and invite your future.



Piles Cured Dr. A. Upham's valuable electuary or internal remedy for PILES. CURES all kinds of PILES, old or new cases. It eradicates the disease from the system. If your druggist cannot supply you, send $1.00 for trial treatment, 6 packages for $5.00. Guaranteed, if not satisfied money back. Thousands of satisfied patients all over the United States. References any Bank, Postmaster or City officials.

Why Suffer? Get CURED. J. G. & A. HALL, Oxford, N. C.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3354 Poultry Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 93 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

Acknowledgment.

BY C. C. BROWN.

I here make report of contributions received by me for building a house of worship in Micanopy, Fla.: From the church of Christ at Lake City, Fla., $2; church at Cortez, Fla., $28; church at Bradentown, Fla., $10; church at Oneco, Fla., $10; church at (Midway) Lake Butler, Fla., $5; S. Brown, Lake Butler, Fla., $2; church at McAlpin, Fla., $5; C. H. Hall, Fresno, Cal., $5; a widow, Fresno, Cal., $5; a brother, Fresno, Cal., $1; church at Manatee, Fla., $10; J. C. McClellan, Lumber City, Ga., $1. Total, $84. We are very thankful for this, and we pray the Lord's blessings on all. We have deeds with the restrictive clause against all innovations of man, and were about ready to begin work, when we had Brother J. O. Barnes, of Lake City, a godly man and a good preacher, to hold a meeting for us. Prejudice never ran higher among the sects, and, sadder still, the few brethren here would not stick with us and help fight Satan; so, with sad hearts and much discouraged, we had to give up the idea of building. But we are using the money in the Lord's cause. We have sent twenty-five dollars to help on the house of worship at Lake City, and mean to use the rest in mission places.

Faith is the belief in a possibility of something not contrary to reason, but for the time above it.—Prof. W. R. James.

For Colds or Influenza

and as a Preventative, take LAXATIVE BROMO QUININE Tablets. Look for E.W. GROVE'S signature on the box. 30c.

The Unwritten.

Alas! alas!
Whatever hath been written shall remain,
Nor be erased nor written o'er again;
The unwritten only still belongs to thee,
Take heed and ponder well what that shall be! —H. W. Longfellow.

Free Chick Book

tells how to save baby chicks from dying of white diarrhœa by using simple home solution. It's free. E. J. REEFER, Poultry Expert, 3254 Poultry Building, Kansas City, Mo.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569. Nashville, Tenn. Write for 90-page Hog Book; it is FREE.
WHITE SERUM COMPANY.

For more than Forty Years Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effect on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash*, instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big cotton crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

Standard GERMAN Potash Salts

that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate
H. A. Huston, Manager
42 Broadway New York

GOSPEL ADVOCATE

Volume LXII. No. 17. NASHVILLE, TENN., APRIL 22, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

Loyola, Founder of the Jesuits (No. 2) 393
Our Contributors 395
Query Department 400
At Home and Abroad 401
Editorial 402
Georgia and the Far Southern Field 406
The Spirit Itself 407
Obituaries 408
The Master's Vineyard 410
Serve the Lord from the Heart 411
The Jewish Sabbath 412
Notes from England 414
Life Is What We Make It 416

Loyola, Founder of the Jesuits. No. 2

BY A. B. LIPSCOMB

As an order, the Society of Jesus deserves a distinct classification. It is incorrect to say that it is similar to the Benedictines, Dominicans, and Franciscans because its labors, like theirs, have been teaching the young, establishing missions, and converting the heathen. The Jesuit body resembles these other religious societies only in external and separable accidents. It differs from them and from all others in its essential character, and that not in degree merely, but in kind also, so as to be an institution absolutely unique in history. A brief summary of its marked differences from other orders is pertinent to this paper because it brings out the marks of Loyola's leadership:

(1) *Habitual intercourse with society.* The older orders, including some of military origin, desired to withdraw so far as possible from contact with the world and its concerns, to seek spiritual perfection in a retired life of contemplation and prayer. To the contrary, Loyola's followers were to withdraw from precisely this sort of retirement and to make habitual intercourse with society a prime duty. They must respond to the inevitable "Go."

(2) *Oligarchal control.* The constitution of the older societies was for the most part democratic. Each house had a separate life and partial independence of its own. It elected its own superior and officers for a short term, discussed its business, and its members confessed their faults in open chapter. Unlike this method in every respect, the Jesuit polity is almost a pure despotism. While the general is, indeed, elected by the society, it is *for life* and his powers are absolute. Here we have a papacy within the Papacy.

(3) *Mobility.* A distinguishing peculiarity of the earlier communities, dating from the origin of the Benedictine rule, is their hostility to local change. The vow of *stability* was soon added to the three customary pledges of poverty, chastity, and obedience. It forbade not only moving from one community to another, but even facility of transfer from one house to another of the very same order. But mobility and cosmopolitanism are the very essence of the Jesuit program. It is significant that Loyola first selected the term "company" rather than "order" to describe his new institution. To Pius III. he explained that whereas the ancient communities, were, so to speak, the infantry of the church, whose duty was to stand firmly in one place on the battle field, the Jesuits, contrariwise, were to be the "light horse" capable of going anywhere at a moment's notice. When we consider the perils that beset the Pope from all sides, we do not wonder that he granted the charter in the face of much opposition.

(4) *Stultification.* The object of the older monastic societies was the sanctification and improvement of their individual members. Their obedience to a superior and the observance of some kind of fixed rules had no further intention than the improvement of the spiritual character of each person who entered the community. But the founder of Jesuitism started at once with a totally different purpose. To him, from the first, the society was everything and the individual nothing, except so far as he might further the society's objects. Loyola is reputed to have said to his secretary, Polanco, that "in those who offered themselves he looked less to purely natural goodness than to firmness of character and ability for business, for he was of the opinion that those who were not fit for public business were not adapted to filling offices in the society." He even went further than this and laid down the principle that even exceptional qualities and endowments in a candidate were valuable in his eyes only on the condition of their being brought into play or held in abeyance strictly at the command of a superior. On this principle he raised obedience to a position it had never held before, even among monastic virtues. His letters on this subject addressed to the Jesuits of Coimbra in 1553 is still one of the standard formulas of the society, ranking with two other products of his pen, the "Spiritual Exercises" and the "Constitutions." In the old orders the superior is head of a local family and endued with paternal authority. But Loyola, true to his military training and instincts, clothes the general with absolute powers in disposing of the members of the society in every place and for every purpose. There must be the complete identification of the inferior's will with that of the superior. The "sacrifice of the intellect" has become a familiar Jesuit watchword. In the "Spiritual Exercises" we find this statement: "I ought to be like a corpse, which has neither will nor understanding, or like a small crucifix, which is turned about at the will of him that holds it, or like a staff in the hands of an old man, who uses it as may best assist or

please him." The master stroke of Loyola's policy was to insure the permanence of this submission by barring access to all independent positions on the part of members of the society, through means of a special constitution that no Jesuit can accept an office, save with permission of the general, not to be accorded until and unless the Pope has commanded under pain of sin.

To this principle of "blind obedience" we may trace nearly all the evils for which Jesuitism is sponsor. It is this faith that has caused them, though calling themselves by the name of Christ, to be instigators of crime, and have to be banished from almost every country. It is small wonder that casuistry is the art in which they most excelled. The doctrines of probabilism, mental reservation, and "the end justifies the means" are the logical consequences of the practice and enforcement of Loyola's ideal. It is against these doctrines that Pascal inveighs so heavily in those cunningly devised letters wherein the sophistry of Jesuits is brought within the comprehension of all through the quaintness of dialogue and the pleasantries of comedy.

I have already referred to the high place which the Catholic Encyclopedia gives to Loyola. This is not surprising when we reflect upon the services rendered the Roman Catholic Church by the order which he founded. The Jesuits were the one great agency in the Counter-Reformation. But other historians give quite a different estimate upon his character and attainments. Thomas McCrie, of Edinburgh, who wrote the Introduction to the Pascal Letters, says: "It may appear surprising that an order so powerful and politic should have owed its origin to such a person as Ignatius Loyola, and that a wound in a man's leg should have issued in his becoming the founder of a society which has embroiled the world and the church." This critic forgets the familiar saying that great issues often hinge upon apparently trifling events. He furthermore avers that Loyola is not entitled to the honor of organizing the constitution of the famous society; that it belongs to Lainez and Aquavia, "men as superior to the founder in talents as he excelled them in enthusiasm." But here the critic fails to take into account Loyola's superb military attainments. Upon the same ground one might contend that Washington was not a genius because he did not write the Constitution. It can hardly be said that a man who knew how to combine the finesse of the court with the discipline of the camp and with the sanctity of a religious community did not possess the power of organization to a considerable extent.

In his "Candid History of the Jesuits," Joseph McCabe, who is neither Catholic nor Protestant, dwells with particular emphasis upon Loyola's winning personality. He believes that wherever diplomacy or secretive measures were needed to carry out the Jesuit program, Loyola was never found wanting. McCabe's best summary is found, perhaps, in a long but well-rounded sentence: "To understand his real life during those fifteen years of twenty-hour workdays, you have to study the adventures of his colleagues far away; to mark how the hostility of bishops and doctors and princes is disarmed by a papal privilege or a papal recommendation; how the Protestant plague cannot break out anywhere but a Jesuit appears; how the most nicely fitted man is sent for each special mission; how that man disappears when there is, rightly or wrongly, a cry of scandal; how the long white arms of Inatius Loyola are seen to stretch over the planet from Sta Maria della Strada, near the Pope's palace." With this description of the vast and obscure activities of its founder and first general the later program of the Jesuit party is in perfect harmony. McCabe's tribute is more colorful than complimentary.

A careful study of Loyola's achievements leads me to the conclusion that he, like many others, wasted his splendid energy in the wrong direction. Some people build wiser than they know; but of this man we might truly say, "He built worse than he knew." Could he have foreseen the long line of miserable hypocrites and perverted morals that followed in the wake of Jesuitism through the ages, no doubt he would have been paralyzed with fear. Jesuitism is, indeed, the soul of popery, and his was "a naked sword, the hilt of which is at Rome." For that reason the Romanist must always be his chief defender.

Loyola died at Rome, July 31, 1556. He was buried with appropriate honors. The same might be said of Jeroboam, who "sinned and made Israel to sin."

A Prayer.

Lord, from the sins which those around me can see
Cleanse me to-day,
But for the sins known only unto thee
More grace I pray.
Forgive the deeds in which I bore a part,
To others known;
Forgive still more the sin known to my heart
And thee alone. —Selected.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

"The Model Church," by G. C. Brewer, treats of live subjects, and is a book that should be distributed among the churches. This book has been almost universally commended and is being read with interest by many people. Price, $1.

Have you read "Sunshine, or Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

A good book for young people to read is the "Life of Mrs. Charlotte Fanning." Mrs. Fanning was noted for her piety, zeal, and good sense. Hers was a life remarkable for the good accomplished. She always exerted an ennobling, refining, and uplifting influence. This book is ably edited by Mrs. Emma Page Larimore. Price, $1.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

Send us fifteen cents for a copy of "What Was Nailed to the Cross?" It is a live tract, and is made up of some stirring thoughts of F. W. Smith. Adventists were active in North Nashville, and Brother Smith delivered a few sermons on the subject. The tract embodies the substance of these sermons. Buy a dozen copies and distribute them among the people. Price, $1.50 per dozen.

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

OUR CONTRIBUTORS

The Baptist Flag's Objections.

BY F. W. SMITH.

Under the subject, "The Two Main Branches," the writer pointed out the very vigorous way in which the Baptist brethren were pulling each other's wool over certain matters about which they differed. Brother T. F. Moore, editor of the Flag, and a man for whom I have a very high regard, protests against the points the Gospel Advocate made as follows:

Our friend and brother, F. W. Smith, in the Gospel Advocate of March 25, discusses an issue that does not exist in the South among Baptists. The issue being discussed, Brother Smith, is not whether Roger Williams founded the first Baptist church in America, but is whether or not Southern Baptists will erect a monument in a memorial church to Roger Williams and religious liberty or not. All Southern Baptists are agreed that Roger Williams did not found either the first or the last Baptist church in America. In fact, we all believe that Roger Williams never was a Baptist a minute in all his life.

Now suppose you try your hand, Brother Smith, and see if you can find one prominent informed Baptist in the South that believes Roger Williams was ever a Baptist.

You ought to be more careful when you lambaste Baptists for a thing they are not guilty of. Neither do Baptists have to use a series of paid-for articles in a magazine as their history, when their enemies give them a place in history from the days of the Son of man until the present.

That's a small task, Brother Smith, and Matt. 3: 1, tells us of the first Baptist preacher in the New Testament dispensation.

It will be observed that Brother Moore lays a burden upon me—viz.: "Find one prominent informed Baptist in the South that believes Roger Williams was ever a Baptist." If all my burdens were as light as this one, I would never become stoop-shouldered nor have the backache. Why, I can hardly realize that it exists at all; and if Brother Moore had not said it was on me, I would be wholly unconscious of its existence. But before proceeding to unload this heavy (?) burden back upon the editor, let me ask, why this distinction between Southern Baptists and Northern Baptists? Has it not been the boast of the Baptist brethren that their churches are a unit on church history? Do not they claim an unbroken line reaching to Pentecost? Now, candidly, Brother Moore, if you cut loose from the Northern Baptists, as you seem to have done, how are you going to get across the ocean with your chain of apostolic succession, seeing you must go by the way of the Northern Baptists, who hold that Roger Williams was not only a Baptist, but that he founded the first Baptist church in America? My brother, the road is rough and rocky, and I advise you to be well shod before you begin your journey. The Southern Baptists' religious ancestors came from the North, and your chain must take them in.

But to my task. "By 1639 Williams had become convinced that infant baptism was unwarranted by Scripture, and a perversion of a Christian ordinance, and with eleven others introduced believers' baptism, and formed at Providence the first American Baptist Church." (A. H. Newman, in "The Popular and Critical Encyclopedia," page 233.) Now this man was Professor of Church History in Baylor University, Waco, Texas. He is certainly a Southern Baptist, but as to size I can only conjecture from two things—viz., the position he held and as a historian in the Encyclopedia. The "Rev." before his name and the "D.D., LL.D." after his name spell nothing, for I have known many very small men wearing these appendages. Again, Newman says: "The first in America to advocate Baptist principles, so far as we are informed, was Roger Williams." (Page 232, same Encyclopedia.)

Since Professor Newman says that Roger Williams introduced believers' baptism, it will be of interest to know *how* he did it. Hence, we have this from Thomas Armitage: "He established the city of Providence, and, in the spring of 1639, Ezekiel Holliman, who had been a member of his [Williams'] church in Salem, immersed him. Williams had been ordained first as an Episcopal and then as a Congregationalist minister, and after this [his immersion] he immersed Holliman and ten others. These twelve formed the first Baptist church in America, where their churches now have over 3,000,000 communicants." (Thomas Armitage, "Encyclopedia of Religious Knowledge," page 82.) Armitage is the greatest Baptist church historian that ever lived, and, according to this great man and Professor Newman, *snap* goes Brother Moore's chain of apostolic succession! Armitage further says: "When Williams withdrew from the Baptists, he was classed with these [seekers]; his theory of the apostolate seems to have been the cause of his withdrawal, and his doubt concerning the validity of his baptism. A few years later, in his 'Bloody Tenet' and his 'Hireling Ministry,' he denied that a ministry existed which was capable of administering the ordinances; for in the rule of antichrist the true ministry was lost, and he waited for its restoration, much after John Smyth's view, in a new order of succession. Of course he looked upon his baptism as defective, and withdrew from the Baptists." ("History of Baptists," page 660.) Unless *some* of the leading Baptists in the South regard the above as facts, then why are they so insistent in appropriating a part of the seventy-five million dollars raised by Southern Baptists to the erection of a monument to Roger Williams?

I am indebted to Brother Moore himself for the information given on this phase of the subject. The following was taken from his own paper, written by Southern Baptists: "Roger Williams founded the first Baptist church on this continent." "No; Roger Williams was not the founder of the first Baptist church in America." Take your witnesses, Brother Moore; but you would better drop that chain, for it can never get you to Jerusalem, much less to John the Baptist.

He says: "Matt. 3: 1 tells us of the first Baptist preacher in the New Testament dispensation." Wrong again, Matthew says, "And in those days cometh John the Baptist," which is quite different from *a* or *the* Baptist preacher. The New Testament knows of no such preachers, and neither does the history of the world before the sixteenth century. Your Brother Armitage very correctly says the term "Baptist" was John's official title derived from the fact that he baptized people. On scriptural grounds no one is entitled to be called a Baptist who does not baptize people.

Brother Moore will have a time in divorcing the effort to erect a monument to the memory of Roger Williams from the claim that he founded the first Baptist church in America. The Baptists would hardly build such a monument without the feeling and sentiment of honoring one of their number. Think of it! Brother Moore's baptism is "alien"—he got it from Ezekiel Holliman, who baptized Williams.

The social nature of man makes it needful that, if the redemptive work of Christ is to be made effective for all, it must be done by the creation of a Christian society enveloping the individual like the air he breathes, and leaving no part of him untouched by this atmosphere.—Figgis.

If God's favors were measured by our appreciation, some of us would get about twenty minutes of blessing per annum.—Exchange.

"Preachers and Preaching." No. 1.

BY AN OBSERVER.

Editors of the Gospel Advocate, Nashville, Tenn.

My Dear Brethren: Will you please allow me to express my honest judgment in regard to some things which have appeared lately in your worthy paper on "the scarcity of preachers," "the dearth of preachers," "preachers and preaching," the remedy, etc.?

Some of these articles, so far as I am able to judge, give the teaching of the Scriptures in the main on these subjects; but others are foggy, show a lack of study, and even favor the order of the clergy, and appear smart and captious.

First, however, I wish to say that, while I am not in my dotage, I have been a constant reader of the Gospel Advocate for forty years. But little that has appeared in it during this time from David Lipscomb, E. G. Sewell, William Lipscomb, J. M. Barnes, J. A. Harding, F. D. Srygley, and later writers has escaped my notice. I read with interest the controversy over "laying on of hands" between Jesse Sewell and James E. Scobey and the discussion of Christians' relationship to civil government by Lipscomb and Rowe. When a boy I heard Tolbert Fanning a few times, and I read to some limited extent his "Religious Historian." He said some things in regard to "preachers and preaching," too, which I shall never forget. One is, "*a preacher is one who preaches*," as a blacksmith is one who *works at that trade*. Another is, "*a man who must be hired to preach can be hired to quit preaching*." I have seen these things quoted in the Gospel Advocate before. Nothing can be truer. Does this not solve the problem of the "dearth?" I have heard men preach who were associated with Mr. Fanning; also men whom he educated, and men who have lived since his time. Besides, I have read much that wise and faithful men, whom I have not seen, have written. I mean, I have heard and have read what these men have said about preachers, their motives for preaching, the purposes they would accomplish, and their support. The controversy over missionary societies and the righteous contention for the all-sufficiency of the church to preach the gospel and as a benevolent institution for every purpose were rife when I was younger. I have read some things Alexander Campbell wrote against "the clergy" and that idea. I have even read "The Third Epistle of Peter, . . . A Looking-Glass for the Clergy," which book I heartily recommend to all young preachers and to some older ones. Above all, I have read no little the New Testament. If I do not know some things about the right motive, proper spirit, good and grand work, and crown of righteousness of the faithful and self-sacrificing preacher of Christ crucified, it is simply my fault; it is because I have been a very dull pupil, or because my heart "is not yet right" in God's sight. I know, too, that, while the New Testament places before all the right motive, proper spirit, good work, and final reward of the true preacher of the gospel of Christ, it declares that some turn godliness into a way of gain, make merchandise of the churches, peddle their religious wares, pervert the gospel, handle the word of God deceitfully, and preach the truth of envy and strife. All this can be learned by reading 1 Tim. 6: 3-10; 2 Pet. 2: 3; 1 Thess. 2: 5 ["a cloak of covetousness"]; 2 Cor. 2: 17 ["corrupting the word of God," in the margin "making merchandise of the word of God"]; Gal. 1: 7; 2 Cor. 4: 2; 2 Pet. 3: 16; Phil. 1: 15-17. I know also that Paul says some cause divisions and occasions of stumbling, contrary to the teaching of Christ, and by their smooth and fair speech beguile the hearts of the innocent; but in doing this they "serve not our Lord Christ, but their own belly." (Rom. 16: 17, 18.) I have always supposed that these are very suave, polite, noncommittal gentlemen of a genteel air, such as "creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3: 1-7.) Anyway, I know what the New Testament says about them, and that it farther speaks of some "whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things." (Phil. 3: 19.) And I know that God did not put all these things in the New Testament for nothing, and that human nature and human weaknesses are the same now.

Alexander Campbell, Moses E. Lard, J. W. McGarvey, I. B. Grubbs, Robert Graham, Robert Milligan, Tolbert Fanning, David Lipscomb, the Sewells, J. A. Harding, and their colaborers taught clearly and scripturally against all religious titles, the modern pastor system, "the kingdom of the clergy," and made the church of the New Testament with its God-appointed elders and their work as faithful shepherds [pastors] of the flock stand out bright and beautiful in all its grand and harmonious proportions. I asked some people not long since—intelligent people of some age in the church—where in the New Testament Jesus condemns all titles in religion, and not one could tell. Try Matt. 23. Paul declares that he and his fellow workers were "bond servants" for Jesus' sake. (2 Cor. 4: 5.)

I am made to wonder if some preachers are determined to try to fasten again upon the church this man-made and man-honoring system. Or, are the preachers who are thus inclined ignorant of the teaching and spirit of the New Testament on these things? Are they following the guidance of the Holy Spirit or the promptings of weak human nature and the spirit of the world? Have they, as did Paul, "anxiety for all the churches" (2 Cor. 11: 28)—seeking the peace and unity, spiritual welfare and development, and greatest good of all the churches, being deeply grieved over the faults and failures and worldliness of the churches; or do they seek their own comfort, ease, and aggrandizement from the churches? Do they seek the flock or the fleece? Paul said to the Corinthians, "I seek not yours, but you" (2 Cor. 12: 14), and that he sought not *his own profit*, but the good of the many. (1 Cor. 10: 33.) And I am made to wonder again, if many young preachers and not a few old ones do really believe the Bible and do really seek the Spirit of Christ, or do they believe it only in spots? Do they study it really to learn God's will or to build up a theory and to entrench themselves in it? All that God teaches in regard to preachers—what they must preach, what they must *not* preach, their motive for preaching, their spirit, their lives of pure example, their love for the truth, their "anxiety for all the churches," *their support*, the importance of their following Paul and the other apostles and Jesus in this as well as in all other things—is all true and must all be respected and obeyed in all reverence as the will of God.

All should be profoundly impressed with everything that God says on any subject. Why cannot these writers put together all that God teaches on these subjects under consideration and in this way learn all the truth on them?

I should like to ask if God in his wisdom and love did not leave all this just as he wished to? Does what he teaches need supplementing by man's wisdom?

The Bible says nothing about "farmer preachers," "merchant preachers," "school-teacher preachers," "Pauline type of preachers," etc. Then, are not some modern preachers making distinctions where God has made none? The Corinthians were dividing over preachers—"the Pauline type," the Apollos type, the Cephas type—when Paul shamed them out of this foolishness and sin. He asks: "*What*"—not even *who*—"is Apollos? and what is Paul?" His answer is: "Ministers [not of the clerical sort, but servants working together in a field in order to raise a crop] through whom ye believed; and each as the Lord

gave to him. I planted, Apollos watered; but God gave the increase." They were "fellow workers" and the Corinthians were God's "tilled land" [margin], which they cultivated, and "God's building," which they as workmen put up. (1 Cor. 3: 4-9.)

I am going to grant that in the spirit and teaching of the New Testament, if school-teachers, merchants, farmers, carpenters, or any others, run out somewhere on Sundays and preach for near-by congregations for the few dimes they may pick up, they will prove a great detriment to these congregations and the devil will get them all—unless they repent, of course. If these congregations seek such preaching because it is cheap, they will die and go to the devil, too. There is nothing like this, either in spirit or work, in the Bible. On the other hand, if school-teachers, merchants, mechanics, farmers, physicians, etc., can preach the gospel, all for Christ's sake, but refuse to do it, the devil will get them again. The point I am making is that God has made no such distinctions as some brethren are trying to draw, and it is a little and shameful thing to appear even to attempt to stop any one from preaching all he can and where and when he can so long as he preaches the truth in the love of it and in the fear of God. It cannot, however, be too well understood that the merchant, the farmer, the mechanic, or the school-teacher, can no more make a profession of preaching a little on Sunday in order to increase his finances somewhat than can the professed clergyman, "pastor," "minister," or "evangelist." The principle itself—the thing itself—is wrong. It is not wrong because *found in* and *practiced by* a merchant, school-teacher, farmer, mechanic, etc., but wrong per se. Sin is sin, wrong is wrong, and making merchandise of the gospel is condemned by the Lord by whomsoever practiced. On the other hand, but for the farmers, the school-teachers, the merchants, the mechanics—godly men who loved the truth and who fifty or seventy-five years ago went everywhere preaching it—there would be no churches now for the modern "ministers," "pastors," "the clergy," to take charge of and to be supported by. For example, take J. D. Floyd, of Flat Creek, Tenn. He was a farmer, but he was instrumental in building and developing twenty-five or thirty congregations; besides, he helped the poor, visited the sick, comforted the bereaved, assisted in burying the dead, *kept himself unspotted from the world*, and wrote an excellent book of sermons. Now, would these brethren who are writing so flippantly about "farmer preachers" have stopped him from preaching because he was a farmer, or would they have stopped him from farming because he was a preacher? Some of these brethren cannot equal J. D. Floyd in anything. They cannot farm so well as he did; they cannot preach or write or work in the church so well as he did. They have not built half so many congregations as he did. But they can and do complain more than he did, for he never complained. Jesse Sewell farmed and preached. He planted and built up congregations throughout the country, giving himself, too, wholly to his "ministry." During the first fourteen years he preached he received one pair of socks and one dollar. Should he have quit farming, or should he have quit preaching—which? I repeat, had it not been for such men as Jesse Sewell, J. D. Floyd, David Lipscomb, and *hundreds of others of the same spirit and "type,"* there would be now no churches in the land.

To be a "Pauline type" of preacher, one does not have to remain unmarried and homeless. I cannot think that these things constitute a Paul-like preacher. To study Paul's work and life is to learn the kind of preacher he was. Nothing could stop him from preaching—lack of support, imprisonment, freedom, abundance, death—*nothing*. He and the other apostles preached the same thing, in the same spirit, for the same purpose; the difference was, he "labored more abundantly than they all;" yet not he, "but the grace of God," which was with him. But it made no difference with the people which one of the apostles preached the gospel, so they heard it and believed it. (1 Cor. 15: 10, 11.) Waiving his right to marry and to have a permanent home for Christ's sake is noble in any man; but that cannot be the essential thing in making him a Paul-like preacher. The man with a wife and home, who in self-sacrifice leaves them much of the time for the sake of preaching the gospel and in order to save souls and honor God, is most certainly a Paul-like preacher. The man who will not allow his home, his farm, or any business to stand between him and his work as a preacher at any time is a Paul-like preacher. The man who feels that woe is unto him if he does not preach the gospel, who accepts gratefully the fellowship of the churches (see Phil. 1: 3-7; especially 4: 10-20) in this greatest of all work (see, too, 2 Cor. 11: 6-11), but who will not *stop for lack of support*, because of persecution, at prison doors, or the block, is of "the Pauline type." The soldier some of these brethren write about, who retreats, and surrenders even, at the first touch of hunger and thirst, the first pinch of privations and hardships, or the first sight of the enemy, is not worthy of the pay he draws from his government, is not a patriot; but, on the other hand, he is a coward and deserter. So the preacher who is scared back by the high cost of living, who will not "endure hardness as a *good soldier*," who seeks his own profit and not the good of men, cannot be "a soldier of the *cross*" (he will bear no cross), and is likewise a coward and deserter. I am not arguing that the soldier should not have his pay, the laborer should not have his hire, the ox should not have his feed, and that the preacher's support should not be measured by the high cost of living, etc., for it should; but I am saying that no *true preacher* will quit for lack of support. The elder who labors "in the word and in teaching" (1 Tim. 5: 17, 18) and the preacher who really *preaches* the gospel should be generously supported, according to God's will; but when churches fail in this duty, must he quit? Must he suffer souls to be lost and his Lord's kingdom to be devastated by the enemy because others fail? He should teach churches their duty; should rally them as good soldiers, too, to the *cross;* should set the good example and lead the way, as Paul and Timothy and Titus did; but he cannot, *he will not*, quit, or surrender, or desert. A preacher cannot quit preaching any more than he can quit living the Christian life or serving the Lord; his preaching is a part of his service to God, or of his Christianity. As clear as light the Bible teaches that whatever Christians have ability to do in the church—that is, in God's service—they are bound to do. If they can accomplish more by teaching the word of God and preaching the gospel, they *are called of God to that work*, and there can be no going back. They are not preaching for a support any more than they are Christians for a support. The preachers who quit for lack of support should never have begun, because they are not qualified in heart and life to preach Christ, and him *crucified*. There is no crucifixion in their make-up. The church and the world are better off without their service as preachers—as "pastors," "ministers," "evangelists" in the clerical and titular sense.

But I would have no Christians to forget the reciprocal duty all churches are under to have "fellowship in furtherance of the gospel from the first day" of their existence as churches until the whole "earth shall be full of the knowledge of Jehovah, as the waters cover the sea." (Isa. 11: 9; read verses 1-10, and see what can be seen.) Paul puts the duty of churches thus: "If [since] we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" (1 Cor. 9: 11.) Churches do

no great thing in supporting well the faithful preachers who proclaim the gospel, when carnal things are compared to spiritual things. On this ground Paul declares that the Gentiles are debtors to the Jews (Rom. 15: 26, 27), and those who reap to those who sow. "Let him that is taught in the word communicate unto him that teacheth in all [not only in some] good things." (Gal. 6: 6.)

We cannot fail to get the teaching of the Bible and the Spirit of Christ, if we hunger and thirst after them.

An Explanation.

BY J. C. M'Q.

I wish to state to our readers that through a misunderstanding the following article from Brother D. Austen Sommer was printed in very small type last week. I am anxious for our readers to see exactly what Brother Sommer says, and wish them to read it under favorable circumstances. As I do not intend to do any one an injustice, I am cheerfully inserting this article for the second time. The article serves the purpose of showing how weak is a strong man when opposing the scriptural position that it is the duty of Christians to teach the word of God everywhere. Christians should teach the word of God in their daily callings. The shoemaker, the garment maker, the merchant, the farmer, the lawyer, the physician who practices the religion of Christ will not fail to teach the Bible in his daily work. Every Christian school-teacher is under obligation to teach the word of God. Alexander Campbell well says: "How happy is the man who has a sister wife and Christian servants: who walks in the shoes which a Christian made or who rides on a horse which a Christian shod; whose body is covered with the cloth which a Christian wove and the garments which a Christian made! If a Christian plow his field, he feels himself happy in the assurance that it will all be done as if it were done for Jesus Christ. I will not say that he is happy who has these things done by men professing Christianity, but by men practicing it."

BROTHER MCQUIDDY'S DUST AND ARGUMENT.

Several weeks ago we printed an article on the subject, "The Principles and Spirit of the New Digressives," in which we reviewed some of the arguments and acts of J. C. McQuiddy, managing editor of the Gospel Advocate, and also owner of the McQuiddy Printing Company, which publishes the quarterlies, books, etc., circulated among his brethren in the South, and which also prints the Advocate. We reprint his reply from the Advocate, putting some discussed points in bold-face type.

[Here Brother Sommer printed my reply, entitled, "Should Have Published the Article," which is omitted at this time.—J. C. McQ.]

From the heading of Brother McQuiddy's article, it seems that he thinks that we did him a great injustice in not printing his whole article, *and yet he criticizes my article and prints no more of it in proportion than I did of his!* He should have set us a beautiful example of how one critic should publish the article of another critic; but alas! we are disappointed. I have an old book here which says something about a man pulling the beam out of his own eye before he tries to pull a mote from his brother's eye.

He says, "Had he published all that article, I would have been satisfied to leave it with his readers without another word," and, "He elects to answer a perversion" of his article. Brother McQuiddy talks also about how we "garbled" his writings, and heads his criticism, "Should Have Published the Article." From these remarks, one would suppose that he considered that we put a wrong construction altogether on his words, and would think he would have spent his time in showing how we had garbled his language and perverted his words: *but, behold, he spends nearly all his time in answering my arguments!* It seems, thus, that all his talk about "garbled" extract, "perversion," etc., is merely *dust* thrown into the air to prejudice his readers against my fairness.

The word "garble" means "to pick out such parts of as may serve a (usually unfair) purpose; mutilate misleadingly; pervert." Now, I deny that any such meaning can be applied to my use of Brother McQuiddy's words. Let the reader peruse closely what I copied from his article and the language which he tried to show I "perverted" and "garbled," and see if we have done injustice to his language. We gave in one concise statement of his article his whole argument. This is often done. The Literary Digest every week gives the opinions of different papers on current political news in a few sentences, or one sentence, and often in merely a few words of a sentence, and I have never heard any criticism of that practice. Brother McQuiddy's whole argument in favor of the "Bible colleges," which he gave in the article we criticized, is contained in his statement which we quote: "As the apostles were Jews and were trained in the synagogues, it is but natural and reasonable to suppose that Christ in the commission gave them authority to organize Bible schools everywhere as the very basis or foundation of the church." This is not a garbling nor perversion of his language, but a digest of it in his own words.

Brother McQuiddy says: "I am surprised that Brother Sommer did not know"—that "infant church membership is not ordained of Christ." If Brother McQuiddy will rub his glasses and read my words again, he will find that I did not say that infant church membership was "ordained of Christ." I said that "it was ordained of *God*" "*among the Jews*," the connection showing that I was talking of the Jews with their schools, etc. Thus he spends two paragraphs trying to disprove something I never said! Stephen speaks of the "church in the wilderness" (Acts 7: 38), and this church was composed of Jews; therefore it was the Jewish church in the wilderness, the word "church" being used in the sense of "congregation." In Brother McQuiddy's reference above from Schaff, that historian speaks of "the Jewish church," and it is in that sense that I used it. If Brother McQuiddy had used more care and less passion in his criticism, he would not have made this blunder.

But let us notice the argument for the "Bible colleges." McQuiddy said, as I quoted: "As the apostles were Jews and were trained in the synagogue *schools*, it is but natural and reasonable to suppose that Christ in the commission gave them authority to *organize Bible schools* everywhere as the very basis or foundation of the church." My argument was that the same reasoning could be used in favor of infant baptism and instrumental music—practices which our brother opposes. But he thinks it strange that we mention infant church membership and instrumental music as parallels with *teaching* when teaching has been brought over from the Old Testament. But, reader, if you note closely the argument which I made, I did not compare infant church membership and instrumental music with mere teaching, but with *teaching in organized "Bible schools."* Suppose teaching has been brought over from the Old Testament—that has nothing to do with the discussion. We are talking about the "*schools*" connected with the synagogue being authority for colleges, such as the David Lipscomb College, connected with the church. McQuiddy says: "As the apostles were Jews and were trained in the synagogue *schools* [not mere teaching], it is but natural and reasonable to suppose that Christ in the commission gave them authority *to organize Bible schools* [not merely to teach the Bible] everywhere as the very basis or foundation of the church." Brother McQuiddy must not simply show that teaching has been brought over from the Old Testament, but that *teaching in schools—organized "Bible schools"*—has been brought over. The only way he does that is by saying, "it would be naturally strange" if they didn't bring it over; the apostles "naturally understood him [Christ] to command them to organize Bible schools;" and, "It is but natural and reasonable to *suppose* that Christ in the commission gave them authority to organize Bible schools"—all of which reminds me of Cardinal Gibbons' argument for infant baptism in his book, "The Faith of Our Fathers;" "Although it is not expressly stated that there were infants in the household of Lydia, the *presumption* is strongly in favor of the *supposition* that there were!" Although Brother McQuiddy calls to his aid Trumbull, Schaff, and Fisher, relying on them more than on the word of God, the strongest point which he can make in favor of his human organization of a "Bible college" to do work of the church is that of a *supposition* that Christ indorsed such schools. [Cardinal Gibbons: "I give you the right hand of fellowship, Brother McQuiddy; for we are both standing on traditions, presumptions, and *suppositions!*"]

So I believe that my argument has held the test, that if we can have *organized "Bible schools"* under the new covenant for the reason that they had such schools connected with the Jewish synagogue, we can also have infant

church membership and instrumental music in worship under the new covenant for the reason that they had such under the old law. It is just as "natural and reasonable to *suppose*" that God permits one to be brought over as the other. The remark of our brother that "the commission forbids infant membership in the church of Christ" is nullified by the command of Paul to glorify God "*in the church*" (Eph. 3: 21), which forbids our doing it in *organized "Bible schools"* or any other human organizations. But of this we shall speak fully in the next paragraph.

Our erroneous brother says finally: "Does my critic deny the scriptural authority to teach the Bible in a school, in a saloon, in a Bible school, in classes, or anywhere else? If so, he should cite the scripture that denies the right." I now accept our brother's challenge and proceed to give the scripture. The inspired Paul says "*by the church*" the manifold wisdom of God is to be made known, and that we should give glory unto God "*in the church.*" (Eph. 3: 10, 21.) Now, what is the church? Let the New Testament decide. It consists of the local congregation, working as a congregation, and the individual Christian, working as a mere Christian. It includes also the Christian family, for a man and his wife are said to be "one"—they have a common treasury; and what one gives out of the common treasury for the Lord, the other gives, when they do this by common consent. The individual Christian, the Christian family, and the local church can do aid work, missionary work, etc., and it is the church that is doing it. Paul commanded the brethren to give glory to God "in the church," and they did it this way, and we have no evidence that they did it in any other way. Any human organization, with its president, secretary, treasurer, laws, established by Christians to teach the Bible, help the poor or sick, or do any other work of the church, is unscriptural, unnecessary, and dangerous! The David Lipscomb College and the other "Bible" and "Christian" colleges are human organizations established to do work of the church for which Christ died, and thus they are unscriptural!

The fallacy in the reasoning of the "Bible-college" advocates lies in the statement that it is scriptural "to teach the Bible in a school, in a saloon, in a Bible school, in classes, or anywhere else." When a man teaches in a saloon, etc., it is he alone that it is doing the teaching, if indeed, he is working merely as a Christian; but when he teaches in the David Lipscomb College or any other of these "Bible schools," he does so as a part of a human organization. When a man works for a railroad company, he loses his identity so far as work is concerned and becomes part of the organization. If he runs his train over a man, the friends sue, not the man, but the company. When soldiers under the jurisdiction of the government commit depredations, the government, not the soldier, pays for it, though the government will probably punish the soldier. An ambassador to a foreign country signs his name to papers; but it is not his name simply, but the name of the nation back of him. And when a man is chosen to teach the Bible in a "Bible college," is paid for it out of the funds of the college, and the study of it is made part of the curriculum, and the institution is called a "Bible" college or "Christian" college because *it* teaches the Bible, it is evident that *it is not the individual Christian as an individual that is teaching the Bible*, but *the college* that is teaching the Bible. All those brethren who talk about it speak of the teaching of the Bible *done by the college*. Even Brother Elam does that, the fellow editor of Brother McQuiddy on the Advocate. So when you are thus teaching the Bible, you are not doing it "in the church" as Paul commands, but in the human *organization of a "Bible college."*

But enough. Brother McQuiddy asked me to cite the scripture which denies him the right to teach the Bible "in a Bible school," and I have given it; now will he give it to his readers?

At another time I shall reprint that part of his article which was in reply to our charge that he *indorsed* the Denver voting for elders and the selection of an old bachelor for the office, the former a heresy and the latter a rank digression from the command of Paul that an elder must have had experience in the married life.—D. Austen Sommer, in Apostolic Review.

Let's work harder, produce more, waste less, give more, and always in judging put ourselves in the other man's place.—Selected.

SAID IN PARAGRAPHS

By JAMES A. ALLEN.

It has been said that self-conceit is a heavy load of nothing.

A headline says, "Japanese Emperor Dissolves the Diet." High prices are trying to dissolve it in this country.

A "want" advertisement in the Charleston Post says: "A baby fifteen months old wants two rooms with privilege of bringing its parents."

Recently when Norway went "dry," the universal verdict was that "the women did it." We admit that the women can do a few things.

If husbands and wives would do half the courting that they did before the wedding, a lot of divorce lawyers would have to seek a better kind of employment.

When congregations send money to missionaries as they did in New Testament times, one hundred cents of a dollar gets there. When they send it through a human corporation, chartered as a "missionary society," only a few cents out of a dollar ever gets there.

There is no reason why evangelists in foreign fields should not preach the gospel and "get results." When a man sent there by the churches spends most of his time writing missionary articles for American papers, it would be cheaper to let him stay at home and write them.

A body of mill workers in Wheeling, W. Va., who were on the verge of going out on a strike recently, received and acted upon some splendid advice. They were told: "Take your troubles to the Lord; he's your Big Boss." Really, that is the only happy solution to the problem.

There is a vast difference between "pastoral visiting" and the work of the elders. In the one instance a well-groomed and tailored clerical dude stops his limousine in front of a man's house, gossips with his wife, and kisses his baby according to Hoyle; in the other, holy men of God go from house to house preaching and teaching that Jesus is the Christ.

The "Interchurch World Movement" is already top-heavy. A description of its organization sounds like a political campaign. And up to January 1, 1920, twenty-six denominations had initiated financial campaigns for a total of more than six hundred million dollars. And, gentle reader, if you think that large a roll of yellow boys is for the poor, you have another guess coming.

One of the main causes of the schismatic speculation that is hindering the gospel to-day is that a few young "bloods" have become inflated with an idea that they were born to take up the work of Alexander Campbell and carry it on to a higher perfection. They are trying desperately to live up to the idea that they are great reformers; but as the church is not in the wilderness, it doesn't need any more Joshuas to lead it out.

I have just been looking over some tables giving the receipts of the "American Christian Missionary Society," "The Christian Womens' Board of Missions," "The Foreign Christian Missionary Society," "Board of Temperance and Social Welfare," "National Benevolent Association;" "Board of Church Extension," "Board of Ministerial Relief," etc. All these, and more, belong to our society brethren. For five months ending February 29, 1920, the amount collected was $719,058.04. For the same length of time in 1919 the collections were $545,219.78. Possibly the average person would be amazed to know what part of these immense sums contributed by the people go to pay big salaries attached to fat jobs. Any man who contributed a dollar of these amounts expecting the poor or some evangelist in a missionary field to get it was an E Z Mark.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Finis Welker, of Fort Henry, Tenn., wishes to know if the Bible teaches that God now warns Christians through dreams.

Formerly, under the old dispensation, God did warn his people through visions and dreams. Under the Christian dispensation, dreams and visions are not encouraged. God does not propose to teach us the truth in that way. He has given us a revelation of his will as to our duty, and we are required to go to that for instruction, encouragement, and warning.

✡ ✡ ✡

W. W. McCullough inquires to know if a man can pray without saying or uttering a word. He refers to Luke 11: 1, 2; Matt. 6: 6-9.

The scriptures referred to have reference to the disciples' formula of prayer, in which Christ taught the disciples how to pray. A man can certainly pray without uttering or speaking a word. For proof of this, see 1 Sam. 1: 12, 13. In prayer thoughts are formed into words; these words may be spoken aloud or they may not be spoken. I am sure that all who pray must do their thinking in words.

✡ ✡ ✡

Brother David Jordan writes to know the meaning of 1 Cor. 15: 29. The passage reads: "Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in jeopardy every hour?"

The apostle Paul had under consideration the resurrection, and in this passage he gives a reason why one rises from the dead. If Christ be not risen and if the dead rise not, then why should any one be baptized for the dead? Why are we baptized in order to death, if the dead rise not? If there be no resurrection from the dead, what shall they do who are baptized in view of the resurrection from the dead? In view of their dying and of their resurrection from the dead they are baptized, and are baptized in order to their well-being after death. If the dead are not to be raised, why are they baptized to prepare them for the resurrection?

✡ ✡ ✡

Brother D. S. Black, of Wilmington Street, Hamilton, Ontario, Canada, wishes (1) an explanation of 1 Cor. 2: 14. (2) He also wishes to know the difference between the baptism of the Holy Spirit and the gift of the Holy Spirit.

1. The passage on which information is desired reads: "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." The thought is that the natural man cannot receive the things of God without the revelation which God has given of his will. With his natural faculties or reason he cannot understand what is in the mind of God. "Natural man," therefore, means the man who has never heard and obeyed the will of God. He cannot know it, save by hearing it as spoken by the apostles, to whom God revealed his will. The passage means very much the same as 1 Cor. 1: 21, which reads: "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." The natural man, left to himself without the revelation which God gave through the apostles and the word, cannot know God or his word. He must learn the will of God by hearing the things revealed to the apostles, or his faith must come by hearing, and that hearing by the preaching of the word of God. The spiritual man is the man who knows and does the will of God. The Spirit of God, which knows the things of God, was transferred to the apostles and made known to them God's will, and the apostles spoke it to the people.

2. The baptism of the Holy Spirit enabled the recipient to speak with tongues, to heal the sick, to raise the dead, and to work miracles. The gift of the Holy Spirit spoken of in Acts 2: 38 may be the Spirit itself as a gift or the remission of sins. The gift of the Holy Spirit does not enable the recipient to work miracles.

✡ ✡ ✡

L. M. Wells, of Fort Smith, Ark., asks (1) an explanation of Acts 16: 3; 1 Cor. 9: 20-22. He wishes to know if these scriptures mean that the apostle Paul would conform to the customs and laws of the country in order to remain in a particular locality to preach or teach. (2) He inquires also to know when the New Testament came into existence as a bound volume—that is, when the New Testament was bound as a whole, having all the books in one volume.

1. Acts 16: 3 reads: "Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek." 1 Cor. 9: 20-22 reads: "And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." These passages mean that the apostle Paul was ready to sacrifice incidentals and his own preferences, which had nothing to do with one's salvation. If by having Timothy circumcised he could win the Jews to Christ, he did not hesitate to do this, and so with reference to other practices which were not fundamental to one's salvation. When he could live as a Jew without violating the law of Christ, he was ready to do this in order to gain Jews. When he could submit to the law without disobedience to the law of God, he did not hesitate. In such matters he was ready to become "all things" to all men in order that he might win the more to Christ; but this does not mean that he was ready to give up any truth that was fundamental to one's salvation. He never compromised any fundamental truth or essential of salvation in order to win or please any man.

2. The New Testament was bound into one volume in the beginning of the sixteenth century, about the year 1534. John Wycliffe gave us the first complete English Bible in 1384. Wycliffe was compelled to stand trial for heresy, and his version was derided and fiercely criticized, like previous translations. While the Bible he furnished was a manuscript, it was read loyally throughout the kingdom. A century and a half later William Tyndale, a scholar, theologian, and friend of Erasmus, and contemporary with Luther, gave us his famous English translation of the New Testament. At that time printing had been invented, so Tyndale printed the Bible. He printed, in the first edition, six thousand copies, which were smuggled into England. When the ecclesiastics and critics of that time found that they could not suppress Tyndale's open Bible, they strangled and burned him at the stake. So passed from the earth the heroic William Tyndale, father of the open Bible, to whom the world owes a debt it can never repay.

AT HOME AND ABROAD

A. N. Kennedy has some open time for meetings. Write him at McKinney, Texas.

R. C. Gillie says: "Moral epidemics are more to be feared than physical epidemics."

H. H. Adamson, of Lewisburg, Tenn., and C. M. Pullias are conducting meetings in Nashville.

H. W. Jones, of Hardin, Ky., gives "three cheers" for F. W. Smith's recent article on "Destructive vs. Constructive."

A. B. Lipscomb is delivering a series of lectures on "Christian Evidences," on Sunday evenings, at the Russell Street Church, this city.

Maxim Gorky denounces Lenine because Russia has not had a "spiritual revival." Lenine will only smile. He is not in the revival business.

No nation but America can save the situation to-day She must rise to the moral leadership of the world or earn the world's contempt.—Sherwood Eddy.

We may go through common life with an uncommon motive—the thought of God and the desire of pleasing and serving him in all things.—Edward Mayri Goulburn.

Love for fellow men is the greatest possession that man can have. Men may have boundless riches, but they cannot take these riches beyond the grave.—John D. Rockefeller, Jr.

From Tice Elkins, Del Rio, Texas, April 14: "I will be at home in Fort Worth by the time this is read. Please address me there. I am nearly well. I will resume my labors in Fort Worth on May 1."

From B. U. Baldwin, Shawnee, Okla., April 12: "Another confessed her faith in Christ yesterday, to be baptized Wednesday evening. This makes twenty-two baptisms since January 1. Also one brother was reclaimed and one took membership."

L. S. Ivy, Nabors, Texas, March 8: "I believe the Gospel Advocate the very best paper in the world. In praising the editors, I must mention that man of God, F. W. Smith. May the good Lord bless you all with a long, quiet, peaceable, and happy life."

We are glad to report considerable improvement in the physical condition of A. S. Derryberry. He wishes to express thanks and appreciation to many brethren and friends for their kind solicitation and tokens of love and good will during his severe illness.

The man who shuts his eyes to God, gathers himself up and desperately plunges forward, is no hero; he is a fool, and without exception, sooner or later, lands himself in circumstances which break him, and brings those about him into suffering and catastrophe.—G. Campbell Morgan.

From D. D. Swor, Hazel, Ky., April 13: "After spending a very pleasant winter at Avon Park, Fla., and hearing the good preaching by T. B. Thompson, I am home again, ready to take up the work. I will have time for two meetings in August and one in September. Any congregation desiring my time may write me at Hazel, Ky."

No more pernicious teaching is conceivable than that which bids the masses look not to the use of their intelligence, but to the exercise of force, for the solution of their troubles; for so long as they place their reliance on the baser weapon of brutality there will be no search for the actual knowledge which alone can set men free.—T. W. Edgar.

From Cled E. Wallace, Weatherford, Texas, April 12: "The Weatherford meeting closed on Sunday night. Fifteen additions, eleven by baptism. G. Dallas Smith, of Cleburne, did the preaching. Brother Smith has a remarkably clear conception of New Testament teaching and a direct, forcible way of presenting it. The meeting exerted a fine influence on the church and community."

From Clayton Gall, Denver, Col., April 15: "I am yoked with John D. Evans and other preachers in a meeting here. We have good attendance, interest, and some additions so far. The congregation is not large yet, and it carries some heavy burdens. There are so many sick to care for among those coming here for cure. The new brick chapel is a good, substantial building, and when paid for it will be an honor to His name."

R. B. Neal writes from Grayson, Ky.: "The appeal in behalf of the church of Christ worshiping in King's Hall, Louisville, Ky., should receive a prompt and hearty hand of help from Christians everywhere it is heard. In the seventies I planted a church of Christ at Campbell Street and one at Portland Avenue. Never a man had truer or more loyal backers than the Bakers, the Rubels, the Fields, etc. It is the descendants of these families that lead this movement. They are doing what they can, and they need and deserve aid."

From C. W. Holley, Childress, Texas: "The debate at Victory, Okla., between J. M. Rice, of the church of Christ, and a Mr. Mincy, Baptist, began on April 9 and closed on April 18. The main specific propositions were discussed. The crowds were overflowing. W. E. Morgan, minister at Childress, Texas, moderated for Brother Rice, and a right good job, too, he did of it. Brother Morgan is himself an experienced debater of no mean ability and a great general in handling a crowd. Our brethren were highly pleased with the work of Brother Rice, and to say that the opposition was crushingly defeated is putting it very mildly."

Reunion at Harper College.—The faculty of Harper College, Harper, Kan., is planning some good things for the approaching commencement, among which is a reunion of old students of Cordell Christian College and of Harper College. This reunion will take place on Wednesday, May 19. A program will be rendered both in the forenoon and the afternoon and a bountiful dinner will be served on the college grounds at the noon hour. All speakers for the day will be old students either of Cordell Christian College or of Harper College. Every old student, patron, or friend of either school is most urgently invited to attend this reunion and also to assist in notifying all students or friends of either school of the occasion. Remember the date, May 19.—David Thompson.

From W. S. Long, Washington, D. C., 110 Second Street, S. E., April 14: "Contributions received lately for the new house of worship in this city are as follows: Church at Lubbock, Texas, through John T. Smith, $65; church at Murfreesboro, Tenn., $25; G. F. Roberts, $25; Mrs. Earle H. West, $1; church at Shrewder, Okla., $10; J. Y. McQuibbs, $3; Mrs. A. L. Grubbs, $1; Mrs. G. McKeehan, $5. For these donations we are indeed grateful, and are pushing forward with renewed strength. At this writing we have on hand about $13,000, and, adding to this what we paid for the building site, the total is about $18,300. This is about half the amount needed to secure the house the brotherhood needs for the national capital. People are being turned away from the church house on Sunday morning because the house is too small. Let us not make a mistake, but build for the future. There are many brethren who are willing and anxious to help us in this great work; and if you are, send your check or money order at once. You may address E. L. Mills, treasurer, 2421 Pennsylvania Avenue, N. W.; J. W. Gibson, 1618 Twenty-eighth Place, S. E.; or the writer."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

"The People Had a Mind to Work."

BY J. C. M'Q.

This language refers to the Jews who, under Nehemiah, rebuilt the walls of Jerusalem. When Sanballat heard that the Jews were rebuilding the wall, "he was wroth, and took great indignation, and mocked the Jews." And he scoffed, "and said, What are these feeble Jews doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they are building, if a fox go up, he shall break down their stone wall." But in spite of the mocking the walls went steadily up, because "the people had a mind to work."

The people need the same mind to-day. We hear complaints on every hand about the high cost of living, and yet, despite this fact, it appears that we are having less production than ever before, because the people have a mind *not* to work. While some few people are ready to work, it appears that most of them are singing: "We are gwine to work no more." God ordained that man in the garden of Eden should work, and he ordained also after his fall that he should work. Work is a panacea for our evils, and not a curse. One of the greatest evils that can befall one is to be "born with a silver spoon in his mouth" and not to be required to work. We can never bring down the high cost of living, we can never reduce our worries and trials, until we devote our energies and talents to some useful work. God ordained it so, and it must be so. We need more work in the industrial world, we need it in the commercial world, and we need it in the church.

Recently the Methodists set about raising a large fund, and a fund of $40,000,000 was soon raised, because they had a mind to work. The Baptists raised even more than this, raising something like $90,100,000. This was not done without effort; but the Baptists, having a mind to work, went vigorously forward, so that the goal they had set was soon passed. It is not difficult to accomplish great things if we are ready to pay the price. A man cannot secure an education without toil; a man cannot enjoy good health without self-sacrifice; one cannot obtain a fortune without great labor and self-denial. Heaven itself awaits those who tread the strait and narrow way.

Comparatively speaking, the constituency of the Gospel Advocate is small; numerically, when compared with the Southern Baptists and Methodists, they are few in number; but, despite this fact, the constituency of this journal has recently contributed for orphans, missions, preaching the gospel in destitute fields, and schools, something near $150,000. Far be it from us to boast about this work; for while we are glad this work has been done, even the readers of the Gospel Advocate are able to do much greater things, if they only have a mind to work. Be it said for their encouragement that they have been very ready indeed to respond to calls for the orphans, calls for missions, and calls for preaching the gospel in destitute fields. Just yesterday I received a letter from Brother Fuqua, of Fort Collins, Col., stating that through the goodness of the Lord he had been enabled to meet his indebtedness and was now ready to give all of his time fully to the great work of preaching the gospel in Colorado. We rejoice with him that this is so, but would encourage our readers to go forward in doing more and more in the great work of saving souls. We have no disposition to dictate to any one just how he shall work, but we do wish to stimulate every one to have a determination to do more in the future in the service of the Lord than he has done in the past. Let each one pray:

"Lead me, lead me, Savior, lead me lest I stray;
Gently down the stream of time lead me, Savior, all the way."

Every one should give "according as he hath purposed in his heart." We should not give grudgingly, or of necessity, for "God loveth a cheerful giver." If we are doing our duty; if we are using the ability that God has given us, as we experience the joys and sorrows of life, as we pass through its shadows and its sunshine, we come to appreciate more and more the truth of the statement of the Savior when he says, "It is more blessed to give than to receive."

Some months ago we set out to raise the sum of $50,000 for the purpose of improving buildings at the David Lipscomb College and of erecting a girls' dormitory. In comparison with the great sums raised by the Methodists and Baptists, this, indeed, appears insignificant. I regret to say that this amount has not been raised in full. We are still some $15,000 short of the goal. The work is almost completed, but we have bills to the amount of $15,000 yet to be paid before the building is paid for and equipped. We would not intimate that if any one does not give to this work he will thereby be condemned and lost. We have no disposition to intimate that a man is selfish or stingy because he does not see proper to make a liberal contribution to this work. We do believe, however, that the individual Christian who is most interested in the

great work of having the word of God taught to the people and who is deeply concerned about the advancement of the kingdom of God in the world will rejoice at this opportunity of having fellowship in this work. We feel that our readers should congratulate themselves on what has already been done and that, like Paul, forgetting the things that are behind, they should press forward to the goal unto the prize of the high calling of God in Christ Jesus. By having fellowship in every good work and having the same mind that was in Christ Jesus we can really secure the greatest good in this life and life eternal in the world to come. Those who engage in such works really get more out of life than any others. The man who selfishly lives for himself, who spends all of his money for selfish gratification, sinks down to misery and despair in this world and to eternal degradation in the world to come. The man who rises upon a subdued nature and whose ideal is to honor and glorify God with his gifts, his time, and his talents, rises to the highest good in this life and life eternal in the world to come.

It does seem that we should have among our readers a sufficient number of brethren to contribute the remaining $15,000 and only be the better for having made the contribution. To all who are interested in the work and who are ready to give a contribution, either small or large, we would encourage them to do so immediately. Demands are being made upon us how every day, and we shall not feel satisfied until we have accomplished the work that we started to do and then reach forward to greater things. All contributions should be sent to A. B. Lipscomb, chairman of the Board of Trustees. We hope to be able to announce in a very short time, and we confidently expect to do so, that the entire amount has been raised. We should like, also, in this connection, to encourage our readers to make a contribution to the Freed and Hardeman School at Henderson, Tenn. These brethren are doing a good work and should have the encouragement of faithful Christians who are ready to have fellowship, as individuals, in every good work.

When Christians do not give, they are the chief sufferers; they bring injury on themselves. "To give is to live; to deny is to die." If you wish to dwindle and die spiritually, then live a close life, deny yourself the blessings that come by helping every good work, and soon, very soon, will you realize that this world cannot give the bliss for which we sigh.

Enlightenment Wanted.

BY E. A. E.

Read carefully the following letter:

Allensville, Ky., April 6, 1920.—Brother Elam: In your lesson helps for April 4 you say: "It is dangerous now for Christians to marry any but Christians, and in no way should they be unequally yoked with unbelievers. If you have ever uttered a biblical truth, that is one. I am so glad you said that, and am sorry you did not say more about it. Being unequally yoked has caused many a child of God to stumble, and has caused sorrow and heartache to others. The church needs more teaching along this line. We need to be "separate from the world."

But before you write any more on the subject, I want to ask you this question: "How can one child of God yoke, or assist in yoking, another child of God with an unbeliever?" I know you have done this, and I wonder why you did it. At least, three Christians from this congregation have been yoked with unbelievers by you. Surely you won't justify yourself by saying that your refusing to assist in the yoking would not have prevented the yoking, as I have heard others say, and justify yourself on that ground. That won't do, as the same argument could then justify you in all sorts of wickedness. So I still ask, "Why?"

You say: "It is dangerous." It is, and is, therefore, wrong. No Christian has a right to endanger his spiritual life; neither has a Christian the right to endanger the life of another Christian. "Ye are not your own: for ye were bought with a price." We do not belong to ourselves and cannot place ourselves in danger. I ask: "*How can* you do it?"

Brother Elam, I even understand that you married your own daughter to one who was not a Christian. Brother Elam, "*How can* you do it?"

Do you perform such ceremonies with a clear conscience? If so, please tell me *how!* Because, if you do, you have evidently studied the question thoroughly and found a way. If not, can you sin and expect God to forgive you?

Sometimes young Christians let their love overrule their judgment and teaching. I believe they always regret it. If they do not, they should. God does not want his children yoked with unbelievers.

Brother Elam, the young Christians (as I am) look to the older brethren for sound teaching. We place confidence in you. But I, for one, cannot understand such flagrant discrepencies between teaching and practice.

I have heard you say that it was a poor preacher who could not preach better than he could practice. That is true. I believe we should quit letting ourselves do that flagrant discrepancies between teaching and practice.

I shall be glad to have you enlighten me on this, as I do not want to sin in the same thing. WILLIAM KERR.

Criticism frequently accomplishes more good than praise, for patent reasons.

One has the same right to criticize as to indorse.

Were I managing a paper, I would publish, as a rule, the criticisms and reasons some give for discontinuing their subscriptions to it. This is their right.

Criticisms frequently answer themselves by showing that all knowledge and wisdom, goodness and grace, godliness and the spirit of Christ are not on one side, and all error and mistakes, perverseness and bad spirit, wrong and sin on the other.

Above all things, if I can in any way understand my own heart and am, therefore, not deceived, I desire first to practice and then to teach the whole counsel of God"—not my own or any other man's deductions and logical (!) or illogical conclusions and speculations. I must leave "all things that pertain unto life and godliness" just where and just as God left them, and must not vainly try to draw conclusions for God or to make rules, ironclad and hard and fast, where he has not done so.

I work for, I pray for, I preach for, and I write for the unity and peace of God's children. It is in my soul, if not deceived I repeat, to earnestly teach all churches of Christ to give "diligence to keep the unity of the Spirit in the bond of peace;" that in order to do this, they must "walk worthily of the calling" of Christians, "with all lowliness and meekness, with long-suffering, forbearing one another in love" (Eph. 4: 1-6); and that they must do "nothing through faction or through vainglory, but in lowliness of mind" each must count the "other better than himself" (Phil. 2: 1-11).

I preached for the church at Allensville, more or less, for about eight years. My work there has gone to record and I must meet it at the judgment bar of God. I am not conscious of having preached or of having done anything that caused division or gave occasion of stumbling, "contrary to the teaching" of Christ. I performed some marriage ceremonies there because, after due consideration and prayer in all seriousness and consultation with parents and by their parents' consent, and having obtained the marriage license, I considered it my Christian duty as well as my pleasure to allow the dear young people to acknowledge, according to law, each other as husband and wife before me. I had nothing to do with making the match, forming the yoke, encouraging and aiding this relationship. I was asked by the parties to be allowed only to acknowledge each other as husband and wife before me, since the civil law requires such an acknowledgment before some person it designates. But suppose I had done more, would I have been such a sinner before God?

Then why publish Brother Kerr's letter? In order to show the spirit prevalent in many, and to warn against it;

to exhibit the stock in trade of many, and to deprecate it; and to say such captiousness breeds strife and destroys the unity and peace which God enjoins. On the contrary, all are commanded by the Lord to *give diligence* to keep this unity of the Spirit, to maintain *this bond* of peace, to follow after things which make for peace, to be at peace among themselves, to do nothing through faction or through vainglory, to be meek and lowly, to think of themselves not more highly than they should, to be not wise in their own conceits, to count others better than themselves, and to cultivate and manifest a dozen other Christlike virtues and graces.

Brother Kerr is a young man, as he says, and when he is twenty years older he will doubtless write differently. He was one of our students in the Nashville Bible School. He applied himself; learned well; and asks yet, he says, for enlightenment. I am still willing to try to impart it to him, provided I am able to do so. I do not know whether he has quit preaching or not. I know nothing of his family—whether or not his brothers and sisters are married, whom they married, or whether or not he has any. It is not my business to meddle in his family affairs. He and his home people are not accountable to me. I suppose he has done his best in discharging his duty toward all. I do know that he has been most fortunate in winning and marrying a sweet, most estimable, and very admirable Christian young lady. I most heartily congratulate him. I trust, too, that he will make a faithful Christian husband and father. I pray that his child may always please him and that he may be blessed with others likewise obedient. On the other hand, somehow, I feel that I am not accountable to him for my management of my family affairs. We have been blessed in our home with six children—two daughters and four sons; but one son is not, for God took him. And *listen*—I say this thoughtfully and advisedly: I have never seen a *purer* and *cleaner* boy or person, one more studious of the Bible, and more intelligently pious at home and away from home, and more obedient to God. These children have an industrious, godly mother, who has been all her life a keeper and worker at home, a helper of the sick and old and poor, and has never meddled with the home and family affairs and business of any one. But for her industry, careful management, good judgment, and wise counsel, I could not have done half of the little I have done. She does not claim to have made no mistakes in the management of our children, even if I do not see them, and I know I have made many as a husband and father and preacher. I have confessed my mistakes along to my wife and to my children and have truly begged their pardon. I have begged the pardon of farm hands and have been graciously forgiven. I begged the pardon of boys at the Bible school when I made mistakes. I could not be saved without confessing my faults and asking forgiveness. Some of my children will acknowledge that they have not always done to please their parents; and they know I do not indorse or even encourage, but condemn, in them, in myself, and in all others, any known wrong. I did not always please my parents. Whose children have always done to please their parents?

I see no sense and no good, however, in doing and hanging the family washing in the front yard.

Our children are all members of the church. Two are married. My son-in-law is a member of the Baptist Church, a nice gentleman, and makes a good living for his wife. The three single ones are at home, keeping house and farming, with all that this work means—cooking, attending to milk and butter, looking after chickens and turkeys, plowing and pitching a crop, caring for stock, going to school, making an honest living anyhow, and attending to *their own business*. They are good for their contracts and stand well enough with business men. At the same time their mother, who has been almost an invalid for eight years, is away, having gone with her older brother, who is sick, to the mountains to care for him, and I am at Henderson, Tenn., in a meeting. I may appear a *doting old father*, but I know I could not now prepare the Quarterlies, write articles, and be away preaching but for these children. Somehow, I feel that we all—mother, children, and father—are fellow workers and copartners in preaching the gospel. But we will let that pass. We will judge nothing before the time, and leave all with God.

A rooster in a stable with some horses said: "Look out, gentlemen, let us not tread upon one another." When we begin to compare families, I say: "Look out, gentlemen."

This is all foolish and sinful and unchristian. No good has ever come or can ever come from dragging old skeletons out into public view. It is more like politics—and the commonest sort of politics, at that—than Christianity; it is more a desire to find fault and to condemn than to save.

Some one or more children of numerous faithful and true preachers and of still more godly men who are not preachers have married "out of the church." This, of itself, does not make such action right; but does it prove that all these have failed in their duty and are sinners above all sinners? Again, why call only one to account?

Hundreds of good and true preachers for the past hundred years have pronounced the marriage ceremony for couples when only one was a Christian. Can the charges which Brother Kerr brings against me be brought against all? Did all these men sin? Did they not possess both sufficient ability and godliness to study this question in the light of the Bible and to act *conscientiously* in regard to it? I do not know but a very few who have ever declined to say the ceremony in such case.

Let us now look at Brother Kerr's letter in order.

The sentence he quotes from me contains two different declarations. (1) "It is dangerous now for Christians to marry any but Christians." I repeat, it is. So say all I have ever read after on the subject—Campbell, McGarvey, Lipscomb, etc. An act or situation may be dangerous and yet not necessarily sinful or wrong within itself. Danger is exposure or liability to loss or some contingent evil, but not necessarily the real loss or evil. Loss or evil is liable to occur, but not certain to occur. (2) "And in no way should they be unequally yoked with unbelievers." I repeat, God forbids Christians' being "unequally yoked with unbelievers" and commands them to come out from such and to be separate. (See 2 Cor. 6: 14 to 7: 1.) I believe that in order to obey God his children must do this. Hence, if for a believer to be married to an unbeliever is to be "unequally yoked," then in obedience to God the believer must come out and the marriage must be dissolved. But God forbids this in 1 Cor. 7, which see. Hence, "be not unequally yoked with unbelievers" cannot refer to marriage. In 1 Cor. 7 the question is raised, when the husband or wife becomes a Christian and the other does not, must the marriage be dissolved? God answers, "No." In this case the unbeliever "is sanctified" (made clean, made fit, set apart, so as to be lived with) in the believer. Were this not the case, the children of such marriages would be "unclean," or, in God's sight, illegitimate; but they are not. Hence, such marriages must not be dissolved and the children are holy—that is, legitimate before God. This being true, when God commands his children to "come ye out from among them, and be ye separate" from thus being "unequally yoked together," he does not mean marriages of believers with unbelievers, for he says these marriages must not be broken.

On this subject, Peter, too, says the Christian wife by her godly life may win her husband to Christ. Then she is not to leave him. But the children of God are commanded to come out of and separate from the "unequal yoke," whatever it is. Hence, I cannot understand that it applies to marriage, but to relationships out of which

Christians must come. This is why I say we must leave matters just where God left them and that I would not give one word from God for cart loads of man's logic. If this marriage of the believer and unbeliever cannot be dissolved, must I then say it is open disobedience to God to enter into it?

It is true that the Christian cannot be yoked or assist in yoking others "unequally with unbelievers" in any way—in business, idol worship, iniquity, darkness, any other service of Belial. Christians can under no circumstances form any sort of connection or business arrangement which will force them of itself—and, therefore, of necessity—to become partners in iniquity, to have communion with or be partakers of darkness, to be in agreement with Satan, to worship idols; if they are in such relationship, *they must come out*. But the Lord declares that the union in marriage of Christians with unbelievers is not such a relationship, because the unbeliever is sanctified in the believer and their children are holy.

Brother Kerr says he wishes I would write more on the subject. I wrote what I understand to be the will of God. But before I write more, he wants me to consider some questions he asks.

He asks his first question and proceeds to tell me how I cannot justify my action, assuming that I will offer "the justification" he names, and adds, "that won't do."

He *assumes*, too, that being "unequally yoked" is the marriage of believers to unbelievers, that God condemns such marriages, that I know this, and asks how can I assist in doing it, and says: "I know you have done this." It is a grave and serious charge to say he knows I have assisted in yoking Christians in relationship out of which I know God calls them. I think I shall have to say I know I have not done this—that is, intentionally and willfully. He wonders "why" I did this. "I didn't."

He proceeds to argue that because I say "it is dangerous" it must be wrong within itself, and that I do wrong in saying the ceremony, and again asks with emphasis: "*How can* you do it?"

But this is not enough; so he says he "even *understands* that" I married my "own daughter to one who was not a Christian," and comes this time with *double emphasis:* "How CAN you do it?" I have been praying all the while that I may answer in the spirit of Christ and so as to accomplish good. It will be in order to ask *how he* understood this, yet he need not attempt to tell me. Of course, some one has told him. My son-in-law, as stated, is a member of the Baptist Church. He and I talked this over seriously, thoughtfully, and agreeably to ourselves, at least, before his marriage. It never occurred to me to consult Brother Kerr on the subject. But it does occur to me—well, reader, how does all this appear to you? This is why I wrote above about meddling in the family affairs of others.

While Paul is not discussing marriage in the passage under consideration, I want to say, clear and strong, that I am not so lacking in conception of the teaching of Christ or so prejudiced as to say Baptists are unbelievers. Who will say so?

More still, he asks if I "perform such ceremonies with a clear conscience,' and wants me to please tell how. To cap the climax, he asks, if I have found no way to do so with a clear conscience, can I "sin and expect God to forgive" me? Our readers can put whatever construction on this it will bear. Brother Kerr is not my judge.

He says the young Christians, as he is, look to older brethren for sound teaching and place confidence in me; but that he, for one, "cannot understand such flagrant discrepancies between teaching and practice." Then he is in no danger of being misled by me. I do not think he was ever in such danger.

He declares he has heard me say "that it was a poor preacher who could not preach better than he could practice." He may have heard me say that once when I was preaching on the Christian life—the Golden Rule, telling the truth, being honest, not taking up a false report against any one, etc.—that a good brother came to me and said he had heard Brother Lipscomb say that, and that I replied: "Yes, and it is a poor preacher who does not try to practice what he preaches." I shall be glad to be correctly represented. Then, people pretty generally know my life. And my mistakes have not been a few, for James declares that "in many things we all stumble." So he who starts out to find mistakes in my life will soon meet with success. My hope of salvation is in the grace of God. I have been preaching for forty years and writing for this paper, more or less, for almost as long, and I wish *to-day* that all I now preach and write and do may be right in God's eye, that my heart may be pure and clean in his sight.

Then let young Brother Kerr set the pace.

He wishes I would enlighten him, because he "does not want to sin in the same thing." He is not in any danger. I am the one whose "flagrant discrepancies" he cannot understand, about whose conscience he is concerned, on whose practice there must be "put more effort," and who must answer "*why*." I am the one who needs enlightenment. Well, I am ready to receive it.

I suggest that he read in this paper of April 8 Brother McQuiddy's article and what Alexander Campbell had to say on this subject.

RELIEF FUND

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

Highland Park congregation, Montgomery, Ala.	$30.00
Mr. and Mrs. J. E. Barbee, Yost, Ky.	3.00
New Liberty congregation, Poynor, Mo.	6.50
Mrs. E. L. Dickinson, St. Augustine, Fla.	4.00
Church at Lavergne, Tenn.	23.90
Miss Ina Moody, Buchanan, Tenn.	2.00
Maude M. Meeker, Guion, Ark.	2.00
"A Friend," Statesville, Tenn.	2.00
"A Friend," Albany, Texas	10.00
John H. Arms, Celina, Tenn.	2.50
Church at Celina, Tenn.	50.00
J. Price Thomas, Athens, Ala.	10.00
Mrs. W. T. Boyd, Lebanon, Tenn.	2.00
Mrs. W. P. Hunter, Ravenscroft, Tenn.	3.00

Poland stands in the shadow of Bolshevism. According to latest reports from Poland, five million persons are suffering from undernourishment. The retreating Germans, in 1918, disabled every factory, and as a result the workman has no work and his family is starving. The Bolsheviks are transporting their typhus victims in armored cars to the Polish border and forcing the Poles to accept them. One million Poles have died during this last winter from typhus. Smallpox is decimating the children. Unless these epidemics are soon checked, they will threaten the world with the greatest plague in history.

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

A good citizen is a man who constantly and consciously accommodates his conduct and his business to the rights of others and to the interest of the community.—Woodrow Wilson.

Georgia and the Far Southern Field

By S. H. Hall

More News from McGregor, Ga.

We give our readers the following letter from our good sister at McGregor, Ga., dated April 6:

Brother Hall: Please accept our sincere thanks for the fifty-dollar check sent from West End congregation. If only a few more congregations would follow the example, we would soon have our church built. The carpenters are ready now to begin it. Most of the saw bills have been paid. We hope to hear from other congregations at once.

Brother Prevatt preached for us last Lord's day, morning and afternoon. At the afternoon service one noble woman came forward and expressed her desire to unite with the church. She came from the Baptists.

I am inclosing names of contributors and amount sent by each since I reported last.

Not knowing Sister J. A. Harding's address, I shall ask you to express to her our thanks for her contribution.

Pray for the members of McGregor church of Christ, that each may hold out faithful. Your sister in Christ,

VINA HOOPER.

The following are the donations received since last report: W. L. McClellan, Georgia, $1; G. E. Claus, Georgia, $13.50; West End Church, Atlanta, $50; Mrs. Mary Choate, Tennessee, $2; Sister J. A. Harding, Georgia, $1; a Georgia brother (name lost), $5. Will not others hurry their donations on to this good work, that her next report may be that a sufficiency has been received?

☼ ☼ ☼

"The Church of the Living God."

In 1 Tim. 3: 15 Paul says the "house of God" is "the church of the living God, the pillar and ground [stay] of the truth." If ever, in the history of the church, God's children needed to look this statement squarely in the face and believe it with the whole heart, now is the time. I am submitting the following outstanding facts for the consideration of those who love the truth as it is in our Lord and Savior:

1. *It is "the church of the living God."* I like that word "living," and well should we remember that our Father in heaven is ever declared to be such. In fact, he is the only God who really lives. How many members of the church appreciate the fact that a God that lives and loves is ever near and that nothing can harm them in the true sense so long as they are faithful? There is another thing that we need to give some thought these days, and that is, this *living God* is interested in the church and kingdom that he has given to his Son and will overrule all things for the best. We sometimes find brethren very much perturbed over what seems to be a crisis through which the church is now passing. Well, why should they be? It is our duty to see to it that we are ever loyal, faithful, and true to the plain and simple teaching of our Lord, and it is his business to take care of the church. Have we lost faith in the fact that Christ is now reigning? And that "he must reign, till he hath put all enemies under his feet?" Or have we gone over to the unbelievers who would have us think he is not reigning? Can we not trust our King? Can we not rest in the consciousness that so long as he is reigning all will go well with his "glorious church?" Let us not take upon ourselves a responsibility that it is not ours to assume. God will take care of his church and his kingdom will crush all opposition. Ours is a smaller job, yet vitally important, and concerns our own personal salvation, and not so much that of the whole church or kingdom.

2. *It is "the pillar and ground of the truth."* From a study of this expression we come to that which concerns each child of God. Say and think what you please about the church, yet the fact remains that it is the ground and pillar of the truth. No body of people claiming to be the church of God can be, indeed, the church of our Lord unless they understand that their work is specific—viz., to let their all go toward their being the pillar, the ground, the stay of the truth, and not something else. I sometimes wonder, when brethren get so worked up when trouble seemingly arises, if it is not due to their allowing themselves, consciously or unconsciously, to become the pillar and stay of something that the Book does not teach. If you have the truth and nothing else, why should you worry? Can the truth ever be destroyed? Men can destroy themselves in opposing the truth, but the truth they cannot destroy—it will stand forever. Where do you find the apostles worrying about the church and kingdom of our Lord? Where do you find them uneasy about the truth? Their concern was about men's going down to death and destruction in opposing the truth. Did not false brethren arise then as well as now? Did not some pervert the truth then as well as now? Did not some then teach unlearned and unprofitable doctrines as well as now? But, instead of their looking at such as a calamity, they considered it a blessing. "For there must also be factions among you, that they that are approved may be made manifest among you." (1 Cor. 11: 19.) It is certainly bad on the "factionist," for he will be lost; but God uses such in separating the good from the bad, that those who love the cause of Christ may do all the more.

The one thing that I would emphasize is that our work is specific; that we are to continually see that we are supporting the truth, not the doctrines and commandments of men; that we are the pillar and stay of this, and not something else. All religionists, I care not by what name known, are the pillar and stay of something. Are they not? It all depends on what we are the ground and stay of. If it is the truth, well and good; but if it is something else, our destiny must be that of the devil and his angels. My prayer, then, would be: Back to the truth, the whole truth, and nothing but the truth, if we are to be, indeed, the church of the living God. Brotherly love is great, but love for the truth is greater; for no man can have the former, in its true sense, without first having the latter.

☼ ☼ ☼

News Items.

The revival conducted by F. B. Srygley, of Nashville, Tenn., had a glorious beginning yesterday (April 11). Our house at West End Avenue was crowded at both the morning and evening services. One came to us from the Baptists, one was baptized, and our offerings went above one hundred dollars. The people are delighted with Brother Srygley, and we are expecting the very best results. He spoke in the afternoon to a splendid audience at East Point.

Brother Garrett baptized another at East Point last week, and more are daily expected.

Brother Rogers reports a great service at South Pryor yesterday.

At Eventide.

To-night, my soul, be still and sleep;
The storms are raging on God's deep—
God's deep, not thine; be still and sleep.

To-night, my soul, be still and sleep;
God's hands shall still the tempest's sweep—
God's hands, not thine; be still and sleep.

To-night, my soul, be still and sleep;
God's love is strong while night hours creep—
God's love, not thine; be still and sleep.

To-night, my soul, be still and sleep;
God's heaven will comfort those that weep—
God's heaven and thine; be still and sleep.

—Exchange.

LOSS OF APPETITE

Pimples and Other Eruptions—Mental and Physical Weariness.

They are all common at this time of year, and are all indications that the blood is wanting in the power to defend the body against infectious and contagious diseases, because they are all indications that it needs cleansing, enriching and vitalizing.

It is important to give them attention—it is in fact hazardous to neglect them.

Get Hood's Sarsaparilla today and begin taking it at once, regularly after eating and if convenient in a little hot water.

Remember, this medicine has given satisfaction to three generations, for the blood, stomach, liver and kidneys. It builds up the whole system. It makes food taste good.

For a gentle laxative or an active cathartic, take Hood's Pills. You will like them.

The Spirit Itself.

BY J. J. VANHOUTIN.

That word "itself" is a neuter reciprocal pronoun and implies "alone." "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8: 16.) That word "itself" separates the "Spirit" from any and all agencies; the Spirit was alone by itself in testimony. And that word "spirit" is in the singular number and implies but one when Paul said "our spirit." And if the words "our spirit" are in the plural possessive, then Paul and the Corinthian brethren (and all Christians) own that one spirit, which cannot be their individual spirits. Do you not know that the gospel is sometimes called the "spirit of truth?" And did not John say: "Beloved, believe not every spirit?" False prophets, preachers, and teachers establish false spirits. The gospel is the spirit of truth, as much so as antichrist is the spirit of error. John says: "Try the spirits." The gospel is what Paul called "our spirit;" and when the apostles preached and would show how persons became the children of God by obeying it, then the Spirit "itself" would give a demonstration of supernatural spiritual power confirming the truth, and no man on earth could overthrow such testimony. The Spirit itself gave witness on the day of Pentecost that the apostles preached the truth. The Spirit itself gave witness to the truth taught by Peter when it removed Ananias and his wife. The Spirit itself gave witness to the fact that Paul was preaching the truth when it smote Elymas with blindness when he stepped in between Paul and the man to whom Paul was presenting the spirit of truth and tried to prevent it. Here is fair warning to any person who attempts to stand between the people and God's plan of redemption. Every miracle which followed the apostles' preaching was done by the Spirit itself, alone, and without any aid from man. The gospel plan of redemption is the "spirit of truth," and is the one spirit which animates the one body; and as there is but one gospel, and the truth of it is spirit, Paul could say: "For by one spirit are we all baptized into one body." The Holy Spirit itself does not do the baptizing into the one body; that is left for man to do. The spirit of adoption is the "law of the Spirit of life," and it must be obeyed by believers in order to become children of God by adoption. And the Spirit itself would bear witness with the spirit or teaching of the apostles, that all who believed and obeyed were children of God; their faith was above human testimony.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Better than Pills For Liver Ills.

NR Tonight — Tomorrow Alright

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

HELPED HER LITTLE GIRL.

Children need all their strength for growing. A lingering cold weakens them so that the system is open to attack by more serious sickness. Mrs. Amanda Flint, Route 4, New Philadelphia, Ohio, writes: "Foley's Honey and Tar cured my little girl of the worst tickling cough. I had tried many things, and found nothing to help until I got Foley's Honey and Tar." Gives immediate relief from distressing, racking, tearing coughs; soothes and heals. Good for colds, croup, and whooping cough.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat Less Meat if Kidneys Feel Like Lead or Bladder Bothers

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

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

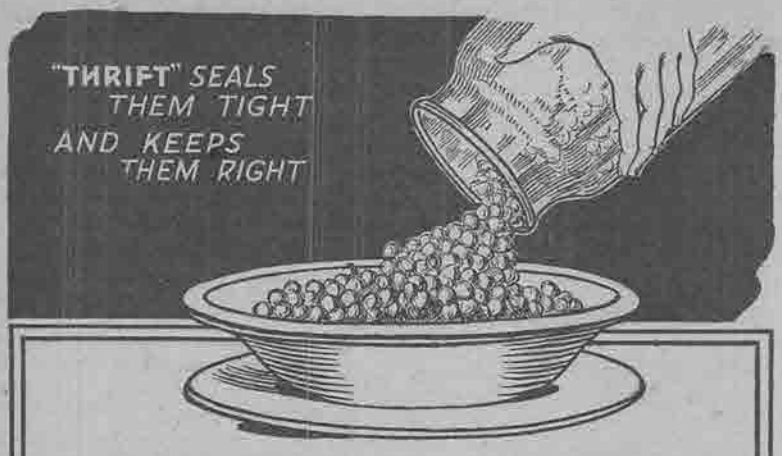
Jad Salts is harmless, inexpensive, makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

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

A Pretty Face
should not be marred
PALMER'S SKIN-SUCCESS OINTMENT
makes and keeps the complexion clear, white and soft and quickly banishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to
THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

BABIES LOVE MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label.
At All Druggists



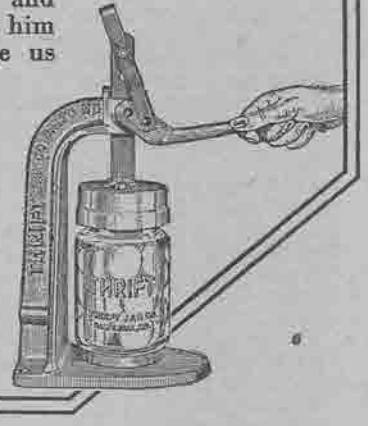
How Many "Spoiled"?

HOW many of the jars of foods that you "put up" last year *spoiled?* Canning experts state that for every dozen jars packed, processed and sealed the ordinary way, *two are lost.*

But *not* the Thrift Way. Foods canned the Thrift Way *can't* spoil. They are mechanically and hermetically sealed *before* cooking: sealed just as the big packers seal their jars for market—with *all* the flavor and juices *in* the jar.

The Thrift Way is easier and quicker, too. No fussy tops or rubber rings to bother with; no hot jars to handle.

Plan to can this season the Thrift Way. Ask your dealer for the Thrift Jars, Caps and Sealer. If not in stock, show him this advertisement; or write us direct for free booklet, *"The Thrift Way Makes Canning Pay."* Contains prices, canning chart, testimonials and valuable information on canning.



Local Agents and Dealers Wanted—Liberal Terms

THRIFT JAR COMPANY
BALTIMORE - - - MARYLAND
Fort Avenue and Lawrence Street

SONG BOOKS

Our song selections are prepared with a special view to meeting the requirements of churches of Christ in psalms, hymns, and spiritual songs. We have spared neither time, pains, nor money in order to make up collections of the best of the old and late compositions in sacred song. State whether round or shape notes are desired. Returnable copies for inspection (to be retained if an order is given) will be sent upon application of teachers or song leaders. Binding, superior star jute.

By Mail or Express, Prepaid	Copy	Doz.	50	100
Songs of the Reapers	$ .15	$1.50	$ 5.00	$10.00
Gospel Songs Number Two, 1920 book	.40	4.50	17.50	35.00
New Songs of Praise	.35	4.00	15.00	30.00
New Songs of Praise, with Rudiments	.40	4.60	17.50	35.00
New Gospel Song Book, limp	.35	4.00	15.00	30.00
New Gospel Song Book, with Rudiments	.40	4.60	17.50	35.00
Twentieth Century Rudiments	.20	2.00	8.00	15.00
Jewel Quartets	.10	1.00	4.00	7.50
Rudimental Nugget	.15	1.25	4.50	8.00
Select songs (a special selection for singing schools)	.25	2.50	10.00	18.00

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

OBITUARIES

Williams.

Bethel congregation has suffered a distinct loss in the death of Brother Edd Williams. He had until recently owned and operated a mercantile business at Tigrett, and all who knew him speak of him as a good citizen and worthy Christian. Brother Williams was born in Carroll County, Tenn., in 1879, and died in his forty-first year, on March 15, 1920. He is survived by his wife, who was a Miss Owen, and five children. The remains were interred at Elizabeth Cemetery in the presence of a throng of sorrowing friends and relatives.

FRED BLANCHARD.

Carter.

Brother R. L. Carter died on February 27, 1920, at the home of his daughter, Sister Mollie Brickell, in Brinkley, Ark. He was born on September 27, 1841, in Smith County, Tenn., near Carthage. Twenty-five years of his life was spent in Bowling Green, Ky. He was a deacon in the Bowling Green church for twenty-one years. He married Margaret Wilkinson in 1872. Sister Carter, his wife; Mrs. Molly Brickell, of Brinkley, Ark., a daughter; and Henisse Carter, of Memphis, Tenn., a son, survive him. Brother Carter was a loyal servant and son of God. Wherever he lived, he was active in the service. Many friends in Bowling Green, Ky., and Memphis, Tenn., mourn his loss. May God raise up others like him.

L. K. HARDING.

Young.

Nancy Ann Young passed from this life into the life beyond on March 4, 1920, aged eighty-three years. Her husband departed this life on April 21, 1907. There were born to them nine children—six boys and three girls. Two of the children are dead. She made her home with Brother Perry Young. He and his good wife looked after her and made her as comfortable as they could. Brother Perry Young and his wife and two of the oldest children are members of the church of Christ; also her widowed daughter, Sister Smith, who is left to fight the battles of life alone. Her body was laid to rest in the cemetery at Victory. Brother Charles H. Holder and I conducted the funeral services. She had been a member of the Methodist Church for about fifty-six years.

R. E. L. TAYLOR.

Woodlee.

Sister Lena Woodlee, wife of Brother Henry Woodlee, died on February 19, 1920. She leaves a husband and four children to mourn her departure. She was a good, Christian mother and a kind, loving wife. She obeyed the gospel at the age of sixteen, while in school at McMinnville. She was full of charity that thinketh no evil. Her Christian character was above reproach. Her faith was steadfast. She loved the house of the Lord and [illegible] always anxious [illegible]

worship. She was not afraid to die, but wanted to live to see her children reared aright. Having spent her life here serving the Lord, she had a right to the tree of life. She has made an entrance into the paradise of God. She now rests from all her labors. She is "not dead, but sleepeth." The funeral services were conducted by the writer. R. E. L. TAYLOR.

McNees.

Brother Henry C. McNees died at his home, near Millport, Ala., on March 6, 1920, after two weeks' illness with pneumonia. He was near seventy years of age. For several years he had been realizing that death is peace to all Christians, and the nearer his life came to an end, the more earnestly did he pray for his departure from this world of tribulation, saying he had no fear at all of death. His wife (whose maiden name was "Delk") and five children and a number of grandchildren survive him. He had been a member of the church of Christ for more than thirty years, was one of the oldest members of the Mount Pleasant congregation, and to say that he was faithful only expresses the truth. He served as elder for a long time and was faithful in doing that which was required of him. He was always present at the meetings for worship, except when kept away on account of serious sickness. He was kind and gentle toward all. He was one of the most industrious of men, and was always ready to contribute freely for the cause. This congregation has sustained a great loss in his death. He was buried at Liberty cemetery. Brother Walker conducted the services. EPPIE JOHNSON.

Floyd.

On March 19, 1920, the death angel visited our home and claimed our dear, sweet grandmother. She was born in Tennessee and came to Arkansas at the age of about four or five years. Grandmother's maiden name was Mary Jane McClure. At the age of about twenty years she was united in marriage with A. R. ("Dutch") Floyd. They lived together fifty-four years, when, on June 23, 1917, the death angel came and took our dear grandfather away. To this union were born eleven children—eight boys and three girls—five of which passed on before grandmother and grandfather. Brother W. P. Dorsey conducted the funeral services of grandfather and also grandmother. They were laid side by side in the Center Point cemetery to await the resurrection. Grandfather was a cousin to the late J. D. Floyd, of Tullahoma, Tenn. Grandmother was born in 1845 and lived to be nearly seventy-six years old. In her early life she was a Methodist, and some thirty-five years ago she obeyed the gospel, being baptized by John A. Stephens. She lived a faithful Christian until death. She trained her children to live right and make good, useful men and women. Grandmother always tried to take care of the sick and poor. She was loved by every one who knew her. She loved her kindred, friends, and church. I believe grandmother is happy to-day [illegible] her Savior's love, and we sorrow [illegible] who have no hope.

CHARLENE FLOYD.

FROM THE FIELD

Arkansas.

Fort Smith, April 12.—The meeting at Atoka, Okla., closed on Sunday night, April 4. We had a good meeting, all things considered. Brother J. Will Henley did the preaching and I led the singing. Brother Oliphant came down from Muskogee and preached for me on Sunday. Yesterday was a fine day with us at Park Hill Church. We had large attendance at both services, with one confession and baptism. We are moving along nicely and are encouraged to do greater things for God. I will begin a meeting out near Tuskahoma, Okla., to-morrow night. I will be there ten days, then home again for my regular work. I have one meeting for May. My regular summer's work will begin on June 29, and I will be very busy until October. Brethren, get ready for the summer meetings. Do not wait until the preacher gets there before making preparations. Begin now to make all necessary arrangements, and the Lord will reward your efforts. —Will W. Slater.

Distriet of Columbia.

Washington, April 12.—The services were well attended yesterday, and much interest is being manifested in the future of the cause in the nation's capital. It was a great pleasure to have with us Dr. Lily Jackson and her sister, Sister J. D. Bickford, of Simcoe, Ontario, Canada; Brother and Sister Wilson, of Corinth, Miss.; Brother A. B. Comer and Brother David Shepherd, of Nashville, Tenn. If brethren who are coming to Washington will write me, I shall take pleasure in meeting them on their arrival and assisting them in finding the place of worship. My address is 110 Second Street, S. E., Washington, D. C. Telephone, Lincoln 1719.—W. S. Long.

Illinois.

Metropolis, 917 East Second Street, April 12.—Since my last report of funds for building a house of worship at this place for the church of Christ, I have received contributions as follows: From a brother and wife, of Memphis, Tenn., $3; A. E. Perry, Mobile, Ala., $5; Hebron Church, at Lowes, Ky., $25. We sincerely thank the good brethren for their kind remembrance of us and their liberality. —J. Oscar Paisley.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3354 Poultry Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

Constipation Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34,
P. O. Box No. 1162, Baltimore, Md.

Mother and Babe

EVERY MOTHER SHOULD HAVE THIS BOOK.

Tells just what to do the instant baby is sick, before the doctor arrives. Take no chances losing baby. Every year thousands of little children suffer or die because the mother didn't know what to do. 500 pages; fully illustrated; beautifully bound. Only 50 cents. Entirely new. Advice for expectant mothers and midwives. Send for it to-day. Money back if not satisfied. World's Medical Press, No. 664 Washington Street, Buffalo, N. Y.

Moore's Stramoline

The Wonder Worker for Coughs, Colds, Catarrh, Asthma, or Incipient Tuberculosis. Stramoline usually gives quick relief from the first dose. Your druggist, or $1.00 postpaid to any address.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga.

CANCERS CURED AT
KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.

Physicians and surgeons treated free at the hospital.

HANCOCK'S PILE REMEDY.

Three jars are guaranteed to cure the severest case of piles, or your money will be refunded. One jar often gives the desired results. For blind, bleeding, itching, protruding, or ulcerated piles. Price, 50 cents a jar. At your druggists's or by mail from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879 it is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

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

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

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

HEINEMANN'S 3 - 11 'S

Non-Alcoholic

(Trade-Mark Registered U. S. Patent Office)

A TONIC

For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY

A. D. HEINEMANN, Chemist

Jackson and Decatur Sts. MEMPHIS, TENN.

"FULTON QUALITY" GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.

FULTON BAG & COTTON MILLS,

(Manufactured since 1870)

Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex. St. Louis, Mo., and New Orleans, La.

Sure Relief

BELL-ANS FOR INDIGESTION

The Master's Vineyard

Tennessee.

Nashville, April 6.—From January 15 to March 23 I was at Miami, Fla., conducting the song service for the church at that place and assisting in the Sunday-school work and in any other way I could be of any service. We had a song drill before each prayer-meeting service, also forty-five minutes before preaching on Sunday nights, and on Friday night we studied the principles of music and learned new songs by singing. There are about sixty or seventy members of the "one body" trying to worship "as it is written." They have a neat frame building at 735 Eighth Street, with a seating capacity of about four hundred. They have also bought and equipped a nice tent, large enough to seat from three hundred to four hundred, for the purpose of evangelizing the city—a work that is very much needed, as this is the only congregation of disciples worshiping according to the New Testament in Miami or Dade County. The brethren had planned to hold two or three tent meetings through the winter and spring, but the "flu" interfered with the work and it was decided to postpone it for a few weeks. Brother Joe L. Netherland, of Yuma, Carroll County, Tenn., is preaching for them all of his time, and he and his wife are earnest workers in the "Master's vineyard" and loyal to the truth. They have a Sunday school with about seventy to ninety in attendance, with an increasing interest. It was decided to set up the tent back of the house and use it as a classroom and try to interest more of the young people in the study of the Bible. Brother P. C. Breeden, of Terrell, Texas, a former Tennesseean, who was spending the winter there, was present at every service and rendered valuable assistance in the work. I had the pleasure of rooming with this godly, Christian gentleman and associating with him a good part of the time, and indeed it was a pleasure and benefit to be with him. I had agreed to stay until about the first of June, but on account of the serious illness of my brother, A. S. Derryberry, I left for home on March 23. I have promised to go back and conduct the song service for them in the tent meetings, if they so desire. Southern Florida is indeed a mission field and much in need of the gospel. I was informed that Brother Netherland was the only gospel preacher within a radius of two hundred miles. I would be glad to correspond with those needing the services of a song leader from now until June. Address me at 756 Olympic Street, Nashville, Tenn.—J. D. Derryberry.

Free Chick Book

tells how to save baby chicks from dying of white diarrhoea by using simple home solution. It's free. E. J. REEFER, Poultry Expert, 3254 Poultry Building, Kansas City, Mo.

In answering advertisements, please mention the Gospel Advocate.

I SUFFERED THREE YEARS

Finally was Restored to Health by Lydia E. Pinkham's Vegetable Compound.

Lowell, Mass.—"I was all run down and had an awful pain in my right side, was persistently constipated and had very dizzy spells. I suffered for three years and was perfectly miserable until a friend was telling me to try Lydia E. Pinkham's Vegetable Compound and I found it a wonderful medicine. I can now do twice as much work and I recommend the Vegetable Compound to other women. You can use these facts as a testimonial."—Mrs. M. THEALL BESSEY, 186 Appleton Street, Lowell, Mass.

Why women will continue to suffer so long is more than we can understand, when they can find health in Lydia E. Pinkham's Vegetable Compound!

For forty years it has been the standard remedy for female ills, and has restored the health of thousands of women who have been troubled with such ailments as displacements, inflammation, ulceration, irregularities, etc.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

HEADACHE

Bad for Health

Upsets Nerves

Go to Drug Store - Try

CAPUDINE

BY DOSE AND IN BOTTLES - 10¢ 30¢ & 60¢.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS

DESIGNERS

PHOTO-ENGRAVERS

ELECTROTYPERS

Catalogues — a Specialty

HOME OFFICE

CLINTON S C

Serve the Lord from the Heart.

BY S. WHITFIELD.

A great deal of service that is offered to the Lord is never heard or accepted by the Lord, for it is not offered according to God's word. There are two conditions that must be complied with before any worship is acceptable before the Lord. Some give attention to one condition and neglect the other, while others give attention to the other and neglect the first. Man is prone to go to extremes. While watching the ditch on one side, we must be careful or we will fall in the one on the other side. We are very shortsighted and one-sided creatures.

"God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4: 24.) All service offered to God must be offered according to the truth. We must do the very thing that God has told us to do. Nothing else will do. When we say, "Lord, Lord," we must do what Jesus as Lord teaches to be consistent. We must not add to God's word, take from it, or change it in any way. We are to receive it just as it is, and always let the truth be final. We are to tremble at God's word.

While we as disciples of Christ have been, as a rule, pretty well schooled along this line, have we given the attention to the question of worshiping God in spirit that we should? The one is as important as the other. Both must be complied with before God will hear and bless us. Some have given due emphasis to the manner of worship or the motive, but have neglected the act. While we are trying to give due attention to the truth, let us not neglect the spirit part.

All service, to be acceptable before God, is to come from the heart. The motive must be to serve the Lord, and nothing else. "But ye have obeyed from the heart that form of doctrine which was delivered you." (Rom. 6: 17.) This is the kind of obedience that God is pleased with, and no other kind will do.

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22: 36-38.) To love the Lord with all the heart, soul, and mind is to love him with all the powers of the inner man. This would be a whole-hearted service—just the kind that God wants.

We may do the very thing that God wants us to do; but if it is not done from the heart, it is not acceptable. We should come before the Lord realizing our need of him, for we cannot get along without him. It is in God

When the housework drags and the day seems never to end ~ with mind and body weary and oh, such pain

This complaint is heard every day from friend or neighbor; but every day Dr. Pierce of the Invalids' Hotel in Buffalo, N. Y., receives many letters like the following:

Nashville, Tenn.—"Several years ago I was on the verge of having an operation for feminine trouble when Dr. Pierce's Favorite Prescription was recommended to me. This splendid medicine (six bottles of it) restored me to absolutely perfect health and I never have had to submit to an operation. For womanly ailments Dr. Pierce's Favorite Prescription is not only an inexpensive, but also a reliable remedy and I am always glad to speak a good word for it and to recommend it to other ailing women."—MRS. J. WILLIS, 1601 Arthur Ave. N.

Dr. Pierce's Favorite Prescription is a non-alcoholic remedy, either in liquid or tablet form. All druggists. Send Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., 10c for large trial package.

RHEUMATIC PAIN

Rub It Right Out—Try This!

Rheumatism is "pain only."

Not one case in fifty requires internal treatment. Stop drugging! Rub the misery right away! Rub soothing, penetrating "St. Jacobs Oil" directly into the sore, stiff joints and muscles and relief comes instantly. "St. Jacobs Oil" conquers pain. It is a harmless rheumatism cure which never disappoints and does not blister.

Limber up! Quit complaining! Get a small trial bottle of old-time "St. Jacobs Oil" at any drug store and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief and a cure awaits you. Get it! "St. Jacobs Oil" is just as good for sciatica, neuralgia, lumbago, backache, sprains and swellings.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Send us a new subscriber to the Gospel Advocate.

Where Drugs Fail

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become *chronic*, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric-acid poisoning, or other curable conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

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

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

Name .....

Address .....

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

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

TETTERINE
for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

Minor
Skin Injuries

Frequently become infected and prove fatal. At first sign apply

Ka-Dene
REG. U.S. PAT. OFF.
TRADE MARK
Ointment

It soothes and heals—cuts, burns, bruises, stings, bites, old sores, eczema. 50c and $1.00 at your druggist's. Ka-Dene Soap applied first, cleanses and disinfects.

Dealers write for special liberal proposition.
THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on it."

that we live, move, and have our being, and without him we cannot do anything. Even the breath we breathe, we owe it to him.

We need to come to God with a humble and contrite heart, for this is the only spirit we can come in to worship him as we should. One of the seven things that God hates is a "proud look."

A lot of worship that is offered to God is only a form. "Traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3: 4, 5.) This is a condition that Paul said would come, and surely it is here now. God must come first in our hearts and lives.

Our service must not be to be seen of men or please them; if it is, it is only an abomination before the Lord. God is the one we are to please, and it does not make any difference whether we please men or not. If we do what is right, good people will respect us. But we cannot please God and the world; for the world is against God, and always will be.

Our worship must not be a cloak to cover up our sins before the world; for God knows our hearts. If we are against him, he will be against us.

We should come before God, through Jesus Christ, with praise and thanksgiving in our hearts to God for all his love and goodness to us. All of this is due his great name; so let us bring it freely to him. Let us come into the courts of God with glory and honor to him that liveth forever and ever, and before whom we must all stand at last to receive our reward, according to the deeds that we have done here. To God be all the praise both now and forever.

Hatched 175 Chicks

and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write to-day to E. J. Reefer, poultry expert, 3264 Poultry Building, Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures white diarrhœa overnight and saves 98 per cent of every hatch. The book is free. Send for it to-day sure.

PELLAGRA

Indigestion, and Impure Blood—all three embrace the one dreaded Pellagra. Moore's Stomatone is strongly effective, because it purifies the blood and corrects the stomach. Don't wait till other remedies fail. Order to-day, your nearest druggist, or $1.00 postpaid.
MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

The Jewish Sabbath.

BY C. PETTY.

There is a good deal of talk now about this day, and men are being led away by false teachers trying to persuade Gentiles to become Jewish, and it is a day that is no more now than any other day. Listen! The Lord, in Isaiah 1: 13, says: "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." They had profaned his Sabbath and he had rejected it. In Hos. 2: 11 the Lord says the "sabbaths" shall cease, but does not say when they shall cease. But in Amos 8: 1, 2, the Lord showed Amos "a basket of summer fruit," representing Israel's end, and we get the idea of decay, and that at once, for summer fruit will not keep; and in verse 5 we have this language: "When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?" In verse 9 we are told when the Sabbath should cease: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day." The sun never went down but once at noon, and that was at the crucifixion; and Paul, in Col. 2: 14-17, says the Sabbath was nailed to the cross. Thus ended forever the Jewish Sabbath. Hosea said it should cease, Amos said it would end when the sun went down at noon, and Paul says it did end when the sun was down; and where two or three testify concerning anything, it is established. So, fare ye well, McHenry and Martin; for you have gone back behind the cross where the sun never shines.

All success in prayer is conditioned on our abiding in Christ by the habit of faith, and having his words abiding in us, because, through these, as applied to us by the Spirit, we acquire the mind of Christ, and fall into harmony with the very thoughts of God. —Selected.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength and makes their work seem easy. It overcomes that tired feeling.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

CHURCH NEWS

Alabama.

Brewton, April 13.—I preached last Lord's day at Esto, Fla. I keep busy all the time in the evangelistic work. Brethren, if you want me to hold a meeting for you this summer, write me just as soon as you can. I want to do all I can for the salvation of men. Address me at Brewton.—G. W. Jarrett.

Tennessee.

Decherd, April 12.—I have just closed a week's meeting at Atpontley, in Bledsoe County. Three were baptized and eight confessed their wrongs. I am now at Dunlap in a meeting which started off well. We had a large crowd last night. I have been very sick, but am better now. I go from here to Whitwell the fourth Lord's day.—R. E. L. Taylor.

Livingston, Route 1, April 4.—Our services were fine to-day. My brother, W. L. Hunter, preached on "Christ Our Exemplar." At the close of his talk one person came forward and made the good confession, and the baptizing took place in the afternoon. Our home congregation, "Holly Springs," seems to be stronger than ever before. All are working in peace and harmony. The Lord willing, I shall hold a few-days' meeting at Willow Grove, in Clay County. Pray for us.—Willie Hunter.

Livingston, April 12.—Brother Brewington and I have just returned from a short meeting at Willow Grove, in Clay County. We attended a nice entertainment of the school on Friday night. We preached on Saturday night and Sunday to large and attentive crowds. The school is doing a great work under the management of Brethren J. L. Hunter and Chester Ledbetter. The church seems to be strong and doing a good work. The Willow Grove people are a kind and good people. It was a great joy to be with them.—Willie Hunter.

Texas.

Miami, April 8.—Our work here is still moving along slowly. Brother F. B. Shepherd, of Amarillo, recently held a meeting for us. Brother Cox led the singing. While we did not have as many additions as we would like to have had, yet we feel sure that lots of good was done. We had large crowds and good interest. Brother Shepherd did some good work in teaching the church.—Lee Sanders.

Palestine, April 6.—There are thirty members of the church of Christ in Palestine. We have purchased a lot on which to erect a house of worship. We have a clear deed to the lot—a very restrictive deed. I read in the Gospel Advocate of the loss of the property in Louisville, Ky., caused by speculative teaching, interpreting unfulfilled prophecy, and Adventism. I took the copy of the Gospel Advocate to ex-Governor Campbell and asked his assistance in drawing up a deed to prevent the property being taken by a majority vote. We also had a deed from the Firm Foundation with the usual restrictive clause. We feel quite sure that our lot is safe for the church of Christ. Governor Campbell examined abstracts and fixed the deed, giving his services free of charge. He also paid what we lacked of having the amount to pay out the lot. Brother J. K. Walling is now visiting the churches in Texas, asking fellowship to erect a house of worship on our lot. We have received from Brother Walling two hundred and fifty-five dollars. We have been meeting in a rented hall five years. We met a number of years in my home. The Christian Church has the largest membership of any church in town. Many who move here think it is better to go where there is a house; so we lose many who might grow stronger if taught. We are laying by each month between fifty and sixty dollars for our building and paying a preacher for one Lord's day in each month. All are laboring people working for salaries and wages, mostly railroad shopmen. We earnestly desire the fellowship of the readers of the Gospel Advocate to help us on this building. We also ask the prayers of faithful Christians that we may permanently establish the cause of Christ in Palestine. Any donations sent to me will be appreciated and acknowledged. My address is 924 Royal Street. —Mrs. Alice Brown.

NUXATED IRON

For Red Blood, Strength and Endurance

THINK of the strong, healthy men and women you know—people who are prominent and who are doing things worth while and you will find that they usually possess remarkable force, vim and energy—the kind that simply brim over when the blood is filled with iron. Iron is red-blood food—it helps put strength and energy into the veins of men and roses into the cheeks of women. Nuxated Iron by enriching the blood and creating new blood cells strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and endurance into the whole system.

If people would only keep their blood filled with strength-giving iron by taking Nuxated Iron when they feel weak, run-down and nervous, they might readily build up their red-blood corpuscles and quickly become stronger and healthier in every way. Unlike the older inorganic products it is easly assimilated, does not injure the teeth, make them black nor upset the stomach. Nuxated Iron often increases the strength and endurance of weak, delicate people in two weeks' time. It is dispensed by all good druggists.

Side dress your Cotton with
GERMAN POTASH
■
KAINIT
20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—*neither one will injure your crop.*

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas
Stocks at other leading Atlantic and Gulf Ports

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Freckles

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

STILLMAN'S FRECKLE CREAM

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

"Wouldst Thou Be Fair?"

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

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Notes from England.

BY H. F. BRADNUM.

There is congenial sunshine canopied by a serene blue sky, which make these days happy starting points for the mind dreams of a brighter world. The parks and the open spaces are alive with people come out to drink in the tonic air. There is color in the garden and the fresh green of early spring upon tree and hedge. It is as if the earth had suddenly become a magic carpet and transported us to the middle of summer, for the weather is of summer more even than of spring. Only in the early morning and late evening are we reminded by a chill wind that spring is not yet.

Nor is the annual summer holiday, although these glorious days which bring cheer in early March have set us discussing them. We begin to inquire as to the possibility of a holiday at the seaside or in the country, but with a note of anxiety concerning the cost of living away from home. More particularly are we anxious as to railway fares. In pre-war days the cheap excursion ticket was the universal passport to renewed health and exhilarating pleasure. Nowadays one reaches the seaside or country only at the cost of the ordinary fare plus fifty per cent increase.

While we are still hoping that the excursion ticket will again become a reality, the question of the high cost of living in general is likely to provide us with enough material for debate until the day for going away is at hand. Without doubt, it is now a subject of paramount importance. And since it is not possible to alter the days of nature, we have to find a solution to it in spite of, rather than because of, any measures that we have taken against the profiteer. There is that kink in human nature which, given the opportunity, would make us all profiteers. But so far we are unanimous only on one point—namely, that "something must be done."

We are discussing the taxation of our profits; and although its result would materially help, a more permanent and substantial source of income is the main need. The rate of international exchange together with a gradual narrowing of the vicious circle constitute our present difficulties. Thanks to a wide and very sensible form of education in these matters, most people are now conversant with the idea of putting their shoulders to the wheel and so making the task of reconstruction the success we have always hoped it would be. It will be uphill work, but perseverance and cheerfulness will accomplish it.

We have to import less and export considerably more. Owing to the ad-

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

COMB SAGE TEA IN FADED OR GRAY HAIR

It Mixed With Sulphur It Darkens So Naturally Nobody Can Tell

Grandmother kept her hair beautifully darkened, glossy, and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all read to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied; it is so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft, and beautiful.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

In answering advertisements, please mention the Gospel Advocate.

verse balance of exchange, the goods we buy from abroad are dearly purchased, while the commodities we sell bring in correspondingly less than in pre-war days. We have to work harder and produce more and pay more in taxes until we have made up the leeway. This and a very severe economy in public expenditure would appear to be the only solution. As for the profiteer and the trade ring, they resolve themselves into an international, rather than a national, subject, the settling of which is now being discussed.

Bearing this and many other things in mind, we have now come to inform our legislators of the reforms and policies we need in rather a novel way. The habit has become very prevalent recently of writing to members of Parliament on all kinds of subjects of national interest. "Write to your M. P. about it" is a constant cry. This method would probably never have reached its present dimensions but for the lately acquired woman's vote. In the old days—or, in fact, at any time—the male voter would not spare the moment or take the trouble to worry Westminster by writing letters. But the woman voter is quite different. She has the time and is more conscientiously interested in all the things that matter. And the woman's vote cannot be ignored.

Both men and women are gradually realizing that the building up of a new world is not the easy task it was not so long ago thought to be. The illusion that at the cessation of hostilities a brilliant and prosperous future would immediately open up before us like the breaking of the dawn is gone. All the ideals we set out to secure have not come with a waving of the hand. Indeed, they have not come at all. The pictures that were painted by the imagination only have faded into nothingness. Hard facts alone remain. It is these we are now facing.

The work of reconstruction is a much slower process than we imagined. But the disillusion has set a valuable lesson for those who would profit by it. So far it is not without compensation. But there are those who still harp upon the disappointments of their own short-sightedness. These people are the element of gloom in a land of hope and confidence. They could paint you, at any time, a picture so disastrous as to overshadow even their own hopes. Fortunately for us all, they have little or no influence in the scheme of things, and so they muse only with their own faint-heartedness. Optimism, quiet, but emphatic, is the general note; and this is halfway to the realization of a successful journey along the road to triumph.

For it is the spirit of cheerfulness and the energy born of sober confi-

For more than Forty Years Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effect on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash*, instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big cotton crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

Standard GERMAN Potash Salts

that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway New York

dence that is going to count most in the great task that is before us. And we have every right to be confident concerning the future; for despite all the uneasiness of the uneasy, our prospects were never so bright. The highway of progress may be strewn with many difficulties, but they are the difficulties that may be overcome by honest endeavor and the keeping in sight of, and striving for, the glorious ideals of a wider life in a newer world.

Life Is What We Make It.

BY J. W. ATKISSON.

In a very large measure, life is just what we make it. As a rule, we reap just what we sow. Whether it be weal or woe, we gather at the harvest what we sow. Man is a free moral agent, endowed with power and free volition of will to build either on the Rock or on the sand; hence, it is up to him to freely choose as to which it shall be. We have the power of choice in the matter. (See Ezek. 18; Acts 13: 4; Matt. 7: 21-27.)

The soldiers of the cross are all volunteers. There is not a conscript in the Lord's army; no, not one. And the Lord admonishes his volunteers to let their light shine before men in order that they may be induced to volunteer, or that they may, by seeing your good, be induced to "glorify your Father which is in heaven." (See Matt. 5: 16.)

"But," says one, "the alien sinner is dead." Yes, in one sense the alien is dead in his trespasses and sins; but that is no reason why we should say that he, like the little dog, Rover, "when he died, died all over." True, the alien is not living to God as the Christian is, not having been born again, or adopted into the family of God, as the Christian has been. But that he is dead in the sense of being beyond the reach of the gospel, or beyond the influence of Christian association, cannot be proved. For why would the Savior admonish us to let our light shine before men, if they cannot see it nor be influenced by it? Just think of the blessed Savior admonishing us to let our light shine before men, when he knew all the time that they could not see it nor be influenced by it! Verily, the doctrine of total, hereditary depravity is a very pernicious error. How beautiful these lines from Longfellow!

Tell me not, in mournful numbers,
"Life is but an empty dream;"
For the soul is dead that slumbers,
And things are not what they seem.

Life is real, life is earnest,
And the grave is not its goal.
"Dust thou art, to dust returnest,"
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Find us further than to-day.

Art is long and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle,
Be a hero in the strife.

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

Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for every fate;
Still achieving, still pursuing,
Learn to labor and to wait.

It is a blessed proof that God does not let you alone, if you cannot let him alone.—W. Jay.

A List of Beautiful Sacred Records

Every Talking Machine Owner Should Have

THESE COLUMBIA RECORDS

Order by Mail

2873	"When the Roll is Called Up Yonder"....Earl F. Wilde "Softly and Tenderly"....Earl F. Wilde	85c
722	"Saved By Grace"....Henry Burr "I Will Go Where You Want Me To"....Henry Burr	85c
1932	"Couldn't Hear Nobody Pray"....Fisk University Quartette "River of Jordan"....Fisk University Quartette	85c
1883	"Swing Low, Sweet Chariot"....Fisk University Quartette "Shout All Over God's Heaven"....Fisk University Quartette	85c
1990	"Brighten the Corner Where You Are"..Homer A. Rodeheaver "If Your Heart Keeps Right"....Homer A. Rodeheaver	85c
2323	"Face to Face"....Henry Burr "Jesus, Lover of My Soul"....Henry Burr	85c
2175	"Since Jesus Came Into My Heart"....Homer A. Rodeheaver "Mother's Prayers Have Followed Me"..Homer A. Rodeheaver	85c
236	"Abide With Me"....George Alexander "Where is My Wandering Boy To-night?"...George Alexander	85c
2801	"Oh! Holy Night"....Charles Harrison and Columbia Quartette "Silent Night, Hallowed Night"....Charles Harrison	85c
2772	"Tell Mother I'll Be There"....Earl F. Wilde "Work, for the Night is Coming"....Earl F. Wilde	85c

Postage Paid on Mail Orders

LUDDEN & BATES

Established 1870

SOUTHERN MUSIC HOUSE

80 N. Pryor St. Atlanta, Ga.

GOSPEL ADVOCATE

Volume LXII. No. 18. NASHVILLE, TENN., APRIL 29, 1920. $2 Per Year, in Advance.

CONTENTS.

EDIFYING AS THE NEED MAY BE 417
OUR CONTRIBUTORS 418
AT HOME AND ABROAD 425
EDITORIAL 426
TRAINING LITTLE CHILDREN 429
QUERY DEPARTMENT 430
THE AMITE (LA.) WORK 431
BISHOP-VINCENT MISSION 432
ANOTHER GREAT MAN GONE 434
THE CAUSE AT ATOKA, OKLA. 435
FINANCIAL REPORT 436
THE MASTER'S VINEYARD 438
SOUTHERN COLORADO WORK 440

Edifying as the Need May Be

BY A. B. LIPSCOMB

Miracles As Christian Evidence.

Miracles as theistic proof may be considered from two viewpoints. There is the evidence *for* miracles: did they really happen? and the evidence *of* miracles: what do they prove? They belong to the category of external evidence. They are *direct* in that they appeal to the senses. Nicodemus, a ruler of the Jews, who came to Jesus by night, said: "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him." (John 3: 2.) When Peter and John had healed the lame man at the Beautiful Gate, they were arrested; but the rulers of the Jews, noting their boldness and perceiving that they were unlearned men, conferred among themselves, saying: "What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it." (Acts 4: 16.) These are forcible examples of the direct appeal of miracles. Again, miracles are *retrospective* in that they show the connection of Christ with the miracles and prophecies of the Old Testament. During the conversation with the two disciples in the walk to Emmaus, Jesus said: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?" (Luke 24: 25, 26.) The next verse is significant: "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." We should bear in mind that the basis of this conversation was concerning the mighty works of Jesus the Nazarene. In the third place, we may say that the miracles were *prospective* in that they pointed to greater works that would be wrought in Jesus' name.

✡ ✡ ✡

Did They Really Occur?

The miracles of Christ were well-attested facts. The proof of their occurrence has kept pace with the ever-changing forms of skepticism. Men at one age and another have proposed various objections to their validity, but the defenders of the faith have successfully warded off every attack. Among those who have offered objections to the miracles we may distinguish three schools of criticism. (1) *The Rationalistic Theory.* The critics of this school, of whom Paulus was the type, endeavored to explain the miracles as ordinary facts either exaggerated or misconceived. They would have us believe that the New Testament writers were a set of Baron Munchausens! For example, the water turned into wine was but a genial way of making a present to the newly married couple; the walking on the sea was really walking on the shore, as seen by the spectators from the lake, the illusion of a mirage; the coin in the fish's mouth was the price of fish caught by the disciples and sold in the market. Dean Mansel very justly remarks that this theory "breaks down under the sheer weight of its cumbrous and awkward explanations." (2) *The Mythical Theory.* Strauss and his followers may be taken as exponents of this school. They claim that the miracles were metaphor and allegory prosaically turned into fact. Thus the description of Christ's disciples as fishers of men took shape in the stories of the miraculous draught of fishes; the illumination by Christ of the darkened understanding gave rise to the narratives of the opening of blind men's eyes; the healing of the man by the Pool of Bethesda is made out to be a transformed parable of the state of the Jewish people, crippled and restored—for had not the man been suffering for thirty-eight years, and were not the Israelites thirty-eight years in the wilderness before entering the Promised Land? When we read such far-fetched explanations, we may readily conclude that the mystical school is well named. Indeed, it is ultra-mystical. (3) *The Scientific Theory.* During the past century, in every department of natural philosophy and natural science, nothing has been more remarkable than the steady discovery of the unvarying prevalence of laws in accordance with which physical nature uniformly acts. Scientists have achieved some wonderful results. They have come to believe that everything must be under the reign of law. There is no room left for miracle. Professor Janus, of Harvard University, resents the suggestion of its possibility, because of "dislike to admit any ultimate factor in things which may rout our prevision or upset the stability of our outlook."

We undoubtedly live in a world where law and order do prevail. In every department of the physical universe there are certain well-defined lines along which things habitually and constantly move. But we also know that, up to a certain point, it is within the power of animate nature, and especially of rational animate nature, to control, supersede, or suspend these laws without violating them. For example, a beaver can build a dam across a stream and check one of the results of the law of gravitation. A Westerner can take a wild horse of the plains and by training

make it to become docile and to serve him in ways the very reverse of its original habits. It is certainly not a natural thing that men should fly in aëroplanes over the earth, yet hundreds are doing it every day. Let us not stultify ourselves by believing that God cannot do what his creatures are doing. He is not so trammeled by the laws of his own making that he cannot interfere with them when for the good of mankind it becomes necessary. To fail to see this only betokens grave insensibility. As Mrs. Browning put it:

> Earth's crammed with heaven,
> And every common bush afire with God;
> But only he who sees takes off his shoes.
> The rest sit round it, and pluck blackberries.

Every familiar argument against the miracles has been exploded. It is no longer sensible to maintain that the record of the miracles is due to conscious deception or imposture or to assert that they are impossible in the nature of things. Rather would we accept the statement of Professor Huxley that "no one is entitled to say *a priori* that any given so-called miraculous event is impossible."

✡ ✡ ✡

The Evangelistic Testimony.

The New Testament writers declare that miraculous acts were wrought by Jesus Christ. Moreover, these acts are ineradicably interwoven with his history. Asking for belief in his miracles is tantamount to asking for belief in Christ himself. The veracity of the record stands or falls with the miracles. Our Savior repeatedly appealed to his works as an evidence of his mission. When John the Baptist, in prison, made the inquiry, "Art thou he that cometh, or look we for another?" Jesus said: "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up." (Matt. 11: 4, 5.) With impassioned earnestness he said to Philip: "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." (John 14: 11. The details of miracles comprise a large part of the gospel story. He raised the dead, he healed the sick, he restored the sight of the blind in many recorded cases and in some that are not recorded; for it is said frequently that they brought sick people unto him, and that he healed them all. (Matt. 4: 24; 12: 15; 14: 14; 15: 30; 19: 2; Mark 1: 34; 3: 10; Luke 6: 17; 9: 11.) He is declared to have given similar power to his disciples, first to the twelve and then to the seventy. After his ascension the apostles received the power of bestowing this miraculous gift upon whom they laid their hands; so that many others were thus endowed. What a piece of folly for one to accept all of the New Testament except the miracles!

The evidence thus far presented can only be set aside only by supposing a greater miracle than any which the Bible contains. Here we can do no better than to quote the telling and invincible argument of the late Joseph Angus:

> If Christ were not from God, we have a Jewish peasant changing the religion of the world, weaving into the story of his life the fulfillment of ancient predictions, and a morality of the purest order, as unlike the traditional teaching of his countrymen as it was superior to the precepts of Gentile philosophy; enduring with composure the most intense suffering, and inducing his followers to submit to similar privations, and many of them to a cruel death, in support, not of opinions, but of the alleged fact of his miraculous resurrection.
>
> We have then these followers, "unlearned men," going forth and discoursing on the sublimest themes, persuading the occupiers of Roman and Grecian cities to cast away their idols, to renounce the religion of their fathers, to reject the instructions of their philosophy, and to receive instead, as a teacher sent from heaven, a Jew of humble station who had been put to a shameful death. And all this mighty transforming influence based upon a series of delusions! (To be continued.)

Distinguishing Between Things That Differ.

BY F. W. SMITH.

It is not infrequently that a failure to distinguish between things that are radically different leads to the injury of others as well as to one's self. Hence, we should be exceedingly careful in our classification of things, putting each in its own place, that no harm or injustice may be done. Much of the unintentional misrepresentation that abounds in the world is due to a failure in this respect. Some are incapable of differentiating where it should be done, and others are so careless in such matters that they often make serious blunders. Again, there are, no doubt, others who purposely make use of language that was neither in the spoken or written word in order to convey a wrong impression.

Now, whether intentional or otherwise, I am absolutely sure a false impression has been created in the minds of some regarding the policy of the Gospel Advocate. The impression has been made that the Gospel Advocate *opposes* the study and teaching of the prophecies, when, in fact, it *has done no such thing*. How, then, did such an impression get before the public? By some one or ones failing or deliberately refusing to distinguish between "teaching" the prophecies in the very words of the prophets and the effort to "interpret" or attempt to tell the *meaning* and *application* of *unfulfilled* prophecy. There is the width of the universe between the two things; but by substituting the former for the latter, a false, unjust, and injurious impression has been made against innocent parties. I have been a close reader of the Gospel Advocate for over thirty years, and I have never seen *one word* in its columns discouraging the study of prophetic writings and the telling what the prophets have written; but the Advocate has, all these years, protested against men trying to tell what no inspired man explained, especially when such interpretations of unfulfilled prophecies were made to sustain doctrines directly opposed to the plain declarations of holy writ. In substituting the word "teach" for "interpret," an entirely different meaning is conveyed to that intended. It may be that some who know better are making a "play" on the word "teach," claiming it to be equivalent to "interpret" or "explain." That, no doubt, is true with reference to any branch of literature with fixed and unvarying rules laid down to govern the teacher in his explanations; but who is so bold as to affirm that such rules were laid down in the Bible to govern one in explaining unfulfilled prophecies?

It took the inspired Peter on the day of Pentecost to explain that the miraculous demonstrations were the fulfillment of the prophetic utterances of the prophet Joel. It required a Philip to explain to the eunuch that the prophecy he was reading had reference to the crucifixion of Christ. Who could ever have known, had not an inspired man explained it, what this meant: "They parted my garments among them, and upon my vesture did they cast lots?" (Ps. 22: 18.) The inspired John explains it thus: "They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled, which saith, They parted my garments among them, and upon my vesture did they cast lots." Would the Jews ever have known what this meant, had not Christ explained it: "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives,"

etc. (Isa. 61: 1-3.) Christ entered a synagogue in Nazareth, and, after reading this passage from Isaiah, said: "To-day hath this scripture been fulfilled in your ears." (See Luke 4: 16-22.) The New Testament abounds with explanations of fulfilled prophecies; and when we read and study the Old Testament prophets in connection with the New Testament, and witness with what remarkable precision and minute detail so many of them have been fulfilled, our faith is made stronger in the divine inspiration of the Bible. What student of the prophets could have told what this meant: "He keepeth all his bones: not one of them is broken?" (Ps. 34: 20.) Those living since the crucifixion of Christ and the New Testament record can tell, but why? Because an inspired man has explained it: "For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken." (John 19: 36.) These divine explanations and certain historic facts which cannot be accounted for on any other ground than the fulfillment of prophecy are the only fixed rules by which any one can explain such matters.

There are very many Old Testament prophecies and some in the New Testament with no inspired or undoubted historic explanation of them, and no man has the right to assume that he knows what God has not revealed. To thus speculate about these unfulfilled prophecies, building doctrines and theories on what man *thinks* about them, is the thing the Gospel Advocate opposes and what it will continue to oppose so long as it lives. Charles T. Russell's stock in trade was his interpretation of unfulfilled prophecies, and he kept a great many people confused and disturbed about the coming of Christ. His false interpretations of these prophecies constantly involved him in trouble. His final and most positive date for the personal return of Christ was October, 1914. That date has passed and Russell himself has gone to his reward, but Christ has not come. Blackstone, in his book, "Jesus is Coming," a book based upon interpretations of unfulfilled prophecies, has Jesus, when he comes, establishing an earthly kingdom with headquarters in Jerusalem; the temple is to be rebuilt and much of Judaism reëstablished.

A brother recently asked: "What should be the attitude of others toward us who believe in studying and teaching the prophecies?" I respectfully submit that *that is not the issue;* and had I been present when the question was propounded, I most certainly would have corrected it. Let all who speak or write of the issue and the thing that has caused division and strife among brethren state it fairly. *Cease misrepresenting and injuring others by raising a false issue.*

"Preachers and Preaching." No. 2.

BY AN OBSERVER.

Editors of the Gospel Advocate, Nashville, Tenn.—My Dear Brethren: Since you were so kind as to publish last week some of my observations, will you permit me to continue a little further?

Under the above heading, Brother C. E. Holt wrote an article, which appeared in your paper of March 11, in which he says:

> Whatever may be said about all Christians being priests of equal rank in the church of God, it is undeniably and incontrovertibly true that God has always recognized a distribution of work among his children of equal rank. In apostolic times there were men who gave themselves wholly to the "ministry of the word." This was of such importance that seven men were chosen to aid the apostles in temporal things in the Jerusalem church, so that the apostles would not be hindered in their preaching—that they might give themselves wholly to the "ministry of the word."

When I read this, I wondered why some of you editors did not puncture it in places. I heard a clear-headed preacher of ability and experience, of goodness and no little knowledge of the Bible, say that had "D. L." been alive and back in his vigor, he would not have allowed that to pass unnoticed. But pardon me, I mean this as no reflection upon any of you editors. You have plenty to do, and cannot be held responsible for all that your contributors say. I mention this to show what thoughtful and good men are thinking of Brother Holt's language. What does "rank," as he uses it, mean? What is meant by God's "children of equal rank?" Some of God's children are babes, some are older, and some are full-grown; some, therefore, know more of the truth than others and have greater ability; but I have yet to learn that he places them in different *ranks.*

The Bible does say that all Christians are priests unto God—"are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ"—"a holy priesthood" (1 Pet. 2: 5, 9); "a kingdom, to be priests" unto God (Rev. 1: 6). These priests have all the rights, privileges, honors, duties, and blessings of priests, one as much as another. To be sure, then, they are all "of equal rank," and, if so, they cannot be of different ranks; hence, it is useless to speak of "rank" at all, since the Holy Spirit does not. The only "distribution of work" God makes "among his children of equal rank" is not according to classes, orders, or different ranks, but is according to *ability.* All are not of equal age and have not the same ability. Every one must serve as he has opportunity and ability.

The apostles did serve tables, or did distribute the contributions of the church as each person had need, until their *work* became too much for them; then they turned over that of serving tables to others. They did not serve tables, not because it did not belong to their rank to serve tables, but because they had so much other work to do. They had the ability to do this other work, while others could serve tables. But one of the apostles, long after this, did work with his own hands at different times and different places, and not as "an incident or an accident," either. So it was not outside *the rank* of apostles to soil the hands with work.

What, then, is the truth of the matter to-day? Preachers may have so much preaching to do and so much work connected with their preaching that they cannot stop to collect and distribute food and raiment and other necessary comforts to the poor, or to manage orphanages, widows' homes, and teach school; others who cannot accomplish so much by preaching, in the commonly accepted meaning of the word, can do all this. But the difference is one of ability and not of rank. This being true, there is no such *rank* of men named in the New Testament as the ones who walk the streets and ramble around through the week, "all dressed up and nowhere to go," and who preach only twice on Sundays and expect a liberal support from the churches. Neither is this giving themselves "wholly to the ministry of the word." Far from it.

Brother Holt says some other strange things—to wit:

> It is true that men may and do follow secular callings and also do considerable preaching; but this is not God's way of evangelizing the world. Paul's case of making tents is much abused. That was an incident or an accident, and is not to be exalted into a law for preachers.

In a previous part of his article he says it has been said in your paper:

> That preachers should have a secular business from which they should derive their support, and preach the gospel as a "side line," to use a commercial expression—that is, a preacher should farm, teach school, or do something else to make a living, and go out on Lord's days and after crops are "laid by" and do all the preaching he can when he has nothing else to do.

Was such as this ever taught in the columns of your paper? If so, then some one of the editors should have punctured it, too, and taught the author of it the way of the Lord more perfectly. No man who understands the

gospel of Christ would ever teach such as this. But is Brother Holt not mistaken in this declaration? Who has so taught?

Really, I cannot tell where the difference between "secular" and religious or sacred comes in.

Brother Holt admits that men who "make tents" may "do considerable preaching," but declares "this is not God's way of evangelizing the world." It was a very "considerable" part of God's way in Paul's day. God sent out the apostles and early Christians into all the world to "preach the gospel to the whole creation," and before Paul was beheaded he said the gospel had been "preached in all creation under heaven." (Col. 1: 23; see also Col. 1: 6; Rom. 10: 18.) I think this was embraced in God's way, and I cannot think he made any mistake. Paul further says that "from Jerusalem, and round about even unto Illyricum," he had "fully preached the gospel of Christ;" making it his "aim so to preach the gospel, not where Christ was already named," that he "might not build upon another man's foundation;" but that he tried to carry out the scripture which says,

> They shall see, to whom no tidings of him came, and they who have not heard shall understand;

and that now, "having no more any place" in those regions where the gospel had not been preached, he wanted to go to Rome and thence into Spain. He wanted some fruit of the gospel first in Rome, and by the church in Rome "to be brought on" his way into Spain. (Rom. 15: 18-25.) From all this it appears that one tent-making preacher really did "do considerable preaching." I think, too, that Paul meant he wanted the church in Rome to support him on his way into Spain.

We must not be one-sided; or partisan; or prejudiced; or dogmatic; or ignore, or even overlook, any inspired example, such as Paul and Jesus; or neglect to study and to teach anything and everything God gives on any given subject. Again, Paul "labored more abundantly than all the apostles;" yet not he, but the grace of God which was upon him. If he did not follow "God's way of evangelizing the world," why was the grace of God upon him? But if he did not follow God's way, then he violated that way. Who will say he did? Evidently some of these good brethren have not studied this question sufficiently, or else they have not the spirit of Paul, which is is the Spirit of Christ, which is the spirit of the New Testament.

And again, Paul desired "to preach the gospel even unto parts beyond," the Corinthians, "and not to glory in another's province in regard of things ready to hand." (2 Cor. 10: 16.) This was not "an incident or an accident." Paul was not seeking churches made ready to his hand, which he could "serve" as "the evangelist," or "the minister," or "the pastor," in the "division of work" which God "always recognized" "among his children of equal rank." But this is the tendency now. Preachers want things made ready to hand. Not only so, but they virtually demand so much pay. This old human nature seems on the way to Rome with her pope, prelates, clergymen, and other ranks of workers and officials. Twenty or twenty-five years ago there went out from the schools a number of preachers into the waste places, or into the byways and hedges, to seek the lost and to build up churches of Christ, and they accomplished no little; but now the trend of these schools is to furnish preachers for the churches made ready to hand, and they are "locating" here and there. Whether good or harm in the end will be accomplished is the question. Good only will be accomplished if the entire Bible, with all its principles of justice and mercy, honesty and integrity, industry and economy, square and fair dealing, the Golden Rule, righteousness and godliness, love for God and men, as the will of God, is taught; harm, if professional "ministers," or professional "evangelists," or professional "singers," or other professional workers are made.

Suppose, as Brother Holt suggests, we place some of his strange utterances alongside of Paul's inspired teaching and inspired example and "see the difference."

If we take, not a part, but all that Paul says about his making tents, or working with his own hands, and consider his reasons for doing so, and imbibe his spirit, can it then be said we *abuse the case?* Does he not abuse it who fails to see why Paul made tents and fails to imbibe Paul's spirit in making tents, and makes his declarations so wide of the mark? (More anon.)

"Harps of God." (Rev. 5: 8; 14: 2; 15: 2.)

BY U. G. WILKINSON.

Dear Brother Kurfees: I have just read "Instrumental Music," as published by you in the Gospel Advocate, by M. H. Armour, in the Southern Christian Courier, and your answer; and while your answer is altogether sufficient for his apparent sophistry—for I think I have not seen an article on any subject more inconclusive, more filled with sophistry, than this one taken from the Courier—yet I trust you will permit me to disagree with you, if you even intend to imply that any passage in Revelation teaches instrumental music even by implication anywhere in heaven or earth. The very sophistry of Brother Armour's reasoning would be sufficient to me, had I no other reasons, to prove the unscripturalness of instrumental music in church worship. None of the instruments in Old Testament times were ever used in the sanctuary of the temple; hence, if authority for such music at all in New Testament times, it would be in other places than the worship of the church. But let us examine the passages in Revelation.

1. The passages are the utterances of prophecies, things that must be future (Rev. 4: 1), and hence the "harps" are symbols, not real harps, just as the "beasts" of Revelation and other things are symbols.

2. The "living creatures" and others who used these harps are invariably said to "sing," never to play; while David and others in Old Testament times are said to play and not to sing.

3. These instruments are said by the prophets to be "harps of God;" so that, instead of their being musical instruments invented by men, such as organs, pianos, cornet horns, etc., the statement proves the exact contrary.

With these thoughts before us, let us remember that the worship John in his vision beheld must have been at some future age on the earth, not in heaven. Let us also remember that in the New Testament there are only two musical instruments authorized in the worship; these are the human voice or lips (Heb. 13: 15) and the "heart" (Eph. 5: 15). Surely, then, the very people that John saw singing the "new song" of "Moses and the Lamb," "having the harps of God," were that company in future ages—yea, in our own age—who refuse to use men's inventions with which to praise God, but "offer a sacrifice of praise to him, the fruit of our lips, giving thanks in his name," making melody in the heart to the Lord," the heart and lips or voice being the harps of God. Is not the human voice a harp? It certainly is, symbolically, if not literally. But it is literally the most perfect harp. And it is the harp of God, too, and the only musical instrument he ever gave to man. And what a wonderfully perfect musical instrument it is! For it is, with proper cultivation, not only capable of producing the most beautiful musical tones, but it is the only instrument that can be made to produce vocal, human language, the most wonderful of all sounds. Besides, almost everything that we do in the church as worship is done with this "harp of God," the human voice. With it we not only sing and make melody in the heart, but with it we pray, preach, teach, exhort, admonish,

reprove, rebuke, read—that is, translate the written page into words, etc.

Surely this company of people that John in his vision saw were those people in this and all other ages who, as he says (Rev. 15: 2, 3), had "gotten the victory over the beast, and over his image," etc.—that is, the apostate and false systems of religion, innovations, doctrines of men, etc.—and with the harps of God, which was their own hearts and voices, were praising God by singing "the song of Moses and the Lamb"—that is, teaching the pure word of God, the Bible, which is the song of Moses and the Lamb, since Moses is mediator of the Old Testament and Christ is the Lamb of the New Testament—I say, teaching it with their voices and practicing it in sincerity of heart. We are taught that false worshipers draw nigh with the lips, but their heart is far from God.

How beautifully and appropriately do these scriptures prophetically symbolize the present day "reformation," so called. After many ages in which the church is seen by the prophet in his visions "in the wilderness," corrupted by doctrines and commandments of men; the gospel perverted; the worship, instead of the simple acts so beautiful and edifying in the gospel, bunglesome ceremonials and discordant sounds produced by inventions of men—I say that after many ages of this awful apostasy and abomination the prophet again sees a people of God, a company that have gotten the victory over these things, and with the harps of God they again worship him as he directs in his word. Instead of anything for musical instruments invented by men here, it is all against it.

And let me conclude by saying, brother, God has given you an instrument here with which to make your music—your voice—and he commands you to use it. Then do as he directs; and when you get to heaven—which you will, if you do so—he will there furnish you the kind of instrument he wants you to have, and there he will also teach you how he wants you to use it, not leaving you to man's opinions.

Introducing Christ Into Industry.

"Take your troubles to the Lord—he's your Big Boss," was the counsel recently received and acted upon by a body of mill workers in Wheeling, W. Va., who were on the verge of going out on a strike; and in Cleveland, Ohio, a dispute between Swift & Co. and five hundred and fifty packing-house employees was settled after the strikers and the management of the plant had listened to a homily on the love of God and the necessity of returning to his teachings by John J. Walsh, Conciliation Commissioner of the United States Department of Labor. "We must get back to God's teachings, and must have brotherly love in our hearts to make the world's great undertakings go forward," exhorted Mr. Walsh. In the West Virginia town application of the principles of the Sermon on the Mount to the solution of modern industrial problems has been suggested to the Ohio Valley Trades and Labor Assembly by Will H. Colvig, a locally prominent business man known as the "peacemaker," and that body has definitely indorsed the teachings of Christ as a platform on which both capital and labor can meet and agree. Mr. Colvig has been successful in many instances in settling labor troubles to the satisfaction of both employer and employee, and on several occasions he has found a scriptural truth coupled with a mild exhortation to be sufficient to persuade an agitator to turn from his self-appointed mission of stirring the ashes of discontent. The Golden Rule often has been suggested as a means toward bringing capital and labor to a common understanding; but in Wheeling and its vicinage it seems for the first time to have been put into practice with effective result. There it is planned to rely on this principle and on the virtue of brotherly love to compose all the differences which may arise between employers and the workingmen. The local press generally agree that the Christian doctrine may be found to be permanently practicable, and one paper suggests that its local enunciator be placed on the next Federal Industrial Commission. The resolutions adopted by the labor assembly announce:

"First, Be it hereby resolved, that we, the duly elected delegates representing all of the organized crafts of the Wheeling district, do hereby unanimously declare it to be our belief that the teachings of Christ constitute a platform upon which all men can agree.

"Secondly, That we believe they can be applied to modern industrial problems.

"Thirdly, That we will coöperate with those who will join with us in an earnest endeavor to apply his teachings in the Wheeling district.

"Fourthly, As further evidence of our sincerity, we have duly appointed a committee of three to confer and decide what methods shall be pursued."

The local and neighboring labor press warmly commend the movement, the Columbus (Ohio) Labor News remarking:

"This is perhaps the first time that either capital or labor has gone on record officially indorsing the teachings of Jesus Christ. And yet it is simply the fundamental principles of the great American Federation of Labor—namely, the second command as taught by Jesus: 'Thou shalt love thy neighbor as thyself.' On such a stand labor and capital would have no trouble to get together, and with the principle carried out by labor, capital cannot resist the influence and would have to make conditions right, both of wages and hours of employment, because the public would not stand for them to do otherwise. We commend the Wheeling Central body for their stand on the teachings of Jesus Christ, and know with such teachings carried out in spirit and practice they will win."

The Wheeling News thinks:

"Criticism of such a movement will come only from communists or soviets, and fortunately few of them are found in Christian institutions. The principle of doing unto others as you would be done by is a pretty good one to follow and its observance would tend to remove many difficulties, industrial or otherwise, and a little closer attention to the principles of Christianity in our daily life would make a world of things look brighter."

Opportunity to test the practicability of the Christian principle in settling labor disputes is now presented in the strike of the teamsters in Wheeling, who are demanding a minimum wage of twenty-four dollars a week. They are having every morning religious services conducted by a regularly ordained minister. "They have to strike because the employers will not act as their brothers' keepers," says the Wheeling Majority, official labor organ, and the only labor paper in that section of the Ohio Valley, reminding its readers that "on the theory that we are our brothers' keepers, we have in Wheeling to-day at least thirty-two churches, worth more than $3,000,000, maintain upwards of fifty salaried ministers and other church workers with an annual pay roll of $100,000, and pay out every year, to keep the churches comfortable, another $150,000." Continuing:

"The teamsters are more consistent. There are a few highly paid men among them—one or two who receive forty dollars a week; but they have gone to the aid of their brothers who receive less than twenty-four dollars; they recognize that they are their brothers' keepers.

"The employers have been going to church on Sunday, and singing their psalms, and, if they thought at all about such a secular thing as the wages of their workers, they have dismissed the teamsters from their minds as 'roughnecks,' men outside the pale of consideration, thus violating another express command of the Leader in whose teachings they have built $3,000,000 worth of churches and are spending $250,000 a year, $20,830 per month, $231 per eight-hour day, $28.93 per hour, about a half a dollar a minute.

"The teamsters are accepting the teachings of Jesus at their face value, with no mental reservations. They have laid their case before the churches of this city. They have signified their willingness to test out the declaration of the Ohio Valley Trades and Labor Assembly that the teachings of Jesus can be applied to modern industrial problems. They have invited ministers of all denominations to address their meetings; they have attended services in churches; they have proved that they are not 'roughnecks,' or irresponsible disturbers of the peace; proved that they are merely American workingmen, trying to be husbands, and citizens, and fathers of the children who are to be the citizens of the next generation.

"The little-minded may say they are doing this for effect, for an ulterior motive; the ministers who have addressed them, who have met with them and studied them, will not say that. But how about this: One of their members died, leaving a widow sick in bed, with a week-old baby that afterwards died, and two other helpless young children; it requires no imagination to picture the condition of this little family left suddenly without the protection of the breadwinner who earned less than twenty-four dollars per

week when he lived and worked. Three million dollars' worth of churches in Wheeling did not know about it, though, nor did $350,000-per-year worth of church workers; the golden sun that streamed through the stained glass of the churches did not reach around the alley corners into that bare sick room. But the teamsters knew about it, they appointed themselves their brothers' keepers, they created a benefit fund by immediate and unanimous action, and they assessed themselves one dollar each, and took the cash to the widow.

"The teamsters have issued a challenge to every church, to every minister, and to every member of a church in Wheeling; they can answer that challenge only by practicing what they preach, by doing what the Master they follow told them to do."—Literary Digest.

Letter to McHenry and Martin. No. 8.

BY J. MADISON WRIGHT.

III. THE SABBATH.

(1) *Moral Law and the Sabbath.* You introduce the Sabbath by a long quotation from Grubbs' Commentary on the imperishableness of the moral law. Again, I repeat, this is not a part of the Bible. It is strange you take so much space trying to prove from uninspired writing what you said was to be what was written in the "roll of the Book," the Bible. It is a waste of time with me to quote uninspired men. I want to know what God says in the Bible. And on the Sabbath being a part of the imperishable moral law God says nothing, according to the evidence given.

(2) "The Sabbath instituted at creation and not at Sinai." (Page 14.) Gen. 1: 1 to 2: 3 says God created all things in six days, and rested the seventh day, blessed and hallowed it, because he rested on it. But this does not say God commanded man to keep it. And there is no record of any man keeping it for twenty-five hundred years. The next mention of the Sabbath is Ex. 16: 4-30. When God sent manna, he commanded the people to gather twice as much on the sixth day as they gathered on other days, for on the seventh day there would be none. The people disobeyed and went out to gather it on the seventh day. This argues that they were not used to resting on the seventh day, but kept it as they did other days.

(3) The Sabbath given at Sinai. (Ex. 20: 8-11.) The reason God chose this day instead of one of the other days was because he had rested on the seventh day. The reason for commanding the Jews to keep it is given in the second reading of the law. Deut. 5: 12-15: "Thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day." It was a memorial of their deliverance from Egyptian bondage, and, therefore, a sign between them and God of their appreciation of God's beneficence toward them. By keeping it they showed their appreciation of what God had done for them; by disregarding it they showed their disregard for God and his goodness to them. But the reason given for keeping it shows the Sabbath day was not intended for any other people than Israel. Gentiles could never keep it for the reason God gave, as they were not in bondage in Egypt. The Sabbath was given to the Jews, and no other nation but the Jews, "the roll of the Book" being our guide.

(4) Without stopping to inquire when the Sabbath was changed, we accept it as a fact, and strive to make the Bible support us in the matter." (Page 7.) Instead of trying to make the Bible support us, we ought to try to make ourselves support the Bible. The difference between the two is the difference between sectarianism and Christianity, between error and truth. You next make four statements that you seem to put down as axioms, not needing proof.

"First, the New Testament is not a book of law." It is not law as the law of Moses, and yet it is called "law" in a few places. (John 1: 17; 13: 34; Rom. 8: 2; 1 Cor. 9: 21; Gal. 6: 2; James 1: 21-25; 2: 12.) "Second, the ten commands involve the character of God and cannot pass away." What you say cannot pass away, God says did pass away. (2 Cor. 3: 7; Gal. 3: 19-25; Col. 2: 14; Heb. 9: 15; 10: 9.) "Third, Christ inspired all the scriptures." (Mal. 4: 4; Matt. 17: 4, 5; John 12: 48-50; Heb. 1: 1, 2.) God gave the law by Moses, but gospel truth by Christ. "Fourth, had none of the commandments been referred to by the Lord, . . . they were still binding." What! "In the roll of the Book it is written" has failed to find it in the roll, has failed to find it in Stone, Campbell, or Grubbs, or Summerville, and has to fall back on his own reason for proof. This is not inspired, either. Nadab and Abihu could have reasoned this way. (Lev. 10: 1-10.) The old rule, "Where the Bible speaks, we speak," gives way to the new rule, "Where the Bible is silent, we speak." 2 John 9-11 contains God's decision on this point. Your four axioms go to atoms in the hands of God.

(5) "'A shadow of things to come.' (Col. 2: 14-17.)" (Page 7.) This scripture states that the law, written by Moses at the dictation of God, was nailed to the cross and blotted out. The obligation to keep the Sabbath day of the decalogue was blotted out at the death of Christ. And Christians are commanded of God to let no man judge them in respect of a Sabbath day. The very thing you are trying to do to bind the obligation to keep the Sabbath on man is the thing God tells Christians not to let you do. The law was a shadow of things to come: the tabernacle, a shadow of the church (Matt. 16: 18, 19; Acts 2: 1-17; 15: 16; Heb. 8: 2; 10: 21; 1 Thess. 3: 15); the holiest heaven (Heb. 9: 24); the Sabbath, the eternal rest in the presence of God in heaven (Heb. 4: 1-12; Rev. 21: 25). After the days of work on earth, one eternal day of rest in heaven. Your quotation, Heb. 9: 8-12, contrasts this typical service of the law with the real service of the gospel of Christ. And your quotation, Lev. 23: 37, 38, should be extended to the whole chapter, in which, as in Num. 28 and 29, there is not shown, as you say, the distinction between days called "sabbaths." They refer ont to the relative value of the days, but to the comparative number of offerings to be made on the days.

(6) (a) "'*The early church and the Sabbath.*' (Luke 8: 11; Matt. 3: 6; John 5: 16, 17." (Page 8.) You add: "The Savior spent much of his time advocating reform in the keeping of the Sabbath. Would he have taken such pains to reform an institution that he intended to abolish within a few days." The Savior kept the Sabbath himself according to the law of Moses that he came to fulfill. The pains he took in his teaching on the Sabbath was to show his accusers that he was not breaking the Sabbath laws of the Bible, but only their traditions. As nearly as can be got at the time, his last talk on the Sabbath was about one year before his death. Nothing in his teaching or life shows he intended the Sabbath to be more permanent than other parts of the law.

(b) "Among the controversial matters that had to be decided by the leaders of the early church, is there a solitary word in the record to show that the Sabbath question was ever brought up for discussion?" The Sabbath was a part of the law. The question of keeping the law was brought up and decided. (Acts 15: 5, 10, 19-29.) The decision of the Holy Ghost in this instance, if followed (and you say you were led by it), would settle the Sabbath question with you also. And you would need to write another tract, reversing your statements in this, and send it to as many as you sent this one.

(c) "Is there a solitary word in the record . . . that the apostles or any Christians were ever accused of breaking the Sabbath? Not one!" Acts 18: 12, 13; 21: 28 show the apostles were charged with breaking the law, of which the Sabbath was a part. Gal. 6: 12 (5: 3); Heb. 10: 32-34

show Christians were persecuted for the same reason, not keeping the law.

(d) "Would those who sought the life of the Savior have remained silent had the whole church of Christ been wholesale Sabbath breakers?" Within one year of Pentecost the entire church were fleeing for their lives through Judea and Samaria from the persecuting Jews. There is no proof to the contrary that this is not one of the things that aroused the Jews against the church.

(e) "The early Christian church observed the Sabbath of the Lord," you say. You do not quote the "roll of the Book" here, nor Grubbs, nor Stone, nor Campbell. Again you fall back on your own opinion as authority. Our agreement is, you are not to give me human opinions, but the Bible. Then, according to the proof offered, we have no record in the Bible of the early church of Christ, in the days of the apostles, ever keeping the Sabbath day.

(f) "Paul and his companions were frequently in the synagogue on the Sabbath day." Acts 13: 14-49 shows Paul and his companions went where the people assembled in the synagogue on the Sabbath and preached. The Jews go out. The Gentiles request them to preach the next Sabbath at the same place. You say: "If the first day was observed, why did not the apostles say, 'Come to-morrow, Sunday, instead of waiting another week?'" This was their first sermon in that city. Paul and Barnabas the only Christians there. No church there. The synagogue was not theirs. It was the place, and the Sabbath was the time the synagogue was open. Hence, the Gentiles ask the next meeting time to hear them again. But verse 43 shows that after the congregation was dismissed many followed Paul and Barnabas, and they spoke to them. The record does not state how often they spoke to them between this Sabbath and the next Sabbath, when they could speak in the synagogue again. But the next Sabbath ended their work in the synagogue, and there is no further mention of the Sabbath in connection with their preaching and work, which continued for some time and spread through all that region. In verse 46, giving their reason for going to the synagogue, Paul said to the Jews: "It was necessary that the word of God should first be spoken to you." This, then, was their reason for going to the synagogue on the Sabbath day. Not because they kept the Sabbath, but they went to the synagogue on the Sabbath to preach the gospel to the Jews. The same is true of Acts 16: 13; 17: 1, 2; 18: 1-4. You say: "His work at Corinth lasted one and one-half years, and the record leads us to the conclusion that all this time the apostle was laboring with his hands during the six working days and resting and preaching on the Sabbath." And yet there is not a suggestion of the Sabbath after he left the synagogue, and not a suggestion of work at tent-making after Silas and Timothy came to him. But he does say in the "roll of the Book," which you claim to present. (2 Cor. 11: 7-9.) Acts 19: 8-11 says he spoke three months in the synagogue at Ephesus, then he separated those who had become Christians from those who met at the synagogue, and in the school of Tyrannus he preached daily for two years. At the same time he spoke by night somewhere. (Acts 20: 31.) The record of the "roll of the Book" shows the apostles spoke everywhere and on every day they could find an audience. There is not the slightest proof in all the record that apostle, preacher, or Christian ever kept the Sabbath day according to the law of Moses.

(7) *Conclusion.* After going carefully over your references about the Sabbath, we find: (a) There is not a command given to Christians anywhere "in the role of the Book," the Bible, to keep the Sabbath day. (b) There is not an example in the New Testament, from the day of Pentecost, when the gospel was first given to man to the end of Revelation, of any apostles or Christians keeping the Sabbath day. (c) There is no principle of the New Testament requiring Christians to keep the Sabbath. (d) There is no necessary inference of their keeping it. With the law of ten commands and all others abolished, and Christians straitly charged if they go back to the law they fall from grace and are severed from Christ, and specially charged to not let any man judge them in respect of the Sabbath, and no command, example, principle, or inference for keeping the Sabbath day, certainly no loyal subject of Christ could even think of keeping the Sabbath day.

"No rest this side the grave,
By Satan's forces driven;
No rest God's mighty hosts may have
In bringing souls to heaven.

"A few more meetings blest,
Shall cheer us on our way,
And we shall reach the endless rest,
The eternal Sabbath day."

Preachers.

I see much in the papers of late about preachers as distinguished from other Christians. Writers speak of a "dearth of preachers," "self-sacrificing preachers," "preachers of the Pauline type," "preachers who are preaching for the money there is in it," etc. Why thus distinguish the preacher from the "laity," as if the salvation of the world depended solely on the preacher? Why not speak of a "dearth of Christians," "self-sacrificing Christians," "Christians of the Pauline type," and "Christians who are in it for the money there is in it?" So to distinguish the preacher makes it appear that he is the big figure in the salvation of the world, and, therefore, carries the greater part of the responsibility for man's salvation, and smacks of the old clerical idea handed down to us from Rome.

When a man takes up the work of preaching the gospel, it does not increase his responsibility, only as to what he preaches. He faces the same general obligations that any other Christian does. Like all other Christians, he is under obligation to Jehovah to use his talents in his calling to the honor and glory of God. He is under no obligation to make any greater sacrifices than any other Christian. He is under no more obligation to render himself homeless and penniless and to provide nothing for old age than any other Christian. He is under no more obligation to surrender his independence and reduce himself to poverty and make appeals to the brethren far and near for a support, and then in old age to become an object of charity, than his brethren are. I have often thought of what an aspect we would present if every preacher should start out without any plan and keep himself in straitened circumstances, and depend on making broadcast appeals and the haphazard responses thereto for a support. Suppose all the brethren should do this. Who would be left to furnish the finances? Money or its equivalent is an indispensable factor in all the undertakings of man, whether it be running a farm or preaching the gospel.

When a young man chooses preaching as his life work, it is his primary object to advance the cause of Christ, not merely because he is a preacher, but because he is a Christian; and so should it be the primary object of any other Christian to advance the cause of Christ in whatever calling he may choose, not because of his calling, but because he is a Christian. The preacher is like all other Christians; he has the question of support for himself and family confronting him every day of his life. The demands of this question must be met that he may be able successfully to push the cause of Christ. What shall he do about it? I would first say: Exercise good sense, and he will not miss the mark. Like any other Christian, he will have to be governed by his surroundings. Paul did this when he went to Corinth. To provide for his support, he went into business with Aquila and Priscilla (Acts 18:

2, 3) and thus maintained his independence, and supplied his needs till the work made it necessary for other churches to send to his needs. From this example we see that a preacher may supply his need, when it is necessary, by working at some business. As to how much of his time he shall give to a secular calling depends on how much support he gets from those who are equally responsible with him for the spread of the gospel. If he can live on the support he gets, then God has ordained that he should so live (1 Cor. 9: 14); but if it is necessary for him to work at some business, he has the apostolic example to justify him in so doing.

Some insist that it is wrong to make any definite arrangements with a preacher as to how much he shall receive for his work. Such a course is not sensible, in the first place, and it is not necessary when there are any brethren who can and who intend to support him in the work; neither is it treating the preacher as the Golden Rule requires. For none of the brethren would be willing to work at any secular calling without some understanding as to what they should receive. It is insisted that the preacher should trust the Lord for his pay. True, and so should all other Christians, and God's promises apply no more to the preacher's support than they do to the business man's support; and the preacher is under no more obligation to labor without any idea as to what he shall receive than the Christian who follows a secular calling. Preachers should preach for the good they may do, and not merely for the money there is in it. The preacher who makes money his first consideration cannot be depended on to be loyal to truth and righteousness and is not worthy of the confidence and support of the brethren. But he has as much right to make money-getting and money-keeping the first consideration as any other Christian. The Christian that farms merely for the money there is in it, or merchandises for the money there is in it, or follows any other calling merely for money, is as much at fault as the Christian who preaches for the pay he can get out of it.

But few, if any, Christians, if asked what their calling is, would think to say, "I am a Christian." They would say, "I am a farmer;" or, "I am a merchant;" or, "I am a preacher." This is because these things are first in their minds. If they *should* think to say, "I am a Christian," they might further be asked: "What branch of the service are you in?" If the answer should be, "I am a farmer," it would be understood that he was farming to advance his calling—Christianity; or if the answer should be, "I am a preacher," it would mean that he preaches to advance Christianity; and thus it should be. If each Christian were deeply and seriously impressed with the fact that his calling in life is that of a Christian, and that his secular interests are but side lines that must be secondary and tributary to Christianity, then the farmer would farm solely to advance Christianity, the merchant sell goods to advance the cause of Christ, just as the preacher should preach the gospel with the sole purpose of advancing the cause of Christ. Then God's blessings would attend our efforts, the cause of Christ would prosper as never before, and there would be less reason for gloomy apprehensions about a "dearth of preachers" or other evils.—R. N. Moody, in Gospel Advance.

Wanted—A Lead.

Is there not something among us religious people at the present time which is singularly unimaginative, uncourageous, and, in the ultimate issue, unpractical? The moment is ripe "all along the line" for a spiritual revival more glorious in its promise of permanency and achievement than at any other period of history.

And yet—and yet! Well, a faith stunned is better than a faith dead—but it should be quickly recuperative! We cannot afford to wait on events. A new era is inevitable. If Christianity is a passive witness of its construction, Christianity is likely to be negligible in its subsequent direction. If our religious leaders now exhibit hesitancy and impotence, there are other forces, haply about to receive power, which are ready, with an all too savage impatience, to thrust aside the counsels of true Christian brotherhood.

It is an extraordinary and disquieting symptom of our own feebleness that the cynicism of the time should be allowed to assume so great a degree of plausibility. The lessons of the war, with considerable ingenuity, are being made accusative of the Christian faith, whereas they are clearly illustrative of what happens to mankind when Christianity receives the military command, "Dismiss!"

Surely the lesson of the war is that that command, if ever it dare again be uttered, must never again be obeyed. The failure of the past was the failure of diplomacy and politics *minus* Christianity. Now all hesitancy should be cast aside, and it should be made abundantly clear that Christianity can offer the world a program for the best of all reasons—it has a program to offer! A program, moreover, with a greater power than merely statutory obligations, forcible as these may be; a program which is more genuinely redemptive of humanity than anything else which has ever been planned.

We have to-day statesmen who are Christians. Yes; I suppose so. But we need rather Christians who are statesmen—men who will visualize for us a new era founded upon the principles of divine revelation. And why not? The essential reality of a Christian impressionism is the one thing needed to give to the League of Nations a prestige and an authority which shall lead out militarism to the execution it has so richly deserved. The League of Nations embodies an idea as distinctively Christian as the emancipation of slaves or any of the great causes of human liberty which awoke the flames of sacred passion and fealty in the bosoms of our forefathers. The League is in jeopardy to-day precisely because this fact is not being made dominant to the public mind. Presented rather as a political expedient, it is at once exposed and endangered by political malevolence. It is evident that if it cannot guarantee international good will it can never successfully exert international authority. Ineffectual intentions do but invite the fate of the Hague Conferences. As a weapon of convenience in the hands of victorious allies who desire immediate zest from the wastages of war, it can at best only temporize with history. But surely it stands for more—for very much more—than this. It is giving a practical shape to a principle direct from the mind of God. It is a plan for securing peace—for us, for our children, for our children's children, for all humankind for evermore.

The late German empire was an evil thing through and through. What made it so? Militarism. If the clean winds of a real human emancipation are to sweep through the new era, militarism must go, and the churches should no longer tremble to say so.

The nation, no less than the churches, needs a lead in these matters—some silver-tongued orator or rugged Abraham Lincoln, wise enough to know that the precepts of the New Testament contain truths sufficient to lead us into paths of national righteousness and international fraternity.

Is there no statesman who will be sensitive to the hunger of many hearts and visualize the possibilities of strong Christian guidance, and beseech God to touch his lips as with a live coal from off his altar?

In any event, it seems evident to me that in the world's history doors are now open for Christianity which Time must soon close if we do not choose to enter in. Why do we tarry?—"A Demobilized Brother," in the Bible Advocate.

AT HOME AND ABROAD

After all has been said, eternity is the great remedy for time; heaven is the cure of earth.—William T. Ellis.

John M. Rice commends the brethren at Duncan, Ariz., and asks that their appeal for funds for a meetinghouse be heard.

T. M. Carney writes from San Angelo, Texas: "Our prospects here are encouraging. Cled E. Wallace will begin our protracted meeting on June 13."

We hear good reports from the Nashville meetings. H. H. Adamson is in the second week at Pilcher Avenue, and C. M. Pullias continues with fine interest at Lawrence Avenue.

Nashville Christians are looking forward with pleasure to C. R. Nichol's meeting in Nashville. He will begin at Foster Street Church in Northeast Nashville on Sunday, May 2. Brother Nichol has recovered from a very severe illness.

From Cled E. Wallace, Weatherford, Texas, April 19: "Five additions—two baptisms—at the regular services yesterday, an aftermath of the excellent meeting G. Dallas Smith conducted for us recently. The church is in good condition."

From William P. Walker, Clarksville, Tenn., Route 4, April 21: "We had two additions at Oakwood, Montgomery County, last Sunday—one by statement and one from the Methodist Church. I would also state that Sister Walker's health is no better."

From W. A. Cameron, Port Orange, Fla., April 23: "I began a meeting here last Sunday. This is a new place. There never has been any congregation here, but the prospects are encouraging. There have been two additions, and I think there will be others."

Charles Holder writes from Bridgeport, Ala., April 21: "I am asking the churches in Middle Tennessee where I have meetings promised for this year to secure some one else for these meetings. I am doing this that I may give more time to new and destitute places in North Alabama, North Georgia, and East Tennessee."

From W. P. Skaggs, Itasca, Texas, April 22: "The work in Itasca is progressing very well. The interest seems to be improving very much. I am kept busy most of the time. I preach three times on three Sundays in each month, going to Files Valley, seven miles distant, on two Sundays, in the afternoon, and to Covington in the afternoon one Sunday."

Hemstitching and Picoting.—Sisters, send me your work. One-half of the price will be given to plant the cause of Christ here. Prices are 10, 12½, and 15 cents per yard, according to material used. Work guaranteed.—Miss Susie Hobbs, Box 63, Lineville, Ala.

Editor's Note: This sister is worthy of confidence and wishes to work for a good cause.

From George W. Farmer, Lebanon, Tenn., April 19: "For the information of those interested in my work, I wish to say that I have been confined at home now for two weeks, and cannot tell for how much longer, on account of wife's sickness. She is very sick. We are praying and hoping for her speedy recovery."

A later report indicates that Sister Farmer is much better.

From R. L. Whiteside, Wellington, Texas, April 19: "The church here began a series of meetings yesterday. I am assisting them. While we had fairly good attendance at both services, it is too early yet to have any idea as to the probable outcome. Later in the summer I am to hold some meetings east of the Mississippi River. I might have time for one or two more meetings. Address me at Denton, Texas."

Nashville has added another to its long list of congregations. The first service at South Fifth Street, in East Nashville, was held Sunday, E. G. Cullum preaching the first sermon. The Eleventh Street Church has taken the lead in establishing this new work. The meetinghouse was erected at a cost of thirty-five hundred dollars. The lot was contributed by W. V. Davidson, one of the elders at Russell Street Church.

A. P. Mitchell writes from Grenada, Miss.: "We want to build a house for the church of Christ to worship in at this place, and we need help. We own the lot and have raised part of the building fund. The restrictive clause will be in the deed. There is not another loyal congregation in Grenada County. Will you in this way help us sow the seed here? Send all contributions to A. P. Mitchell, Roscoe Mitchell, or Mrs. Bela Kettle, Grenada, Miss."

From F. E. Thompson, Grandview, Texas, April 18: "The church of Christ at Grandview has received from the brotherhood of Christians throughout the country to date, for the rebuilding of the church house and relief of the brethren, the amount of $2,006.08. We certainly thank the brethren for their liberality, and assure them that these funds will be used in a just and economical way and where we feel the greatest amount of good will be accomplished."

From J. O. Barnes, Lake City, Fla.: "I have just closed an interesting meeting at Ozark Schoolhouse, three miles from home. While rain interfered some with the attendance, there was fine attention and interest at every service, and God used me to the saving of four souls, three of whom were baptized and one came across the line from the Adventists to the Bible alone. All of these were grown folks. Two were heads of families, whose influence is good in the community and will work good to the cause of Christ. We expect greater results yet at that point. This meeting was held wholly at the sacrifice of the preacher."

From J. E. Wainwright, Texarkana, Ark., April 22: "College Hill is in the best of shape. We are in a mission meeting in the Rose Hill section of the city. Fourteen additions the first three nights. I will leave the first of May to engage in evangelistic work in Louisiana. The first two weeks in May I will be at Forest Hill, where I will assist A. K. Ramsey and C. C. McQuiddy, who have proved themselves workers for the Lord in that part of the State. The last two weeks in May I will be at Selma. On May 31 and first four days in June I will be at Womack. All Christians near these places are urged to be with us and help make the efforts worth while for the cause."

From W. W. Slater, Fort Smith, Ark., April 23: "I closed the meeting at Buffalo, near Tuskahoma, Okla., last night. We had a good meeting, all things considered. One baptism. Only eight or ten brethren there, and they have had hard opposition. I succeeded in removing a lot of prejudice and misconceptions concerning our teaching. The brethren were strengthened and built up. May the Lord bless them. J. B. Nelson, of Dallas, Texas, will begin our meeting on Friday night before the fifth Sunday in May. We will have an all-day service on the fifth Sunday, with dinner, and with singing in the afternoon. All brethren in reach of Fort Smith are invited to attend. Pray for us and our work."

From J. B. Nelson, 127 Pembroke Avenue, Dallas, Texas, April 16: "I feel sure that the personal friends of J. W. Dunn, of Irving, Texas, will be glad to learn that prospects are flattering for a complete recovery from his serious illness of late. Brother Dunn has been right at death's door for several days. He has been sick for over four weeks and is just able to sit up a little. It will be weeks before he will be able to resume active preaching. Sister May, Brother Dunn's wife, has been so thoughtful and self-sacrificing all the way. She is full of vim and very dutiful at all times. The drain has been very heavy on Brother Dunn financially, and he has lost so much time and will lose several weeks more before able to do active preaching. When a preacher's work stops, as a rule, his income stops, and expense pulls on him pretty heavy. Some few have been very thoughtful and have sent and asked to share in the burden."

D. S. Ligon writes from Denton, Texas, April 22: "The meeting near Woodward, Okla., closed with three baptisms. It was a bad time for the meeting—sand storms, cold weather, wind, and snow—but we had a good meeting. This was my fourth meeting, and many became interested who had never heard me before. After closing the meeting, I went to Wichita, Kan., and preached for the East Side congregation two nights. This is the home of Brethren Broadus and Moore, publishers of the Christian Worker. W. H. Horn also lives in Wichita, and is a good preacher. I was pleased to meet them, and my visit with the church was indeed very pleasant. On the second Lord's day in April I preached for the church at Canadian, Texas. I found a live little band of brethren there. They seem to enjoy a preacher's efforts in preaching the gospel. Last Lord's day I was with the church at Crandall, Texas, and had an enjoyable day. Let the good work go on."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

What Are the "Harps of God?"

BY M. C. K.

On page 420 of this issue of the Gospel Advocate the reader will find an article from the pen of Brother U. G. Wilkinson on the "Harps of God." We hope it will receive a careful reading. Both in deference to his wish to be heard on the question and in the hope of impressing and emphasizing an important lesson on speculating about such questions, we gladly give his communication a place in our columns.

Let it be observed, first of all, that, on all matters not clearly revealed, it is one thing for a position to be true, but it is quite another thing for men to *know* that it is true; and we hesitate not to say that, in all such cases, it is not only best not to be dogmatic in assuming positions, but it is best not to teach any position at all, except what the record itself states. In the present case, Brother Wilkinson thinks it a mistake if we "even intend to imply that any passage in Revelation teaches instrumental music even by implication anywhere in heaven." In the article to which he refers, we did not "even intend to imply" anything except what the record plainly says, and we carefully avoided saying anything else. Even now it is not the purpose to take issue with what Brother Wilkinson says on the subject, further than to decline to join with him in taking a position not stated in the Scriptures. The passages in question read thus:

"And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp." (Rev. 5: 8.) "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping on their harps." (Rev. 14: 2.) "And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God." (Rev. 15: 2.)

We now note in their order some points in his article calling for attention.

1. Concerning the statements about harps in all of these passages, Brother Wilkinson says: "The 'harps' are symbols, not real harps." Hence, according to Brother Wilkinson, no matter where the worship here mentioned was or is to be, the fact that the worshipers were making music on harps is no proof that they were making instrumental music, because, Brother Wilkinson tells us, they were "not real harps." Of course, Brother Wilkinson thinks they were not, or he would not say so; and maybe he is correct, I do not know. He says they were "harps of God," and, therefore, were not "musical instruments invented by men, such as organs, pianos, cornet horns, etc." While I know that the logic of the situation does not demand the conclusion he draws here, still his conclusion may be correct. I do not know.

2. He also tells us that the worship here mentioned was to be "at some future age on the earth, not in heaven." Maybe this is so, too. I do not know. All that I know is what is revealed.

3. Our brother further tells us that those represented as "singing the 'new song' of 'Moses and the Lamb,' having the harps of God, were that company in future ages—yea, in our own age—who refuse to use men's inventions with which to praise God." While I cannot take the position which he here takes, for the simple reason that it is not taken in the passages themselves, yet I would be far from contradicting what he says merely because I do not find it in the record, for the simple reason that, if the fact about it were revealed, it might show that he is correct. With the present revelation on the point, I do not know.

4. After further saying that "the heart and lips or voice" of men are "the harps of God," he asks the question: "Is not the human voice a harp?" He then gives an unequivocal answer to his own question by saying, "It certainly is symbolically," and then adds, "almost everything that we do in the church as worship is done with this 'harp of God,' the human voice." Here again, while I agree with some things he says on this point, for they are in the record, yet I feel handicapped when it comes to either agreeing with or contradicting some other things he says, for they are not in the record, and hence I do not know. All that I am willing to affirm and teach is what is revealed. Beyond this, the divine commission does not permit me to go.

5. Making further application of the Revelation passages, our brother exclaims: "How beautifully and appropriately do these scriptures prophetically symbolize the present-day 'reformation,' so-called;" and he tells us that it means that John saw "a people of God, a company that have gotten the victory over" the innovations and corruptions of men, and that "with the harps of God they again worship him as he directs in his word," all of which may be true. I do not know. I must heed Paul's admonition "not to go beyond the things which are written." (1 Cor. 4: 6.)

6. Finally, with the very proper reminder that "God has given" us "an instrument here with which to make" our

"music"—namely, our "voice"—and that "he commands" us "to use it," our brother closes with the assurance that in heaven God "will there furnish" us "the kind of instrument he wants" us "to have, and there he will also teach" us "how he wants" us "to use it." That is to say, he admonishes us, in substance, to leave the matter of worship in heaven to God himself, with the assurance that he will arrange it precisely as it should be and at the proper time. This is good advice, and to it I cordially subscribe.

Christ, the Light of the World.

BY J. C. M'Q.

On page 421 of this issue appears an article copied from the Literary Digest, entitled "Introducing Christ into Industry," for which we bespeak a careful reading. I make this article the occasion of saying some things that should be said.

The church is not intended for capitalists nor unionists exclusively, but is intended for all alike. Neither did God ordain the church as an organization for the regulation of conflicts between what is known as capital and labor. The truth about it is that any man who owns any money is a capitalist, and also any man who labors is a laborer. All men do not own the same amount of money, and all men do not do the same amount of labor or the same kind of labor. As Christians, we should not enter into any organization that requires us to violate strict Christian principles. Every man should be true to his own conscience. A Christian should not uphold a strike against his employer that is without reason or grievance. Radicals in unions sometimes do violence to others. Christians upholding such action become partakers of other men's sins. While every man should be treated honorably and fairly, and while naturally my feelings are with laboring people, yet I have always felt that, as a Christian, I could not uphold violent action that is without reason. Even in the church I cannot uphold wrongdoing, unjust dealing, or hypocrisy. The Bible condemns all such and requires Christians to withdraw fellowship from them.

It is a mistake for the laboring man to join a union and then to scoff and mock at the church. The church is as much intended for the laboring man as for any other man, and in it he has the same rights and privileges as does any other man. In the church all men are to do justly, are to love kindness, and are to walk humbly with God. The principles of Christianity are as applicable to one class of individuals as to another. Christ tasted death for every man; he died to redeem all alike. The church is not to be regarded as a business institution running a hardware business, a mercantile business, or any other character of business. Christ ordained the church for the salvation of the world, and in the church all responsible beings are to lead a life that is patterned after the life of the Lord Jesus Christ. Every Christian, whether regarded as a capitalist or as a laborer, should deal fairly and justly with his fellow men. We cannot bring about that reign of peace on earth that is intended by Christ by attempting to array one class of individuals against another class. The church is composed of saved individuals, who deal justly and who do unto others as they would have others do unto them. The church is the light of the world, the salt of the earth, the pillar and the support of the truth. Whenever a man who is regarded as a capitalist or as a laborer, or any other kind of being, turns away from the church, enters some sort of union, and does his good works in that instead of in the name of the Lord Jesus Christ, he is giving his influence to that and pulling down the institution that Jesus shed his blood to establish. Instead of this, churches should see that the poor are cared for, that the hungry are fed, that the cold are warmed, and that the thirsty have drink. The church may be subject to criticism in that some local churches seem to glory more in appearances than they do in the cross of Jesus Christ. But nothing is gained by going into unions and criticizing the failures of the churches. The individual Christian is under obligation to feed the hungry and to let his light so shine that others, seeing his good works, may glorify our Father who is in heaven. If Christians will only observe the Golden Rule, they will certainly not find any necessity for looking elsewhere in order to get justice among themselves. If every Christian will deal uprightly, justly, and walk humbly before God, the seeming necessity for organizing one against the other will vanish away. Every man will regard himself his brother's keeper and will do his full duty in bearing the burdens of others. It is a mistake to turn aside from the church and give credit for the good works that we do to some human organization. I do not have a doubt but that the religion of Jesus Christ applied to all of our troubles would prove a perfect panacea. Every Christian pledges himself to do this. Our troubles have arisen out of the fact that we have departed from the religion of Jesus and are not applying it in our daily business transactions as we should. The religion of Jesus Christ applied in business, lived in the home, and practiced everywhere would usher in a reign of peace on earth and good will toward men that has never been known before. It is semi-infidelity to intimate that we must try the religion of Jesus Christ and apply it in our industry to know whether or not it will work. It has never failed to work. The works of God have never failed, while man's inventions and devices have always failed and will fail. I would like to encourage all to live as the Golden Rule directs, to be active and diligent in working for the salvation of souls, knowing that such a course is the only wise course and the only one that will really benefit the human family.

I feel constrained to say, while on this subject, that our fathers and mothers should be careful and train their children to employ themselves in some useful occupation. Too many of our boys are leaving the country and coming into the cities. No better training can be given boys of this country than to keep them busily engaged on the farm. Farmers are needing help; and while every one is crying scarcity of production, there can be no remedy so long as we cannot get sufficient help to properly cultivate and work the farm lands of this country. By all means encourage the boys to stay on the farm, encourage them to work from morn until night; thus keep them employed, and you will keep them away largely from the temptations of the Evil One. Christian fathers and mothers living quietly in their country homes know nothing of the temptations and vices to which their boys are subjected in our cities. By all means, the young should be employed in some useful work.

David Lipscomb College—A Correction.

BY E. A. ELAM.

Justice demands the following statement.

Last fall, in the urgent need of this school of money to complete the work on the dormitory for young ladies, already in course of construction, the directors requested me to call off my meetings and some other appointments and make a vigorous effort from place to place and from man to man in order to raise this money. To reimburse me for my time and the loss of support this work would necessitate, the directors agreed to pay all my traveling expenses and to allow me ten per cent of the amount I might raise. I have succeeded in raising up to the present time, directly and indirectly, with the hindrances of *continued* sickness and also a death in my home, between five thousand and six thousand dollars. But I have taken not a penny for my services; I have given the ten per cent to the school, which is more than five hundred dollars. I shall not accept a

penny of all money that may pass yet through me to the school.

I have been connected with this school as director for a number of years, and was president of the faculty for seven or eight years. In all, I have raised directly at different times fully twenty thousand dollars for it, and I cannot say how much more indirectly; but I have never taken one penny's commission. Only a few times, and that when long journeys were made, have I accepted traveling expenses. Also, except two or three times when thousands of letters or cards were sent at one time, I have furnished the stationery and paid the postage. Besides, at different times, when there was urgent need, I have given in different ways different sums out of my own cold cash, amounting to six hundred or seven hundred dollars.

I know as much about the *work* and *purpose* and mode of operation of this school as any living man.

Living farther from the school than other directors, until a short while ago, it has cost me more time and more money in railroad fare and hotel bills to attend the meetings than any other one.

Again, more than thirty-five years ago the trustees of the Fanning Orphan School engaged me to solicit funds for this school, offering me one hundred dollars per month, a fair salary then. I did this for several months, but I never collected my salary, but donated it to the school. I raised several thousand then, but cannot say how much since then all along I have been instrumental in raising; but I have never taken one cent as commission. I have done what little I have done in love for the orphans.

If this appears *personal*, my reason for it is, justice requires it.

The Golden Rule is fine to *preach* about, but *finer* to practice.

Reunion With Dinner on the Grounds.

We believe that all our readers are true friends of David Lipscomb College and ready to rejoice with us in its accomplishments and to help us plan for the future. We make this remark prefatory to inviting you to attend the Alumni exercises which will be held on the college grounds on Wednesday, May 12, at 10 A.M. The program committee has arranged a very pleasing and instructive program. Charles R. Nichol, of Clifton, Texas, will be one of the speakers; a selected quartet will render several numbers; dinner will be served on the grounds; and, any way you take it, there will be a feast of good things for all who attend. We are particularly anxious that all the friends and patrons of the college who have so generously contributed toward the building of the new girls' dormitory shall be present to inspect the new building, which is now practically completed. We ask that you make announcement of this invitation to your congregation and that you give it widespread publicity.

Speak a good word and do a good deed for David Lipscomb College!

Confidently counting upon your attendance, we are,

Sincerely yours,

R. C. WHITE, Chairman Program Committee,
A. B. LIPSCOMB, Chairman Board of Trustees.

Ownership seems to imply bondage, slavery; but in God's service ownership implies liberty, freedom. "I am thy servant, O Lord," said David. "Thou hast loosed my bonds." He makes us free that he may make us serve, and it is the liberty of God that makes us serve with a glad heart.—Exchange.

The physical forces are commissioned officers in God's army when principles of righteousness are at stake. Wind, rain, hail, thunder, and lightning fulfill his word.—Exchange.

The Storms and the Sailors.

BY LOULA MARIE ADKISSON.

Eastward, then westward, the black'ning clouds loom,
Madly rent by the lightning's lurid ray.
Afar the warning thunder wierdly rolls,
Anear the brewing winds soft lay.
Soon the tempest breaks, the billows rear their crests,
The great ships rend, the mad gales spend their fury—
And many a derelict's left to drift—
And many a brave ship sleeps at sea.

The dark'ning clouds o'ershadow the sky,
Great clouds billowed there by the world's stern hand.
By the winds contrary the sailors are lashed,
By the siren lured on a treacherous strand.
With a song of sin, tossed by the billows of sorrow
And the tides of trouble and strife maybe—
Many a faith-wrecked sailor sinks,
And many a sailor is "lost at sea."

'Tis only the brave, dauntless soul who can sail
Serenely on, o'er the changing sea,
Undaunted by gale and the black'ning skies,
Out to where the strange, new, far seas lie—
On to the harbor, into the port of Paradise.

Loving and Liking.

What is friendship but social magnetism? The positive and negative poles of our being work automatically. We are required to love all sorts of people, but it is impossible to like them all. Loving and liking are totally different things. The former, as set forth in "the first commandment and the second which is like unto it," is distinctly a moral act; but our likes and dislikes are as natural, and perhaps as unaccountable, as our relish or disrelish for ripe olives.

We may find it necessary to associate with people whom we dislike, but we get our moral complexion only from our voluntary affiliations. Wherefore, "blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:" because, by the inevitable process of communal infection, he becomes such as they are.—D. J. Burrell.

RELIEF FUND

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

W. R. Henson, Hamlin, Texas	$ 5.00
Church at Coal City, Ind.	8.60
Mrs. Bettie Collier, Hohenwald, Tenn.	2.00
Mr. and Mrs. L. W. Cosby, Hazel, Ky.	5.00
Maggie Young, Moulton, Ala.	5.00
Mrs. W. A. Philpott, Bowie, Texas	10.00
Mrs. John Handley, Mooresville, Ala.	2.00

The Polish victims have a baby ward in the refugees' camp near Warsaw. These children are all orphans, the parents having died mostly from typhus. They were brought to Warsaw by refugees wandering toward the place where their home used to be before the war. This is but one ward—and there are hundreds of similar institutions in existence throughout Poland.

An epidemic of smallpox has caused the death of practically every child under two years of age along the borderlands of Poland, according to a letter recently received from Madame Helena Paderewski, in which she implores her American friends for more help and financial assistance.

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Training Little Children

By CAROLYN SHERWIN BAILEY.

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

The Dwarf and the Giant Boy.

Once upon a time there was a family of giants who lived in the land of Let's Pretend, and they had a young son who was not afraid of anything.

He was so strong that he could play marbles with bowlders, and he was so plucky that he did not mind in the least when the other people laughed at him because he had a dwarf for his very best friend.

No one could understand why the giant boy loved the dwarf, who lived in the woods, for he was rather a grasping, disagreeable little fellow. But the giant boy used to look for the dwarf almost every day, creeping carefully through the woods on his hands and knees, hunting for him.

When he found the dwarf, the giant boy would set him on the tip of his little finger and run with him over the hills and back again. It was like the steeplechase for the dwarf. Or the giant boy would put him on a leaf and blow him way up in the air, catching him safely when he drifted down. It was like a ride in an airship for the dwarf.

When the giant boy was ten years old, it was time, according to the custom of the country, for him to go out and test his courage; and if he came home as brave as he started, his giant father would give him a beautiful wooded mountain to be his inheritance. His giant mother gave him several bushels of apples and five hundred sandwiches and a barrel of milk to carry with him; and she told him that when these were gone the giants along the way would be glad to give him food and shelter.

So the giant boy started out with his heart full of courage; but he had gone only a little way when he met a storm. It was a terrific black storm that came rumbling down from the sky and crashing over the hills. It brought fire and thunderbolts with it, and it seemed to shake the whole earth. Going into such a storm was like marching alone into an advancing army; but the giant boy did it, and he was soon safely through the storm, just by facing it.

He met bravely all kinds of things—the dark, strangers, and larger giants, and unknown places, and new kinds of hard work. He grew older and nearer to being a giant man before he turned toward home again. When he was almost there, he entered the forest, and whom should he see but his old friend, the dwarf, digging beside a stream?

"Here I am! Are you not glad to see me?" the young giant called, as he stepped across the stream with one stride.

"Let me alone; I am busy," the dwarf replied. Then, without looking up, he threw a pebble at the giant. It hit his heart, and he heard a loud crack.

"Now I have lost my inheritance," he said to himself; "my heart is cracked."

"How did that happen?" his giant father asked when the boy reached home.

"I met and conquered storms and all kinds of dangers," the giant boy answered; "but my friend, the dwarf, threw a pebble at me, and it cracked my heart."

"O, I should have told you about that before you started out," his giant father said, taking down a big book of rules that could be used in any land as well as the land of Let's Pretend. He read from it: "The misdeeds of others can do us no permanent harm." "So the dwarf's meanness doesn't count against you," he said; "it only counts against the dwarf."

So the giant boy was given a beautiful wooded mountain for his inheritance, and the crack in his heart soon grew together. As for the dwarf, he was always a little, lonely dwarf, and never grew up to be anything else.

☼ ☼ ☼

A Good Motto.

On the eve of his departure for college, a mother said to her son: "Remember, my boy, if you are to succeed in life, if your service is to be at its best, you must be willing to be third." When that young man had finished decorating the walls of his dormitory with pennants, pictures, and banners, there hung immediately above his study table this motto: "I am willing to be third." Many were the curious glances cast at that motto by classmates and friends during the freshman year, while not a few made light of the very strange and, to them, meaningless words. Near the close of the year one of his chums confessed an intense curiosity and desire to know the meaning of this unusual motto. It was then, for the first time, that the story of what passed between the young man and his mother became known. "But what did your mother mean by such a remark?" was the further inquiry. "Her explanation," he replied, "was that in order to make my life of greatest service, I must be willing to put God first; others, second; self, third."—C. F. Ralston, in Exchange.

☼ ☼ ☼

I Shine in the Light of God.

I shine in the light of God,
His likeness stamps my brow;
Through the shadow of death my feet have trod,
And I reign in glory now.
No breaking heart is here;
No keen and thrilling pain;
No wasted cheek, where the frequent tear
Hath rolled, and left its stain.

I have found the joy of heaven,
I am one of the angel band;
To my head a crown is given,
And a harp is in my hand.
I have learned the song they sing
Whom Jesus hath made free,
And the glorious walls of heaven still ring
With my new born melody.

No sin, no grief, no pain—
Safe in my happy home;
My fears all fled, my doubts all slain,
My hour of triumph come!
O friends of my mortal years
The trusted and the true!
You are walking still in the vale of tears,
But I want to welcome you.

Do I forget? O, no!
For memory's golden chain
Shall bind my heart to the hearts below,
Till they meet and touch again.
Each link is strong and bright,
And Love's electric flame
Flows freely down like a river of light
To the world from whence it came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the noise of war
And the rage of conflict die?
Then why should your tears roll down,
And your heart with grief be riven,
For another gem in the Savior's crown
And another soul in heaven? —Selected.

Query Department

By J. C. McQUIDDY

Brother T. S. Humble, of Pikeville, Tenn., inquires to know the meaning of the "seven Spirits" spoken of in Rev. 5: 6. The passage reads: "And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb, standing as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth."

I am sure I do not know what is the meaning of the "seven Spirits." It is claimed that the number seven, which is so often used in Revelation, means fullness or perfection, and that it is a sacred number. In the book of Revelation we read of the seven churches, seven Spirits, seven seals, seven trumpets, seven thunders, seven vials, etc. If "seven" is a perfect number, the "seven Spirits" may possibly mean the Holy Spirit; but I do not know.

☼ ☼ ☼

Mrs. Elvira Dobson, of Big Sandy, Tenn., wants to know the scripture for God's people keeping a church book, or record. She also wants to know if there is any authority for asking a new babe in Christ, "Do you want to enroll with us?" or, "Do you want to take membership with this congregation?" etc.

There is no scripture for a church record, neither is there any needed. The Lord expects his people to exercise common sense. The elders of the church are commanded to "feed the flock of God." They must know the flock before they can feed it. In order to find the flock, it is necessary to have a record, if it be no more than a notch on a stick. Babes in Christ have membership in the church where they live and worship. They should become identified with the church. The elders of the church should know their place of residence, street and number. In order to do their work efficiently, it is absolutely necessary to keep some kind of record.

☼ ☼ ☼

Brother J. H. Wommack wishes to know how long Adam lived after his transgression, and also whether he died a spiritual or temporal death when he partook of the forbidden fruit. He quotes Rom. 5: 12, which reads: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned."

When Adam disobeyed God, he became a sinner; he died by sin. In consequence of his transgression, he died many hundred years later a natural death. Just how many years this was after his transgression, no one knows. He lived to be nine hundred and thirty years old. Adam did not sin for the race, but sinned for himself. All others sin as did Adam and become personally responsible for their guilt. No one living, who is responsible, can truthfully say that he has not sinned and come far short of the glory of God. What we lost in the first Adam, we regain in the second Adam—that is, Christ. As we sin for ourselves, so we must obey the gospel for ourselves. Hence, Christ says: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

☼ ☼ ☼

Brother E. W. Sewell, of Dinuba, Cal., asks for New Testament authority, if there be any, for any specific or particular attitude of the body of Christians when praying in worship on Lord's day. The particular point on which he desires information is whether any posture in prayer should be made a test of loyalty to the truth.

I know of no scripture that requires a specific posture in prayer; and unless there is such a scripture, no one has a right to make the posture in prayer a test of loyalty to God. We learn that Daniel kneeled upon his knees three times a day when he prayed with his face toward Jerusalem. The psalmist, David, says: "O come, let us worship and bow down; let us kneel before Jehovah our maker." (Ps. 95: 6.) Solomon "had made a brazen scaffold, five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the assembly of Israel, and spread forth his hands toward heaven." Then follows his prayer. We learn that when Peter raised Dorcas from the dead he "put them all forth, and kneeled down, and prayed." There are many examples in the New Testament where prayer was offered when the person was in a kneeling posture, and I have always preferred this posture in public prayer to any other. While this is true, I would be slow to lead any one to believe that the posture in prayer should be a test of one's loyalty.

☼ ☼ ☼

J. A. Roberts, of Fruithurst, Ala., inquires to know (1) to what day reference is made in Heb. 10: 25. He does not know whether it means the day of judgment or the first day of the week. The passage reads: "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." He also inquires to know (2) who are the "children of the kingdom" referred to in Matt. 8: 12, which reads: "But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth."

1. There is diversity of opinion as to the day referred to in Heb. 10: 25. I am inclined to the view that it is the first day of the week. The Hebrews could not know that the day of judgment was at hand. The first day of the week was the only day that they could see approaching with certainty. It is a Christian's duty to exhort brethren daily to be faithful; so, as they saw the first day of the week approaching, they should exhort each other to continue in good works and not to forsake the assembling of themselves together on the first day of the week to break bread in memory of the sufferings of Christ, who died to redeem them.

2. The "children of the kingdom" were the Jews, who were the natural descendants of Abraham. On account of their rejection of Christ, they were to be cast into outer darkness.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

A good book for young people to read is the "Life of Mrs. Charlotte Fanning." Mrs. Fanning was noted for her piety, zeal, and good sense. Hers was a life remarkable for the good accomplished. She always exerted an ennobling, refining, and uplifting influence. This book is ably edited by Mrs. Emma Page Larimore. Price, $1.

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

"GOSPEL SONGS, NUMBER TWO"

The Song Book for 1920

Single Copy	$ .40
Dozen Copies	4.50
Hundred Copies	35.00

Binding, Superior Jute
224 Pages of Best Songs
Order Now

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

TETTERINE

Drives Away Pimples

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

Kintho Beauty Cream

For the Treatment of

FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

At All Druggists and Department Stores.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

To Be a Pilgrim.

He who would radiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Since, Lord, thou dost defend
Us with thy Spirit,
We know we at the end
Shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labor night and day
To be a pilgrim.

—John Bunyan.

Tne Amite (La.) Work.

BY W. J. JOHNSON.

The sum of $8.50 has been sent by the church in Texarkana, Ark., and $2 by some brethren in New Orleans, La., since our last report was made. This makes a total of $347.21 received from other sources since we began our appeal three years ago. As we have reached our limit, it is necessary for us to continue our appeal until the required amount is reached. Every dollar has been used to the very best advantage possible. A neat concrete structure, thirty-two feet by forty-eight feet, is almost ready for the roof. Including cost of lot, it has cost but little more than seventeen hundred dollars, and it is in one of the most desirable locations of the town. It is absolutely necessary for brethren to contribute liberally of their means to this work until it is completed, or we shall have to endure a very humiliating embarrassment. Send at once to our rescue. God will bless you. I am now with A. K. Ramsey in a mission meeting at Glenmora, La., near his home, and trust that when I return home our funds will have increased so that we can resume work on the building with renewed energy and soon bring it to completion. Let those who read this realize that one of God's servants is greatly hindered, and will be till this work is finished, in proclaiming the sweet message of peace to lost souls, and send "once and again" until enough has been sent. Send to my address—Box 87, Amite, La.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system, by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.
St. Louis, Mo., and New Orleans, La.

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)

A TONIC
For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY
A. D. HEINEMANN, Chemist
Jackson and Decatur Sts. MEMPHIS, TENN.

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS, prepaid, $1.25.

HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Better Than Pills For Liver Ills.

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

NR Tonight, Tomorrow Alright

Get a 25c. Box.

Constipation Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34,
P. O. Box No. 1162, Baltimore, Md.

In answering advertisements, please mention the Gospel Advocate.

WONDERFUL OPPORTUNITY FOR

Church Workers—best proposition ever offered to build up your Church or Missionary funds, or to increase your own income. We offer dependable men and women an exceptional opportunity to represent us selling LINRO Famous NON-ALCOHOLIC Flavorings, Toilet Preparations, and Household Necessities. An established, high-grade line—over 100 articles. You sell all who want Quality Products. The work is intensely interesting and pleasant, with big profits for you. No investment necessary. Write to-day for illustrated Catalog and particulars.

THE LINRO COMPANY
Dept. 176, St. Louis, Mo.

TRAINED NURSE TALKS TO WOMEN

Tells How, Through Years of Practice in Women's Weaknesses, She Found Simple Home Remedy to End Leucorrhea.

A. Cavanaugh, R. N.

It took years of professional practice for me and my two associate nurses in treating weaknesses of women to find a simple, easy, certain way to end Leucorrhea (commonly called "whites"). In our experience we find that 75 per cent of all women are more or less distressed with this annoying weakness, which makes them pale, tired, fretful, wasting their feminine strength and often leading to serious illness.

Working on our own cases and in conjunction with physicians, we had wonderful success with our own treatment. We brought many women from deep despair to joyful satisfaction. They wanted us to tell others all over the country how our treatment, named "Lukora," brought them out of distress and weakness to genuine feminine strength and health.

If you are a sufferer from Leucorrhea, stop carelessly letting it go on, but learn from me how it may be quickly ended in your own home. I will tell you about this simple home method (without obligation) by your simply writing to me, Anna Cavanaugh, R. N., Room 241A The Nurses' Institute, Buffalo, N. Y. All correspondence and information sent will be confidential and forwarded in plain sealed envelopes.

NOTE.—The Nurses' Institute earnestly advises every woman suffering with Leucorrhea, who wishes to get rid of it, to write Miss Cavanaugh at once. This remarkable offer is sincere, and the fact that the discoverers of the treatment are themselves registered nurses and women makes it a safe and unquestionable treatment.

Moore's Stramoline

The Wonder Worker for Coughs, Colds, Catarrh, Asthma, or Incipient Tuberculosis. Stramoline usually gives quick relief from the first dose. Your druggist, or $1.00 postpaid to any address.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Bishop-Vincent Mission.

BY W. W. FREEMAN.

The lot on which the Vincent mission home stands has been bought. A fifth was paid down; Brother Gray paid a thousand dollars; Japanese brethren will pay fifteen hundred dollars or more during the next three years; and the balance, about twenty-nine hundred dollars, is yet to be given by loyal American churches. The location is very fine. The purchase also stopped the rent we had been paying monthly on this land. We shall not have to move the Vincent house or sell it at a sacrifice. Financially the deal is a good one. We pay six per cent interest on the balance quarterly. As fast as we get a hundred dollars ahead, we send it to be credited on the note.

At present a dollar is worth about one dollar and two cents in Japan. This is fine, for we have hitherto suffered a considerable loss as discount. Now is the best time to send funds, for a dollar counts for more. This work is under the oversight of the Abilene church worshiping at the college. Funds should be sent to W. W. Freeman, Abilene, Texas, or to C. G. Vincent, 1210 North Fourth Avenue, Knoxville, Tenn.

Quarterly Report.

On hand, December 28, 1919, $3.77; received to January 17, $54.33; sent to Bixler, $80; from lot fund obliged to draw, $21.90.

Received to February 11, $87.92; forwarded on February 5, $85, and on February 11, $85, to meet reported emergency in Japan; obliged to draw from lot fund, $82.08.

Received to March 5, $20.96; forwarded, $85; from lot fund again, $64.04.

Received to April 3, $92.45; forwarded, $85; balance, $7.45.

Received to April 8, $21; on hand now, $28.45.

Lot fund: Balance December 28, 1919, $148.80; by C. G. Vincent, $139.35; to regular fund, $168.02; balance, $120.13.

As you see, the regular monthly offerings *must* be raised.

Couple of Missionaries Wanted.

Various missionaries in Japan have assisted in the Kamitomizaka Church since the Vincents were forced to come away. Some church should send a couple to continue the work so well begun. These new missionaries should be sound in body, alert in mind, and consecrated in heart. Cranks, factionists, novices, and aged people should not go. It is hoped that some couple well grounded in the truth of the word of God and well educated may be found soon. What church can report a couple prepared and ready for the work? Other churches will be found to assist in the support. If your congregation has no couple ready, when, at the present rate, will it have them? Abilene church is working to have dozens of missionaries not far ahead, but a couple is needed *now*. Write me if you know of the right couple for this place. Address W. W. Freeman, Abilene, Texas.

A cross Christian or an anxious Christian; a discouraged, gloomy Christian; a doubting Christian; a complaining Christian; an exacting Christian; a selfish Christian; a cruel, hard-hearted Christian; a self-indulgent Christian; a Christian with a sharp tongue or bitter spirit—all these may be very earnest in their work and may have honorable places in the church; but they are not Christlike Christians, and they know nothing of religious realities. The life hid with Christ in God is a hidden life, but it must not be hidden as to its practical results. People must see that we walk as Christ walked, if we say that we are abiding in him. We must prove that we "possess" that which we "profess."
—H. W. Smith.

Cuts and Bruises,

burns, stings, sores, boils, and the numerous other mishaps, amount to little. If left alone, however, and if aided by the careless touch of a dirty hand, an ugly sore will result, and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs, and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample free.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

WINTERSMITH'S CHILL TONIC

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

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

FIELD REPORTS

Alabama.

Bear Creek, April 18.—The little band of worshipers here continue to meet each Lord's day, morning and night, for Bible study, and on Wednesday nights for prayer meeting—mostly sisters and children. The writer had the pleasure of calling on Brother and Sister A. D. Dies, at their home in Oakman, between trains. He is doing a great work in the church there and in the surrounding country. He is busy all the time when not engaged in preaching. He is working with his hands, painting houses and working in a barber shop. They were in sorrow for the loss of their little girl, who passed away a few days ago. Brother Dies gave us an appointment for the fifth Lord's day in May. I had the pleasure of meeting Brethren Richards, Sweeney, Jones, Brother Morrow and wife, and others while there. Preachers are scarce in these parts. Brother Willcut preaches for us on the fourth Lord's day in each month.—J. R. Phillips.

California.

Tulare, April 14.—The work at this place is moving along as well as could be expected. The little band of faithful Christians are all working together for the advancement of the cause. Two girls who have been in regular attendance at our Bible studies made the confession and were buried with their Lord in baptism. It makes us feel that our labors have not been in vain in the Lord when we see those we have tried to teach as we find it revealed in his word come forward in obedience to the word. We hope to see others come out and take their stand for Christ. Pray for us that we may do much in the Master's cause.—L. Meade Williams.

Georgia.

Rossville, April 12.—The church here seems to be in extra good condition. In our meeting Sunday evening were Brethren I. B. Bradley, J. D. Gunn, Aruna Clark, Brethren Brooks and Boyd, and three or four others whose names I cannot recall. I also met Brother J. W. Grant in Chattanooga to-day. Brethren, let us be steadfast in "the faith which was once for all delivered unto the saints."—J. C. Mosley.

Atlanta, April 21.—The Atlanta brethren are now enjoying a feast of good things in the preaching of Brother F. B. Srygley, of Nashville, Tenn. Six have already been added to our number and more are expected. For the pure teaching of the gospel of Christ, Brother Srygley is unexcelled. His work is doing us all good. Some have asked for suitable songs for "Mothers' Day." Every day is "mothers' day" with me. Brother Flavil Hall has had printed "My Loving Mother," with another one of his best selections, for all who want them. Send three cents and get a copy, or twenty-five cents and get a dozen. Address all orders to S. H. Hall, 28 Ashby Street, Atlanta, Ga.

Harmless, purely vegetable infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

"Bless Its Heart—It's Happy Now" because its healthy stomach digests food properly, and bowels act as they should, after using

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

It is a real pleasure to give this invaluable preparation—and babies and young children like to take it. Mrs. Winslow's Syrup never fails to overcome constipation and brings remarkably quick and gratifying relief in wind colic, diarrhoea, flatulency and the many other similar troubles. Add a few drops, depending on age, to each feeding, it keeps baby's bowels regular.

It is the best remedy that medical skill has ever devised and endorsed for teething babies, as may be quickly proven by reading the complete formula below which appears on every label.

Senna, Rhubarb, Glycerine, Sodium Citrate, Sodium Bicarbonate, Oil of Anise, Fennel, Caraway, Coriander, Sugar Syrup

At All Druggists

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York

General Selling Agents: Harold F. Ritchie & Co., Inc. New York London Toronto

Side dress your Cotton with

GERMAN POTASH

•

KAINIT

20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—*neither one will injure your crop.*

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas

Stocks at other leading Atlantic and Gulf Ports

Send us a new subscriber to the Gospel Advocate.

Kentucky.

Persimon, April 17.—There has been considerable sickness in the Pleasant Hill neighborhood, besides plenty of "flu" and measles, but some of our little congregation have met for worship every Lord's day. We have not had a great deal of preaching, but we are always greatly strengthened by the lessons given us by our good brethren, C. M. Johnston and T. R. Palmore. Brother R. A. Palmore preaches for us on the third Lord's day and Lord's-day night in each month. Brother Phemister preached for us on the first Lord's day in April. We will have a protracted meeting in August, conducted by Brother Lowry.—Mrs. Gertrude Palmore.

Hatched 175 Chicks

and not one died, writes G. W. Miller, of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write to-day to E. J. Reefer, poultry expert, 3254 Poultry Building, Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures white diarrhœa overnight and saves 98 per cent of every hatch. The book is free. Send for it to-day sure.

Thousands of Women

Owe Their Health To

Lydia E. Pinkham's Vegetable Compound — overshadowing indeed is the success of this great medicine. Compared with it, all other medicines for women's ills seem to be experiments.

Why is it so successful? Simply because of its sterling worth. For over forty years it has had no equal. Women for two generations have depended upon it with confidence.

Thousands of Their Letters are on our files, which prove these statements to be facts, not mere boasting.

Here Are Two Sample Letters:

Mother and Daughter Helped.

Middleburg, Pa. — "I am glad to state that Lydia E. Pinkham's Vegetable Compound did me much good when I was 35 years old. I was run down with female trouble and was not able to do anything, could not walk for a year and could not work. I had treatment from a physician but did not gain. I read in the papers and books about Lydia E. Pinkham's Vegetable Compound and decided to try it. The first few bottles gave me relief and I kept on using it until I got better and was able to do my work. The Vegetable Compound also regulated my daughter when she was 15 years old. I can recommend Vegetable Compound as the best medicine I have ever used." — Mrs. W. YERGER, R. 3, Box 21, Middleburg, Pa.

Fall River, Mass. — "Three years ago I gave birth to a little girl and after she was born I did not pick up well. I doctored for two months and my condition remained the same. One day one of your little books was left at my door and my husband suggested that I try a bottle of Lydia E. Pinkham's Vegetable Compound. I started it immediately and I felt better and could eat better after the first bottle, and I continued taking it for some time. Last year I gave birth to a baby boy and had a much easier time as I took the Vegetable Compound for four months before baby came. On getting up I had no pains like I had before, and no dizziness, and in two weeks felt about as well as ever." — Mrs. THOMAS WILKINSON, 363 Columbia Street, Fall River, Mass.

Wise Is the Woman Who Insists Upon Having

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

In answering these ads mention your paper. It commends you.

Another Great Man Gone.

BY ISAAC E. TACKETT.

Notice has already appeared in the papers about the death of Brother Ed. Millwee. Some of the readers of this paper never knew him. Those that knew him remember him dearly. There was only one Ed. Millwee. I considered him one of the greatest men living. In fact, his life was more nearly like that of the apostle Paul's than any man I have ever known. He sacrificed much for the cause of Christ. He did what others could not or would not do. Although he was well educated, being a graduate of the old Add-Ran College and at one time professor of mathematics in that great school, professional life did not appeal to him. He chose rather to live among and help the great middle class of people. After leaving Add-Ran College, he taught a number of years in the country schools and preached to the country people. Later he devoted all his time to preaching the gospel in mission fields where others seldom carried the message. When churches with which he labored became strong enough to support a preacher, he passed on to other places.

He was not a failure in business. He had enough of the world's goods to sustain him in his work, and he used it freely for the salvation of men. Before the late rebellions in Mexico broke out he had gone to that country and had learned the native language and was preaching to the Mexicans in their own tongue. He taught school some in Old Mexico and was conducting a promising mission in that country when he was run out by the rebellion. During his mission work in Mexico he distributed many Testaments in the Spanish language at his own expense. Last year he spent with the weak and poor churches of Florida and North Carolina. Before his late illness came upon him he was planning to carry the gospel to Spanish-speaking people of South America.

When I visited him recently at the sanitarium in Dallas, he talked freely of his hopes and of his desires and plans to do more good things in the future. He approached death with the calmest composure of any one I have ever seen approach that ordeal. He said that to die was a matter of supreme indifference with him. He talked as calmly and as sweetly and as cheerfully as when I knew him in his prime. His years were numbered by sixty-three. I wish he could have lived a score more, at least. Those who loved him were numbered by those who knew him, in and out of the church. He was a friend of the poor, and they reverenced him. He had enough means to go at his own charge and asked help of no one. He leaves a

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Save

Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

legacy to some of his dearest friends to be used for the glory of God and the salvation of men. If there is a Paradise, he is now resting sweetly in the bosom of father Abraham. As sure as there is a heaven awaiting the pure, good, and faithful, the spirit of dear Brother Millwee will rejoice with God and the holy angels for evermore. He was my friend and erstwhile fellow laborer. I loved him.

The Cause at Atoka, Okla.

In times past our Lord's cause was prosperous in this town, but for some time but little has been done. Some had grown cold, some lukewarm, and others quit entirely. About eight of us decided, a few months ago, that we could no longer afford to live where we could not worship God "as it is written," and so we began to meet for worship and to read God's word in the courthouse. We kept this up for a few weeks, and then decided it would be profitable to have a meeting. We secured the services of Brethren J. Will Henley and Will W. Slater for this work. The church at Coalgate furnished us their big tent and one hundred song books. We began the work on March 23 and continued until April 4, with almost every hindrance known to deter the work. Rain, windstorms, cold weather, shows, a circus, and, worst of all, the cold, heartless indifference of some church members here in town, all contributed to hinder the work. But, after all, we feel that the time was well spent. We heartily commend Brethren Henley and Slater as loyal and able ministers of the gospel of Christ. We extend our thanks to the brethren at Durant, Coalgate, Centrahoma, and Calera for valuable assistance rendered. Brethren passing our way are cordially invited to worship with us.

[Signed] C. A. Magness, T. J. Waddle, W. L. Taylor, C. S. Payne, and Bryan Carter.

He Cares for Me.

Among so many, can He care?
Can special love be everywhere?
A myriad homes, a myriad ways,
And God's eye over every place?

So many and so wide abroad,
Can any heart have all of God?
From the great spaces vague and dim,
May one small household gather Him?

I asked: my heart bethought of this.
In just that very place of His,
Where He hath put and keepeth you,
God hath no other thing to do.

—Selected.

Free Chick Book

tells how to save baby chicks from dying of white diarrhœa by using simple home solution. It's free. E. J. REEFER, Poultry Expert, 3254 Poultry Building, Kansas City, Mo.

DUCH! MY BACK! RUB LUMBAGO PAIN AWAY

Rub Backache away with small trial bottle of old "St. Jacobs Oil."

When your back is sore and lame or lumbago, sciatica or rheumatism has you stiffened up, don't suffer! Get a small trial bottle of old, honest "St. Jacobs Oil" at any drug store, pour a little in your hand and rub it right on your aching back, and by the time you count fifty, the soreness and lameness is gone.

Don't stay crippled! This soothing, penetrating oil needs to be used only once. It takes the pain right out and ends the misery. It is magical, yet absolutely harmless and doesn't burn the skin.

Nothing else stops lumbago, sciatica, backache or rheumatism so promptly. It never disappoints!

LESS MEAT IF BACK AND KIDNEYS HURT

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You

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

The moment your back hurts or the kidneys are not acting right, or if the bladder bothers you, get about four ounces of Jad Salts from any good pharmacy, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure any one. It makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

Headache

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

RAMON'S LIVER PILLS

DIDN'T KNOW 'TWAS SO GOOD

Texas Lady Storekeeper Who Carries Black-Draught in Stock Has Found It "Best Liver Medicine" Obtainable.

Barker, Texas.—Relating her experience with Thedford's Black-Draught, Mrs. A. L. Fromme, of this place, says:

"I had for some time used —— and other liver medicines, which would nauseate and make me feel bad. We have a store; and our customers called for Black-Draught so often I decided it must be good, so thought I would try it myself.

"I began its use, and found it just fitted my case. It neither griped nor nauseated me; was an easy laxative, and not hard to take.

"I had had headaches a great deal, no doubt from torpid liver. The Black-Draught would cure them. The best way I find to take Black-Draught is to take one or two good-sized doses until the liver begins to act, then taper the does to just a pinch after meals.

"It will insure good digestion, do away with the gas or bad taste in the mouth, and is without doubt the best liver medicine in the market. I have found it so. I can recommend it to my friends, for I believe it will do them good."

Get a package of Thedford's Black-Draught liver medicine to-day.

Most dealers carry it in stock.

For the **HAIR—**

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

TETTERINE

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

BECOME A NURSE

EARN $18 TO $30 WEEKLY

Train yourself at home during spare moments. Any intelligent woman between 18 and 60 can easily learn this noble profession and become a successful nurse. 500 pages, bound in cloth, telling how to make surgical dressings, bandages, take temperature, care for patients, give baths, change bedclothes without annoying patient, etc. New method, by Lee H. Smith, M.D. Complete course, **only 50 cents.** Send for it to-day. Fully illustrated. Money back if not satisfied. World's Medical Press, No. 664 Washington Street, Buffalo, N. Y.

PELLAGRA

Indigestion, and Impure Blood—all three embrace the one dreaded Pellagra. Moore's Stomatone is strongly effective, because it purifies the blood and corrects the stomach. Don't wait till other remedies fail. Order to-day, your nearest druggist, or $1.00 postpaid.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

Financial Report.

BY E. C. FUQUA.

On the call of Brother McQuiddy, exclusive of my regular support on this mission field, I have received a total of funds to liquidate my indebtedness, as follows: From Russell Street Church, Nashville, Tenn., $100; T. Q. Martin, from hotel en route, $10; church at Cookeville, Tenn., $25; J. L. Daniel, Chattanooga, Tenn., $5; Miss H. Tompson, Corinth, Miss., $5; Lester Samuels, Como, Miss., $5; Miss Bertha Talley, Petersburg, Tenn., $7; J. B. Lynn, Waverly, Ky., $5; H. J. Stafford, Trezevant, Tenn., $1; A. O. Ring, Jefferson City, Tenn., $2.50; S. A. Allen, Russellville, Ala., $5; William Behel, St. Joseph, Tenn., $1; Fruit's Chapel, Hopkinsville, Ky., $10; Charles T. Powell, Pulaski, Tenn., $2; A. C. Huff, McLean, Texas, $1; Mrs. Frank H. Ford, Paragould, Ark., $10; R. L. Ludlam, Jr., Carnesville, Ga., $1; J. B. George, Albany, Texas, $5; G. T. Mustain, Horse Cave, Ky., $5; Mallie Y. Webb, Lebanon, Tenn., $10; Mrs. J. C. Wilson, Ashland City, Tenn., $2; A. L. McCorkle, Phœnix, Ariz., $1; Miss H. T. Hundley, Mooresville, Ala., $12; Mrs. M. E. Murray, Wauchula, Fla., $5; Daniel I. Hiler, Nashville, Ark., $1.50; Mrs. R. M. Green, Spring Hill, Tenn., $5; Rock Springs Church, Tennessee, $15; church at Forest Hill, La., $2.60; church at Russellville, Ala., $30; "A Sister," Slater, Mo., $150; Adair P. Chapman, Berlin, Ga., $2; William Bradford, Madison, Tenn., $5; C. M. Brooks, New Orleans, La., $5; Brother Rhea, Nashville, Tenn., $5; Taylor Church, Elk City, Okla., $9.20; church at Antioch, Fla., $12; M. E. Johns, Murfreesboro, Tenn., $2; J. C. Schmidt, Elbert, Col., $5; Mrs. J. S. Hasty, Florence, Texas, $5; Mrs. E. A. Yarbrough, Harrold, Texas, $5; H. N. Mann, Riverside, Tenn., $10; "A Friend," Franklin, Tenn., $1; Mrs. Nettie L. Lewers, Barr, Miss., $5; K. C. Creamer, Spruce Pine, Ala., $2; Mrs. W. L. White, Detroit, Mich., $5; G. W. Birchfield, Fort Worth, Texas, $10; "A Sister," Texas, $5; W. A. Moody, Buchanan, Tenn., $5; Mrs. J. A. Jones, Lynnville, Tenn., $2; Mrs. W. D. Scoggan, Louisville, Ky., $12; Little River Church, Hopkinsville, Ky., $15; H. C. McQuiddy, Lewisburg, Tenn., $26.70; Homer W. Townsley, Leon, Iowa, $5; Dr. T. G. Phelps, Chillicothe, Mo., $2; J. F. Mansker, Ballinger, Texas, $10; Ira North, Ethridge, Tenn., $6; church at Salem, Tenn., by F. M. Green, Jr., $10; J. H. Sutton, Nashville, Tenn., $5; J. A. Craighead, Gainesboro, Tenn., $2; B. M. Strother, McAlister, Okla., $5; Mack Hall, Martha, Tenn., $25; church at Dickson, Tenn., $100. Total, $763.50.

Out of this fund I paid out as follows: On furniture and other Collins debts, $150; to a brother in Indiana, $70; to H. G. Lipscomb estate, $25; Denver debts, $49; Greeley debts, $48; paid on car, $150; interest on car note, $18.50; interest on notes on my home, $77.20; taxes on my home, $56.75; to secure a three-year loan on my home, $42.50. Total, $686.95.

Cash on hand to complete payment of Greeley and Colorado Springs debts, $76.55. I am not certain yet as to whom the cash on hand should be paid, hence am holding it until I ascertain this, as I want the right parties to receive the money. Matters have changed hands since I made the debts, hence my uncertainty as to the right parties to settle with.

The above represents my finances to date, as respects the means sent me through Brother McQuiddy's call. My gratefulness to the brotherhood will have to go unexpressed, for lack of language in which to express it, beyond the utterly inadequate words, "I most humbly thank you all." God knows my thankfulness, and he will reward each donor according to what he did in the matter.

We have examined Brother Fuqua's books and find the above statement to be correct. ELMORE WILLIS,
WILLIAM F. PENNOCK,
Elders church of Christ, Bellvue, Col.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

FROM THE FIELD

Ohio.

Akron, April 19.—I will be busy in protracted meetings in Arkansas, beginning the first of July and on till the first of November. But not quite all of the time is engaged. I would be glad to be busy the entire four months. Any one desiring my services may address me at Akron, Ohio, 49 Arch Street.—Hugh F. Pendergrass.

Oklahoma.

Oklahoma City, April 19.—The audiences yesterday were large and attentive. At the morning service there was one addition. Our Sunday school is still growing. Room is getting to be a serious thing with us. Brother Hogan, of California, preached the evening sermon. It was an excellent discourse. Brother Hogan is a fine, bright young man.—J. A. Hudson.

Muskogee, April 14.—I spent the first Lord's day in this month with the Park Hill Church, at Fort Smith, Ark. I found a band of brethren who seem to be "dead to sin, but alive to God." They treated me royally. Brother W. W. Slater labors with this church, and is held in high esteem by the entire congregation, so far as I could learn. On the second Lord's day I visited the church at Porter, Okla. The work in this city is progressing nicely. Our spring meeting began last Lord's day. Prospects are bright for a good meeting. On account of Brother W. M. Thompson's illness, Brother O. L. Hays is doing the preaching. Brother Hays is a great and good man, and is doing some excellent preaching. We are hoping and praying for great results.—W. L. Oliphant.

Tennessee.

Nashville, April 19.—I was at Commerce, in Wilson County, yesterday. We had two fine services, with much interest shown. I will go to Paradise Ridge next Lord's day. I have some time not taken for meetings; will answer any calls for May, June, or September. I would like to keep busy. Who wants a meeting? Address me at 326 Grace Avenue, Nashville, Tenn. —W. M. Oakley.

Texas.

Sweeney, April 16.—Our meeting, conducted by Brother G. C. Brewer, closed last night. The meeting continued eleven nights. We had a fine meeting, with good attendance and good interest. There were twelve baptisms, one reclaimed, and one from the Baptists. Brother Brewer did some fine preaching, and we were greatly pleased with him. We hope to have him hold our meeting next year.—Grace Chenault.

Del Rio, April 19.—I am about well again, and the disease that wrecked me is entirely conquered, though I am not as strong as I was before my breakdown. But I shall leave here on Wednesday, and will reach home on May 1 and begin my work with the Southside-Central Church on the first Sunday in May. Correspondents will please address me at home—1420 Lipscomb Street, Fort Worth, Texas, after this. I have received some financial help, which I will report when I get home. Brother Wallace and Brother Taylor closed a fine meeting here last night, with several baptized and the church built up. Brother Foy E. Wallace, Jr., is superfine as a preacher, fearless and kindly, a prince among men.—Tice Elkins.

Fort Worth, April 19.—I returned this morning from Newark, twenty-one miles north of this city on the Rock Island Railroad, where I preached yesterday and last night. We had good crowds and good attention. The brethren own their house of worship and are somewhat in the majority in point of numbers at this place. The church is not doing all it can do, nor all that I believe it will do with the proper encouragement. They have great possibilities; and if the correct efforts are put forth, they can easily have one of the best small congregations in this section of the State. They seem to be loyal, and are, so far as I could detect, at peace among themselves. They seemed to be encouraged by the services yesterday, and I hope that the interest thus manifested will grow until greater results are enjoyed. Brother C. McClung has been engaged to hold their summer's meeting, and I sincerely hope that it may be a good one, for he is eminently capable of holding such a meeting.—J. A. Cullum.

Tells Why Chicks Die

E. J. Reefer, the poultry expert, 3354 Poultry Building, Kansas City, Mo., is giving away free a valuable book, entitled "White Diarrhœa, and How to Cure It." This book contains scientific facts on white diarrhœa, and tells how to prepare a simple home solution that cures this terrible disease overnight and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

CUT THIS OUT—IT IS WORTH MONEY.

Cut out this slip, inclose with 5 cents, and mail it to Foley & Co., 2835 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar, for coughs, colds, and croup; Foley Kidney Pills, for pain in side and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, for constipation, biliousness, headache, and sluggish bowels.

RUPTURED? TRY THIS FREE

New Invention Sent on 30 Days' Trial Without Expense to You.

Simply send me your name, and I will send you my new copyrighted rupture book and measurement blank. When you return the blank, I will send you my new invention for rupture. When it arrives, put it on and wear it. Put it to every test you can think of. The harder the test, the better you will like it. You will wonder how you ever got along with the old-style, cruel spring trusses or belts with leg straps of torture. Your own good, common sense and your own doctor will tell you it is the only way in which you can ever expect a cure. After wearing it thirty days, if it is not entirely satisfactory in every way—if it is not easy and comfortable—if you cannot actually see your rupture getting better, and if not convinced that a cure is merely a question of time, just return it and you are out nothing. Any rupture appliance sent on 30 days' trial without expense to you is worth a trial. Tell your ruptured friends of this. EASYHOLD CO.,
1076 Koch Building, Kansas City, Mo.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

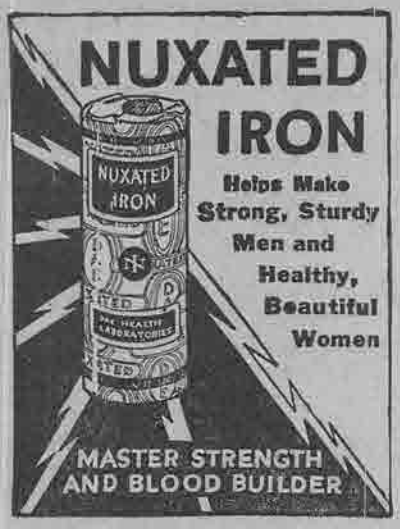
SONG BOOKS

Our song selections are prepared with a special view to meeting the requirements of churches of Christ in psalms, hymns, and spiritual songs. We have spared neither time, pains, nor money in order to make up collections of the best of the old and late compositions in sacred song. State whether round or shape notes are desired. Returnable copies for inspection (to be retained if an order is given) will be sent upon application of teachers or song leaders. Binding, superior star jute.

By Mail or Express, Prepaid	Copy	Doz.	50	100
Songs of the Reapers	$ .15	$1.50	$ 5.00	$10.00
Gospel Songs Number Two, 1920 book	.40	4.50	17.50	35.00
New Songs of Praise	.35	4.00	15.00	30.00
New Songs of Praise, with Rudiments	.40	4.60	17.50	35.00
New Gospel Song Book, limp	.35	4.00	15.00	30.00
New Gospel Song Book, with Rudiments	.40	4.60	17.50	35.00
Twentieth Century Rudiments	.20	2.00	8.00	15.00
Jewel Quartets	.10	1.00	4.00	7.50
Rudimental Nugget	.15	1.25	4.50	8.00
Select songs (a special selection for singing schools)	.25	2.50	10.00	18.00

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

In answering advertisements, please mention this paper

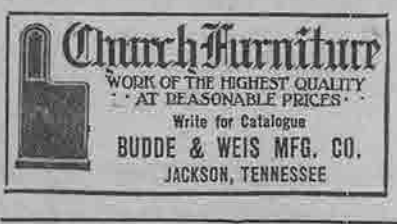


SAGE AND SULPHUR DARKENS GRAY HAIR

It's Grandmother's Recipe to Restore Color, Gloss, and Attractiveness

Almost every one knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and luster to the hair when faded, streaked, or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

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



A Treat for the Skin

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

The Master's Vineyard

California.

San Francisco, April 4.—Brother T. B. Larimore is preaching for us, and his sermons are very interesting and instructive. The attendance to-day was very good, with a few visitors present. The outlook is encouraging. We meet in the Richmond Hall, corner Fourth Avenue and Clement Street.—Mrs. T. J. McRae.

Florida.

Miami, Box 253, April 12.—Yesterday was a fine day with the church here, with splendid audiences at all the services. At the evening service two (husband and wife) made the good confession and are to be buried with the Lord in baptism. We hope to have our tent in use by the last of next week. There is much here to be done. I am expecting to be in Tennessee during August.—Joe L. Netherland.

New York.

New York, April 5.—I have been running an advertisement in the Morning World, also in the Evening Sun, trying to locate any members of the church of Christ that live in New York, but have not succeeded in finding any. I would be very glad if other members would move here, so that we could have a congregation here. Any young preacher looking for opportunity would make no mistake to come here. He would have to work with his hands for a part of his support or be helped by other churches; but if he comes in the right spirit, he cannot fail. Brother S. H. Hall went to Atlanta, Ga., when there were only a very few members there, and now there are several congregations in and around Atlanta which are the fruits of his labors. Greater work can be done here than has been done in Atlanta. The field is white unto harvest, but the laborers are few. No one should be afraid to come to New York. If one can make a living anywhere, he can here. If any members who would like to come here will communicate with me, I will gladly lend them any assistance that I can. Paul heard the cry from Macedonia and went. Will not some one hear the cry from New York and come? God grant that many may hear and come.—George M. McKee.

Oklahoma.

Wagoner, April 12.—I filled my regular appointment at the brick schoolhouse three miles south of Wagoner yesterday. Brother Will W. Slater will hold a meeting there, beginning on Tuesday night, May 4. I will begin a meeting three miles north of Wagoner, at Leibette Schoolhouse, tonight. This is a mission point. There are only three families of Christians in the community. I hope to accomplish something for the Lord at this place.—Charles L. Speir.

Oklahoma City, April 12.—From the point of weather, yesterday was a disagreeable day. In point of service to

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nausealess calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents.—(adv.)

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues — a Specialty
HOME OFFICE
CLINTON, S.C.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

In answering advertisements, please mention the Gospel Advocate.

the Lord, it was a good day for us. The house was full at the morning service. One man was baptized and one confessed his faults. Sunday before last I performed nuptial rites for Mr. Perry Ford, of Okmulgee, and Miss Icle Richerson, of this city. Their home is now at Okmulgee. Mrs. Ford was a social favorite. She will be greatly missed by the church here. Invitation has been extended me to deliver an address at the commencement exercises of the Harper Christian College on May 19. Special preparation is being made for the occasion, for it is to be a reunion of the students of Cordell Christian College and Harper Christian College. All of the former students of these colleges are invited. We are expecting a great meeting.—J. A. Hudson.

Texas.

Fort Worth, April 13.—I spent the last two Lord's days in March with the North Side congregation, in this city, in a ten-days' meeting, which was well attended, even to where we could not take care of the crowds on Sunday evenings. The meeting resulted in twenty-five baptisms, and about fifteen either renewed their obligations or were identified with the congregation. I left this meeting and went to the Abilene Christian College for an eight-days' meeting, which closed last Sunday night, with probably nine hundred or a thousand people present. This meeting was one of the best I was ever in, in many ways. The splendid, prayerful interest and the Christian love and hearty coöperation which prevailed throughout made it a real season of joy. As results, twenty-nine confessed Christ, and I think about fifteen either confessed their errors or identified themselves with the congregation. Abilene Christian College is a splendid institution, with as fine a faculty of noble-minded men and women as I have ever had the pleasure of meeting. More than a hundred students had to be turned away this term for lack of room. We should double the present size of the college. I would like very much to see the brethren over Texas who are interested in the Abilene work take care of this needed expense and let the church in Abilene devote one year to building at least a fifty-thousand-dollar church home down in the main part of the city. This is needed.—Horace W. Busby.

We cannot copy the great work which Christ did for the world, but we may copy his spirit. The smallest trickle of water down a city gutter will carve out of the mud at its side little banks and cliffs, and exhibit all the phenomena of erosion on the largest scale, as the Mississippi does over half a continent, and the tiniest wave in a basin will fall into the same curves as the billows of midocean.—Alexander Maclaren.

The Kidneys and the Skin.—If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys and clears the complexion. By thoroughly purifying the blood it makes good health.

For more than Forty Years
Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effect on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash,* instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big cotton crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

Standard GERMAN Potash Salts

that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate
H. A. Huston, Manager
42 Broadway New York

Keep Your Blood Clean As You Keep Your Body Clean. You Don't Wait Until Your Body is Foul Before You Cleanse It

It is a matter of surprise that many people who are so careful to have clean bodies make no effort to keep the blood clean. Everyone knows that uncleanness breeds disease; that those who do not keep their bodies in a wholesome condition and who dwell in filthy surroundings are the first to fall when some epidemic of disease sweeps the country. But foul blood is more dangerous to the individual than a foul body. An unclean body is a passive rather than an active hindrance to health. But unclean blood is an active threat against the very life—it makes the body a prepared breeding place for disease.

It is part of Nature's plan for human safety that in many cases where the blood is impure or corrupt she sets a sign on the body in proof of the corrupt current that is flowing through the veins. Scrofula with its disfiguring sores and scars, eczema with its irritation, salt-rheum, tetter, erysipelas, boils, pimples and other eruptions are only the outward signs of the impurity of the blood. But often in the earlier or simpler stages of the blood's impurity there are no outward signs of this condition; only dull, languid, sluggish feelings, which are commonly attributed solely to the sluggishness of the liver.

In view of the fact that everybody is liable to impurity of the blood why should we not treat the blood as we do the body—keep it clean on general principles? We wash and bathe regularly. We don't figure up how long we can go without cleansing the body or put off the bath until we become offensive. We intend to keep our bodies clean, and we wash regularly whether we appear to need it or not. If we keep the blood pure, we are less liable to fall victims to "flu."

Of all preparations for purifying the blood Dr. Pierce's Golden Medical Discovery easily takes the first place. It eliminates from the blood the elements which clog and currupt it, and which breed and feed disease. It acts directly on the blood-making glands, increasing their activity, and so increasing the supply of rich, pure blood which is the life of the body. Put up in tablets and liquid and sold by druggists.

Many thousands in every state testify. Here is what one says:

Memphis, Tenn.—"Dr. Pierce's Golden Medical Discovery is a splendid blood purifier and tonic. I took it at one time when my blood was impoverished and I became dropsical, my feet and limbs became swollen. Six bottles of 'Golden Medical Discovery' cured me of all this and I have not been troubled with a dropsical condition since that time, which was fifteen years ago.

"I have also found the 'Pleasant Pellets' excellent for sluggish liver and constipation. They ar effective and do not gripe."—MRS. LIZZIE NEFF, 260 Market St.

Sacrifice.

And as a comet sweeps the sky,
To reappear through cycling years,
So shall Love's deeds supreme and high
Enkindle hope again from tears,
Sing me Love's utter sacrifice and loss—
Christ's death upon the cross.

—J. Corson Milles.

Southwest Colorado Work.

BY WILLIS G. JERNIGAN.

I have received outside aid from the following persons and places for the extension of the gospel in Southwestern Colorado:

January—Ella Talley, Petersburg, Tenn., $10; A. L. McCorkle, Phœnix, Ariz., $1; Nora Gilooly, Lynn, Ark., $2.75; C. W. Huldermann, Grafton, W. Va., $1; C. C. Merritt, Davis City, Iowa, $10; church at Olathe, Col., $25.

February—Church at Olathe, Col., $45; church at Marietta, Ohio, $20; C. C. Merritt, Davis City, Iowa, $10.

March—Church at Rogersville, Mo., $5; church at Abilene Christian College, Abilene, Texas, $10; church at Davis City, Iowa, $10; W. A. Sevedge, Davis City, Iowa, $4; C. C. Merritt, Davis City, Iowa, $10; church at Marietta, Ohio, $20.

This help is greatly appreciated. The donors are doing their duty toward God and man. Are there not others who are willing to get in the apostolic way and help us to preach the gospel of God to these untaught souls? Just send us as much as possible per month for twelve months. If our needs are oversubscribed, we will send it on where it is needed more.

No work is well done which is not done joyfully; therefore joyousness is a very element of religious service.—C. E. Beeby.

GOSPEL ADVOCATE

Volume LXII. No. 19. NASHVILLE, TENN., MAY 6, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 441
OUR CONTRIBUTORS 442
GEORGIA AND THE FAR SOUTHERN FIELD 446
TRAINING LITTLE CHILDREN 447
JOURNEYINGS OFTEN 448
AT HOME AND ABROAD 449
EDITORIAL 450
RELIEF FUND 453
MAY I, DEAR LORD! 454
"I CAN'T" 454
PREACHING THE GOSPEL THROUGH THE MEDIUM OF LITERATURE 458
OBITUARIES 461
TO WHOM IT MAY CONCERN 462
THE CHURCH AT DUNCAN, ARIZ. 462
CONTRIBUTIONS FOR KING'S HALL, LOUISVILLE, KY. 463
THE UNPARDONABLE SIN 463

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Purpose of Miracles.

What is the meaning of the miracles? What do they prove? We may briefly answer that they emphasize the presence and power of a divine agent. Brief but comprehensive was the saying of the Egyptian magicians when they found themselves helpless before the marvels that Moses wrought: "*This is the finger of God.*" There are times when men feel that things have reached a crisis and that for the best interests of mankind it is essential that their attention should be specially arrested and startled into thought and activity. Thus, in the Old Testament, when God had some new tidings to tell the world, which they could not have found by their own sense, he gave to his leaders the power of working miracles. The miracles were a sort of bell which they rung in the ears of that generation, that people might listen to what they had to say and believe that the message came from heaven. Matthew Arnold protested that "miracles do not happen." Of course they do not happen regularly, else they would cease to be miracles. Rightfully considered, a miracle is not a violation of the laws of nature, as sometimes thoughtlessly stated, but a divine act by which he who governs nature puts forth his power in an extraordinary way for a worthy purpose.

The Christian thinker must not lose sight of the fact that the greatness of the purpose to be accomplished in the gospel was such as to warrant the expectation of a special divine interposition. The whole civilized world was on tiptoes of expectancy just prior to the Savior's coming. Seneca had asked a universal question: *Ubi enim istum invenies quem tot saeculis quaerimus?*" "Where shall he be found whom we have been seeking for so many centuries?" It was not only necessary that Jesus should come in this fullness of time, but that he should be recognized and acknowledged through many infallible proofs. If it was necessary for God to call attention to the leadership of Moses and the prophets through the intervention of miracles, it was all the more imperative that his Son should bear such credentials, so that the apostle with the keys might be able to preach "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you." (Acts 2: 22.)

The argument in favor of the miracles is fortified by the consistency of those wondrous works with the character of God and the design of the gospel. A. M. Fairbairn, in his "Philosophy of the Christian Religion," lays great stress upon their sanity and sobriety. The miracles, he tells us, are the "physical counterparts of Christ's moral character and ethical teachings. Without them our picture of his personal teachings would be incomplete." A. B. Bruce has well said that "every miraculous act of Christ must be conceived of as congruous to his Messianic vocation and serviceable to the interests of the divine kingdom. None of the miracles, of whatever class, can be regarded as mere displays of power; they must all be viewed as arising naturally out of their occasions and serving a useful purpose in connection with Christ's work as the Herald and Founder of the kingdom of heaven." It was not to show off himself that Jesus wrought miracles, but to help mankind. The careless reader is likely to miss the main point in the study of New Testament miracles. Walter C. Smith, a popular Scotch preacher, on one occasion tried to explain to an old lady the meaning of the scriptural expression, "Take up thy bed and walk," by saying that the bed was simply a mat or rug easily taken up and carried away. "Na, na," replied the lady, "I canna believe that. The bed was a regular four-poster. There would be no miracle walking away wi' a bit o' mat or rug on your back." Too often we look for the wonder of the miracle without serious thought of its moral lesson.

The miracles are symbols of the "greater works" of the gospel: the opening of the eyes of the spiritually blind, the unsealing of the ears which sin has deafened to the truth, the liberation of the paralyzed spirit to run in the way of God's commandments, and the quickening of the dead in trespasses and sins. In the working of one of his notable miracles, Jesus shows how the physical prefigures the spiritual by saying: "That ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house." (Matt. 9: 6.)

✡ ✡ ✡

Why Did They Cease?

Miracles have served their purpose and are no longer needed. They would grow cheap by repetition. Andrew Fuller called them the "swaddling clothes of the infant churches." Yet many in our day claim this power and manage to surround themselves with gullible folk who

come for fleshly blessing. "If they hear not Moses and the prophets, neither will they be persuaded, if one rose from the dead." (Luke 16: 31.) Augustine quaintly said: "The church has been built and the scaffolding of miracle removed; but the gospel, which is better than miracles, ever proving itself the 'power of God unto salvation to every one that believeth,' is still sounded out."

☼ ☼ ☼

"Greater Works Than These."

Technically, miracles belong to the physical realm. They are deviations from the known laws of nature through the agency of a supernatural Being. While we use the term "miraculous" to describe certain things that are extra wonderful in the spiritual realm, we understand full well that we are not saved through miraculous agencies or angelic visitations, but through sincere obedience to the plain commands of the gospel. We read of a boy who stood in the middle of a muddy road and promised God he would be a Christian if God would dry up the puddles. He wanted a miracle. Saul, who received a miraculous visitation of Christ, must needs go to Jerusalem and receive further instructions from Ananias. The angel told Cornelius to send to Joppa and fetch Peter, "who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house." (Acts 11: 13, 14.) For as Sabatier says: "God only manifests himself in extraordinary events in order that we may recognize him in ordinary ones." Surely we have outgrown the superstitious idea that being saved is some such process as "coming through" or it is like being struck by lightning.

In our study of the gospel plan of salvation we confine the necessary appearance of miracles to the apostolic age, yet we do not undervalue the greater works which Jesus said his followers would be able to accomplish in his name. To save a soul from death and to hide a multitude of sins is a greater work. To suspend the law of the tyranny of habit and to change the wages of sin into the gift of eternal life is a marvelous deed. Here we may speak of miracles only by way of accommodation. It does not describe the process, but it is the best figure, perhaps, to denote the transcendent blessing. I knew a man so coarse and hardened by sin that he cursed his wife, drove his children into the street, and spoke evil of the Bible. But in some way or other his heart was touched by the gospel message; he was transformed into a kind husband, a loving father, a reverent Christian. When I saw this thing, I said, it is like unto a miracle! I knew a woman so blinded by sin that she left her home and went into a place of shame where she drank the very dregs of dissolution and vice; but in the providence of God she, too, heard the gospel, turned away from that terrible infamy, and gave her life to the service of the Master. When I saw this thing, I said again, it is like unto a miracle!

How do I know he is Jesus, the Lord?
I was leprous, and foul, and mean:
I fell at his feet, and he lifted me up,
Saying: "I will; be clean!"

Faithful in a Very Little.

A raindrop falls silently down from the sky,
To freshen a small drooping flower;
It speaks of more raindrops to come by and by,
When earth is made glad by a shower.

Then tiny wee sunbeams steal out from the sun,
To make the world happy and bright;
They creep into corners that other folks shun,
And gladden and cheer with their light.

And birds do not think they are too small to sing,
And stars think it worth while to shine;
If these have their small bits of work for their King,
I surely, his child, must have mine. —Selected.

OUR CONTRIBUTORS

"Preachers and Preaching." No. 8.

BY AN OBSERVER.

Continuing my observations, I must say that it appears that Brother Holt with some others (Brother F. O. Howell, for instance, whose article on this subject appeared in the Gospel Advocate of April 1) does not know why Paul made tents. He says it "was an incident or an accident" and must "not be exalted into a law for preachers." But the principle involved is a law for preachers and for all Christians.

Why did Paul make tents? Was it because he was out of money, at times, and *the stingy churches* just would not support him, but he felt so bound to preach that he supported himself and preached anyway? That is not a bad motive, especially if in the meantime he taught the churches their duty to support the gospel and to extend the kingdom of Christ. No man can say Paul ever failed to teach this duty or any part of the will of God at any place at any time. He taught, not only by precept, but by *example*. His speeches and his Epistles and *his life* abound with such teaching. Some who seemingly regard not his example quote freely his teaching on this subject. Did Paul work because he was out of money and was forced by sheer necessity to do so? Then, having made a little, did he, as some do now, quit work until that gave out? Some now, when their money gives out, will not work for more. Let us read thoughtfully 1 Cor. 9: 1-23 and other passages in which Paul mentions his tentmaking, and see if we can discover his high and holy motive and lofty spirit manifested in working with his own hands. We shall find that his working much in different places was not because he had no right to receive a full support and to forbear working; he had this God-ordained right. But in making tents or preaching the gospel it was not the *support itself* he sought. He clearly states that, while he had these rights, he "used none of these things" and "made the gospel without charge, so as not to use to the full" his "right in the gospel." He informed the Corinthians that, in writing on this subject, he was not doing so that it might be so done in his case. Why? "An incident or an accident" indeed! He answers:

"For it were good for me rather to die, than that every man should make my glorying void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me [he must preach the gospel, anyway, as a steward]. What, then, is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free from all men, I brought myself under bondage to all, that I might gain the more.

Then Paul "did not use to the full" his "right in the gospel," as he could have done; but he worked with his own hands in order to support himself and, at times, those who were with him (Acts 20: 34), in order that he might "make the gospel without charge" in order to "*gain the more*." He was governed by the noble principles of seeking, not *his own profit*, but the good of the many (1 Cor. 10: 33), and he did that which would result in the salvation of the greatest number. Must not this principle govern every one? Has not God exalted this into a law for all preachers and all other Christians? That is, does not he command all to so live as to serve the greatest number? Now we begin to understand why Paul, at times, worked at tentmaking and declined to become a burden to some

churches. He says to the Corinthians: "In everything I kept myself from being burdensome unto you, and so will I keep myself." (2 Cor. 11: 9.) He says he and Titus manifested the same spirit and walked by the same rule in regard to these Corinthians; that Titus took no advantage of them; and that none whom he sent to them took any advantage of them. (2 Cor. 12: 14-18.) Why? Not because it was wrong to receive support, for he took "wages" of other churches that he might preach in Corinth; but to convince the Corinthians that he sought *their souls* and not *their money* (verse 14), that he might stop their impugnment of his motives, and, above all, to save the more of them. To save the more is the principle. Could there be purer and loftier reasons for working with his own scar-covered hands?

Again, to the Thessalonians Paul says he did not "eat bread for naught at any man's hands, but in labor and travail" he worked "night and day" that he might not burden any of them. Why? Not because he had not "the right," for he had that right and could have used it; but purely for their good and not his profit—to make himself *an example* unto them that they might *imitate him*. Since he set this good example of sacrificing and working for others, they should follow him, as it was their salvation he was seeking. Also, by the authority of God, he had commanded them to work at some useful employment with their own hands (1 Thess. 4: 11, 12), making it so strong as to say, "If any will not work, neither let him eat;" for there were some who would not work, but were busybodies (2 Thess. 3: 6-15.) God's law is for the teacher to lead the way—to first do and then teach. (Suppose all read Acts 1: 1; 20: 28; 1 Cor. 11: 1; Rom. 2: 21-23; 1 Tim. 4: 12; Tit. 2: 7; 1 Pet. 5: 3—but this is enough; people who will not believe these would not believe though one should rise from the dead.) Paul, therefore, worked "night and day" in Thessalonica in order to set the church and others a good example—to practice what he preached—that all might see the everyday and practical good in Christianity. He exhorted the elders at Ephesus to help the poor and *showed them by his own example*—"*that so laboring*"—how to do it. Also, by working there with his own hands, he demonstrated that he "coveted no man's silver, or gold, or apparel."

Jesus was a carpenter, and worked at the trade, until his public ministry began. Paul exhorts all to follow him as he followed Christ. (1 Cor. 11: 1.) Christ came to bless mankind and to seek and to save the lost; Paul lived and worked and preached for the same purpose, and so as to save the greatest number. All preachers and Christians should do the same now.

Jesus was a carpenter, but not by "accident." Paul was not a tentmaker by "accident," and he did not as a preacher make tents by "accident," or simply because he ran out of money. Jesus and Paul sought the greatest good here and salvation hereafter of men. People cannot be useful and happy here or saved hereafter without useful employment, and Jesus and Paul led the way in all this.

Brother Holt says as the soldier does not belong to himself, neither does the preacher. But God declares that no Christian belongs to himself. All have been bought with a price, and the same price, and are not their own. (1 Cor. 6: 19, 20.) The same rule applies to all. Again, "The King says to his preachers: 'Go ye into all the world, and preach the gospel to every creature.'" Does he not now say this as much to the church? He has made the church "the pillar and ground of the truth." (1 Tim. 3: 15.) I grant that many preachers and more who are not preachers are looking entirely too much after the flesh, and I join Brother Holt in his efforts to arouse all to earnestness and zeal and self-sacrifice.

How is this? The church at Jerusalem—thousands—when scattered abroad, "went about preaching the word." (Acts 8: 4.) Some "traveled as far as Phenicia, and Cyprus, and Antioch," and preached "the word" to the Jews. (Acts 11: 19, 20.) Was this "God's way of evangelizing the world?" Paul reproved the Hebrew Christians for not being able to teach others the word of God. (Heb. 5: 11-14.) Then all Christians should teach and preach as they have ability and opportunity.

Now, what do we have? We have Paul determined, regardless of consequences—supported or not supported—hungry or well fed, naked or well clothed, in stripes and prisons or at liberty, on land or on sea—to preach the gospel, and to work in such a way as to gain *the more*. He took wages of churches, was supported by the church at Philippi and different places, received help from individuals, worked with his own hands, but never quit. So preachers may or may not be supported to-day; but they must never quit, but must give themselves wholly to the work and must not entangle themselves in the affairs of this life, so that they may please God, whose service they are performing. They must be true and faithful; they must not temporize or trim; they must not court the favor of the world or seek popularity, and must not make any compromises with error and sin. Paul stood before rulers and kings of the earth for the gospel's sake, but he was on one side and they were on the other; he was clothed in the whole armor of God, and they were equipped with carnal weapons. He was courteous and dignified and most respectful; but he never cringed, crawled, fawned, or flattered. He never straddled or swerved from the right. He never shrank from declaring the whole counsel of God, never kept back anything that was profitable to saints or sinners, and always set a good example, even to working at times with his own hands.

Now, here comes Brother Howell making some affirmations and denials about Paul's working with his own hands. I repeat, that all Paul says about the laborer being worthy of his hire, the soldier, the ox, the vineyard, the flock, those who serve at the altar, is true; because God has ordained that "they that proclaim the gospel should live of the gospel." But that does not destroy the fact that Paul made tents or his reason for doing so. Brother Howell says Paul "did this at no time, save when he had no other means for bread." This convinces us that Brother Howell, with not a few others, has not studied this matter sufficiently. If so, he could not make such bald assertions. It is grievous, too, because people look to preachers for correct information from the word of God. Brother Howell further says:

> I deny that Paul or any other inspired man ever taught, either by example or precept, that the preacher of the gospel should have any other occupation, profession, or business, other than preaching the word.

The language used by some of these brethren does not agree with "the sound words" of the New Testament. Where does Paul or any other inspired writer talk about preaching the gospel as an "occupation," "profession," "business," in the ordinary meaning of these words?

Would Brother Howell and others join Brother Holt in his "equal rank" statement and place preachers in a class or order to themselves? I do not so understand the Bible. I cannot accept any teaching or theory which casts reflections upon Paul, or would place him out of harmony with God's will. It is true—that is, it is taught by Paul, and, therefore, by the Lord—that "no soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." (2 Tim. 2: 4.) No soldier—no preacher or other Christian will do this. (See 2 Pet. 2: 20.) Hence, Paul, when making tents for the reasons which he gives while preaching the gospel, was not entangled in the affairs of this life; he was making full proof of his ministry and giving himself wholly to it. (1

Tim. 4: 15, 16.) So does the man who works with his hands for the same reasons and preaches the gospel.

Was not Paul in obedience to God when he worked with his own hands—not to make money, but to *set a good example*, to show the elders at Ephesus *how* to help the weak, to prove that he coveted no man's silver or gold or apparel, and to "*gain the more?*" Are not all preachers and all other Christians commanded to do the same?

But Brother Howell says "it is permissible under the divine law for a preacher to engage in" any honorable "business that he wishes." Not if that business *entangles* him "in the affairs of this life" and hinders him from saving *the more* and causes him to seek *his own profit* and not *the good of the many*. It seems to me he is about to reverse God's order—namely, deny that which God teaches and teach that which God denies. God does command preachers and all other Christians to work with their hands at something useful when by so doing they can save more souls than otherwise.

Let all preachers *study* to show themselves "approved unto God," workmen who need not to be ashamed, "handling aright the word of truth" (2 Tim. 2: 15); let all "hold the pattern of sound words" (2 Tim. 1: 13); let all speak "as it were oracles of God" (1 Pet. 4: 11); let all learn all that God teaches on a given subject and learn, too, "all things that pertain unto life and godliness;" and, above all, let all will to do God's will and to be filled with the Spirit of Christ.

And Brother John E. Dunn recently has written on "A Better Ministry," saying some timely and good things, but telling of the hardships he and his family have endured and of once risking his life in order to preach the gospel.

It seems to some that this comes with poor grace, since Brother Dunn turned to a man-made religious institution —the Y. M. C. A.; drew a salary of about twenty-four hundred dollars a year, or two hundred dollars per month, either from it or the War Work Council; and followed the army which was engaged in carnal war to France and lent his influence to the destruction of human life. I should be very glad indeed if Brother Dunn and other preachers and Christians who did the same could see their mistake and would come out squarely and plainly and say they did wrong. There is much good work for Brother Dunn to do yet, and we should all be glad to assist him into it.

Those who stood firm in the faith of "the gospel of peace" under "the Prince of peace" were the ones who suffered. But they were happy in that the Lord counted them worthy to suffer for his sake. They are the ones who deserve the sympathy.

As stated previously, Brother J. D. Floyd was never heard to complain, and he never suffered for the comforts of life. There are hundreds of faithful men and preachers whom the awful war did not shake in faith and service, but who wisely, courteously, and respectfully pursued the tranquil and quiet life in all godliness and gravity, trusted God without murmur or complaint, and were blessed with the peace of God which passes all understanding. Blessed be the God and Father of our Lord and Savior Jesus Christ!

The Interchurch World Movement. No. 1.

BY F. W. SMITH.

This conglomeration of "denominationalism" is giving the Christian Standard with its large constituency quite a deal of trouble just now. Judging from the present tone of the Standard, it has grave fears for the "Restoration movement" and for the "United Societies," whose leaders have committed the centralized societies and the Restoration movement, soul, body, and breeches, to the Interchurch World Movement. That our readers may have the benefit of first-hand information on the subject, I will treat them to a most excellent article from the pen of Brother H. C. Williams, which appeared in the Standard of April 10. Owing to the length of Brother Williams' paper, it will have to appear in installments. This week's issue will contain only his introduction or foundation for the full exposure of the whole situation. He writes under the caption of "Drifting Back to Babylon," with the text: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." (Matt. 7: 15.) Give it all a careful reading.

The Master knew the difficulties and dangers which would beset his followers in the world. He knew there was little to fear from the open opposition to his program by his avowed enemies, but that the only real menace to its triumphant progress and final victory would develop in the house of his friends. For that reason the climax of this outstanding discourse of Jesus concerning his kingdom is the warning: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." Arrayed in the garments of discipleship, they are enabled to destroy at their will, as the opportunity presents itself, without danger of detection. The seriousness of this menace is emphasized by his illustration which follows: "By their fruits ye shall know them." A tree may be planted for years before the true character of its fruitage is manifest, and so false prophets may associate with the disciples, covertly and insidiously undermining the foundations of their faith, turning them into the way that leads to Babylon, with comparatively little danger of detection until too late and the fruits are manifest.

In his Olivet discourse, as recorded in the twenty-fourth chapter of Matthew, he points out the fact that in the progress of the church "many false prophets shall arise, and shall lead many astray." This gives point to the warning given in the previous discourse. The menace of the false prophet is ever present in the church of Christ. It can only be frustrated by the disciples themselves. They must "beware." They must be careful. They must prove all things, and "hold fast to that which is good," knowing that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.)

Paul warned the Ephesian elders of this same insidious danger: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." (Acts 20: 29, 30.) Here not only is the fact of the appearance of false prophets revealed, but the underlying motive of their action is given. They are possessed with the desire to be leaders among their fellows. In his instruction to Timothy, this same great apostle told him of the apostate conditions which the "Spirit saith expressly" would develop in the church, and what his attitude as a teacher should be. (1 Tim. 4: 1-6.) In his last letter to his "son in the gospel," he makes extended reference to the same subject again in the third chapter. In the closing of the Christian dispensation the apostasy from the truth would attain its greatest magnitude. Even in "the last days" the "form of godliness" would be maintained, but "the power thereof" would be denied. As the Christian dispensation draws to a close, the dangers surrounding the disciples, because of the activities of false prophets, shall not grow any less, but, rather, grow more serious. "Evil men and impostors shall wax worse and worse, deceiving and being deceived." The apostle does not attribute deceit and improper motives to all of these impostors. He says that some of them are "being deceived," but they are none the less "evil men and impostors." A man living "in all good conscience," and sincerely thinking he is doing God a service, may lead the disciples astray as easily as one who acts from improper motives. All sincere disciples of Christ may carefully examine the acts and words of those who assume to be leaders among us without imputing suspicion as to the sincerity of motive of any man or woman.

In outlining the dangers that would certainly surround the church in its closing days, Paul was careful to give also a course of action in view of the facts revealed. This course of action may be summed up in a few words: (1) Abide in the great verities of the gospel as preached by the apostle; (2) maintain his faith in the ability of the sacred writings, which he had known from a babe, to make one wise unto salvation through faith in Christ Jesus; (3) to recognize the fact that the Scriptures would furnish a man completely unto every good work; and (4) to preach

the word in the fear of God and of Christ Jesus, who shall judge the living and the dead.

We are not without warrant, therefore, if we would pause and investigate and analyze the various movements in which our self-proclaimed leaders seek to involve the Restoration movement at the present time. Especially is this true since the apostle has forewarned us of the increasing activity of impostors, "deceiving and being deceived," as the history of the church draws to a close. I know of no reason why the Christian dispensation should be extended indefinitely. God alone knows just how long he will permit present privileges and opportunities to be offered to the children of men, or how long he will suffer the flagrant violation of the teaching of Christ by his professed followers. We can only judge by his dealing with men in the past. The entire time that elapsed from the first call of Abraham to Calvary, and the slaying of our Passover, was about nineteen hundred and twenty-one years, according to the chronology available. He suffered the apostasy of the Jews for only about fifteen centuries, until he cast them off and rejected them.

There would be no reason, in view of God's will as manifested in the past, for hoping and expecting that the Christian dispensation will be extended indefinitely. It has already continued almost as many years as elapsed between the call of Abraham and Christ. No one can question that Peter, John, and Paul have described conditions as we see them prevailing in the religious world to-day, and, as well as the Master, have warned us to be watchful and to carefully discern between true and false teaching, lest we be led astray. The cry of "heresy hunting" and other false issues raised by "broad-minded" men should not deter any faithful disciple from being "careful to maintain good works," and from examining the teaching and program of religious teachers, without raising any question of their sincerity.

There are three factors in the present religious situation that easily take first place in the thought of serious-minded disciples of Christ identified with the Restoration movement. They are: (1) The United Christian Missionary Society, (2) the Interchurch World Movement, and (3) the Plan for the United Churches of Christ in America. One is already an accomplished fact. We helped bring it to birth. For the sake of harmony many advised that it be given a trial, and so the United Christian Missionary Society is established, and is ready to function at the same moment that the Interchurch World Movement begins to function. This we are informed by a leader in the United Christian Missionary Society, although why it awaits the functioning of the Interchurch World Movement, we are not informed. The second of these is in process of development. Its promoters, with considerable reason, hope soon to have the majority of the "denominations" definitely "coöperating" according to a fixed plan, with themselves as overlords. The third of these factors only awaits the very immediate future, when the same leaders hope that the loose organization of the Interchurch World Movement may crystallize and take definite and permanent form in the United Churches of Christ in America, and when they "shall undertake inspirational and educational leadership in the fields of evangelism, social service, religious education, and the like."

Thus we see that the hosts of the Restoration movement are to be delivered into denominational Babylon, very easily and speedily, if the program of our leaders is carried out without hindrance, and as outward prospects give them every reason for assurance. The crucial hour is upon us, and the time is come when those who are identified with the Restoration movement must decide, without temporizing, whether it will disappear from the face of the earth as other movements in time gone by, or whether it will remain a vital factor in bringing about the answer to the Master's prayer. I am confident that the great body of the faithful followers of Christ and the lovers of the Restoration plea have no conception of what is going on. False prophets—deceived themselves, perhaps—have digged the pit into which we may fall before another year passes by. Disaster can be avoided only by recognizing the trend of events, and by concerted action. It is vital, therefore, that every disciple of Christ thoughtfully consider the three factors aforementioned in their relation one to the other. Facts and realities are the things which we have to face, and not theories and uncertainties.

The tendency to persevere, to persist in spite of hindrances, discouragements and impossibilities: it is this that in all things distinguishes the strong soul from the weak.—Carlyle.

The Sommer-McQuiddy Discussion.

BY E. C. FUQUA.

[The following encouraging letter was written by Brother Fuqua to Brother McQuiddy. We give him and others permission to print the articles if desired.—EDITOR'S NOTE.]

I have just received the Gospel Advocate of April 15 and read your reply to Brother Sommer; and I cannot resist the impulse to write you a line to say that I believe your reply the best and most thorough refutation of the deflection of anti-Bible-college-ism I have ever seen. It settles the issue as emphatically as it needs settlement. Brother Sommer is undeniably trying to force a law where God has made none, and is "at law" merely because others will not recognize the authority (?) by which he enacts said law. That has always been the only thing ever attempted by him and his colleagues regarding this agitation. This is the one root of dissension from which they spring their divisions, as at Denver, which results, in every instance and without exception, in alienations, merely because brethren will not concede to these men the right to *make law* where *God has made none*. You show that up in a most thorough manner. I am glad you do this through the Advocate, for the brethren throughout the world ought to know that his whole trouble comes of the lust of these men to make laws for and rule over disciples of Christ in the absence of law from their Head. You "hit the nail on the head" exactly when you say, "Roman Catholics, *assisted by Brother Sommer*," are endeavoring to drive the Bible from our schools. That is precisely the "team" that is pulling in this direction. Continue to press Brother Sommer (1) for the scripture which specifies the method of teaching the Bible and (2) for the right of your articles to appear in the Review. This will settle the matter in the minds of all who love God and the truth.

May I reprint, with proper acknowledgment, your reply to Sommer, for use here? I see where these two articles alone can be made to rout much of the evil this modern popery has done in Colorado. I propose to reprint Sommer's article in full, and your reply in full, for free distribution here where this trouble is encountered by me in the future of this work (and I am sure to encounter it).

Keep pushing your points; you have the downhill pull on him, as surely as truth is truth. While you are "at it," give it a thorough exposé and show the "Review family" that at least one "new digressive" is not afraid of their banterings. The Lord bless you, strengthen you, and guide your pen to save the church of God from much of the ravages of this modern monster.

Hugh Miller and Rochester, N. Y.

BY R. L. WHITESIDE.

The Atlantic Coast States have been neglected. Whether the fault is theirs or ours is not for me to say. But when a door is opened for us in those neglected fields, the fault is ours if we do not enter. Such an opening seems now to be presented to us at Rochester. I have known Hugh Miller from the time he was a little boy. His parents are among the very best Christians in the land. Hugh is capable, consecrated, and level-headed. He did not go to Rochester for money, but he cannot do his best work without support. I write this to give what assurance I can to Christians everywhere that they will be supporting a worthy, God-fearing man when by their means they keep Hugh Miller at Rochester.

Confidence.

I turn to thee, O Christ, because I know
Thy human heart
Exhausted mortal anguish, learned each woe
Earth could impart.

Therefore I venture, unafraid, and roll
My burden's weight
On thee, because no burden for thy soul
Can be too great. —Selected.

Georgia and the Far Southern Field

By S. H. HALL

Brother Srygley's Stay in Atlanta.

Last night (April 25) brought to a close Brother F. B. Srygley's fifteen-days' stay in Atlanta. He preached each night (excepting Saturday nights) and twice each Lord's day at the West End Avenue house of worship, and spoke at East Point and South Pryor Street in the afternoon of the first two Lord's days that he was with us, respectively.

No one has visited Atlanta during my nearly fourteen years of labor here whose services have been more nearly universally appreciated. He made friends with every member of the congregations here who heard him and many friends of those who are not members. It was the unanimous wish of all the members that he visit us again in 1921, coming a little later in the season, when we can stretch our tent in a more central location. This he has agreed to do, if it is the Lord's will.

The one thing, most of all, the Atlanta brethren appreciated about Brother Srygley's preaching was its soundness and simplicity. "Foolish and unlearned questions" he avoided, except to condemn the idea of preachers and churches running off after such things. The pure word of God on every question he handled he gave us, and it greatly strengthened the work at this place and made many friends for the cause of our Lord whom we had not formerly reached. The churches need more and more of such preaching as our brother gives to the people, and it is strange to me why any one who claims to be a minister of the gospel of Christ could think of doing any other kind of preaching. May he live many years yet to do such preaching and favor the readers of the Gospel Advocate with such sound teaching as he recently gave us on "the kingdom and church" question.

✡ ✡ ✡

Our Work Is Specific.

I know of no bigger bunch of rebels than any congregation calling itself "the church of Christ" that loses sight of its mission and goes off after the doctrines and opinions of men. For certain it is that we have too many denominations already and not enough churches of Christ. As stated last week, "the church of the living God" is declared to be "the ground and stay of the truth," and not something else. Whenever we begin to support something else, we cease to be the body of people God would have us be. The charge he has given us is specific—viz.: "Preach the word." (See 2 Tim. 4: 2.) When we preach anything else, we are obeying a charge from Satan and not from God. We are absolutely without excuse when we preach anything else; for preaching the word of God, just this and nothing more, is easier than preaching something else. It seems that some long to appear wise; hence, very much desire to preach unheard-of things. All such you find digressing from the gospel of Christ and making for themselves parties of their own. A human organization has never started except by some man or men teaching things that are not in the Book. When we take our stand for "the truth," recognize the fact that if we would be "the church of the living God" we *must* ever be the *ground* and *pillar* of it, we will not be out starting new churches, new movements, but will be busy supporting a movement that was inaugurated on the first Pentecost after Christ's resurrection. Here is where we find strength indeed, and a joy and peace that goes beyond our understanding. People who take a stand here are not irritated when they are asked to state what they believe and why they believe it; they have a reason for their hope, and gladly give it to any one who asks for it. Firmness and stability of character is the outstanding characteristic of those who rest on the rock of God's truth and preach and teach this and nothing else. But one of the most easily seen marks of those who teach the vain speculations of men is their dodging, evading, and ever fighting a running fight, and dreading the idea of taking a stand fairly and squarely on what they do really believe and letting it be tested. If you insist upon their doing so, as a rule, they will consider you an enemy and accuse you of persecuting them. How sensible it is to stand just for *the truth!* How foolish to try to support anything else in religion!

✡ ✡ ✡

News Items.

Brother Flavil Hall is now helping Brother Ludlam, at Carnesville, Ga., in his efforts to preach the gospel to the people and teach them how to sing the gospel as well as preach it.

Five automobile loads went to Austell yesterday afternoon to encourage the "faithful few" at that place and to arrange for the spring and summer campaign in that town. The preaching brethren who went were: Hugh E. Garrett, R. L. Smelser, R. H. Rogers, John Klingman, and the writer. Brother Klingman will visit that place every fourth Lord's day for a while. Brother J. T. Hunton preaches there on the second Lord's day in each month.

Brother S. E. Templeton was at Rockmart last Lord's day and reports an interesting service.

Brother R. H. Rogers continues to do a good work at the South Pryor Street congregation. Two more were added to their number recently.

When this reaches our readers, I will be in a revival with the church at Savannah, Ga., the Lord willing.

Book Notices.

Have you read "Sunshine, or Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

"The Model Church," by G. C. Brewer, treats of live subjects, and is a book that should be distributed among the churches. This book has been almost universally commended and is being read with interest by many people. Price, $1.

A good book for young people to read is the "Life of Mrs. Charlotte Fanning." Mrs. Fanning was noted for her piety, zeal, and good sense. Hers was a life remarkable for the good accomplished. She always exerted an ennobling, refining, and uplifting influence. This book is ably edited by Mrs. Emma Page Larimore. Price, $1.

Send us fifteen cents for a copy of "What Was Nailed to the Cross?" It is a live tract, and is made up of some stirring thoughts of F. W. Smith. Adventists were active in North Nashville, and Brother Smith delivered a few sermons on the subject. The tract embodies the substance of these sermons. Buy a dozen copies and distribute them among the people. Price, $1.50 per dozen.

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

Training Little Children

By EVA MARCH TAPPAN

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

On Teaching History to Children.

As a child, I had a profound dislike for history; and considering that a history recitation in those days was hardly more than a struggle to recite "the lesson" as nearly verbatim as possible, I am inclined to think that my childish judgment was very good. Poor little youngsters that we were, we had to draw plans of battle grounds, to learn the numbers killed and wounded on the opposing sides, and to recite lengthy lists of dates, adjusting its proper event to each. We had so little idea of the relative importance of the events that the burning of a tiny village by the Indians seemed to us quite as momentous as the surrender of Quebec.

A child has little background of knowledge. Dates mean nothing to him; and proper names, if he knows nothing of their bearers, might just as well be Greek.

In teaching history to children, there is just one fact that we can generally depend upon, and that is their unfailing interest in people. The children's librarians say that they cannot begin to supply the demand for short, interesting biographies, stories of people and what they did, told in a simple way. "Columbus set sail from Spain to try to find China" will make a child listen. "An attempt was made by Spain to discover China" will make him wonder how soon he can get away.

If I were going to teach the history of the United States to boys and girls of nine or ten, I would try to do it by inducing them to read simple, picturesque, well-written stories of the men who have made our country what it is. Then I would let the children talk of what they had read and ask questions about it. Some of these questions I would answer; some, I would ask them to try to answer for themselves. I would say nothing about exact dates; but I would make four or five general divisions of our history, such as discoveries and settlements, colonial days and Indian wars, the Revolution, etc., and put a copy into every book. There would not be many stories of our American heroes that the children would not soon be able to put into their proper divisions. Then, if more than one book had been read, I would go through the stories rapidly in their chronological order, bringing out any information that the children might have gathered and occasionally adding a word to connect the stories or to make some point clearer.

What would this accomplish? At the end of the reading the children would be on good terms with twenty-five or more of the chief actors in the story of the United States; they would be well prepared for a "real history;" and, best of all, they would look forward to it, not with dread, but with pleasant anticipation.

☼ ☼ ☼

Working With the Eternal.

Above all, man looks out beyond his own wingless mortality into the regions of the whirling heavens and watches innumerable suns speed on eternal ways, and he says, "I, too, am up there; I, too, play a part in the wheeling of the stars through their orbits;" and from the thought he draws in peace to his soul, knowing the smallness of his part in the great scheme, and knowing, too, that he cannot so much as pluck a flower but the movement will reach into the farthest, starriest way, and cause a sun to tremble in its course. So his life, changing, lasting for a breath and fading from sight, is yet a part of this matter he names eternal life, and he identifies his little momentary breath with all that is immortal.

These are the thoughts that rise in our hearts, as we make our little marks in time, to divide off a year from a year. These are what we stay our pace to listen to, lest life flit by us unnotched, and too little of its meaning and significance sink into our consciousness. For such calling of ourselves to account do we set apart days for recollection, days for preparation that more ample years may yet unfold, and we tell ourselves once more to take heart, however fleeting the pageant we call life may be.

"For the dream of a world is a dream in a dream,
But the great One *is*, or nothing could seem."
—Selected.

☼ ☼ ☼

Discussion of truth is one thing; argument is another and a very different thing. The discussion of a question by two persons whose common and only purpose is to get at the truth ought to be a profitable exercise, and the truth is likely to be revealed in richer measure than it can be when studied by an individual alone. But the moment the discussion degenerates into an argument, the usefulness of the conversation is pretty sure to be lost, for the chief purpose of an argument is to prove that my side is the right side, and two persons on opposite sides of an argument are never likely to get together. It matters little whether I am right or wrong in a discussion; it matters a great deal that I should see the truth, and all the more so if the truth proves that I have been in the wrong. Moreover, the moment it appears that what one is saying is antagonizing, rather than helping, the other person in a discussion, that moment is a good time to change the subject; for no good ever comes of a collision between friends.—Selected.

☼ ☼ ☼

Gethsemane.

In golden youth, when seems the earth
A summer land for singing mirth;
When souls are glad and hearts are light,
And not a shadow lurks in sight;
We do not know it, but there lies
Somewhere, veiled under evening skies,
A garden all must sometime see;
Somewhere lies our Gethsemane.

With joyous steps we go our ways:
Youth lends a halo to the days;
Light sorrows sail like clouds afar;
We laugh, and say how strong we are:
We hurry on; and hurrying go
Close to the borderland of woe
That waits for you and waits for me:
Forever waits, Gethsemane.

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt font of tears,
The Garden lies: strive as you may,
You cannot miss it on your way:
All paths that have been or shall be
Pass somewhere through Gethsemane.

All those who journey, soon or late,
Must pass within the garden gate;
Must kneel alone in darkness there
And battle with some fierce despair.
Alas for those who cannot say,
"Not mine, but Thine!"—who only pray,
"Let the cup pass," and cannot see
The purpose in Gethsemane.
—Eugene du Maurier, in Southern Churchman.

JOURNEYINGS OFTEN

By B. C. GOODPASTURE

"What thou seest, write, . . . and send it to the churches."

The Town.

Henderson, the county seat of Chester County, is a beautiful town of more than two thousand inhabitants, on the rolling highlands of West Tennessee. It is a town that has been well known for the past fifty years on account of its schools. As to the people, they are very hospitable and high-minded; they live up to a fine standard of morals. Henderson is such a place as one would remember pleasantly and want to visit the second time.

☼ ☼ ☼

The Church.

In January, 1903, the church divided—those who were pleased to worship God "as it is written" and to speak only "where the Bible speaks" left those who were bent on introducing the modern innovations. The congregation existed before this time, but my notes fail to show how long. For some time previous to the separation there had been two opposing elements in the church. These were about equal when the division occurred. Immediately following this trouble, Brother E. A. Elam preached a series of sermons in the Baptist meetinghouse, which greatly encouraged the brethren to "continue in the faith." They erected a new meetinghouse in the latter part of 1903. During the meantime their services were conducted in the courthouse. How often since Paul's time men have been driven to "appeal to Cæsar!" Within the years that have passed since then the church has held several mission meetings, established a few congregations, and preached the gospel regularly to the great student body that has gathered in Henderson from year to year. Perhaps the congregation has done its greatest work among these young people, hundreds of whom have heard and obeyed the gospel and returned to the various States from which they came. The brethren have purposed to "fight the good fight of faith," "to strengthen the things which remain," and to "sound out the word" in the "regions beyond."

Among those who have preached regularly for the congregation, A. G. Freed and N. B. Hardeman are chiefest—that is, they are "in labors more abundant." T. B. Larimore served the congregation one year as regular minister. At present A. G. Freed, N. B. Hardeman, and L. L. Brigance, in behalf of the congregation, give themselves continually to "the ministry of the word." Brother Elam conducted the first meeting for the congregation in 1903 and the last one, so far, in 1920. Between these, A. G. Freed and N. B. Hardeman have conducted several each. Other successful meetings have been held by F. B. Srygley, Joe S. Warlick, T. B. Larimore, and A. B. Lipscomb. The elders are A. G. Freed, M. D. Hartley, N. B. Hardeman, J. G. Hardeman, and A. M. St. John. Those who "serve as deacons" are J. E. Ledbetter, W. I. Hardeman, John McDonald, and F. G. Cheatham. C. A. Ward, who died recently, was a deacon.

☼ ☼ ☼

The College.

Freed-Hardeman College, in 1919, succeeded the National Teachers' Normal and Business College, which succeeded, in 1907, the Georgie Robertson Christian College, which, in 1897, succeeded the West Tennessee Christian College. Here is an instance of true evolution. The present administration building was finished in the summer of 1908. The first session was taught in it in 1908-1909, with A. G. Freed, president, and N. B. Hardeman, vice president. The enrollment for this session reached approximately two hundred. Since then many have come and gone, representing nearly all the Southern States, some of the Northern and Western States, and foreign countries. The Bible has been taught daily all these years, and a goodly number of young preachers have received their training there.

Prior to 1919 the college was owned and controlled by A. G. Freed and N. B. Hardeman. Early in 1919 a movement was inaugurated to raise one hundred thousand dollars to pay them for the building and place the management of the college in the hands of a board of trustees. The greater part of this fund, however, was to be used in building a dormitory for the young ladies. Practically three-fourths of the amount has been pledged, much of which has been paid, and the campaign still moves on encouragingly. The new dormitory is now being erected, and it is expected to be ready for use at the opening of next session.

At this writing the faculty consists of A. G. Freed, president; N. B. Hardeman, vice president; W. H. Owen, L. L. Brigance, J. F. Chambers, Mrs. A. G. Freed, Mrs. N. B. Hardeman, Mrs. J. F. Chambers, Miss Lula Allen, Miss Lelia McKenney, and Miss Alice Cheatham. The college maintains primary, intermediate, grammar school, high school, and collegiate departments. The special departments are Bible, business, music, and expression.

☼ ☼ ☼

Personals.

While in Henderson I was hospitably entertained in the home of Brother N. B. Hardeman, which is one of the preachers' homes in Henderson. Brethren Brigance, Freed, and others helped me a great deal in securing one of the longest lists of new subscribers that it has yet been my privilege to obtain. They further expressed their intentions to continue the good work in this campaign for new subscribers in West Tennessee. The management of the paper greatly appreciates their generous support.

☼ ☼ ☼

Attention, Readers!

To every one who sends us two new subscribers to the Gospel Advocate we will give a "Teachers' New Testament." This is a very popular edition of the New Testament with notes and helps suitable for Sunday-school workers and Bible students. "The notes and helps were prepared by a joint editorial board of the foremost biblical scholars in the world. The introductions were written by men of international reputation. The text is that of the American Standard Version—the latest translation—with proper names marked for pronounciation and the words of Christ emphasized in heavy-faced type." This is the book for the family circle, home study, and Bible class. If you want to get the Testament in connection with your own renewal or one new subscriber, add fifty cents to the regular price of the paper. Send your order to-day to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

The Call to the Church.

O bride of Christ! beloved by Him,
Why are thine eyes of faith so dim?
Dost thou not know His mighty power
Is thine to use this very hour?

The world in awful anguish lies
And heavenward lifts its pleading eyes;
Body of Christ—His Hands and Feet—
Thou must the mighty issue meet.

Fullness of Him who fillest all,
Who never heedless hears thy call,
His glorious gifts are thine to share
With all his creatures everywhere.

O church of God! Why dost thou deem
His promises an empty dream?
Shake off thine unbelief and be
His angel to humanity. —Frederick W. Neve.

AT HOME AND ABROAD

C. E. Wooldridge is in a good meeting at Tracy City, Tenn.

E. S. Jelley sailed from England to his post in India on April 24.

C. R. Nichol's meeting at Foster Street, this city, is growing in interest every day.

J. D. Gunn will begin a meeting for the Eleventh Street congregation, this city, next Sunday.

B. C. Goodpasture reports four confessions at Dickson, Tenn., at the regular service last Sunday.

Jarratt L. Smith has some time for meetings. Address him at 167 Fourth Avenue, North, Nashville, Tenn.

A. A. Bunner was in a meeting last week at Naish Springs, W. Va. He also heard Brother Elam one night, who is holding a meeting at St. Marys, W. Va.

From W. G. Jernigan, Delta, Col., April 25: "I am in a meeting at this place. As soon as I finish here, I will go to Olathe, then to Lebanon, and from there to Dolores, where I will be in a tent meeting for thirty days."

J. D. Smith, of Dry Fork, Ky., came to see us last week. He had a splendid meeting at Spencer, Tenn., resulting in sixteen baptisms and four reclamations. Brother Smith said that Burritt College was doing a fine work.

From Flavil Hall, Carnesville, Ga., April 26: "I am teaching vocal music in the public school here, mornings, and preaching in the Presbyterian meetinghouse at night. The outlook seems hopeful. Only about seven disciples here."

F. C. Sowell writes from Columbia, Tenn.: "Our annual May meeting will be on the second Lord's day in May, at South Harpeth, Williamson County, Tenn. Preaching on Saturday night, two discourses on Lord's day, and much good singing, and a feast of good things in the service of the Lord."

From Ben West, Waxahachie, Texas, April 26: "Yesterday was a good day here. We are in the midst of a mission meeting in the Cotton Mills addition. Good interest and good attendance. The prayer services at the church are deeply interesting. One baptism last Thursday. Brother Busby will begin our meeting on May 2."

W. E. Williams writes from Tulsa, Okla.: "I am now located with the church at Tulsa. I preach two sermons each Lord's day, and during the weekdays I preach from house to house. The brethren are loyal and have a mind to do things. By the help of the Lord, we expect to accomplish much good and bring many souls to Christ."

From Samuel Bond, 2001 Brainard Avenue, Cleveland, Ohio, April 28: "On April 17, 1920, S. Russell Bond and Lou E. Hardison were united in marriage at their home at the above address. Both are faithful members of the church of Christ here. May they ever be faithful and true to each other. We bespeak for them a bright future as they travel down life's pathway."

From W. E. Morgan, Childress, Texas, April 27: "The church here has promised to let me off for some protracted meetings this summer. I am booked for a revival at Comstock, Texas, July 1-15, and at Lake Victor, Texas, August 1-15. I am ready to answer calls for meetings in Texas, Tennessee, Arkansas, and Oklahoma for the latter half of July, latter half of August, also September and October."

W. J. Johnson writes from Amite, La.: "The Amite work should be put on such a footing that those laboring for our Lord here can do more for him than they are doing. One sister has promised to raise one hundred dollars. Of this amount, she has already raised fifty dollars, and promises to send the other fifty dollars soon. That sounds like business. Will not some one else do likewise? Send to me, Box 87, Amite, La."

Dr. S. T. Hardison writes from Lewisburg, Tenn.: "Thomas J. Cathey was born on September 6, 1841, and died on October 21, 1919. He had been a member of the Berea congregation, Verona, Tenn., more than forty years. While not demonstrative, he was devoted to the cause of the Master. His devoted wife and children have a well-grounded hope of meeting him in the land where there is neither death nor separation."

From Lee Jackson, Oakland, Miss., April 30: "I would like to make appointments for one, two, or three meetings, to be held between this date and the first of October, in Tennessee, Alabama, or Arkansas. I have been in my present field of labor for a number of years, and hence I feel like getting into new territory and meeting other brethren before I pass beyond my active life. I am a plain preacher of the simple gospel, knowing only the gospel and the practical things of the gospel."

R. A. Craig writes: "Beginning on May 1, I shall devote all of my time to evangelistic work. For quite a while I have felt that a greater effort should be put forth to reach the country people with the gospel. There are so many churches that have lost their 'first love,' and something must be done to bring them back. My work with King's Hall and with Cedar Springs has been pleasant indeed, and I regret to leave these brethren. Brother Rainey will take up the good work. I shall be glad to hear from churches in Kentucky, Indiana, and Tennessee needing meetings for this year. Address me at 1740 Chichester Avenue, Louisville, Ky."

From J. J. Vanhoutin, Paris, Ill., April 26: "I have never written an article, preached a discourse, baptized a person, or solemnized a marriage, but what I felt under renewed obligations to be faithful to the cause of Christ. Yesterday, after riding seven miles on the car, I was able to walk two and one-fourth miles in fifty-five minutes, then gave a thirty-minutes' talk on the origin, design, and work of that church, which was organized just ninety-four years ago, but is weaker now in numbers than ever, since its first year. Unless hindered, they meet every Sunday. My membership has been there since 1865. About all the trouble that was ever there was caused by persons who wanted the place."

F. B. Srygley writes: "The meeting at Atlanta, Ga., closed on April 25, after having continued fifteen days. It was a great pleasure to me to be associated with S. H. Hall and the good brethren and sisters of West End Church in a protracted meeting. Like the ancient people of God in Nehemiah's day, 'the people had a mind to work,' and it was a pleasure to work with them. They are satisfied with the ancient gospel as preached by the apostles, and this was no more than was to be expected under the training and leadership of Sam Hall and the elders which are over them in the Lord. If there were any difficulties or differences among them, I failed to discover it. They seemed to be at peace among themselves. I could but note with pleasure the growth in the congregation since I was last there, notwithstanding two other congregations have grown up or started in the city since then. The influence of these good people has not only been felt in the city of Atlanta, but in the country around. If they continue steadfast in the faith, and all the indications are that they will, their good work and usefulness have just begun. If Brother Hall never does any more, the Atlanta work will be a monument to him for many years yet to come; but his work and usefulness have just begun. There were seven additions to the congregation from all sources during the meeting. The Lord bless the work and the workers in Atlanta."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Make Disciples of All Nations.

BY J. C. M'Q.

Christians are under obligation to see that the gospel is preached to every creature under heaven. The church is the light of the world, the salt of the earth, the pillar and ground of the truth. The Bible makes no distinction between foreign and home missions; in fact, it does not recognize foreign and home missions. When all authority had been given unto Christ in heaven and on earth, he commanded the eleven disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19, 20.) When Christ uttered this language, he had all authority, and so will not have any more in the future. It is not possible for him to have more omnipotence than "all authority in heaven and on earth." If it were his purpose to force people into obedience by the use of a rod of iron, he has omnipotence to do so now, and it is wholly unnecessary for him to wait for more power. The very fact that he does not compel obedience now shows that compulsion is not in the plan of salvation. By moral and spiritual forces he proposes to lead mankind to a purer, nobler, and better life.

Some people quote Matt. 24: 14 to prove that the gospel is not intended for the conversion of the world. The passage reads: "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Premillenarians scarcely ever go further in Matthew than this verse when considering preaching the gospel to the world. They hold out the view that the gospel is to be preached for a witness or a testimony unto all nations, and not for the conversion of the world. If they would just continue their reading until they reached Matt. 28: 19, 20, they could easily learn that the command is to "make disciples of all the nations." "Make disciples" is a strong phrase, and means to convert sinners into followers of the Lord Jesus Christ. The very purpose for which they were commanded to preach the gospel was to make disciples of those to whom they preached, for Paul tells us that "the gospel is the power of God unto salvation." (Rom. 1: 16.) The apostles were not simply to preach the gospel in Palestine, but they were to preach the gospel to the wide, wide world. The order says: "And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.) As the apostles went making disciples of the nations, they were commanded to baptize them "into the name of the Father and of the Son and of the Holy Spirit." This commits the Father, the Son, and the Holy Spirit to the great work of preaching the gospel for the conversion of sinners. Christ did not say, "And lo, I will be with you;" but he says, "I am with you." He was with the apostles in preaching the gospel for the conversion of sinners, and is with every faithful Christian who goes forth to-day bearing the precious news of salvation to a lost and ruined race. If we simply had Matt. 24: 14, we might not know for what purpose the gospel was to be preached and might conclude that it was simply to be preached as a testimony to the nations, and then the end would come; but with Matt. 28: 19, 20 before us, we cannot doubt for one moment that the gospel is to be preached to bring about the conversion of sinners. The gospel, God's "power unto salvation unto every one that believeth," works through human beings for the salvation of sinners. If sinners are not converted, if the progress of the gospel is slow, it is not the fault of the Father, Son, or Spirit, but the fault is with us.

When the early church sent teachers into destitute fields, they selected the very best men that could be found in the church. The church, under the guidance of the Holy Spirit, sent Paul and Barnabas to preach the gospel in territory where it had never been declared before. The church, in sending missionaries to preach the gospel to-day, should follow the example of the church at Antioch. There is no excuse for selecting men who have never succeeded in this country and sending them into a far-away country among strangers and heathens to preach the gospel of Christ. How can we expect men who have never been a success at home to be a success abroad? I am not writing this to reflect on any one missionary or individual, but simply stating a fact that demands our most serious consideration. The great trouble with the church to-day is not to get money to support competent missionaries, but it is to find laborers who are willing to make the necessary sacrifices to make disciples of the nations. "Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 37, 38.) As it was in the days of Christ, so it is now; the fields are white for the harvest, but the laborers are few. How few men do we really find in earnest, who are willing to work vigorously and steadily, making the necessary sacrifices in order to make disciples of the nations! There are thousands who are ready to accept the positions of successful men, but who are not willing to put forth the

labor and sacrifice necessary to attain to such heights. Naturally, there is little difference in the abilities of men; the great difference is in their acquirements. One is ready to work, toil, and labor, while the other seeks a life of ease and luxury; one is industrious, the other is lazy. It is certainly a subject for prayer, and Christians everywhere should pray the Lord of the harvest, that he send forth laborers into his harvest.

The Gospel Advocate does not assume the rôle of selecting and caring for missionaries; it has too much respect for God's word to do this. But it would encourage the churches to select men who are fitted to the work of preaching the gospel, to send them into territory where the gospel has never been preached, and to hold up their hands while they are engaged in this work. As the soul is of more importance than any temporal consideration, the churches should exercise great wisdom and prudence in selecting men for the work. They should select men rooted and grounded in the faith; men who have been tried and proved true, and who are ready to make the necessary sacrifices in order to preach the gospel to those in darkness. The preacher must endure hardness, as a good soldier of the cross. The churches should not be indifferent to this work. The demand for faithful preachers is greater than ever before; so let our churches leave nothing undone until they prepare and send forth laborers into the harvest. The work of development may be slow; but if Christians everywhere would lead the godly, holy, unblamable lives which they should lead—if they would practice faithfully the religion of the Lord Jesus Christ in the home, in their business, in church and everywhere—it would not be long until we would find disciples who were ready to be laborers for the Lord.

Is it not possible that Christians can exercise the same wisdom in handling the funds necessary to support missionaries that they exercise in handling their own funds? If not, why not? Simply because we have not succeeded as we had hoped and because some serious mistakes have been made should lead us to more prudence and greater effort and sacrifice. Because there have been serious defections in the missionary field is no reason why we should despair and cease to pray and labor. We should renew our zeal and determination and press forward more vigorously than before. If men are not sound in the faith, it is better for them to go where they can work in full sympathy and accord. The church of Christ is better off without all such. Storms and cyclones purify the atmosphere. While the destruction that follows in their wake is awful and terrible, yet they are God's purifiers. Just so we should get good out of the failures that we have made. In humility, in deep trust and devotion, we should go forth sowing the seed of the kingdom, knowing that our Heavenly Father will give the harvest at the right time.

When the Military Spirit Entered Into the Church.

BY E. A. E.

The military spirit is not the spirit of Christ. He did not put the military spirit into his church or into any individual Christian. He drove it out of Peter when he told Peter to "put up again thy sword into its place: for all they that take the sword shall perish with the sword," and that he could call "more than twelve legions of angels." (Matt. 26: 52, 53.) He drove it out of James and John when he told them they would have to drink of the cup which he would drink soon and endure his baptism of suffering, and also when he rebuked them for wanting to call down fire from heaven to consume a Samaritan village, saying, "for the Son of man came not to destroy men's lives, but to save them." (Luke 9: 54, 55, Authorized Version.) He convinced Pilate even that he had not come to set up a political, military kingdom, in rivalry to Cæsar's government, by saying: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now my kingdom is not from hence." Jesus told Pilate that he was a King; that he was born to this end and to this end came into the world. (See John 18: 36, 37.) So Pilate knew Jesus' kingdom was not a temporal, political kingdom, to be established and maintained by the sword, as all earthly governments have been. All earthly governments have the military spirit and fight; the church of Christ has not this spirit and cannot use carnal weapons. (2 Cor. 10: 8.) There came a time when the military spirit entered into the church, and the church began to drift farther and farther from God until the Dark Ages.

Professors Hardeman and Owen, excellent teachers in Freed-Hardeman College, Henderson, Tenn., and clear and strong and most worthy preachers of the gospel, called my attention recently to what Myers in his school history, "Rome—Its Rise and Fall," says about the way and *when* the military spirit and the spirit of the world in general entered into the church.

On the celebrated battle field at Milvian Bridge on the Tiber, near Rome, when Constantine gained the signal victory over his rival, Maxentius, his standard was "the Christian cross."

Of Constantine, Myers says:

> He had been led to adopt this emblem through the appearance, as once he prayed to the sun-god, of a cross above the setting sun with this inscription upon it: "By this sign conquer." Obedient unto the celestial vision, Constantine had at once made the cross his banner, and it was beneath that his soldiers marched to victory at Milvian Bridge.

We may entertain doubts about Constantine's ever having received such a sign from his sun-god, or his motives in making this his banner; but it is a fact that he adopted it as his standard and that he conquered. Myers says:

> Whatever may have been the circumstances or the motives which led Constantine to make the cross his standard, this act of his constitutes a turning point in the history of the Roman empire, and especially in that of the Christian church. Christianity had come into the world as a religion of peace and good will. The Master had commanded his disciples to put up the sword, and had forbidden its use by them either in the spread or in the defense of the new faith. For three centuries now his followers had obeyed literally this injunction of the Founder of the church, so that a Quaker, nonmilitary spirit had up to this time characterized the new sect. By many of the early Christians the profession of arms had been declared to be incompatible with the Christian life.
>
> Now in a moment all this was changed. The most sacred emblem of the new faith was made a battle standard, and into the new religion was infused the military spirit of the imperial government that had made that emblem the ensign of the state. From the day of the battle at the Milvian Bridge a martial spirit has animated the religion of the Prince of peace. Since then Christian warriors have often made the cross their battle standard. This infusion into the church of the military spirit of Rome was one of the most important consequences of the espousal of the Christian cause by the Emperor Constantine. (Pages 392, 393, 394.)

Following the battle at Milvian Bridge and the defeat of Maxentius there were ten years of rivalry between Constantine and Licinius, and two wars in which Constantine was victorious. But a year after his victory at Milvian Bridge, Myers says that by decree "Constantine placed Christianity on an equal footing with other religions of the empire." Constantine's "famous edict of toleration, the Magna Charta, as it has been called, of the church, was as follows: 'We grant to Christians and to all others full liberty of following that religion which each may choose.'"

Myers further says:

> But by subsequent edicts Constantine made Christianity in effect the state religion and extended to it a patronage which he withheld from the old pagan worship. By the year A.D. 321 he had granted the Christian societies the right to receive gifts and legacies, and he himself enriched

the church with donations of money and grants of land. This marks the beginning of the great possessions of the church, and with these the entrance into it of a worldly spirit. From this moment can be traced the decay of its primitive simplicity, and a decline from its early high moral standard. (Page 395.)

Let me emphasize these most significant declarations: "*decline from its early high moral standard;*" "*decay of its primitive simplicity;*" "*the entrance into it of a worldly spirit;*" "*this infusion into the church of the military spirit of Rome;*" "*by many of the early Christians the profession of arms had been declared to be incompatible with the Christian life;*" "*nonmilitary spirit had up to this time characterized the new sect;*" "*for three centuries now his followers had obeyed literally this injunction of the Founder of the church;*" "*the Master had commanded his disciples to put up the sword;*" "*had forbidden its use by them either in the spread or in the defense of the new faith;*" "*Christianity had come into the world as a religion of peace and good will.*"

Christianity is all this yet. The teaching of Jesus is just the same now—is always the same. "The gospel of peace" and its spirit can no more be changed at these points than can the conditions of entrance into the church be changed.

No observant one can deny or doubt that the world war has filled the religious world and to a great extent the church of God with the military spirit and spirit of worldliness in general—namely: profiteering; love of money; greed of gain; extravagance beyond measure; immodest dress; immoral dances; plays of different sorts, which excite the passions and lusts of the flesh; and a character of preaching which panders to much of this and brings none to repentance and obedience to the gospel. A few righteous men and godly women say preaching is not what it was some years ago; that the church is drifting and that sinners are perishing for the truth. Who doubts that to-day the church has "*declined from its early high moral standard*," or its standard of a few years ago? Who doubts the "*decay of its primitive simplicity*," or the simplicity it maintained a few years ago? The few who would teach "all things that pertain unto life and godliness," "contend earnestly for the faith which was once for all delivered unto the saints," and maintain the simplicity of the gospel appear overwhelmed with the desire and cry for something else—something entertaining, sensational, appealing to the intellectual, literary taste, artistic, philosophic, scientific, of worldly wisdom, EARTHLY—and are so paralyzed that they seem to have lost courage to continue aggressive and to cry aloud and spare not and show the Israel of God to-day their sins. In its present love of money, wickedness, idolatry, and licentiousness, the religious world to-day needs some Elijahs, John the Baptists, and Pauls, who, in courage faith, love, and wisdom, can turn people to God.

About the time, mentioned by Myers, when this military spirit, this worldly spirit in general, was infused into the church, "pouring" for baptism was *first* practiced, and then upon a sick man. About three hundred years later an organ was first introduced into the worship of God, but not without great controversy. Now what have we? "Pouring" for baptism, instrumental music in worship, and the military spirit in the church, all from Rome. Constantine did not get his fiery cross and standard from Christ, but from his "sun-god;" his military spirit, not from the New Testament, but from idolatry and the heathen world. People are wont to talk now about "the dogs of war," "the bloody war god," and a "god of battles."

If I cannot "walk by faith" and practice "pouring" for baptism; if I cannot "walk by faith" and use instrumental music in the worship of God, can I "walk by faith" and manifest the military spirit which came from the same source? Christians can practice pouring for baptism and use instrumental music in the worship of God with as much consistency, as much in obedience to God, and "walk by faith" as fully as they can take the lives of *fellow Christians*, shed the blood of innocent and helpless boys, make thousands of widows and tens of thousands of orphans, burn dwellings, and spread ruin over prosperous and happy countries.

The historical proof that for the first three centuries the church stood aloof from military service, or bloodshed, and participation in political affairs is abundant. Also, there is abundant proof that from Constantine's time on, as many Christians yet would not engage in such things of the world, the same arguments were used to induce them to do so as are now used, the same spirit against them was manifested as is now manifested, and the same ugly things were said as are now said. The spirit of the world now and the spirit of Christ now are not the same. People then were persecuted and suffered martyrdom on account of this conviction and faith.

And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. (Matt. 24: 22.)

I have heard thoughtful men, *who have "anxiety for all the churches,"* say, if the world war and that state of things had continued a few years longer, they doubt if one church member in a thousand could have been found free from the military spirit, the spirit to kill and to burn and to destroy.

Let us thank God for his salvation. And let us thank God, too, for salvation, so far, from compulsory military training as a law of the government. Let us give God the praise, because we are permitted and taught, "first of all," to make "supplications, prayers, intercessions, thanksgivings" "for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity" (1 Tim. 2: 1, 2.) Let us believe God has heard his people and has saved their Christian sons from this training and spirit. Let us never cease to trust God, to rely upon him, to pray to him for protection, and to thank him for this religious liberty. He overrules all world powers and all other things for his glory and the good of all who love him, and to love him is to obey him.

Reunion at David Lipscomb College.

We believe that all our readers are true friends of David Lipscomb College and ready to rejoice with us in its accomplishments and to help us plan for the future. We make this remark prefatory to inviting you to attend the Alumni exercises which will be held on the college grounds on Wednesday, May 12, at 10 A.M. The program committee has arranged a very pleasing and instructive program. Charles R. Nichol, of Clifton, Texas, will be one of the speakers; a selected quartet will render several numbers; dinner will be served on the grounds; and, any way you take it, there will be a feast of good things for all who attend. We are particularly anxious that all the friends and patrons of the college who have so generously contributed toward the building of the new girls' dormitory shall be present to inspect the new building, which is now practically completed. We ask that you make announcement of this invitation to your congregation and will appreciate the thoughtfulness of those who help with the dinner by bringing a basket.

Speak a good word and do a good deed for David Lipscomb College!

Confidently counting upon your attendance, we are,

Sincerely yours,

R. C. White, Chairman Program Committee;
A. B. Lipscomb, Chairman Board of Trustees.

When the best things are not possible, the best may be more of the things that are possible.—Hooker.

RELIEF FUND

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

Mrs. Lyda Oder, Taylorsville, Ky.	$ 1.00
"A Sister" and Sunday-school class, Fountain Creek, Tenn.	1.25
"A Sister," Russell Street Church, Nashville, Tenn.	5.00
Sunday school at Charleston, Miss.	14.00
Bernice B. Howard, Howe, Texas	8.00
Mr. and Mrs. A. E. Perry, Colfax, La.	5.00
J. A. Derryberry's class, Match, Tenn.	2.00
"A Sister," Humboldt, Tenn.	1.25
Church at Oak Grove, Titus County, Texas	21.00

It is estimated by the Near East Relief Committee that at least 800,000 Armenians will need assistance until the next harvest. Of this number, 250,000 are helpless orphans and aged persons for whom all necessities must be provided.

Armenians were killed and driven from their homes to starve because of their religion. Now they must be saved because of it. They are the oldest Christian people, the first to follow Christ, and rather than turn from him have died by thousands.

Owing to conditions throughout Europe, the greater part of the relief will have to come from the United States. The minimum requirements to keep these starving people alive will be seven thousand tons of flour monthly until the harvest of 1920. Besides this, there will be needed large quantities of clothing and other supplies for the additional relief of parentless children.

Money as well as many other things will have to be subscribed to complete the task of taking relief to those starving people. Without it the distribution of articles and the maintenance of the work now going on would be impossible. In the Caucasus alone five hundred thousand dollars will be needed to purchase food.

HERBERT HOOVER'S INDORSEMENT.

Mr. Cleveland H. Dodge, 1 Madison Avenue, New York City.—My Dear Mr. Dodge: I wish again to express my deep interest in the success of the work being done by the Near East Relief. The proposed action by Congress, if consummated, will practically provide only bread supplies to the Armenian population. The care of the three hundred thousand orphans and the provision of clothing, of hospital and medical supplies, must yet be consummated by private charity.

The whole action proposed by Congress is that out of the surplus bread supplies in the control of the government by virtue of the guarantees, wheat should be sold on credits to those countries who are unable to pay cash. This, therefore, leaves the eminent service that your committee performs still as necessary as ever.

Faithfully yours,
HERBERT HOOVER.

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

In its final form the Christian life is not a life of renunciation, but a life of consecration—a life that means giving up only in so far as giving up is giving upward—giving upward of the whole self, its gifts, its present, and its future. It is the life of courageous freedom, the life of security in peril, the life of abundance in the midst of want, the life of peace in the midst of care, the life of large fellowship in the heart's loneliness.—Charles H. Brent.

PRICE OF MUSIC BOOKS.

On account of the great advance in materials and labor, it became absolutely necessary to make an advance in the price of all our music books. The cost of production has advanced much more than we have increased the price of books.

Below we give revised price list.

McQUIDDY PRINTING COMPANY,
Nashville, Tenn.

PRAISE HIM
Music Edition—Boards

Single copy	$ 50
Per dozen	4 80
Per fifty	17 00
Per hundred	32 50

Music Edition—Cloth

Single copy	60
Per dozen	6 00
Per fifty	22 50
Per hundred	43 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

CHRISTIAN HYMNS
Music Edition—Boards

Single copy	$ 55
Per dozen	6 00
Per fifty	22 00
Per hundred	45 00

Music Edition—Cloth

Single copy	$ 65
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

WORDS OF TRUTH
Music Edition—Boards

Single copy	$ 45
Per dozen	4 80
Per fifty	18 00
Per hundred	35 00

Music Edition—Cloth

Single copy	50
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

VOICE OF PRAISE
Music Edition—Boards

Single copy	$ 35
Per dozen	4 00
Per fifty	16 00
Per hundred	30 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

CHRISTIAN HYMNS AND WORDS OF TRUTH, COMBINED—CHRISTIAN HYMNS AND VOICE OF PRAISE, COMBINED
Music Edition—Boards

Single copy	$ 70
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

Music Edition—Cloth

Single copy	75
Per dozen	8 75
Per fifty	36 00
Per hundred	70 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

GOSPEL PRAISE
Music Edition—Boards

Single copy	$ 50
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

Music Edition—Cloth

Single copy	60
Per dozen	7 20
Per fifty	23 00
Per hundred	55 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

SEVENTY-SEVEN SWEET SONGS
Flexible Cloth

Single copy	$ 25
Per dozen	2 50
Per fifty	7 50
Per hundred	14 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

NEW CHRISTIAN HYMN BOOK
Music Edition—Boards

Single copy	$ 40
Per dozen	4 80
Per fifty	16 50
Per hundred	32 00

Music Edition—Cloth

Single copy	50
Per dozen	5 60
Per fifty	22 00
Per hundred	42 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

SPRING AILMENTS

Relieved by A Well-Known Medicine of Superlative Merit.

Spring ailments are due to impure, impoverished, devitalized blood.

Among them are pimples, boils and other eruptions, loss of appetite, that tired feeling, a run-down condition of the system, and sometimes chronic weaknesses made worse.

Hood's Sarsaparilla combines the roots, barks, herbs, berries and other medicinals that have been found, in many years of intelligent observation, to be most effective in treatment of these ailments.

Successful physicians prescribe these ingredients for diseases of the blood, stomach, liver and kidneys, and in cases where alterative and tonic effects are needed.

Hood's Sarsaparilla is the spring medicine that purifies, enriches and revitalizes your blood, increasing power of resistance to disease.

For a laxative take Hood's Pills.

SALTS IF BACKACHY AND KIDNEYS HURT

Stop Eating Meat for a While if Your Bladder is Troubling You

When you wake up with backache and dull misery in the kidney region, it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog, you must relieve them—like you relieve your bowels—removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds, and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent lithia-water drink.

The Itching and Burning

of the various forms of eczema is immediately soothed and the eruptions healed—when you use

Ka-Dene

REG. U.S. PATENT OFFICE TRADE MARK

Ointment

Excellent for Eczema, burns, bites, bruises, cuts, stings, old sores. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on it."

May I, Dear Lord!

BY H. C. BRYANT.

May I, dear Lord, walk with thee
While traveling through life below;
May my life reflect of thee,
And to others kindness show.

May I, each day, some kind act do,
Thus proving to be loyal;
May I to thy cause be true,
And by Satan ne'er be foiled.

May I, while reading in thy Book,
Not be among the blind;
But each time therein I look,
Sweet consolation find.

May I be to others
As I'd have them be to me;
And while serving them,
Realize I'm serving thee.

May I, all along life's way,
To kind deeds be given,
Thus paving the beauteous way
To that celestial heaven.

What to others will tears be
After they have passed away?
May I help them on to-day,
While thy word illumes the way.

"I Can't,"

BY D. M. HYDER.

"I can do all things through Christ which strengthenth me." (Phil. 4: 13.)

My dear reader, in and out of Christ, we hear so many people offering excuses for not becoming obedient to the gospel of Christ. They say: "I can't understand and obey certain commands." It is often the case that we hear a brother say: "I can't pray;" "I can't talk in public;" "I can't read in public;" or, "If I knew I could do service as good as my neighbor, I would gladly do so." Would to God they would study the language of Paul and be able to say: "I can do all things through Christ which strengtheneth me!"

I want to analyze the expression, "I can't;" and I want you, my friendly reader (though I may never meet you this side of the judgment), to give heed to what I say, and try and profit by it, and never say, "I can't," but show that you are willing to do the Master's bidding.

The first letter is "I," which may stand for "idle." Christ does not want us to idle our time while working for him, but commands that we work while it is day; "for the night cometh, when no man can work." To be sure, if we are idlers in the vineyard of Christ, we will do more harm than good. Let's awake, my brethren, and go to work in behalf of our souls' salvation, or we will be lost in hell. Next, "indifferent." True, we have indifferent church members—indifferent to all that God and Christ have done for them.

The next letter in the expression is "c," and may mean "contentious," "crazy." Some people seem to think if they take much interest in the

SIX MONTHS I COULD NOT WORK

Lydia E. Pinkham's Vegetable Compound Made Me Strong and Able to Work—I Recommend It To All My Friends.

Bayonne, N. J.—"I had pains in back and legs so that I could not stand caused by female trouble. I felt so tired all the time, had bad headaches, and for six months I could not work. I was treated by a physician and took other remedies but got no relief. A friend told me about Lydia E. Pinkham's Vegetable Compound and it has helped me very much. I am well and strong and now able to do my work. I cannot thank you enough and I recommend your medicine to my friends who are sick."—Mrs. SUSIE SACATANSKY, 25 East 17th St., Bayonne, N. J.

It must be admitted by every fair-minded, intelligent person, that a medicine could not live and grow in popularity for over forty years, and today hold a record for such wonderful success as does Lydia E. Pinkham's Vegetable Compound, without possessing great virtue and actual worth. Such medicines must be looked upon and termed both standard and dependable by every thinking person

FRECKLED GIRLS

Try This to Make Freckles Fade Away

Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream—watch the freckles gradually fade away.

Girls who believed their freckles would never go away have been utterly amazed after using Kintho Beauty Cream to see the remarkable difference it made.

This is YOUR chance to get rid of those disfiguring freckles. When your friends ask you what made your complexion so clear—tell them Kintho Beauty Cream did it.

Kintho has been used for 15 years to remove stubborn, blotchy freckles. Any well-stocked drug or department store can supply you.

salvation of heaven they will go crazy. It may be, now and then, some one does go crazy over the subject of religion; but that is no reason why you should say, "I can't." How many go crazy from the service of Satan! Yet some church members keep right on in the practice of things contrary to the gospel and never think of going crazy. If any person can be called "crazy," it is certainly the one who deliberately neglects his duty after having started in the glorious work of God.

The next letter is "a." It may mean "annoyer," "angry." Some church members are given to anger too much to make good workers in the Lord's cause. As members of the body of Christ, we should put off all anger with the works of the flesh.

The next letter is "n," which may mean "naughty," "no good." If a person can be of no good in the church, it is one who says, "I can't." Paul asks the question: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2: 3.) There is simply no way of escape to the member of the church who neglects the duties and privileges of the great salvation.

The next letter is "t," which may mean "tongue" "taking things." A person who says, "I can't," is in danger of becoming a taking-things church member. There are some people who are all talk or tongue, but no do or work about them. Dear friend, Jesus died, was buried, and arose, and sent the apostles into all the world to preach the gospel, so all could hear, believe, repent, confess, and be buried with him in baptism for the remission of sins. Jesus never said, "I can't." If he had done so, we would have been lost in hell for eternity.

In conclusion, dear brethren, I want to exhort you not to say, "I can't," but say, as did Paul: "I can do all things through Christ which strengtheneth me." You can render wholehearted obedience to the teaching of God's dear Son and be permitted to enter in through the gates into the golden city prepared for all the righteous.

As sometimes a flame is found
Clear-shining through the night,
So bright we do not see the lamp,
But only see the light—
So may I shine, His light the flame,
That men may glorify His name.
—Selected.

Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest, take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure and steadies the nerves.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash
Pres. Natural Body Brace Co.
289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

Side dress your Cotton with GERMAN POTASH

KAINIT

20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive— ***neither one will injure your crop.***

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas
Stocks at other leading Atlantic and Gulf Ports

Fortitude.

Though you should neglect one or more of the many shrines in your heart, never be neglectful of the shrine of fortitude; offer there frequent worship, exalt fortitude among the highest objects of your prayers. To bear pain well is to be not only man, but also god. All through our lives fortitude remains above the possibility of explanation, a divine act, a downright interposition of Providence to help us to be good. It so rules and sways the admiration of mankind that Christianity was founded and built on the Passion, and the line is unbroken down from that example to the least of us bearing well the least moment of pain.

Fortitude illumines pain like sunshine or like a procession through dull streets. It writes Victory across the very page where Failure was written; and the best of it is that no occasion is too trivial for its exercise, no point of our lives too low to catch its light. —Stephen Paget.

In answering advertisements, please mention the Gospel Advocate.

For more than Forty Years Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effect on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash,* instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big cotton crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

Standard GERMAN Potash Salts

that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway New York

CHURCH NEWS

Arkansas.

Fort Smith, April 26.—We had real good services at Park Hill Church yesterday morning, but were almost rained out last night. The work moves along nicely. Brother J. B. Nelson, of Dallas, Texas, will begin our meeting on Friday night before the fifth Lord's day in May. We plan to have an all-day service on the fifth Sunday, with dinner on the grounds and big singing in the afternoon. All in reach are cordially invited to come. Write me what train you will arrive on, and I will meet you. All visitors will be cared for. I received a letter last week from a wealthy brother wanting to employ Brother Henley and me to enter the destitute fields of our country and labor. If all our wealthy brethren would do something like that, all preachers would be busy and the cause of the Lord be spread to the uttermost parts of the earth. May God bless the faithful.—Will W. Slater.

Indiana.

Dugger, April 27.—I left Watseka on Wednesday night for an extended trip among our congregations. I went first to Midland—the Summerville congregation. I put in Thursday among the brethren, and preached on Friday and Saturday nights to small but attentive audiences; also on Lord's day and Lord's-day night, when our audiences were fine. I did some work in putting into the hands of several of the members some of our good books. On the train to Linton I fell in company with Brother J. E. Perry, of Orleans, Ind. He was going home from his appointment at Ellis. While waiting for the train at Linton, I hunted up one of the faithful brethren, and he gave a good report of the congregation at that point. I then came on to Dugger, where I have an appointment to preach two nights. Besides meeting our kind brother, W. R. Dugger, and his family, I have called on some four or five of the members, and have quite a good report of the condition of the congregation here.—Andrew Perry.

Kentucky.

Wingo, April 27.—Brother Charlie Taylor closed a two-weeks' meeting at Wingo last Sunday night. Two made the good confession and were buried with their Lord in baptism. We had good attendance throughout the meeting, and that which is the power of God to save was made plain. Brethren, if you ever have Brother Taylor with you, have him to preach on "The Great Salvation;" it is worth while.—B. L. Douthitt.

South Carolina.

Union, April 24.—Only a few brethren realize the conditions as they really are in this State. There are to-day more than a million souls here who have never had the opportunity of hearing the gospel in its fullness. Among this great mass of people there are thousands who would worship "as it is written" if they only had the chance. Many who are thus groping their way in spiritual darkness are

praying for the gospel light. Many who are thirsting for the "water of life" are going from the fountains of sectarianism to the mire of skepticism searching for that which will satisfy, only to turn again in disgust and be caught in the quicksands of infidelity. A great deal of this, brethren, we may have to answer for. If the spiritual conditions here could be changed to a physical one, the cries and groans would drive one mad. Spiritual conditions are much worse, for they last throughout eternity. Will you have their blood upon your hands? Have you discharged your duty? Read Ezek. 3: 16-21. Think of the fullness of bread and prosperous ease, both temporal and spiritual, in the brotherhood, and not even one meetinghouse in the State of South Carolina! What a sad condition! How my heart is made to ache when I think of the congregations that have been preached to until they can find but few preachers who can interest them; where thousands of dollars have been spent in support of the gospel and where numberless sermons have been preached, and it seems that there is but little response. It is different here. I find many who are hungering for the bread of life and are praying for some one to come their way who will preach the word of life as it is. Calls are coming from various parts of the State: "Come over and help us." A more fruitful field is not to be found for "the seed of the kingdom." Some whom I have baptized have been praying for two years for some one to come their way who would preach the word. Our greatest need now is one tent (one is being furnished by the brethren at Lebanon, Tenn., through the efforts of some of the faithful sisters) and a meetinghouse in Union, a town of about seven thousand, where we have a lot. We have about twenty faithful members, and many others have expressed themselves as being converted to the truth, but are unwilling to come with us until we show that we are here to stay and have a house to meet in. We are not asking for a fine house. All we want is one that will demand some respect and show to the people that we really stand for something. I am spending sixty days on the road soliciting funds and am meeting with some success everywhere I go, but I am needed at home to be preaching every night. Many of our religious neighbors, when called upon to help put their drives for millions "over the top," did not stop at hundreds, but gave thousands, and thousands gave hundreds, and "over the top" they went, for they "had a mind to work." Certainly we have a few who will give a thousand dollars, and several who will give at least one hundred, and others will gladly do what they can to help build this first house in the State of South Carolina, and let me get back and begin building and in the meantime be preaching every night. Brother, if you and your loved ones were in this condition, would you not like for some one to come to your rescue? "Do unto others as you would have them do unto you." Again, "it is more blessed to give than to receive." Try it once and be convinced. Address all communications and make all drafts, money orders, and checks payable to me. Government bonds and stamps will be gladly accepted.—Thomas H. Burton.

Freckles

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

STILLMAN'S FRECKLE CREAM

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 60c per jar. Write today for particulars and free booklet—

"Wouldst Thou Be Fair?" Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists*

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

TRAINED NURSE TALKS TO WOMEN

Tells How, Through Years of Practice in Women's Weaknesses, She Found Simple Home Remedy to End Leucorrhea.

A. Cavanaugh, R. N.

It took years of professional practice for me and my two associate nurses in treating weaknesses of women to find a simple, easy, certain way to end Leucorrhea (commonly called "whites"). In our experience we find that 75 per cent of all women are more or less distressed with this annoying weakness, which makes them pale, tired, fretful, wasting their feminine strength and often leading to serious illness.

Working on our own cases and in conjunction with physicians, we had wonderful success with our own treatment. We brought many women from deep despair to joyful satisfaction. They wanted us to tell others all over the country how our treatment, named "Lukora," brought them out of distress and weakness to genuine feminine strength and health.

If you are a sufferer from Leucorrhea, stop carelessly letting it go on, but learn from me how it may be quickly ended in your own home. I will tell you about this simple home method (without obligation) by your simply writing to me, Anna Cavanaugh, R. N., Room 241A The Nurses' Institute, Buffalo, N. Y. All correspondence and information sent will be confidential and forwarded in plain sealed envelopes.

NOTE.—The Nurses' Institute earnestly advises every woman suffering with Leucorrhea, who wishes to get rid of it, to write Miss Cavanaugh at once. This remarkable offer is sincere, and the fact that the discoverers of the treatment are themselves registered nurses and women makes it a safe and unquestionable treatment.

Moore's Stramoline

The Wonder Worker for Coughs, Colds, Catarrh, Asthma, or Incipient Tuberculosis. Stramoline usually gives quick relief from the first dose. Your druggist, or $1.00 postpaid to any address.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.
60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

PALMER'S "BLOOD-SUCCESS" Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
1521 Atlantic Ave. Brooklyn, New York City

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

NEW MONITOR SELF-HEATING IRON

AGENTS WANTED

SEND FOR FREE OUTFIT OFFER

$20 to $50 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or spare time. Mrs. Nixon, Vt., sold 8 first half day. Evans, N. C., sold 2 dozen one Saturday. Liberal terms. Prompt service. Write today.

THE MONITOR SAD IRON CO.
236 Fay St., BIG PRAIRIE, OHIO

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)

A TONIC

For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY

A. D. HEINEMANN, Chemist
Jackson and Decatur Sts. MEMPHIS, TENN.

PILE RELIEF.

No matter what kind of piles you may have, no matter how serious the case, if three jars of Hancock's Pile Remedy does not cure you, we will refund your money. Price, 50 cents a jar. At your druggist's or by mail from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

Biliousness

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

RAMON'S LIVER PILLS

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

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually **ready built**, and represent a wonderful money-saving.

READY MADE

Let Edwards Save You Money

Be Sure to State Which Books You Want

—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book

Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 2280

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book, showing styles.

THE EDWARDS MFG. CO., 2330-2380 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray! It Darkens So Naturally that Nobody Can Tell

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

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

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

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

Preaching the Gospel Through the Medium of Literature.

BY HARRIET L. KNIGHT.

The more we study the situation and watch results, the more, I am sure, we will become impressed with the high standing that literature holds among other mediums through which to get the gospel to the people.

Conditions have changed to such extent that now, to each one hundred people who attended public worship fifteen or even ten years ago, not more than ten can be found here in New England; and from general reports it seems that this condition is not confined to New England, but is prevalent throughout the country. People have become so completely engrossed with money and pleasure seeking that it seems more possible to reach them through the medium of literature than by that of public preaching, as they sometimes pause in their mad rush for these things for a few moments' rest in their homes, and so a small tract on a near-by table will sometimes be read, when it would be impossible to induce them to attend a gospel meeting.

We have a convincing example of this fact in the rapid increase in numbers of the Seventh-Day Adventists here in New England, which increase has been made almost exclusively through the circulation of their literature, showing that people will read religious literature when they will not attend religious meetings.

Some sixteen years ago Brother Lcomis O. Hinton, of Spencer, Ind., started a "Free Reading Library" for "shut-ins;" and in making an investigation of the success of his work, he informed me, in reply to my inquiries, that at that date $1,068.66 in money had been donated him for this work. He had kept no account of the number of books, tracts, etc., that he had sent out, but knew that they would number into the millions, as he had sent to invalids and shut-ins in every State in the United States, besides to many in Canada, South America, Australia, and Newfoundland.

Now, I shall take special pleasure in making special mention of one instance, showing the success of his endeavors and the great good he is doing. Brother Hinton saw in a paper for shut-ins the name of a young woman living near Augusta, Maine, about forty miles from Unity. In the spring of 1915 he paid for and sent her a year's subscription to the Word of Truth, then published by Brother E. C. Fuqua. Seven years before that this shut-in (who has requested that her name be withheld from publication) had been one of several "seekers" in a sectarian "revival meeting," and thought until she began to read the Word of Truth that she could be a Christian without being baptized; but after reading a few copies of this paper she began to get her eyes open. Brother Hinton followed the subscription to the Word of Truth with books and tracts, which she in turn handed on to others; and, as the result of this circulation of literature, she and four others have been baptized into Christ, Brother Charles M. Neal, of Portland, Maine, holding a short protracted meeting there a little over a year ago. Now, is not that a pretty good showing for Brother Hinton's work? Surely his work is worthy of the continued support of the brethren.

As it is equally as important to hold members as to get them, I am sure, judging from my own experience as a young convert and that of others, that the medium of literature should be more largely employed in establishing new members in the truth than is the general practice, thus safeguarding them from being drawn away into error. Truth taught through reading is more readily imbibed and longer retained than when taught through public speaking. For this reason, I believe that every church should have a library of books taking up such subjects as new converts especially need to thoroughly understand.

This need of such books for beginners in Bible study led me to write and have published a book which I gave the title, "The Story of the Bible," in which I have given such information as I myself needed as a beginner, the lack of which kept me groping in the dark for years. I find

Jell-O

Ice Cream Powder

To make the finest ice cream, stir Jell-O Ice Cream Powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored. At grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

the title has been somewhat misleading, as some have supposed it to be a book of Bible stories, or just a narrative of Bible history; but it is neither. The book gives an account of the fall and restoration of man, showing the development of the plan of salvation by which he is restored, in its different stages of development from Eden to the day of judgment, all of which is, of course, the story of the Bible. The book shows the correct divisions of the Bible and many other things a beginner needs to know in order to pursue a comprehensive study of the Bible and make correct interpretations and applications.

To give us a complete outfit for working through the medium of literature, in addition to this book for beginners, it is our aim to have a series of tracts printed, called "'A Search for the Truth' Series." We had one of the series printed some three years ago, and the sale of the above-described book, after paying printing and binding expenses, credits me with sufficient money for printing another.

My husband and I are considering the advisableness of making a change of residence, and, if it appears that God is leading us in that direction and opens up the way, we will leave Unity to locate at the place near Augusta where work has been started as the result of Brother Hinton's efforts, to assist the five members there in continuing the work, or else at some other place where the true gospel has never been preached, as it seems to us that we could work to far more profit upon such new ground than to continue here at Unity where the people have been given so many opportunities to hear the truth. Because of the possibility of making this change, we are especially anxious to complete the printing of this series of tracts, that we may be prepared for immediate work in the new field, should we make the change.

Now, I am going to ask the brethren to deluge me with orders for my book, "The Story of the Bible," price $1, that I may be able to get these tracts printed. A dollar thus expended would do the work of two, as the buyer would receive for his money that which could be used for doing good, and the dollar would enable me to procure that which could be used for good. Any church or individual member that will order a quantity of these books for circulation among our new members, will be given a discount of two dollars for each dozen ordered; or, in other words, may have one dozen or more at the rate of ten dollars per dozen. Brethren, make my heart glad by sending me a "shower" of orders at once. Address Harriet L. Knight, Unity, Maine.

Why Lack of Iron Keeps Women Weak, Nervous, Fretful and Run-Down

While Plenty of Red Blood Rich in Iron Helps Make Them Strong, Healthy and Beautiful.

How Organic Iron—Nuxated Iron—Helps Solve Problem of Supplying Iron Deficiency, Thereby Increasing the Strength and Endurance of Delicate Care-worn Women in Two Weeks Time in Many Instances.

Many a woman who ought still to be young in feeling is losing the old-time vim and energy that makes life worth living simply because her blood is thinning out and possibly starving through lack of iron. It is through iron in the red coloring matter of the blood that life-sustaining oxygen enters the body and enables the blood to change food into living tissue, muscle and brain.

In commenting upon the alarming iron deficiency in the blood of the average woman of today, Dr. George H. Baker, formerly Physician and Surgeon Monmouth Memorial Hospital of New Jersey said:

"What women need to put roses in their cheeks and the springtime of life into their step is not cosmetics or stimulating drugs, but plenty of rich pure red blood. Without it no woman can do credit to herself or to her work. Iron is one of the greatest of all strength and blood builders and I have found nothing in my experience so effective for helping to make strong, healthy, red blooded women as Nuxated Iron. From a careful examination of the formula and my own tests of Nuxated Iron I feel convinced that it is a preparation which any physician can take himself or prescribe for his patients with the utmost confidence of obtaining highly beneficial and satisfactory results."

Dr. Ferdinand King, a New York Physician and Medical Author says: "I have strongly emphasized the fact that doctors should prescribe more organic iron—Nuxated Iron—for their nervous, run-down, weak, haggard looking women patients. Lack of iron in the blood may often transform a beautiful sweet-tempered woman into one who is cross, nervous and irritable—one who makes life a burden to herself, unbearable for her husband, and disagreeable for her children. When the iron goes from the blood of women, the roses go from their cheeks."

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

NUXATED IRON

For Red Blood, Strength and Endurance

The Best of Life.

The best half of life is in front of the man of forty, if he be anything of a man. The work he will do will be done with the hand of a master, and not of an apprentice. He can seek and use opportunities which he did not have and could not have in youth. The trained intellect sees everything in just measures. The trained temper advances with the calm and ordered pace of conscious power and deliberate determination. Every year of his life may be happier and more hopeful than the last.—London Hospital.

In answering advertisements, please mention the Gospel Advocate.

God's best gifts to his children are in the future, not in the past. There are always better things to come than those that have been received. If, therefore, a child of God thinks that the former days were better than these, he may know that the trouble is not with the days, but with himself.—Selected.

If at any time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its eternal source, to God himself; and through him all the means of grace become again living and true; and through him all his creatures become again near and dear and accessible.—Elizabeth Rundle Charles.

Exchange Your Old Body for a New One

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen! If your weight is one hundred and thirty-three pounds, your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now, disease is invariably caused by impurities which we call "poisons," and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part is concerned. The impurities will be dissolved and pass away. If you suffer from dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric-acid poisoning, or other curable conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully, then sign and mail it:

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

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

Name .....

Address .....

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

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

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store—Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

In answering advertisements, please mention the Gospel Advocate.

The Master's Vineyard

Tennessee.

Whitwell, April 27.—I preached two sermons here and had good crowds. Brother R. E. L. Taylor and I are holding a meeting here now, and the interest is fine. On the second Lord's day in May I shall begin a meeting at Newton, in Cumberland County. We always have a good meeting there. I will preach in the Methodist meetinghouse at Red Hill next Sunday.—J. C. Mosley.

Mulberry, Route 1.—April 26.—I have been a reader of the Gospel Advocate since December 18, 1919. I certainly enjoy it. Brother B. C. Goodpasture preached for us at the New Hermon Church on December 7, and I subscribed that night. I enjoy its weekly visits more and more all the time. Brother Goodpasture also held our protracted meeting last fall. The meeting continued one week. On the last night a young man and I made the confession and were baptized. Brother R. A. Largen preaches every month for us. He is one of the most successful evangelists in the church.—Elma Noblitt.

Obion, April 26.—The work of the church at Obion is moving along nicely. We have added forty members to our enrollment since our last protracted meeting. On the second Sunday in this month we had six confessions and baptisms at our regular service. Our protracted meeting will begin on the second Sunday in May. Brother C. E. Holt will do the preaching. We are planning for a great meeting. This will be the twenty-fifth anniversary of the church here. There will be three services on that day. Dinner will be served on the grounds of the church. Brother John R. Williams will be with us, and we are planning to have preaching in three church houses in the town. There will be the roll call and reunion of the church. Brother Williams will have entire charge in the afternoon. All the churches in this part of the State are invited to be present. We are expecting a great day and a great meeting.—F. O. Howell.

West Virginia.

Waverly, April 26.—I began yesterday a meeting with the new, struggling, and faithful band of disciples of Christ at Naish Springs, and we hope for a profitable meeting. Since I went away from here considerable trouble and division have been worked up here among the brethren by a set of hobbyists over the baptistery and the rebaptism hobby; but we hope to be able to restore peace and harmony once more, and hope the dear Father will bring good to the cause out of this sad state of affairs. I write to thank Brother E. A. Elam for the most clear-cut article it has ever been my pleasure to read on the subject of marriage of Christians to those who are not members of the church of Christ. It is the best article I ever read on the subject. It is the end of all controversy with reference to the matter. God bless Brother Elam and his work.—A. A. Bunner.

EARN $25.00 WEEKLY
AS A PRACTICAL NURSE

This simple home-study, short course soon trains you. Learn how to recognize different diseases, to take temperature, care for patients, give baths, etc. Easily understood. Study "Nursing in the Home," by Dr. Lee H. Smith. This gives new improved methods, complete course, five hundred pages. Only 50 cents. Send to-day. Money back if not satisfied. No red tape. World's Medical Press, 664 Washington St., Buffalo, N. Y.

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

We place White Teachers in Public, Private, and Normal Schools, Colleges, and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tenn.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief
BELL-ANS
FOR INDIGESTION

Fill it Only Once a Week

No daily cleaning necessary—No wicks to trim. No chimneys to wash. Lights with matches. Makes and burns its own gas. Can't spill or explode, even if tipped over. Use it around barns, cow sheds, chicken houses, cellars, granaries, garages—everywhere.

Coleman Quick-Lite

Gives 300 Candle Power of strong steady light. Brighter than 20 old style oil lanterns. Can't blow out. Your dealer sells it or will get one for you on approval. Free Book. Write to Department J-2.

THE COLEMAN LAMP CO.
Atlanta, Georgia.
Wichita Dallas St. Paul Los Angeles Toledo Chicago

"FULTON QUALITY"
GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS,
(Manufactured since 1870)
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.
St. Louis, Mo., and New Orleans, La.

Uric Acid Treatment

75c Bottle (32 Doses) FREE

Just because you start the day worried and tired, with aching head, burning and bearing-down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Be strong and well. Get rid of the pains, stiff joints, sore muscles, rheumatic suffering, aching back, or kidney trouble caused by acids.

Get more sleep. If your rest is broken half a dozen times at night, you will appreciate the comfort and strength this treatment gives.

Rheumatism, kidney and bladder troubles, and all other ailments due to excessive acid, no matter how chronic or stubborn, yield to the Williams Treatment.

Send this notice and 10 cents to pay part cost of postage, packing, etc., to the Dr. D. A. Williams Co., S 3849, P. O. Building, East Hampton, Conn. You will receive a 75c bottle (32 doses) free, by parcel post. No further obligation on your part. Only one free bottle to any family or address.

OBITUARIES

Haley.

Mrs. Telitha Haley was born near Granville, Tenn., eighty-four years ago. Early in life she married Henry Donoho, and they settled at Bagdad, Tenn., where she and her husband became faithful members of the church. They reared an interesting family, all yet living: Dr. S. D. Donoho, Sherman, Texas; L. K. Donoho, Gunter, Texas; Charles Donoho, Durant, Okla.; Mrs. Belle Duke, Red Boiling Springs, Tenn.; and Mrs. Alice Fisher, Bagwell, Texas. About thirty years ago Brother Donoho was killed by a team of horses running away. Some years later she married A. S. Haley and moved near Rome, Tenn. A few months ago she and her husband decided to come to Texas and spend their remaining days with their children, he also having some children out here. She came on, and he remained in Tennessee to settle up a few little affairs. Both became sick. Neither could get to the other. After a long illness she died, March 14, 1920, at the home of her son in Sherman, and was buried here. A large audience attended the funeral. Brother E. H. Rogers and I made talks at the funeral. She and my mother were lifelong friends. I have known her well all my life, having been reared in the community where she lived. She was present when I became a Christian, and gave me much encouragement when I began to take a public part in the worship. She was a fine character, and left a priceless heritage to her children and the church. All her children, except one, were able to be with her much in her last illness and to be at the funeral. I see no reason why we should not meet her in the "home where changes never come."

L. S. WHITE.

Carter.

Sister Emma Carter, of Lavergne, Tenn., was born on June 27, 1867, and departed this life for a better and brighter world on November 19, 1919. She lived, therefore, in this beautiful world but a short time, comparatively; but the most of that time she lived for God, and God took her. She obeyed the gospel under the preaching of Brother Srygley and was loyal and faithful unto death, so far as human beings can judge in such matters. It was my privilege to know her quite intimately for a number of years. She requested of me, some years before she died, that I should preach her funeral if I should be living when she went away, which I was thankful to do. Sister Carter was one of the finest characters and one of the most loyal and devout Christians I ever knew. Her mother died early, and she took her place and succeeded admirably. Her father also went away many years ago, and still she bravely filled the vacant places in the home, and around her the family circle was soon formed. She was never strong in body, but possessed a strong will power. She leaves several brothers and sisters, together with many relatives and friends, to mourn their loss. To all of them I say: "Weep not as the rest, who have no hope." "Now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

C. M. PULLIAS.

Do You Visit New York This Summer?

The Bible Teachers' Training School, centrally located and convenient to transportation lines, can accommodate guests during June, July, August, and September at the following rates: Rooms: $2.00 to $3.00 a day, or $40.00 to $70.00 a month. A special weekly rate is granted for meals. Address

Bible Teachers' Training School,
541 Lexington Avenue,
New York, N. Y.

DIFFERENT KINDS OF COUGHS.

Bad colds lead to different kinds of coughs. There is a "dry cough," a "winter cough," la grippe cough, bronchial cough, asthmatic cough, and, of course, the racking, painful cough to raise choking phlegm. Foley's Honey and Tar gives quick relief in all cases. T. J. McCall, Athens, Ohio, writes: "We used Foley's Honey and Tar in our home for several years, and find it almost invaluable for the cure of coughs and colds, and especially for croup with our children."

PELLAGRA

Indigestion, and Impure Blood—all three embrace the one dreaded Pellagra. Moore's Stomatone is strongly effective, because it purifies the blood and corrects the stomach. Don't wait till other remedies fail. Order today, your nearest druggist, or $1.00 postpaid.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Constipation

Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34,
P. O. Box No. 1162, Baltimore, Md.

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

SONG BOOKS

Our song selections are prepared with a special view to meeting the requirements of churches of Christ in psalms, hymns, and spiritual songs. We have spared neither time, pains, nor money in order to make up collections of the best of the old and late compositions in sacred song. State whether round or shape notes are desired. Returnable copies for inspection (to be retained if an order is given) will be sent upon application of teachers or song leaders. Binding, superior star jute.

By Mail or Express, Prepaid	Copy	Doz.	50	100
Songs of the Reapers	$ .15	$1.50	$ 5.00	$10.00
Gospel Songs Number Two, 1920 book	.40	4.50	17.50	35.00
New Songs of Praise	.35	4.00	15.00	30.00
New Songs of Praise, with Rudiments	.40	4.60	17.50	35.00
New Gospel Song Book, limp	.35	4.00	15.00	30.00
New Gospel Song Book, with Rudiments	.40	4.60	17.50	35.00
Twentieth Century Rudiments	.20	2.00	8.00	15.00
Jewel Quartets	.10	1.00	4.00	7.50
Rudimental Nugget	.15	1.25	4.50	8.00
Select songs (a special selection for singing schools)	.25	2.50	10.00	18.00

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles Anti-Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

To Whom It May Concern.

Some weeks ago there appeared an article in the Firm Foundation, over the signature of Brother J. D. Tant, concerning the division of the church at Fort Smith. Following that there appeared another article in the Gospel Guide and Christian Messenger, over the signatures of Harbour, Wells, and Neece, concerning the same matter. I have been accused of preaching for a "faction" in Fort Smith. I wish to state, without taking space by going into details, that I was not responsible for the division of the church here. I came here after the division of the church and the establishing of the Park Hill congregation. My action in preaching for, and taking a stand with, the Park Hill congregation is indorsed by J. D. Tant, J. B. Nelson, W. T. Kidwell, Joe H. Blue, J. Will Henley, Bynum Black, A. LeRoy Elkins, Will M. Thompson, W. D. Black, W. L. Oliphant, and R. H. Johnson, all loyal gospel preachers who are well and favorably known by the readers of this paper. Those desiring further information, may write to S. A. Lynch, Circuit Court Clerk; H. E. Valentine, care of Reynolds-Davis Grocery Company; or J. G. Maner, traveling salesman for Seaman-Packard Grocery Company, of Van Buren, Ark. This is all I desire to say about the matter at this time. May God bless the faithful.

WILL W. SLATER.

The Church at Duncan, Arizona.

With Christian love for the brethren everywhere and a burning zeal and love for the souls of men and the glory of God, we, as elders and trustees of the church of Christ at Duncan, Ariz., located in the beautiful and fertile valley of the Gila River, with a population of eighteen hundred, realizing the great importance and the zeal that we have for the promotion of the gospel of Jesus Christ, are prompted to make a personal appeal to all congregations worshiping in the name of Christ for help to build a house to worship in. We ask that you prayerfully consider this humble and honest appeal and come at once to our relief with your contribution, which will be greatly appreciated and used as best we can for the glory and honor of God. We have bought two choice lots, with the restrictive clause in the deed. The membership is small and poor in this world's goods, but rich in the faith once delivered to the saints; and we have faith in God and our brethren and feel sure of their personal support in this hour of absolute need, both of whom we are earnestly praying to help us raise the necessary funds to put up a modest house of worship in which the faithful few may worship God as the New Testament requires and in which the gospel can be preached in its simplicity. All of us are doing our very best and must succeed. We are making our prayers unto Him day and night, for it is the Lord's business and we are his servants, and he is with us. But we need your prayers and financial aid to help us do his will. Will you send us a contribution for this purpose at once? Thus we will be workers together with God. Remember the Golden Rule. All donations will be acknowledged.

W. F. FOSTER.
T. M. WILLIAMSON.
GEORGE JOHNSON.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

Contributions for King's Hall Congregation, at Louisville, Ky.

BY C. A. TAYLOR.

For the information of those interested in the effort of the King's Hall congregation, Louisville, Ky., to secure a church home, and that we may publicly acknowledge the generosity of the brotherhood, we publish the following list of contributions, received to date, outside of our congregation: From Mrs. C. B. Arnold, Christianburg, Ky., $5; T. A. Wythe, Weatherford, Texas, $5; church at Farmington, Tenn., $10; Mrs. M. L. Brun, Rockwood, Tenn., $1; R. A. Senseney, Port Royal, Tenn., $2; Mrs. A. E. Perry, Colfax, La., $5; Mrs. L. A. McKeel, Murray, Ky., $3; Mrs. M. E. Fields, Palestine, Texas, $1; Mr. and Mrs. J. W. Gilmore, Louisville, Ky., $10; Mrs. G. W. Burchfield, Fort Worth, Texas, $2; Mrs. C. L. Camp, Trenton, Ky., $1; Isaac C. Hoskins, Martin, Tenn., $10; G. L. Mustain, Horse Cave, Ky., $25; H. J. Coon, Detroit, Mich., $25; Mrs. B. H. Vaughn, Game, Ky., $1; H. F. Mustain, Horse Cave, Ky., $25; G. W. Edgeman, Abilene, Kan., $5; Mrs. C. A. Lorman, Detroit, Mich., $25; Elkins Avenue Church, Nashville, Tenn., $10; church of Christ, Richmond, Tenn., $8.83; Campbell Street Church, Louisville, Ky., $709.87; church of Christ, Pryorsburg, Ky., $5; Mrs. A. M. Young, Horse Cave, Ky., $5; J. W. Nelms, Shelbyville, Tenn., $5.75; Miss Tommie Norman, Bradford, Tenn., $7; Mr. and Mrs. M. B. Norman, Bradford, Tenn., $5; Cedar Springs Church, Cedar Springs, Ky., $67.50; Rockdale Church, Nabors, Texas, $16. Total, $1,000.95.

We sincerely appreciate this generous response to our appeal and hope soon to be able to report sufficient funds on hand to justify beginning our building.

The Unpardonable Sin.

BY J. H. WOOD.

The doctrine which places the blasphemy against the Holy Ghost prior to Pentecost appears to be gaining favor, judging by answers I see in some religious papers to the question, "What is the unpardonable sin?" (See Matt. 12: 31), and also talks I have had with a few of my preaching brethren. I am sure that those who assume that position have neglected to give both sides of the subject a thorough investigation. Since God first gave law to a people, he judged those who were under that law strictly by it. Now, while Christ was on earth, God was judging the children of Israel by the law of Moses. It covered all crimes against him at that time and was in force to the hour that it was nailed to the cross. But, according to that position, God announces another sin more terrible in its results than all other sins combined, but withholds the information as to the act or acts constituting the crime itself, whether it was in words or by an overt act, or both. The Book is absolutely silent—that is, provided we confine the possibility of that sin to the time that Christ was on earth; the position absolutely does away with both repentance and pardon, so there is no place found for them. It is the opposite of the purpose of Christ's coming according to his own statements oft repeated. It puts the Son of God against himself, for in less than two years after he announced that sin he offered pardon of sins to every individual under heaven who was capable of believing. The Holy Ghost had not yet come to testify of himself by a public display of his miraculous power, establishing his claim according to promise as world leader and guide to the apostles into all truth.

If that sin was possible back of Pentecost only, then what is it? It is not a command, it is not a promise, it is not law, but could be a threat of vengeance; but, if a threat of vengeance, how would it look placed beside Jesus' prayer while dying on the cross: "Father, forgive them, for they know not what they do?" I am trying to show what the blasphemy against the Holy Ghost cannot be. If these thoughts should reach the public through your valuable paper, I am prepared to tell what the crime itself is, and why it is alleged to be against the Holy Ghost.

Thrift Way Canning
Means Quicker Sales

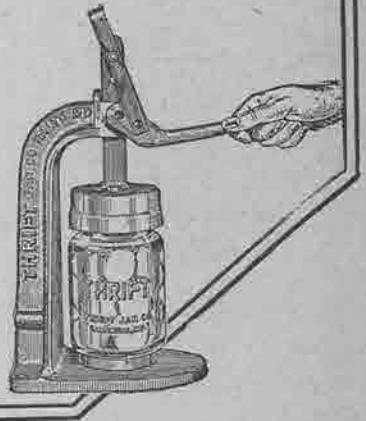
BETTER PRICES, too, because the Thrift Way package is "standard"; exactly like that put out by the big packers. Dealers prefer it.

And dealers know that foods packed the Thrift Way can't spoil; because they are processed *after* sealing. Thrift-packed foods will keep perfectly many years. The mechanical Thrift Sealer closes jars *hermetically*—keeps *all* the flavor in.

And the Thrift Way saves time and labor. No fussy tops or uncertain rubber rings to bother with; no hot jars to handle.

This season can the Thrift Way. Ask your dealer for the Thrift Jars, Caps and Sealer. If not in stock, show him this advertisement; or write us direct for *"The Thrift Way Makes Canning Pay"*—a free booklet containing prices, canning chart, testimonials and valuable information on canning.

Local Agents and Dealers Wanted—Liberal Terms



THRIFT JAR COMPANY
BALTIMORE - - - - - MD.
FORT AVE. AND LAWRENCE ST.

In answering advertisements, please mention this paper.

A MESSAGE FROM DR. CUPID

Cupid has been a successful physician in many a case. Dr. Cupid often brings cheer, happiness and contentment to the mind, and the blood feels the invigorating stimulus. Dr. Cupid is almost out of business at times, because the young girls are frail, pale, ill and suffering from weaknesses of their sex. Listen to this woman's advice:

"I am glad of an opportunity to give this testimonial of what Dr. Pierce's Favorite Prescription did for me when I was at death's door—only sixteen years of age. I carelessly got my feet wet at a critical time and for months I suffered from functional derangement and so failed in health that my people thought surely I would die. I only weighed 65 pounds and my complexion was simply horrible. Dr. Pierce's Favorite Prescription, which I procured at the drug store, restored me to such absolutely perfect health that I never had any form of woman's weakness afterward. My weight doubled itself and my complexion became so rosy that my friends scarcely recognized me less than six months after I started to take the 'Prescription.' I am now over fifty and still praising Dr. Pierce's Favorite Prescription for the great benefit I received from it in my girlhood in enabling me to become a strong and healthy woman. I would advise all young girls who suffer to give this good medicine a trial."

(Signed) Clara M. Jones.

12 Jefferson Street, Chattanooga, Tenn.

FROM THE FIELD

Texas.

Childress, April 20.—Brother C. W. Holly preached at Quanah last Sunday. Brother J. M. McCaleb was with the church at Childress and delivered two lectures on "Japanese missions." Brother R. L. Whiteside, of Denton, is in a very interesting revival with the church at Wellington. I spoke Sunday afternoon at Valley View Schoolhouse. The outlook in this section is very bright for the Master's cause.—W. E. Morgan.

Oklahoma.

Tuskahoma, April 23.—Brother Will W. Slater, of Fort Smith, Ark., has just closed a ten-days' meeting for us, which was a success in many respects. While it was a busy time with farmers, yet we had good crowds, and eternity alone will tell the good that was done. Brother Slater is a strong, forceful speaker. He certainly knows the Book and knows how to tell it, and we appreciate the lesson he gave us. We hope to have him with us again. May the Lord bless him in his work. We are few in number here, but we mean to keep the good work going right on. Pray for us.—J. W. Gordon.

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

TETTERINE

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

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

GOSPEL ADVOCATE

Volume LXII. No. 20. NASHVILLE, TENN., MAY 13, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

Edifying as the Need May Be 465
Our Contributors 466
Georgia and the Far Southern Field 471
At Home and Abroad 472
Editorial 473
Church News 479
"Baptists vs. Campbellites" (No. 18) 482
The Song Service 483
Another Appeal for Naish Springs, W. Va. 484
Obituaries 485
Notes from West Tennessee 486
The Work of the Lord in St. Louis 487

THE HISTORY OF TRADE-UNIONISM.

BY A. B. LIPSCOMB.

A trade-union as defined by Webb's history of the movement is "a continuous association of wage earners for the purpose of maintaining or improving the conditions of their employment." The word "continuous" as used in this definition is important. The student of the labor problem finds that union of laborers may be traced back in European history for at least six hundred years. Strikes, we might add, are older than labor unions. One may find in Bible history, in the story of the Hebrew bricklayers in Egypt, who revolted against making bricks without straw, the earmarks of a modern strike. We might change a proverb to read, "It is human to strike;" for men in all ages have struck for one cause or another. But effective organization is a later development. It is probable that in whatever period and in whatever country we are able to find large masses of free laborers thrown together, there we may find, too, the germs of labor organization. Association is so natural to man, and its benefits so great, that it is ever sought with the progress of civilization.

Some have endeavored to trace the origin of the modern trade union back to the guilds of the Middle Ages. But this claim is now regarded as being untenable. There were three or four classes of these guilds, and each class had important functions. The peace guilds were organized chiefly for purposes of defense and were based upon mutual obligations. They were "sworn communities for the protection of right and the preservation of liberty." English law recognized the responsibility of the guild for the action of its members. During the Reformation these guilds were abolished in Protestant countries on the ground that they flourished through superstition. But the trade guilds attracted more attention than those of a more social nature on account of their wealth and varied functions. Here we must distinguish between two orders, guilds—merchant and craft guilds. In England the first order was composed of the wealthy landowners, while the second order was recruited from the landless men of the handicrafts. The craft guilds gained the upper hand on the continent in the struggle for liberty during the thirteenth and fourteenth centuries. Webb asserts that "the supposed descent of the trade-union from the medieval craft guild rests upon no evidence whatever." The historical proof is to the contrary. It is his observation that the trade-union sprang from no particular institution, but from every opportunity for the meeting together of wage earners of the same trade. His explanation of the tardy growth of stable combination is very plausible. He attributes it to the fact that the journeyman in the skilled handicrafts belonged, until comparatively modern times, to the same social grade as his employer, and economic conditions were favorable to his advancement.

Coming now to a study of the movement in our own country, we find no traces of anything like a modern trade-union in the colonial period of American history. It is evident on reflection that there was little need, if any, on the part of labor during this period. Unions of working men always rise where there is a large and distinct laboring class gathered together in industrial centers; but then there was scarcely such a class, for there was no great city. In 1790, when the first census was taken, there was but one city in the United States with a population of seventy-five thousand inhabitants, and it was not until 1840 that we could boast of a city of a half million people. The population was chiefly agricultural and land was cheap and plentiful. The labor of the farm was for the most part performed by independent farmers who tilled their own soil. Doubtless the "hired man" could always be found, but no thought of organization occurred to him; and if there had been reason for organization, his isolation would have made it impossible. As an individual, he could treat with his employer, and abundance of unoccupied land furnished him a ready escape from a subordinate position should he become dissatisfied. Such manufacturing as was found consisted largely in the production of commodities. Clothing, for example, was spun and woven and then converted into garments in the household for its various members. The artisans comprised chiefly the carpenter, the blacksmith, and the shoemaker, many of whom worked in their own little shops with no employees, while the number of subordinates in any one shop was almost invariably small. It would have been difficult to find a journeyman who did not expect, in a few years, to become an independent producer.

The most primitive form of labor organization in the United States is the union of one class of employees in a single place, with no connection with laborers working in other localities or at other callings. Such unions were found here and there from 1800 to 1825. The "New York Society of Journeymen Shipwrights" was incorporated on

April 3, 1903, and a union of the "House Carpenters of the City of New York" was incorporated in 1806. The compositors of New York must have been organized early in the century, for they seem to have had a strong society in 1817 when Thurlow Weed was elected a member.

The inauguration of the Industrial Revolution is popularly identified with the application of steam to machinery. But on this point we should think closely and speak guardedly. While the discovery of steam marks an important epoch in industrial progress, it is only part of the truth to say that here we may find the real beginning of the trade-union movement. We may more accurately claim that *trade-unionism starts with division of labor.* This is the true revolutionary force. It is the great and important factor in the economic field. It is quite true that division of labor exerted no special influence up to the time of the Industrial Revolution, but since that time it has been the dominant force. It is so far-reaching in its possibilities that no one can forecast its final effect upon the world's civilization. Labor organization has kept pace with division of labor. For that reason there can be no very effective organization where division of labor has not been established. In illustration of this point, we have already referred to agricultural pursuits in which no labor troubles occur. Division of labor brings out large-scale production, and such production does not belong to agriculture. The reason is obvious. Farm work does not represent a continuous process. The farmer does not do one thing all the year round. At one time he plants corn, at another he pulls fodder. The same thing that makes division of labor impossible to the farmers also prevents any extensive use of machinery. To be employed economically, machinery must be constantly in use. In a word, it must be *specialized.*

An interesting question is raised when one asks why division of labor did not come into vogue sooner. First, we might mention a psychological process. Thinking people did not center their minds upon business until about one hundred years ago. Before that time they had delved into politics, art, literature, and society. But the discovery of science changed the thought and directed it toward business. The discovery of physics turned man's thought toward machinery; the discovery of chemistry turned it toward the soil; the discovery of biology turned it toward agriculture. The evolution is described in three words: thought, science, business. While trade-unionism was first inaugurated in England, it witnessed a more rapid growth in the United States, where progress has never been hampered by the evils of landlordism or autocratic rule. The discovery of steam was, of course, the greatest factor in this evolution. Before the discovery business and commerce were dependent upon hand, horse, or water power. But steam did two things. (1) It made it possible to convey power to an accessible place. (2) It created lines of transportation to the consumer. As a logical consequence, we find the division of labor and the rapid improvement and utilization of machinery. The next step naturally would be the formation of group labor or specialized work. It is important to remember that group labor fixed a man's work as an employee. Up to that time every employee was what we might call a "potential master;" but thence forward real mastership becomes an unknown quantity.

(To be continued.)

Could we love and think of our living as we love and think of our dead, the loftiest dreams and most hopeful prophecies as to human happiness would be more than fulfilled.—Fairbairn.

Good habits are not made on birthdays nor Christian character at the New Year. The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is lost or won.—Exchange.

OUR CONTRIBUTORS

"And Why Beholdest Thou the Mote?"

BY J. M. M'CALEB.

If I were managing editor of a paper which is supported by the brotherhood and a brother were to send in a statement of his position, I would not withhold the statement for several weeks till I could put a double-header of a rider on it more than eight times as long, to come out in the same issue so as to destroy its force as far as possible. When a reply was made to the double-header, I would not hold back that reply till I could put another heavy rider on it more than twice its length to appear in the same issue. I would endeavor to be perfectly fair and publish a brother's articles as they came in and would put in my reply afterwards.

Again, if that brother were to send in an article on prophecy, I would not suppress it for three or four years, then make one or two brief quotations from it that suited my purpose, but I would publish the entire article and let others judge as to which was the "best part" of it. This would look like I wanted to be perfectly fair, with no desire to take advantage of my position as managing editor to dominate the thought of others by forcing my views on them.

Brother McQuiddy's course recently toward the missionary work as a whole has been singular. To the careful observer it is a question as to whether he is not almost antimissionary. Early last fall he wrote me he was going to stop the "Missionary" page in the Gospel Advocate and write "editorially" on missions, and he is certainly doing it. He classed Brother E. S. Jelley and myself together (something not especially relished), put us in the same boat, and sent us adrift. Since then he has maintained an ominous silence toward this sole missionary to India. Can it be that he is leaving him and his work to die a natural death? Or, as silence precedes the storm, are we to expect that it will break out later against Brother Jelley, his favorite missionary, as it has now against me? Is it possible that our brother suspects that he, too, has become contaminated with "speculative doctrine" or something, and that sooner or later a note of warning must be sounded against him? Or, if Brother McQuiddy classes the man whom he has backed so long among the "better missionaries," again I ask why this silence and seeming indifference toward him and the work in India? Since there are no speculators there now and that vast field is open, Is it not an opportune time to urge others to hasten to India to join the only surviving missionary there and enlarge the work? True, our brother has suggested that the churches should send "more and better missionaries," but his statement is only a bracketed statement and is so vague that it will result in nothing. Why does he not really get in earnest and hunt up some of the better sort of missionaries, get them linked up with the churches, and send them forth? It would then look like he meant it.

In saying the churches should send out "more and better missionaries," the connection is unfortunate. The statement is this: "[Sister Sarah Andrews and Sister Lillie Cypert were not sent to Japan by these brethren. The churches of Christ should select, send, and support more and better missionaries—missionaries full of faith and of the Holy Spirit]." This is what is called a "squinting" sentence looking in two opposite directions. Does our brother mean to say that the churches should select "more and better missionaries" *like these two,* or "more and better missionaries" *than these are?* If he means the former, then I add a most hearty "Amen;" but if the latter, and he intends a reflection on these noble and consecrated women, then there is a distinct issue between us.

I have heard many brethren on the prophecies, but I have never cut fellowship with any one because of any views he may have held or taught, not even Doctor Thompson, whose recent book, according to the Advocate's own admission, has "speculation on every page." The McQuiddy Printing Company, however, printed this book, and the Advocate commended it as containing good reading. The attitude of the Advocate toward Doctor Thompson is mine toward all; for if we can bear with him, we certainly can toward all the rest.

Our brother reminds one of the traditional practitioner

who was not so well up in other matters, but was an expert on fits; so, whatever might be the disease, he threw the patient into fits, then treated the fits. In like manner, whatever be the spiritual malady among the brethren, Brother McQuiddy resolves it into "speculative doctrine," then doses heavily for that; and the indications are that he will meet with no more flattering success than did the traditional doctor.

If some of those "other missionaries" who went wrong "did not have far to go," what can we say for the good judgment and discretion of the Nashville churches sending them, backed also by the Advocate? Is not our brother again almost "criminally remiss" toward the churches at large in letting this matter go unexposed for over twenty years? He has been very gentle toward himself and others responsible for the going out of these missionaries who were "half converted" to error "before they crossed the ocean." Would not a little of this grace shown toward himself for over twenty years be in point toward others?

No one has ever read a line of criticism from me in the papers against Brother Rubel and Brother Taylor. I am against making newspaper gossip of local church troubles. Local troubles should be settled locally and kept out of the papers. They usually make bad matters worse.

Brother McQuiddy asks: "But why did he not tell us why there was friction between Miss Cypert and the principal of the Sewing School?" Because I was answering his charge that there was "friction" between *me* and Miss Cypert. I wanted the readers to see that his charge was false. If our brother had not so suddenly "closed" our correspondence and with a genuine interest for the work had written me to clear up his "rumor," I would have given a full statement of the case and this would have saved him from the hurtful mistake of hastening to publish something he knew but little about. Josh Billings is credited with saying, "It is better not to know so much than to know so many things that are not so."

Persecuted in one point, our brother flees to another and seeks to cover up his mistake by asking a *different* question. Having shown him to be in error in the first instance, I will also show him to be in the second. As to why there was "friction" between Miss Cypert and the principal, I shall now proceed to tell. About fifteen years ago I was teaching a Bible class in Tokyo and had as one of my students a serious-minded young man of a pious turn of mind. When the Zoshigaya Gakuin was opened in the fall of 1907, he was one of the first to enter. During his stay of about three years with us he was a most exemplary young man. It was he who, on beholding fox worship at Anamori, in March, 1909 (see "Christ, the Light of the World," pages 95, 96), said: "There are towns all over Japan of ten thousand people and under where there is not a missionary. When you return to America, tell them about it and send us more workers." He afterwards got married and located near me. When their first-born was a few days old, he and the mother brought it over to my room and asked me to pray for the little boy that he might be trained up in the way he should go. From the day he had seen the fox worship, or about that time, he had had a desire to establish a school for girls. In the spring of 1918 he came to me saying he had found a suitable house for his long-cherished school and that it would cost him about three thousand dollars to fit it up. We talked and prayed over the matter for over a month. I talked again with him about his being affiliated with a denomination. He assured me he did not hold with the Episcopalians; that he liked the way we worshiped at Zoshigaya, and this he had shown by meeting with us frequently and asking permission to make talks, which were always scriptural and good. At opportune times I would endeavor to show him that sprinkling was not valid. I did not press the matter, because I wanted him to do it from conviction. I saw in his long-cherished school an open door for the enlightenment of the daughters of Japan, many of whom have never seen a Bible nor heard the name of Jesus. He said he desired one of our lady missionaries to teach English and the Bible in the school and in time to establish a dormitory over which he desired her to be matron. I felt that since it was only a school and not a church, and that he gave us all the freedom asked in teaching Christ, I could without compromise join him in it. I allowed my home to be mortgaged to get the money for him, and he gave me a written agreement that he would return it in five years. When his wife learned that he had succeeded, she told him that her prayers were answered, for she had been praying and fasting by doing without her dinner for a month. The school was opened on September 2, 1918, with twenty-two girls. I was present and made a speech. About this time Miss Cypert arrived in Japan, and I told her all about the school and who the principal was religiously. She agreed to join me in the project and try to bring all the good out of it possible. Under her efficient coöperation the school grew to seventy and the prospects seemed good. When she taught the Bible to the girls, the principal interpreted. On the subject of baptism, she was pleased that he gave it full and straight just as she gave it to him. He had repeatedly told me that he believed immersion was right. The only question with him was whether or not sprinkling would not also do.

There is a similar arrangement to this school at Lawrenceburg, Tenn., with excellent results. Also, in 1891, when Brother W. K. Azbill first proposed to me to join him in a missionary band to Japan, I conferred with Brother Lipscomb about the propriety of it, and he advised that though Brother Azbill had been coöperating with the societies, he seemed to be coming away from them, and we ought to encourage him by working with him. I acted on the same principle in joining the "Episcopalian" in running a Girls' Sewing School. Miss Cypert will cheerfully second me in saying she knew the situation perfectly from the first. Not only so, but I stated it in the Advocate and have also announced it from the pulpit, as well as talked it privately. Like so many other things Brother McQuiddy strikes at with only a wild guess for his guide, he is wholly mistaken again when he says there was "friction" between me and our sister because "Brother McCaleb turned over the work to an Episcopalian principal;" for, as has already been shown, he was head and owner of the school from the start.

But I am not through with that "friction" yet. Our sister had not been teaching in the school very long till she came to me with a serious expression, saying she had something to tell me. It takes a woman to find out some things. "Mr. Iida smokes," she said. As I had known him so long, I was slow to believe it; but she was almost certain that she was not mistaken. She added that she would not stay with a school where tobacco was allowed. (I wonder what would happen in the McQuiddy printing office if this rule were applied, where tobacco is in evidence and it is even argued that both tobacco and drink are all right if used in moderation, and to oppose them is "poppycock."). I fully agreed with her in her decision and told her not to stay a day longer than she felt she ought; that while I was anxious to see the school succeed and was three thousand dollars involved, I indorsed her fully in the stand she had taken. We both went to see the principal, talked it over with him and prayed with him. He didn't satisfy us that he was not guilty. Later she saw him with a cigarette in his mouth, and he knew that she saw him. They talked it over again, and he promised to reform. She went over the question of baptism with him, and he seemed favorably disposed. Later he seemed obstinate. What brought the "friction" to a climax was a request on her part to make some changes in the classes, which was declined, and she offered her resignation. If I have missed any detail that relates to our sister, she will correct me.

If any further proof were necessary to show that Brother McQuiddy has grossly misrepresented the whole situation, it is this: In a letter from Miss Cypert, written on February 4, at which time she was wholly unaware of the attack made upon me, she first speaks about buying the Vincent furniture that is in the mission home there. In the next paragraph she asks about the advisability of sending one of our Japanese evangelists to America for further training. In the third paragraph she writes: "So many things to say, I'll just jump off of one thing onto another as fast as I can, *gomennasai* (excuse me). Well, perhaps you have already heard the final results of the Sewing School, that it has stopped. Am I to blame? If so, my conscience is *dame* (no good). Nevertheless, I am greatly grieved about it, both for your sake and the work's sake. Still, I thoroughly believe that all things work together for good to them that love God, and I *believe* you do. Let us continue to make it a subject of prayer and for Mr. Iida, that at least his mind will be honest about things." Yes, I believe with our sister that indeed all things work together for good to them that love God, and that this letter of hers was timed by the Hand divine.

In closing this part of my defense, I wish to say to all who have contributed to this school fund, that, while in Japan, seeing it might turn out to be a case of misplaced confidence, I covenanted with God that if it should not prove satisfactory I would make it good by donating enough of my own property to the work to cover all that they have given. In this way I save the property from being sold for the mortgage to outsiders, and the loss is only to me personally and not to the work.

Feeling his defeat already as to any "friction" between Miss Cypert and me, our brother hints darkly of friction between me and some one else associated with me in Japan because of my "close affiliation with Louisville movements." Why strike from ambush? When Brother McQuiddy comes out into the open and gives the very words and name of that somebody, rather than his unreliable comments, I will be prepared to meet the "friction" from this source also. It might be in point to remind our brother just here that one of the seven abominable things that the Lord hates is "he that soweth discord among brethren."

By asking me to appear before him in Nashville to be examined, our brother makes three false assumptions: First, that I hold some serious errors of which the churches are not aware; and in the second place, that *he* is capable in his "own quiet home," unaided and alone, to decide on these errors; and thirdly, that he is qualified and appointed by the churches to make the matter known. I have always been careful that the churches should know just what I believe and teach; but what I object to is Brother McQuiddy's method. During this long and stormy controversy I have, so far as I have had any voice in it, been against the one-man rule. The churches, if so disposed, could not scripturally consent for our brother to decide on another brother's faith, or standardize the belief for the churches. And in my own case, I do not consider him at all qualified to tell the churches what I believe. I am as well known to the readers of the Advocate as he; as to our other papers, far better; and as for being *personally* known to the churches, I can probably count a hundred to his one. Neither do I consider that he either understands or lives up to the Scriptures any better than I, and for him to presume to be the mouthpiece to the churches on my behalf is a sort of burlesque and is like a comparative stranger attempting to introduce a well-known friend. If this "boasting" on my part is unseemly, as in the case of Paul when belittled by the brethren at Corinth, the situation "compels" me.

Speaking of the situation, it reminds me of a scene that occurred as we first went ashore in Japan, April 13, 1892. Foreign clothes were greatly prized in those days, and any clothing an American might lay aside was eagerly sought after. A semi-official had in some way come into possession of a pair of secondhand boots several numbers too large. He strutted about, seeming to think himself invested with special authority because of the big rattling boots of another. So Brother McQuiddy, having donned Brother David's big shoes, goes shuffling around in them, seeming to think we should show them the same deference as when worn by the owner. Brother Lipscomb could occasionally spank us and we took it in all good grace, for we all felt that he was good enough, great enough, and wise enough to know both how and how not to do it; but when one of the boys attempts to play the rôle of Dad, he may expect a vigorous protest. Though claiming to be under the gospel, he is applying the spirit of the law, and, Teddylike, having drawn the mark himself, stands with a big stick and says: Come on up here and toe this mark, the last one of you, or *whack!* I take you.

With all due appreciation for what the churches have done in supporting me, including our brother, yet, rather than take the partisan and uncharitable position he does toward those who differ from him on prophecy, I would choose rather never to receive another penny from any one by virtue of being a missionary—yea, I would forfeit the last cent I now possess. I ask no one to have fellowship with me who does not believe I am in every way worthy. And if any church, having any sort of misgiving about what I believe and teach, will, as a *church*, invite me to a friendly conference that we may talk it over face to face, I am ready at any time to comply with the request. I even myself requested such a conference with the Campbell Street Church, of Louisville.

I fully agree with our brother that "the churches ought to know the truth," but I do not see why this should not apply to him as well as to me; for if I have been helped by the churches, so has he. How came he in control of the Gospel Advocate? And was it not through the medium of this paper that he has built up the McQuiddy Printing Company? And did not this come through the generous support of the brotherhood and the influence of greater and better men than either of us—David Lipscomb and E. G. Sewell? Does any one, save an "inner circle," know how much the McQuiddy Printing Company is worth? Does he ever make a report as to how much he spends on himself and family? What exempts our brother from being under the same obligation to the brotherhood, both as to his faith and his finances, that I am? On what sort of meat doth Cæsar feed, that he hath grown so great? From every viewpoint I claim the same right to question his faith that he does to question mine, and also I claim the same right to follow my own convictions that he does to follow his. Let him explain by what authority I could, with propriety, call him away from his own duties to Louisville, that I might, "in my own quiet home," satisfy myself as to how he stands on war, and he will understand his own mistake better. If he has helped me, I have also helped him. I am one of a constituency that has kept the Advocate alive and helped to build up the McQuiddy Printing Company. If he can get on without us, we can get on without him.

Again, our brother passes on his brethren this harsh judgment: "To thus rend the spiritual body of Christ is a greater crime than those men committed who nailed Christ's physical body to the cross." It all depends on the nature of the teaching objected to as to who is responsible. If the teaching of the brethren on prophecy is subversive of the fundamental teachings of the New Testament, then a vigorous protest should be given; but if this cannot be sustained, and many brethren as capable as Brother McQuiddy believe it cannot, then the charge is unjustifiable and should be retracted. For many years our brother has been urging his Sunday-school literature upon the churches and thereby has occasioned many a split. I find them scattered here and there all over the land. According to his own judgment, then, he is more guilty than those who nailed Jesus to the cross. And while he is hastening "across the continent" with "all the resources of the Gospel Advocate" in the fight to destroy the war movement, he might give some attention to this Sunday-school literature movement which has divided so many more churches than the "Louisville movement" ever has. Just as our brother argues that the Sunday-school objectors have raised disturbance over his literature where there was no ground for it, so say I in regard to the disturbance he is making against his brethren about prophecy.

Then, let me ask, how does he know which is the greater sin? Those who nailed our Lord to the cross committed a heinous crime. This serious charge should be well substantiated by the proof, and I call on our brother to give it.

What Brother McQuiddy did and wrote during the war does not harmonize with what he writes now. It is not to the point to say, "Brother Lipscomb had no voting movement." I am not questioning Brother Lipscomb's position, for it was sound and good, but that of *Brother J. C. McQuiddy during this recent war;* nor shall I allow him again to hide in Brother David's big shoes. Judging from the animated controversies that have taken place in the Advocate office; from Brother Elam's protest against the flag being hung up in the South College Street Church building, where David Lipscomb was elder so long; from an article by Brother Elam consisting of a string of scripture quotations against war, which I was told was denied space in the Advocate; from such utterances as Brother McQuiddy made like the one where he exhorted the mothers of America to be courageous like the Spartan mothers of old and give up their sons to the war; and from the many flags I have seen in our churches all over the land, I conclude that if there is not a "war movement," it is so nearly like one that the average man cannot see the difference; and if our brother is not in it, it is a late thing—too late, I fear, for him to destroy the movement though he should go clear "across the continent" with "all the resources of the Gospel Advocate" at his command to do it. What many of us thought he ought to have done was to have stood shoulder to shoulder with such men as Elam away back in the beginning of the fight. When our brother says, "A lack of discretion in some brethren frequently injures the cause we all love and makes the impresion that one is a slacker," I wonder if he means such brethren as Elam, Shepherd, Ward, Hoover, and Armstrong?

But I was praying for Martin and McHenry even before it was certain they had gone to the Adventists and before the matter had been made public. Why, of course, I have been praying for them ever since they went to India, and still do. I think I was also among the first to hear of the rumor about them. But I do not hasten to the public with mere rumors. The churches interested in the support of these brethren were promptly informed and an investigation started to verify the rumors or prove them false, and at the same time all efforts made to win them back. Our brother seems to forget that it takes from three to four months to get returns from India. I think Allensville and Brother Janes both showed discretion in waiting till reports were confirmed before making a public statement; and if Brother McQuiddy only had the same discretion, he would make fewer mistakes and do less harm. In fact, it would have been better if none save those directly inter-

ested in their support should have been informed of their defection. As to his "inner circle," it is purely fictitious.

Our brother was in Florence, Ala., January 17, and left on the early train Sunday morning, the 18th, for Nashville. He knew I was there, but I knew nothing of his presence till he was gone. Why hasten away from Florence on the Lord's day, not having, as I suppose, an appointment (for Brother McQuiddy does not often preach, and only "worshiped" in Nashville on that day)? Besides, I knew nothing about the correspondence between us being "closed." He was very busy till late at night; kept himself out of sight, knowing I was there; learned of my private prayers; let it be known that I was cut out of the Advocate; and, rather than meet with the church at Florence where I was to speak, hastened away early Sunday morning to Nashville. I would not knowingly misjudge any one, but it really looks like he was on a still hunt for something.

But I "at once," on returning home, "associated" myself with the Highlands Church and the Portland Avenue Church in Louisville. It is unfortunate that twenty years ago, because of our friends, the Klingmans, and because of the church privileges of the three churches in Louisville, we chose Louisville rather than some other place. Again, it was unfortunate that when my family returned to America in 1907 we again decided on Louisville. It is known to the reading public that, with absolutely no relationship to this unfortunate and needless controversy, Louisville has been our home when in America from the first, and that all the Louisville churches have been in cooperation with us. I associate with all churches that associate with me, and have yet to decline any invitation. That I "at once associated" myself with these churches, as though I had never been associated with them before, is as wide of the mark as the accusation about "friction." But, anyway, my family still live in Louisville and worship with the Portland Avenue Church, and that settles it. What our brother really means is that I did not on returning home disassociate myself and family from this church. How unfortunate that we did not see a great defection was going to break out in Louisville and flee for safety in time! But one point to my good: I have not put in my membership with this heretical church, but still have it in old Tennessee, where I was born and brought up. When home before, some nine years ago, I wrote up the Portland Avenue Church as being one of the best churches I had ever known. Brother Boll was its minister then, and no better man nor safer teacher than he is now; and the church is just as good now as it was then.

When in the Advocate office last fall, talking with our brother on the kingdom, he drew out a slip of paper on which he had copied a little statement of mine made fifteen years ago—in 1905—where I criticized the change in the song from "The kingdom is *coming*" to "The kingdom is *spreading*." My point was that we could use "coming" just as well as "spreading," and that the change was gratuitous; that every time a man was converted the kingdom came to him, and that we should continue to pray for it to keep coming till "Thy will be done on earth as it is in heaven." When a storm has arisen in a distant quarter, we say the storm is coming, though it is already here in some places. If this is "speculative teaching," it was "speculative teaching" fifteen years ago, and I am afraid the churches will again think him "criminally remiss" for neglecting to warn them and allowing them to be "entrapped" for so long. Our brother has taken such fright at "speculation" that he shies at the truth itself.

I am gratified to note that on unfulfilled prophecy our brother seems to be making some progress. In the Advocate of February 26, when reviewing my position, he said: "I know no one who teaches that every inspired word of God should not be studied, but there are many who teach that no one should give the meaning of unfulfilled prophecy when the Holy Spirit has not revealed it. . . . How can a man teach a thing he does not know? Can a man teach the Greek language who does not know a letter of the Greek alphabet?" Also, he quotes from the "best part" of an unpublished article of mine and comments thus: "The casual reader will note that in this, the best part of the whole article, he says 'study,' not 'teach.' He started out to prove we should teach unfulfilled prophecy." Now Brother McQuiddy says, "The Gospel Advocate with all its editors believes as strongly as he does 'that it is the Christian's duty,' to the extent of ability and opportunity, 'both to study and to teach unfulfilled prophecy;'" only, we must not "speculate," but "teach just what they say, no more and no less, just as it is proper to do with all other parts of the word of God." This narrows the controversy down considerably, only I still wonder why our brother made a point against me by saying I said "study" and not "teach;" and further, if one knows no more about unfulfilled prophecy than one who knows not a letter of the Greek alphabet knows of Greek, I fail to see how it would be possible to teach it at all, much less teach it like we do "all other parts of the word of God."

But seriously and to the point, if Brother McQuiddy will describe to us in detail just what he means by teaching all the unfulfilled prophecies just as we do the other parts of the word of God, no more and no less, he will confer a favor on many who would like to know. Are we allowed to make any comment? Or must we just read these unfulfilled prophecies? If we can get this one point cleared up to our satisfaction, the whole controversy will be happily at an end.

The Interchurch World Movement. No. 2.

BY F. W. SMITH.

The remaining portion of Brother Williams' vigorous protest against the action of the "board" in committing the United Societies to the "Interchurch World Movement" is herewith submitted to the thoughtful reader:

I. The United Christian Missionary Society.

With its high and holy purpose proclaimed in its constitution, and with the professions of its leaders, no one could find fault. To all outward appearances, it would seem to be the most effective instrument in the hands of God for the evangelizing of the world. Consciously or unconsciously, it is proving to be a wolf in sheep's clothing.

We are face to face with the working of the United Christian Missionary Society. No more powerful instrument has ever been invented to stifle the plea and the proclamation of the primitive gospel than that made at the Cincinnati convention. The reason is apparent. The organization of the United Christian Missionary Society is that of the C. W. B. M. under a different name—an organization which not only was linked up with State organizations, but with its tentacles enwrapped the heart of almost every congregation among us. The C. W. B. M. had a powerful influence in all of the congregations through their auxiliaries—an influence which the other societies had never been able to attain. They had to depend upon the preacher to present their appeal and thus reach the congregation. This is no longer so. By taking over the organization of the C. W. B. M., the United Christian Missionary Society has its grip upon the throat of almost every congregation, and can control, very largely, the utterances of the pulpit.

The factor in the situation which enables it to do this is a very patent one. In years gone by, these local auxiliaries of the C. W. B. M. were composed of the most prayerful and spiritual women in the various congregations, and they are now, for that matter. These good women met regularly and studied the world field, caught a vision of the world's needs, and developed the missionary spirit in the congregations. All the while that this good work was going on, they were developing a spirit of loyalty to their national leaders that amounts almost to worship. The average member of these auxiliaries would resent a suggestion that any action of their national leaders was not controlled by the Spirit of God, so complete is their confidence. For months before the convention at Cincinnati the national leaders were spreading the propaganda of the United Christian Missionary Society through these auxiliaries. The auxiliaries were in favor of the proposed organization because the leaders assured them that it was the will of God. Now, through these same auxiliaries, these same leaders of the more powerful organization are spreading the propaganda of the Interchurch World Movement and the Plan for the United Churches of Christ in America. They are being assured that these are great "forward movements" under the hand of God for the new world in which we live.

Every preacher is at once face to face with a real problem. He sees outside influences in control of the most spiritual members of his congregation, counteracting his teaching, and sweeping his people toward Babylon. If he raises his voice against it, he has at once the antagonism of a most potent force in his congregation, which means either disaster to himself or division, which would be more disastrous. Thus the United Society has the grip upon the throat of every preacher as it drags the Restoration into the Interchurch World Movement.

II. The Interchurch World Movement.

This is the second step into Babylon. What is it? No one seems to know very definitely what it is, except that its exponents all testify that it was born of the Spirit of God. That is a stock expression of the modern false prophet. Every religious fake that has ever been perpetrated has been proclaimed as having been born of God. All of the contradictory doctrines of the modern religious world—we are confidently told by divers individuals—are the teachings of the Holy Spirit. In order that they may sweep the religious world with an overwhelming force and secure control of all "denominational" machinery, it would not do to say that it was the "spirit of devils out of the mouth of the false prophet" that was leading in the movement. That would consign it at once to the untimely death. It must have its origin in the mind of God if it is to succeed. It must have on the sheep's clothing if it is to carry out its purposes among the sheep. Then, also, the more mystery with which its origin and progress can be enshrouded and the less clear-cut illuminating explanation that is made serve well for a cloak for the motives back of it. The larger its conception, the more intricate its mazes and ramifications; the more stupendous scale of expenditure that is maintained, the more certain it is that its purpose will be hidden from view, and that the human mind will be awed into submission.

The "Pastors' Conference" for Oklahoma, under the auspices of the Interchurch World Movement, is now a matter of history. About seven hundred and twenty-five ministers from the various religious bodies of the State were present at the sessions as guests of the movement; and they were right royally entertained, with all expenses paid. If opportunity were offered for discussion, it would be a most discourteous thing for a guest to ask leading questions which might embarrass his host. This paying of a preacher's expenses smacks of bribery to keep his mouth shut and to acquiesce in all of the plans that the host seeks to carry out. No "laymen" were permitted to attend this conference. The program was a thrilling appeal for the evangelization of the world. Missionary after missionary gave vivid pictures of the needs of various fields throughout the world. The presentation stirred the hearts of those present. Of course, all of this is necessary. Any movement which hopes to succeed must have an appeal which will reach the hearts of the people. The promoters must have a thrilling message if they are to direct all of the discordant elements of the denominational world. The Interchurch World Movement was then proclaimed as being the "agency from God" to meet the situation. It was announced that we were now in the movement, and that now was no time to make objections, but that we must carry out the plans of the Executive Committee in New York. We were advised that when an interchurch worker came to us for information, it was the proper thing to meekly do his bidding without question.

I listened in vain for some one to frankly explain the movement and lay bare its plans. It was repeatedly said that it was not a union movement. I was glad for that information. There is no kinship between it and the Restoration movement, for that is, or was, a union movement. It was also stated that every religious body connected with the movement had entered into it upon a denominational basis. I was glad for that information, for I have never belonged to a denomination, and, of course, would be precluded from any part in the movement. We were also informed that it was a "coöperative" movement, although it was not made clear wherein there would be any cooperation, as none of the "denominations" were to work together, but each was to work at its own individual task in its own field. It seems to be more of a simultaneous movement, in which all the various religious bodies are to work at the same task at the same time. During one month, at a fixed date, each "denomination" will raise money for its colleges and missionary organizations, and at another fixed date each "denomination" will engage in evangelism. The only coöperation to be seen in the scheme seems to be that the "denominations" agree to follow the dictation of the Interchurch World Movement as to time and method of working at the same task.

It was at the "denominational" conference held in the First Christian Church that occasional rays of light shone upon points of interest. The program was so replete with set speeches that it was not possible to ask questions that would bring out the information sought, but, inadvertently perhaps, the ebon countenance of the "nigger in the woodpile" could be seen occasionally. Some one thoughtlessly injected the question of finances, and thus the splendid, inspiring, and tear-compelling program was marred by so sordid a thought as money. The national leader in charge drew aside the curtain of mystery long enough to give a few details in regard to the source of financial supply for this stupendous movement. She said certain financial interests were furnishing all of the money to carry it to a successful conclusion. Certain great banking houses in Wall Street gladly furnished whatever amount of money the movement might wish to spend in working out its program. This statement is confirmed by the active participation of one Mr. Rockefeller, who is even devoting much of his time to conference work. Thus another definite fact has come out. The Interchurch World Movement is headed up in Wall Street. It was explained that when the promoters unfolded their program to these money kings of Wall Street that credit to an unlimited amount was granted without delay. Why are the money kings of Wall Street so ready to provide railroad fare, Pullman service, hotel and all accommodations to all of the preachers of the country to travel as long as they want to and as often as they want to? Ten millions of dollars is the amount estimated as necessary to finance the movement until July 1.

Then the "nigger in the woodpile" appeared momentarily. The speaker said that "labor must be taught the sacredness of a contract." Inadvertently the wolf was disclosed beneath the fleece of the sheep. In the war between capital and labor, Wall Street would subsidize the church of Christ, and try to bribe her ministry by entertainment to assist in pressing upon the brow of the toiler the cruel crown of thorns, and nailing his hands and feet to the cross of gold. The sordid money changers care nothing about the evangelization of the world. They only care to crush everything that rises which threatens their power. The toiling millions are already largely alienated from the church because they have suspected that the church was in the control of the rich. What will be the effect when all the denominations are controlled by this movement, which is headed up in, and financed by, Wall Street to "teach labor the sacredness of a contract?" The church of Christ is not the tool of any class; and when it sells itself to carry out the nefarious schemes of the plutocrat and profiteer, it has made itself worthy of the deepest place in hell, with the false prophets which betrayed it.

Must Wall Street be repaid for this accommodation? Yes, but the "coöperating denominations" will not foot the bill, we were informed. Every cent the "denominations" give will go to the "denominational" interests. Here is the secret of this masterpiece of financing. The great religious bodies enter into a great financial canvass, each working its own members when the Interchurch World Movement blows the trumpet. Then its agents move upon "No Man's Land," which means the unchurched masses—all of those not affiliated with any denomination. These agents will say to them: "See the followers of Christ advancing in unison! Like a mighty army moves the church of God under our direction." Depending upon the psychology of a seeming forward mass movement of the religious world, it is hoped to so stagger the mind of the unchurched masses that they will contribute in a substantial manner to the Interchurch World Movement. All money thus given by those unaffiliated with the "denominations" will be used to pay Wall Street and leave a handsome sum to carry on future operations. Remembering that the larger per cent of the toilers are in "No Man's Land," it is confidently hoped by Wall Street that they will pay for their own crown of thorns, their own crucifixion, and their own coffin.

III. United Churches of Christ of America.

This is the final step into Babylon. The same leaders who are representing "our denomination" in the Interchurch World Movement were active in evolving this masterful plan of unity. The chief promoter of the scheme announced at the Missouri State Convention last year that when six denominations adopted the plan the prayer of the Master would be answered and the united church of Christ would be an accomplished fact. The plan which he referred to at that time is the one you published in the Standard of March 6. It is worthy of careful analysis.

1. When we become a component part of the United Churches of Christ, we give up the time-honored appeal of "no creed but Christ." The preamble says that we "desire to share, as a common heritage, the faith of the Christian church, which has, from time to time, found expression in great historic statements." The Augsburg Confession, the Westminster Confession of Faith, and others which might be mentioned are examples of "great historic statements" that give expression to faith that "we desire to share" if we adopt the plan.

2. We also accept the Nicene Creed as a statement of faith, according to the second article of the preamble.

3. We recognize all the differences of doctrine and practice in the various denominations as being "due to diversity of gifts and ministrations" of the Holy Spirit, and, hence, authorized by the Spirit. Under this plan sprinkling would have to be recognized as authorized by the Spirit, it being a "diversity of administration." It is true the word "Spirit" does not occur in the article, but it was plainly omitted as a cheap camouflage, as no other word could fit the partial quotation from the scripture.

4. The associated churches form the visible body known as the "United Churches of Christ in America." This body "exercises such functions as are delegated to it by this instrument," but no mention of exercising any functions delegated to it by the Head of the church. However, there do not seem to be any "functions delegated to this body by this unique instrument." Article II. says that this "body can only act through the Council" or such other "executive and judicial commissions as the Council shall appoint." In other words, the Council is the supreme and only functioning agent of this wonderful church of Christ. This visible body manifests no sign of life except as the Council acts.

5. "The supreme governing and advisory bodies of constituent churches shall effectuate the decisions of the Council," according to Article IV. "Effectuate" is a big word, but it simply means "to carry out." Then, the United Missionary Society must carry out the decisions of the Council as they affect the Christian churches. Our "supreme advisory body" must do the will of the Council, no matter what it may be. We have been told all along that it was the servant of the churches. It now becomes the master to compel the bidding of the Council.

6. The Council takes control of all of our interests, according to Article V., consolidating missionary activities or making any adjustments that it sees fit.

7. Lastly, it assumes leadership "in the fields of evangelism, social service, religious education, and the like." The ministers are no longer leaders in these fields. They are but puppets to echo the mouthings of the Council, with its headquarters in Wall Street. This is the time when the toilers will be told about "the sacredness of the contract."

All of this will be perpetrated upon an unsuspecting people at St. Louis next October, unless, perchance, the conscience of the brotherhood be roused and the warning of the Master be heeded. Only by a united protest and concerted action of an outraged people can the Restoration movement be prevented from drifting into Babylon. We have been overconfident that the Lord would save the movement from any catastrophe, and have treated these activities of false prophets as only passing incidents which trouble our Zion. We have deceived ourselves. The Lord will certainly raise up a new leadership to maintain the truth as it is in Christ Jesus and to do his will, but he will as certainly cast off a people who suffer themselves to be betrayed into denominationalism.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

"The Model Church," by G. C. Brewer, treats of live subjects, and is a book that should be distributed among the churches. This book has been almost universally commended and is being read with interest by many people. Price, $1.

A good book for young people to read is the "Life of Mrs. Charlotte Fanning." Mrs. Fanning was noted for her piety, zeal, and good sense. Hers was a life remarkable for the good accomplished. She always exerted an ennobling, refining, and uplifting influence. This book is ably edited by Mrs. Emma Page Larimore. Price, $1.

Send us fifteen cents for a copy of "What Was Nailed to the Cross?" It is a live tract, and is made up of some stirring thoughts of F. W. Smith. Adventists were active in North Nashville, and Brother Smith delivered a few sermons on the subject. The tract embodies the substance of these sermons. Buy a dozen copies and distribute them among the people. Price, $1.50 per dozen

Georgia and the Far Southern Field

By S. H. Hall

More News From McGregor, Ga.

The following letter is self-explanatory:

Brother Hall: Your letter containing check from Brother Malphurs received. Many thanks for same. The work on the house is progressing nicely. Had it not been for the rainy weather, it would have been in shape for us to meet in it next Lord's day. I have received just enough money to finish paying saw bills. We must raise four hundred dollars soon to pay carpenters.

I have received the following donations since my last report: Mrs. George Lovell, Tennessee, $5; Mrs. L. F. McCaslin, Tennessee, $1; Mr. and Mrs. Ben McCaslin, Tennessee, $2; Mrs. Mary M. Hooper, Tennessee, $5; Rock Church, Tennessee, $34.58; South Pryor Street Church, Atlanta, $10; Brother Watson, Georgia, $2; J. G. Malphurs, Kentucky, $1. You will notice that all are individual contributions but two.

Pray for the little band here, that each may hold out faithful. Your sister in Christ, VINA HOOPER.

Will not the friends of the cause of Christ in this great State let our next report be that four hundred dollars and more has been sent to our good sister and let this end the calls for help at that place? I feel sure that this will be the case. Let more congregations give, as well as individuals, and do it *now*. Send all donations to Miss Vina Hooper, McGregor, Ga.

☼ ☼ ☼

Bradentown, Fla.

Good news continues to come from Brother W. M. Brumit's work at Bradentown, Fla. Brother John Hayes has recently moved to that place to help in evangelizing that section of the State. This will greatly strengthen the work, and we confidently expect to hear of good results continuing to crown their efforts.

Our digressive brethren have tried hard to cripple the work there, but have failed. Loyal-hearted disciples in Florida should remember that at Bradentown we have a house of worship valued at two thousand dollars, with a lot more centrally located on which the brethren hope to soon construct a building. The "digressives" tried to get control of this property and failed. They also tried to lead some of the members off after their ways. They now have adopted the name, "Church of Christ," and are begging money to be used in building a house in which to teach their perverted gospel. The following clipping from the county paper at that place will give some idea of the kind of church these erring Christians would have you help them establish at that place:

MEMBERS OF THE CHURCH OF CHRIST ENJOY A NOVEL DINNER.

Central Church of Christ had their first roll-call rally and supper last night at the minister's home, 215 Florida Avenue.

A large number were present and an excellent program was rendered, consisting of vocal and instrumental music, readings, quotations, pantomimes, and speeches.

The roll call of members was followed by responses of members according to their own wishes or fancy, and was very interesting and sometimes produced much smiling.

Speeches were made by Brethren McLain, eighty-four years old, of Palmetto; the elders, J. W. Hewitt and McLaughlin; Rev. M. B. Ingle, State Evangelist of Florida; and the pastor, Rev. S. A. Strawn.

An excellent supper was served, and all present were kept very busy and happy until they became very full—full of expressions of appreciation of entire satisfaction of the rich repast.

Rev. Strawn has been preaching in Bradentown for near three months, in which time there have been eleven additions to the charter list of the church. The outlook for the church is bright and a vigorous growth is anticipated for the future.

AT HOME AND ABROAD

C. E. Holt is in a good meeting at Obion, Tenn.

C. R. Nichol's meeting at Foster Street, this city, continues with fine interest.

Change of address: J. L. Tennant, from Fairview, W. Va., to Box 305, Barrackville, W. Va.

L. F. Mason, of Whitewright, Texas, has some time open for meetings in June and July.

J. D. Gunn, of Sparta, Tenn., is conducting a meeting for the Eleventh Street congregation in Nashville. Go out and hear him.

If you have names and addresses of friends who would like to meet with a loyal congregation at St. Louis, Mo., send them to Sister Lottie Johnson, 2842 Lafayette Avenue.

J. L. Barfield is available for leading the song service in meetings during the summer from June 1 to October 1. Address him in care of Ward-Belmont College, Nashville, Tenn. He can be reached by telephone.

From Lee Sanders, Miami, Texas, May 3: "I filled my regular appointments here and at Lakton yesterday. We had fine crowds at both places. One young lady was baptized at the morning services here. Our work continues to grow in interest."

From Ben West, Waxahachie, Texas, May 3: "Great crowds yesterday, the first day of our meeting, and three confessions. Brother Busby is preaching the gospel with much assurance and power. Many turned away last night for lack of seats."

C. M. Pullias closed a splendid meeting Sunday night, May 2, with the Lawrence Avenue Church, this city. There were seven baptisms, people much pleased with the preaching and the church greatly edified. He is now in a meeting with the Charlotte Avenue congregation. Glorious results are being obtained.

From L. F. Mason, Whitewright, Texas, May 3: "We had a fine meeting. About twenty preachers attended, and in the five-days' meeting we had five baptisms. Our crowds are increasing all the time, and we will soon build us a new house of worship. We have large attendance at our prayer meeting on Wednesday nights."

John M. Rice writes: "We had a fine day at Altus last Sunday. Crowds fine and interest excellent. Eight were added to the congregation here—two at 11 A.M. and six at the evening service. O. M. Reynolds and I exchanged pulpits on the third Sunday in April. Brother Reynolds was appreciated by the brethren at Altus. His work at Hollis is moving along nicely."

From W. E. Williams, Tulsa, Okla., Route 4, Box 116, May 6: "Last Lord's day was a good day with the church of Christ at Tulsa. Good crowds at both services. Three were added to the congregation. Those who read this, who know of members in this city that are not meeting with us, can do them and the cause a favor by giving me their names and addresses."

From J. W. Dunn, Irving, Texas, May 1: "This is to inform those inquiring of my physical condition that I am unable for any work now. I can walk around a little on a level surface. It will be weeks yet, if I continue to improve as at present, before I am ready for service. Regardless of my anxiety, my doctors will not consent unto anything but rest and quietude."

From Charles Holder, Bridgeport, Ala., May 6: "I am soliciting funds to buy a tent to use in my work in North Georgia, North Alabama, and East Tennessee, and I shall sincerely appreciate a contribution from any one who is interested in building up new churches in this field. I am planning to hold meetings this year at five places where we have no congregation. Please pray for my success in the Lord's work."

From F. L. Paisley, 430 Olive Avenue, Memphis, Tenn., May 4: "I wish to use this method of thanking the many who have written me words of comfort and consolation concerning the loss of my precious companion and infant daughter. I hope to write each one personally when possible. Christians here stood nobly by us during the dark hour, both personally and financially. The Lord bless all. Words fail me."

Tent Wanted—The church near Arkadelphia, Ala., wants to rent a tent for about ten days in the latter part of July. The church building is about two miles from the little town herein named. A few members live in the town, and they think much good could be done if the meeting could be run there. J. H. Horton will have charge of the preaching service, and I am to lead the singing. If any one has a tent to spare for the date named, let him write to me.—M. A. Creel, Hanceville, Ala.

From Charles F. Hardin, 843 Phillips Street, Springfield, Mo., May 5: "I have preached at least two sermons every Lord's day this winter, and have found all the churches where I have worked busy in a general way. I am now in a very promising meeting at Huffman, Ark., with M. S. Mason. Brother Mason is doing constructive work. I shall be busy from now until December 1 preaching and leading the singing, with the exception of the last two weeks in June and the first two weeks in October."

J. E. Acuff preached at the Twelfth Avenue Church, this city, Sunday, morning and night, to large audiences. There were two baptisms at the night service. Much interest is being manifested in the teaching service at this church by the children and young people and the attendance is steadily growing. Two hundred and eighty-two were present at Sunday school last Sunday. The overseers of the work there earnestly desire to stimulate greater interest on the part of the adult membership of the church.

From J. A. Hudson, Oklahoma City, Okla., May 3: "The brethren at Tenth and Francis Streets are threatened with hard opposition for the next seven weeks, for Billy Sunday is in town. But we fear no evil; God will take care of us. Two excellent services yesterday. There were four additions at the evening service. Brother Burch, of Wewoka, sent me a notice of a meeting that is being conducted there now by T. W. Phillips, of Fort Worth, Texas. G. A. Dunn is in a meeting at Shawnee. These great and good men and others are on the walls of Zion to build."

All of the commencement exercises at David Lipscomb College were well attended and thoroughly enjoyed. Following is the list of graduates and their theses: Lillian Barry, B.S., Tennessee, Valedictory; J. Bedford Beck, B.A., Tennessee, "The Dying Embers of the Fireside;" Sarah Lou Chandler, B.S., Alabama, "Home Power:" Glenn D. Davis, B.A., Alabama, "The Door to Success is Labeled 'Push;'" Nannie Elizabeth Dawson, B.A., Kentucky, "Friendship;" Calvin B. Dean, B.A., Tennessee, Salutatory; Cecil Gardner, B.A., Arkansas, "Master Builders;" Marion Halbert, B.S., Tennessee, "Harmony of Truth;" S. Faulconer Halcomb, B.A., Kentucky, Class History (Girls); Louise Harding, B.A., Kentucky, Class History (Boys); Arthur M. Henry, B.A., Kentucky, "Power of Purpose;" Theo Leone Mann, B.A., Tennessee, "Success;" M. J. McNeely, B.S., Kentucky, "The Age of Electricity;" Ruth Orr, B.A., Tennessee, "The Ideal Modern Girl;" Dorothy Pittman, B.A., Florida, "The Relation of Psychology to Music;" L. E. Pryor, B.A., Arkansas, "Divine Origin of the Bible;" Irby C. Pullias, B.A., Tennessee, "From Twine to Cable;" John L. Rainey, B.A., Tennessee, "When a Man Comes to Himself."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to **Gospel Advocate**, 317-319 Fifth Avenue, North, Nashville, Tenn.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

EDITORIAL

Mismanagement of Mission Work in Japan.

BY J. C. M'Q.

On page 466 of this issue will be found an article from Brother McCaleb, entitled "And Why Beholdest Thou the Mote?" He begins his article with a wail and wails throughout. He tells, if he were manager, what he would do. According to him, we should publish his articles as they come in and publish our replies afterwards. He did not have enough effrontery to suggest that we reply not at all, which would serve his purpose much better. He would have my replies delayed until his articles would have time to influence and bias our readers. In order that both articles may be read together, the Gospel Advocate follows the usual custom of religious papers and publishes the editorial comment along with the article reviewed. This gives both sides, and anybody ought to know that this is just and fair. In an editorial experience of over thirty-five years, Brother McCaleb is the first man I have ever known to complain of a course so eminently fair and just to all. It is his untenable position that drives him to seek this unfair advantage. The truth needs no such support.

When the churches first began to be agitated by speculative teaching, Brother McCaleb sent us that article on "Teaching Unfulfilled Prophecy." Both Brother Lipscomb and I thought its publication would do harm, as it encouraged speculation, the very thing then disturbing the churches, and so we placed it away. I had forgotten it until I unexpectedly came upon it while cleaning out a drawer, and the find seems to have been "timed by the Hand divine," to use his own language.

Brother McCaleb has completely evaded the issue. He has made no reply to my article at all. Instead of meeting the one issue with which he has been confronted—namely, *the charge that he has embraced the false and hurtful teachings of the current speculative movement*—he writes a long-drawn article with numerous other things to divert attention from that issue. Moreover, he has not denied a single material charge against him nor a single material fact presented in my article; but, on the contrary, as he has been caught up with in his alignment with false teaching and is now forced to speak, he details a story, as the reader can see, that makes the case against him much worse than it was before, and his course will be heartily resented by a betrayed brotherhood. More of this later on.

But, first of all, why did he not deny that he is lined up with the speculative movement, and why did he not condemn the Russellite doctrines whose propagation by that movement has recently done so much harm? His refusal to do so shows clearly where he stands. It is a part of his plan to insinuate that the said doctrines do not amount to enough to call for the opposition put forth against them. Of course not, *in his estimation;* but the churches will not be deceived by any such turn. They will know that Russellism and Adventism taught by the young preachers who constitute the current speculative movement are just as wrong and hurtful when taught by the latter as they were when taught by Russell himself and the Adventists.

The many wholly irrelevant matters which he has lugged into the article serve only one purpose, and that is to show how hard pressed he is. If he had an argument to make, he would not be talking about the worth of the McQuiddy Printing Company nor of my family affairs and expenses. The Bible condemns meddling in other men's matters.

The following facts have been established: *That he is yoked up with the premillenarians and that he is co-operating with and encouraging the premillenarians in Louisville.* This doctrine "is not barren speculation—useless though true, and innocuous though false," says Dr. David Brown. Denominations have been founded on it; it pushes itself on the church, and then its propagators complain of those who oppose it, notwithstanding they oppose it because they cannot regard it as harmless and innocent. Its consequences are positively evil. Even in the days of the apostles it disturbed the first church into which it was introduced and created an excitement which Paul hastened to correct and allay. (1 Thess. 4: 13-18; 2 Thess. 2: 1-4.) The doctrine has a peculiar attraction for people of emotional temperament and stirs their blood to the fever point. Some of its advocates anoint the sick with oil. It has been attended with grave abuses. It is aggressive in spirit and policy; it organizes itself into Bible conferences, conventions, and Bible schools; it holds preachers' meetings, with only those of similar faith present, as was done recently at Horse Cave, Ky.; it distributes books, tracts, and literature teaching this doctrine among Christians. Thus it carries on an active propaganda. The Plymouth Brethren and Shakers are denominations founded by premillenarians. Brother McCaleb compliments the premillenarians of Louisville and blames and criticizes those who oppose the doctrine and talks about such opposition as "needless controversy." He puts all the blame on those who stand for the truth in its simplicity, just as Ahab charged that Elijah had disturbed Israel. This is the identical course pursued by all advocates of innovations. See how he commends them in the following: "When home before some nine years ago, I wrote up the Portland Avenue Church as being one of the best churches I had ever known. Brother Boll was its minister then, and no better man nor safer teacher than he is now; and the church is just as good now as it was then." Here he fully indorses one of the principal leaders in the movement in question. Let it be noted, too, that nine years ago the churches were not being disturbed by these doctrines; and if "Brother Boll" and his associates held the same opinions then that they hold now, they were then at least sufficiently prudent and wise to keep such opinions to themselves instead of disturbing the churches with them, and they lack this much, at least, of being as safe teachers now as they were then.

In his eagerness to show that I divide churches over literature he convicts himself. He uses literature, and so is guilty if I am. But there is a difference; the division in the Highland Church was over purely speculative doctrine, which should not be made a test of fellowship. The speculators made it a test, and not those who oppose specu-

lation. They could have held those opinions and not have taught them, and no one would have made it a test of fellowship. If some, because they cannot find a given *method* of teaching in the church where Christ has appointed no method at all, pull out from it, we should not cease to obey, in some way, the command of Christ to teach, recorded in Matt. 28: 19, 20. In his attempt at argument he upholds the position of the agitators in making opinions a test of Christian fellowship.

He says "no one has ever read a line of criticism from" him "in the papers against Brother Rubel and Brother Taylor." That is not the point. No one has accused him of doing anything "in the papers against Brother Rubel and Brother Taylor;" but his prompt acceptance of the hospitality of Jorgenson and his associates, his public indorsement of them in preaching for them, and his unstinted compliments of the Highland Church, which, under the lead of Jorgenson and Janes, committed the high crime of withdrawing from Brethren Rubel and Taylor, with no charge proved except that they opposed the speculative doctrines, was far more unfriendly and hurtful to them than any words he might truthfully have said "in the papers." If he had condemned the wicked deed as he and I both rightly condemn war, there would have been no criticism. But I fear he will never do so, since he not only upholds the speculative movement, but makes cigarette smoking a test of fellowship and does not cut fellowship with a Japanese Episcopalian sprinkler!

Division is not necessarily a sin; sometimes it is a sin not to divide. There is a conflict between vice and virtue, truth and falsehood. Christ came to create division. (See Matt. 10: 34-36.) But forcing division over things God does not require is a high crime, and I repeat that the man who divides the spiritual body over speculative interpretations of unfulfilled prophecy is a greater sinner than the men who nailed Christ to the cross. I challenge Brother McCaleb to deny this proposition. Will he do it? There is simply no palliation of the high-handed offense committed by the Highland Church, and it will cry to God for retribution until it is repented of.

We have also developed, by his assistance, that he has been working with a Japanese Episcopalian sprinkler for fifteen years. Sister Cypert worked with this sprinkler, with the approval of Brother McCaleb, at the school in Zoshigaya Gakuin, for nearly two years. He attempts to justify his course by comparing it to the Lawrenceburg school; but it is not like the school at Lawrenceburg, Tenn. In the school at Lawrenceburg is a Christian teacher in charge, teaching the truth as it is in Christ. He teaches and practices immersion, and does not believe sprinkling is valid baptism. According to Brother McCaleb's own statement, an Episcopalian was head and owner of the school in question. Brother McCaleb's confidence in the sprinkler was so great that he mortgaged his home, bought with the money of the brotherhood, in order to pay for the building in which the Japanese could teach this school. He had so much interest and affection for this Japanese and his work that he combed the brotherhood with a fine-toothed comb to raise money to pay the school building out of debt, and recently announced that sufficient funds had been received for this purpose. I thought, and I presume every one else thought, that Brother McCaleb controlled the funds contributed to this school for the brotherhood; so imagine my surprise, when I spoke of his employing an Episcopalian principal, to have him tell us the Episcopalian *owned the school* and thus give us to understand, for the first time, *that he had solicited the brotherhood to pay an Episcopalian school out of debt!* He also tells us that he did not press the matter of teaching him that sprinkling is not valid. He might have told us that he did not make sprinkling a test of fellowship, *but that he did make smoking a cigarette such a test!* I have never used tobacco in any form, have never encouraged or advocated its use, but this is the first time that I ever heard of any man's making smoking a cigarette a test of fellowship! While he knew that Mr. Iida believed that sprinkling was valid baptism, he wrote about him as a devout believer; he worked with him in the worship of the church, as is evident from a paragraph which appeared in the Gospel Advocate of May 8, 1919. He held that sprinkling was a matter of so little importance that he did not think of drawing the line on the sprinkler; but the very minute he is caught smoking a cigarette, Miss Cypert is encouraged in withdrawing from the school! Certainly this is "straining out the gnat and swallowing the camel."

I did not "strike from ambush." I knew that Miss Sarah Andrews, who was associated with Brother McCaleb in the work in Japan, had written Brother Bradley of the unsatisfactory condition of the work over there because of hurtful influences, and I called attention to the fact to give Brother McCaleb an opportunity to state the case and his relation to it; but he comes back on this, as on other things, with an evasion. Fortunately, however, on the strength of the said letter to Brother Bradley, our office wrote directly to Miss Andrews asking for a statement from her, and we have her reply, which gives further light on the situation. Unlike Brother McCaleb, she does not hesitate to speak out unevasively and declare herself against the speculative movement, promising to send a further statement on it for publication. Being conscientious, she has had doubts whether she "should be the one through whom these facts should be known to the churches in the homeland, or what steps would be right for" her "to take in the matter;" and she has regarded it as Brother McCaleb's plain duty to frankly tell the churches the situation. She naturally shrinks from controversy and does her best to shield Brother McCaleb as far as she can, but clearly states that, while he was kind to her, "almost like a father," and she did not leave the church and school because of the speculative movement, yet she "loves the truth and must stand by it," and that "with conditions as they were" with the Episcopalian sprinkler "holding sway," she "did not believe the work at either place would amount to anything." It now appears that, if it had not been for Miss Andrews' first letter to Brother Bradley, we would not have found out the situation at all. The following is her letter to us:

Shizuoka ken, Okitsu, Japan, April 5, 1920.—A. B. Lipscomb, Nashville, Tenn.—Dear Brother Lipscomb: Your letter reached me several days ago, and I should have written you sooner, but my life is a busy one and the opportunity has just now come; so please excuse the delay. The days intervening have given me time to give prayer and thought to the subject of your letter—whether I should be the one through whom these facts should be known to the churches in the homeland, or what steps would be right for me to take in the matter. I at last decided to write Brother McCaleb and insist that he make the report. I have a letter ready to be mailed to him stating how that Brother Bradley had asked me to write a statement telling him my attitude toward the Boll teaching and my present connection with the McCaleb work, and how I had written Brother Bradley facts about the work which his letter showed he was ignorant of; also how that a letter had come from you asking that I make a statement as to how I feel about the work here; and then that I do not like to let any of these things that I have said go into the papers from my pen, although I believe the churches at home should know the real conditions of the work here, as well as in any other land, but the reports should be made by the missionary who has the work in charge.

Now my earnest desire is, as also stated in the letter to Brother McCaleb, that he make these things known to the churches. Of course, as to my own attitude toward the Boll speculative theory, or what I have learned of it, I am against it, and I wish to make a statement through the papers to that effect; but as for Brother McCaleb's part of the work in Japan, I think he ought to do the reporting. Surely he will not delay to make the real conditions, as they have been and are now, known to the churches. I do

not remember of ever hearing him express himself as to what he thought of the Boll teaching. Therefore, you will see that it was not because of any speculative theory or belief that he might have held that I refused to work longer with the Zoshigaya church or have any connection with the Girls' Sewing School, for I did not even know it if he was a speculatist then. But with conditions as they were, I did not believe the work at either place would amount to anything as long as Yoshie San and Mr. Iida were holding sway in the respective places. I wrote Brother Bradley these facts simply to show him that whatever Brother McCaleb's belief is or has been, I have had little or no connection with his work, but have been trying to work where my labors would at least not be in vain. Brother McCaleb was very kind to me, almost like a father, and I appreciate all that he did for me, but love the truth and must stand by it. Hoping to see a report of real conditions from Brother McCaleb's pen in the columns of the papers soon, I am, Your fellow servant in the Lord,

SARAH ANDREWS.

In a letter to Brother I. B. Bradley, under date of March 12, 1920, Sister Lillie Cypert, after expressing disappointment at the closing of the Girls' Sewing School, says of the school itself: "But a thing that cannot be honorable before God, I cannot work in."

Aside from any entanglements with the speculative movement, in the light of this letter and other facts, I ask here in all seriousness, what right has any man to appropriate money contributed for *one thing* to *another thing* without consulting the contributors, and then, when he has lost out on his venture, to propose to remedy his mistake by using some of his own property to replace what he misappropriated? He himself, *without consulting the contributors*, decides on how much of his property he will thus use! It usually "takes two to make a bargain," but Brother McCaleb takes this matter into his own hands exclusively without a word from the brethren who furnished the money. He tells us he stated it in the Gospel Advocate, in the pulpit, and privately. Suppose he did state it in the Advocate; *does that change the character of the deed?* Suppose the whole world knew it; does that make any difference as to the right or wrong of his action? On exactly the same principle he could have put the money of the churches into a railroad venture, and, if it failed in doing what he hoped, then replace the money with so much of his property as he might wish thus to use, and never consult the churches at all! Hence, when the churches contribute money to him for missionary work, they cannot know but he may use it some other way and then replace it as he may like! I have never seen a statement in the Advocate, though I have searched for it; and I believe that if he had stated in the Advocate that he had a Japanese Episcopalian sprinkler at the head of that school, *the brethren would have revolted and not made any contributions to it.* I am sure that I would not have made a contribution of not less than three hundred dollars recently if I had known that the school was so soon to be lost to the Japanese and had understood that an Episcopalian sprinkler was over it and in control of it. "Stating it" in the Gospel Advocate, the pulpit, and to an individual cannot lift Brother McCaleb out of the pit into which he has fallen. When Brother I. B. Bradley asked him why he yoked up with the Episcopalian, his reply was, because he was the only available man, or words to that effect. I suppose a Roman Catholic would have been an available man with him, *provided he did not smoke!* A loyal Christian would not be *if he did smoke!*

Brother McCaleb puts Brother Lipscomb's "big shoes" on me in the hope that I cannot "shuffle around" in them sufficiently to be able to inflict "Teddylike whacks." But as "the hit dog hollers," judging from his cries, he is sorely disappointed with the force of the whacks! If they were soft enough to please him, they would do no good. Elijah's "whacks" did not please Ahab, neither did Brother Lipscomb's please our brother when given, but they afterwards yielded "the peaceable fruit of righteousness." If Brother David Lipscomb were here now in his vigor, he would make the welkin ring with the force of his "whacks" against this false doctrine! But the Lord is not dependent on Brother Lipscomb or any other one man. There are many humble gospel preachers who have never crossed the borders of their own native States who are abundantly able to expose the erroneous doctrine indorsed by *the learned, widely known, and gifted McCaleb*, as he represents himself to be, who is, indeed, so wise that he will not let a brother inquire of him as to what he does believe. "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God." (1 Cor. 1: 26-29.)

In an effort to reflect unfavorably on the McQuiddy Printing Company, he alludes to a conversation with which I had nothing to do that occurred in its office. He had asked my son, L. B. McQuiddy, to read his tract against the use of *coffee and tea* and tell him what he thought about it. The "moderate drinking" that was referred to by my son was the moderate drinking of tea and coffee, and not whisky, as Brother McCaleb here attempts to represent it. When I heard of what my son had said to him, I expressed regret that he had done so; but I must say that I myself think Brother McCaleb would do well to pay more attention to the fundamentals of salvation rather than to *drinking coffee or tea in moderation*. If he would boldly and fearlessly condemn sprinkling and preach the gospel as it is in Christ, he would do far more good than by arguing, as he has done, with such men as J. W. Grant and others over the use of tea and coffee.

Brother McCaleb is given to misrepresenting me. He says: "Brother McQuiddy asks: 'But why did he not tell us why there was friction between Miss Cypert and the principal of the Sewing School?' Because I was answering his charge that there was friction between *me* and Miss Cypert. I wanted the readers to see that his charge was false." If his life depended on it, he could not find where I have ever charged friction between him and any one. I asked if there were not already friction brewing between him and some of the workers in Japan. I can see no excuse for this misrepresentation, because he had already quoted my language correctly in our issue of April 1. He wasted much valuable space on this subject of "friction," when it is only a figment of his own creation.

He labors hard to make it appear that I autocratically demanded him to appear in Nashville for examination. The facts are these: He wrote a statement of his position, for which he demanded publication. Others had questioned his faith on "prophetic teaching," while the Gospel Advocate had not published anything. As I had good reason to believe that he was in sympathy with the Louisville movement, I invited him to my home in order that we might talk over his work. This hospitable invitation to talk over his work he now tortures into a demand for him to appear in Nashville to be examined as to the soundness of his faith. This is ungracious in him. According to his position, no matter what those supporting a missionary may have reason to believe of his teaching, *they are autocrats and dictators if they kindly ask the missionary for the full truth!* In his judgment, they have no right to ask him anything about it, but must sit idly by and say nothing, *no matter what new and hurtful doctrine he may be teaching!* I cannot accept such a view, but I most positively reject it and the churches will reject it, for it is our duty to know what those we support as missionaries are

teaching; and when, as in this case, we have good grounds for believing that a missionary is teaching false and hurtful doctrine, Brother McCaleb will not intimidate us, as he appears to want to do, from making proper inquiry into the matter. This is precisely what I tried to do with Brother McCaleb; but, instead of consenting to an interview to talk over the matter, he insinuates that I am "trying to dictate one's faith, or standardize the belief for the churches." If we accept his absurd position and follow it out, we would have no right to ask a question or to say anything at all to a missionary, no matter if he has made smoking a cigarette a test of fellowship and affiliated with an Episcopalian sprinkler for fifteen long years. He says if I had not been so hasty in closing the correspondence that he would have told me all about it. He was very slow indeed to tell anything about it; for he worked with this Episcopalian sprinkler for fifteen years, and then *put the funds contributed by the churches into a Japanese school for almost two years, and yet never said anything about it* until a letter came from Japan telling about an Episcopalian being principal of the school, which was the occasion of a statement from Brother McCaleb when recently at Dickson, Tenn.

He again alludes to the fact that I did not see him in Florence. I was called to Florence to look after work that demanded my attention, and which ran into hundreds of dollars. In order to do my duty and keep my promise, it was necessary for me to leave Florence on the early train and worship in Nashville on that day. I could not worship in Florence, no matter how much I desired to do so, and meet my obligations. But suppose I could have seen Brother McCaleb while in Florence, I would have felt like I was forcing myself on him to do so; for I had a letter from his own hand saying that from the results of a previous personal interview, "I am not encouraged to seek another." "Love thinketh no evil." It has now been clearly developed that Brother McCaleb did not learn of the defection of McHenry and Martin from the papers, as his first utterance would have led us to believe. He tells us that he was among the first to hear the rumor. If he did not hear it from Janes, Jorgenson, or some one associated with them in Louisville, he can tell us from whom he heard the report.

As his affiliation with the sprinkler emphasizes his faith, I see no necessity for him or any one else to state his faith. From the facts in the case, it is easy to see in part, at least, what his faith is. Goethe truly says: "Tell me with whom thou art found, and I will tell thee who thou art." Benjamin Franklin states the truth tersely when he says: "The rotten apple spoils his companion." A greater than either says: "Evil companionships corrupt good morals." (1 Cor. 15: 33.)

Concerning his reference to the Campbell Street Church, of Louisville, I am reliably informed that he was assured an invitation would be quickly extended to him to come to that church, some of whose members had heard he had embraced the Russellite and Advent doctrines in question, and tell it that it was a mistake and that he condemned such doctrines, but he refused to do so. He stated he would go there and condemn anything in the speculative movement that he thought was wrong, just as he would condemn the Campbell Street Church for (as he had been informed) advocating war in its pulpit. He was corrected in this and assured that he had been misinformed, and that while its different members, including the preacher, had done what they conscientiously could do for the government while it was in the war, yet none of them advocated war, but were as thoroughly opposed to it as he was. He thus had the opportunity to go to that church and condemn both war and the speculative movement, but he refused to condemn the latter. He is strong in condemning war, and he is right in this, but he refuses to condemn the other because he is lined up with it. The Gospel Advocate condemns both, and is sorry Brother McCaleb cannot. I challenged him to produce one thing that I had written or done advocating a Christian's going to war. This he failed to do, and will fail to do. But even if it were so, what has that to do with his being lined up with the speculative movement? Those who have been supporting him are concerned just here about *his* teaching, and not that of others.

He referred to the Spartan mothers. All that I stated about the Spartan mothers I have heard preachers say all my life, and I am in the habit of giving just such exhortations for Christian mothers to bear up under misfortunes that cannot be helped. I never exhorted them to give up their sons to the war; but as many of them had been forced and called upon to do this, I admonished them to be brave in this great trial. Neither did I decline to publish the passages of scripture entitled "A Bible Reading on Peace" because I favored war, but for other reasons. Under the same conditions I would decline to publish the passages at the present time. The Advocate has been grossly misrepresented about this. Brother Elam did not understand that it was my desire to favor the war that led me to decline the publication of the passages, for he has stated to me that he never understood that I favored war. Religious newspapers, preachers, and churches, who were disposed to act with good sense and prudence, respectfully refrained from unnecessary writing, preaching, and talking during the war, not because they had changed their convictions, but because it would only have brought on friction with the authorities and would otherwise have done no good. In declining the publication in a letter of September 6, 1917, which was during the war, I stated: "I believe every scripture you have quoted, and as such we have no objection to its appearing in the Advocate at any time." The letter is on file at this office, and speaks for itself. Any one who wishes may read it. When a brother who had been led to charge that I was unwilling to publish passages of scripture on peace read the letter, he offered to publish any apology that I thought he should make. Will Brother McCaleb be as honorable? I condemned war during the war, and condemn it now. If there is any war movement in the church, I greatly deplore it. Some of the most loyal preachers in the church of God have been grossly misrepresented as favoring war merely because they tried to be prudent during the war and not to render themselves ridiculous by indulging in loud talk about war at a time when such talk could do no good.

I do not care to say anything further now about the misfortunes that have befallen our missionary work. I am greatly grieved over the situation. But so far as any further controversy with Brother McCaleb is concerned, one thing must here and now be definitely understood. If he wishes to say anything further, he must confine himself to the issue and stay within reasonable bounds, for I will not inflict upon our readers another long-drawn article on irrelevant matters. If this decision is not respected, what he may say will be treated accordingly.

He wants to know if in teaching "unfulfilled prophecies" we are "allowed to make any comment, or must we just read these unfulfilled prophecies?" We may comment on unfulfilled prophecy precisely as we should comment on baptism, the Lord's Supper, prayer, faith, repentance, or any other subject on which the Bible speaks at all, by showing what the Bible says on that subject. How does Brother McCaleb comment on the Scriptures about baptism? Does he not turn from passage to passage and show *what God says on it?* If he does not, he fails to do what he should do. Then we should comment the same way on unfulfilled prophecy, showing *what God says on it*, and stop with that. But what he and others in the speculative movement are contending for is the right to comment on unfulfilled prophecy by giving their opinion as to the meaning of the

passage. This is exactly what he did when he stated, in the article on prophecy, that the things that were transpiring during the great European war were fulfilling the prophecies of Isaiah, Ezekiel, Daniel, and other prophets. He presumed to speak where God has not spoken, while I contend that we should hold fast the "pattern of sound words" and "speak as it were the oracles of God." We are positively told by Paul "not to go beyond the things which are written." (1 Cor. 4: 6.)

The New Testament on Divine Healing.

BY M. C. K.

[The following is the substance of a sermon delivered before the Campbell Street Church, Louisville, Ky., Sunday morning, April 25, 1920. It was occasioned by the recent visit to Louisville of Mr. J. M. Hickson, English layman of the Episcopal Church and alleged divine healer. —M. C. K.]

Divine healing is not only a subject of New Testament teaching, but it is very prominent in the New Testament. Whether it was to be and has been perpetuated in the church is a mooted question in some quarters.

The position to be maintained in the present sermon is that it and other supernatural phenomena were not only a reality in the apostolic age, but that they were for a specific divine purpose—namely, the establishment of Christianity upon a divine basis—and that when that purpose was served the New Testament closed without any revelation that such powers were to be perpetuated in the church of the future. Hence, I now affirm three distinct propositions, the proof of which is to be submitted in the form of New Testament teaching on divine healing and other exhibitions of miraculous power.

I. JESUS HAD POWER TO HEAL ALL MANNER OF DISEASES AND TO RAISE THE DEAD.

"And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." (Matt. 4: 23.) "And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose and ministered unto him. And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick." (Matt. 8: 14-16.) "And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness." (Matt. 9: 35.) "And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: in so much that the multitude wondered when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel." (Matt. 15: 30, 31.) "And the blind and the lame came to him in the temple, and he healed them." (Matt. 21: 14.) "And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain." (Mark 7: 32-35.) "And they come unto Bethsaida, and they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly." (Mark 8: 22-25.) "And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." (Luke 4: 40.) "Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all; and they glorified God, saying, A great prophet is arisen among us: and, God has visited his people." (Luke 7: 12-16.) "And he was teaching in one of the synagogues on the Sabbath day. And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thy infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God." (Luke 13: 10-13.) "He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way: thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house." (John 4: 46-53.)

II. HE GAVE THE SAME POWERS TO THE APOSTLES.

"And he called unto him his twelve disciples, and gave unto them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." (Matt. 10: 1.) "Heal the sick, raise the dead, cleanse the lepers, cast out demons." (Verse 8.) Please note here that they did not before possess this authority or power, but Jesus "gave it unto them." "And they cast out many demons, and anointed with oil many that were sick, and healed them." (Mark 6: 13.) "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 17, 18.) "But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand and raised him up, and immediately his feet and his ankle bones received strength. And leaping up, he stood and began to walk; and he entered with them into the temple, walking, and leaping, and praising God." (Acts 3: 6-8.) "And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight." (Acts 9: 17, 18.) "And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda. And there he found a certain man named Æneas, who had kept his bed eight years; for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose." (Acts 9: 32-34.) "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days that she fell sick and died: and when they had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. And Peter arose and went with them. And when he was come, they brought him unto the upper chamber. And all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive." (Acts 9: 36-41.) "And there sat in the window a certain young man named Eutychus, borne down with deep sleep: and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. And Paul went down and fell on him, and embracing him said, Make ye no ado; for his life is in him." (Acts 20: 9, 10.) "And it was so, that the father of Publius lay sick of fever and dysentery; unto whom Paul entered

in, and prayed, and laying his hands on him healed him. And when this was done, the rest also that had diseases in the island came, and were cured." (Acts 28: 8, 9.) "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." (1 Cor. 12: 28.)

III. These Powers Were for a Special Divine Purpose with No Revelation that They Were to Be Perpetuated in the Church After That Purpose Was Served.

"Now when he was in Jerusalem at the Passover, during the feast, many believed on his name, beholding his signs which he did." (John 2: 23.) The signs produced faith in his divine character. That was their purpose. "And a great multitude followed him, because they beheld the signs which he did on them that were sick. . . . When therefore the people saw the signs which he did, they said, This is of a truth the prophet that cometh into the world." (John 6: 2-14.) "But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done?" (John 7: 31.) "And many came unto him; and they said, John indeed did no signs: but all things whatsoever John spake of this man were true. And many believed on him there." (John 10: 41, 42.) "Many other signs therefore did Jesus in the presence of the disciples which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31.) Their divine purpose was to place Christianity on a divine basis. "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know." (Acts 2: 22.) "How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." (Heb. 2: 3, 4.) "Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." (1 Cor. 13: 8.) "Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying is for a sign, not to the unbelieving, but to them that believe." (1 Cor. 14: 22.)

Here it is distinctly declared that "prophecies" or speaking by divine inspiration were to "be done away," and that speaking in "tongues"—an instance of miraculous power—was to "cease;" and the New Testament closes without any regulation that such miraculous powers were to be perpetuated through future ages of the church. Hence, whoever alleges that men still have any such powers, or that they are the channels through which such powers are exercised, assumes the obligation to furnish the proof by exhibiting the signs as did Jesus and the apostles. According to the testimonies submitted, there is no room for doubt in their cases. They not only said they could, but they did heal the sick, raise the dead, make the lame to walk, and the dumb to speak, and give hearing to the deaf and sight to the blind.

Of the famous passage in James 5: 14, 15, it is safe to say that it does not necessarily imply that elders in the church to-day can do anything more for the sick than use natural means in connection with their prayers, though some of them could do more than that in the apostolic age. Peter was an elder. (See 1 Pet. 5: 1.) As to anointing with oil, it was a common practice among the ancient Jews apart from the exercise of miraculous power. (See Isa. 1: 6; Luke 10: 34.)

Thus the divine origin of Christianity was attested by divine credentials; and this, we are definitely assured in the New Testament, was not only the divine purpose of miraculous signs, but that they actually did produce this effect—namely, they made men believers in the Lord. Let those who claim such powers to-day, or to be the channels through which they are exercised, open the eyes of the blind or raise the dead, and faith will be the result again.

The Meeting at Henderson, Tenn.

BY E. A. E.

Time and space have forbidden my report of this meeting before now. And for this reason, together with so much work, I scarcely ever report a meeting. I am pleased for others to do so.

Personally, it was a great pleasure to be with this congregation in another meeting. We were not conducting this meeting for our personal pleasure, but for the glory of God; still, in the congenial association of the teachers of the Freed-Hardeman College and of this congregation, one could not be otherwise than pleased.

Comparatively speaking, this is a live, strong, and good congregation. It is blessed above many others by having connected with it so many clear and faithful and strong teachers of the Bible. I feel an abiding interest in this congregation which I think no other person outside of it can feel, and the good people in Henderson know why. God has blessed it, I believe, greatly for its true and firm stand for the truth in the love of God.

The meeting began on Tuesday night after the fourth Sunday in March and continued until Friday night before the third Sunday in the same month. Ten or twelve through faith and in penitence were baptized into Christ and began the life of obedience to the gospel of their salvation. May the blessings and peace of the Lord attend them and abide with this church and with all the Israel of God!

Our readers know that the Freed-Hardeman College is in Henderson. As in the church there, I have had an abiding interest in this school since its birthday. It stands as a beacon light in all that extended section of country. It has a splendid college, or administration, building, well adapted to its work. There is now in course of construction on the ground a dormitory for young ladies, of modern architecture and with all modern improvements and adaptability to its use. It is being well built and, according to my judgment, will be complete in all its arrangements. It will accommodate one hundred girls. Every room will be an outside room, will be lighted and thoroughly ventilated. These rooms are to be furnished each with two single beds. It will be a pleasure to girls to have a home in this building.

The design is to erect in the course of time, also, such a dormitory for boys.

As it is, both the boys and girls *fare well* and are in good hands, if all fare as well and are as well looked after as the ones with Brother Hardeman; for I had the pleasure of stopping with him and his *better*—well, his most excellent wife, and I know.

This school has been under the management of Brethren Freed and Hardeman from its beginning, and has grown under them into its present proportions. These two have the assistance of Brethren Brigance and Owen, worthy Christian men, who love the truth and who love to preach it, and who are faithful and worthy teachers; also of other competent teachers. One is most favorably impressed with the work of this school in its different parts. The Bible is taught as a textbook to all who desire to study it, but taught daily to all in lectures and by good example. It was my pleasure also to lecture to the school daily, except Sundays and Mondays, and to meet an earnest student body, in which are several young men who are preachers of the gospel.

Now, since so much is being said about the support of preachers, it is just and my pleasure to say that this congregation in its generosity does not overlook the high cost of living.

He who undertakes the Lord's campaign commands all the Lord's resources.—Selected.

Many a man who prides himself on doing a cash business regards his debts to heaven with indifference.—Exchange.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

CHURCH NEWS

Texas.

Fort Worth, April 26.—The Oak Cliff meeting closed last night, with a large crowd present. The Oak Cliff Christians are as active and energetic, prayerful and persevering, as any I have met, and it is a great pleasure to labor with them. The other churches of the city manifested a splendid spirit by their hearty coöperation. Pearl and Bryan, Garrett Avenue, Peak and Main, and West Dallas members, with their preachers, were in attendance throughout. And such brethren as Colley, Kidwell, Blansett, Nelson, Reagan, Dunn, Deveny, Pummell, and probably others, were a great help by their prayers and words of encouragement. The singing was a leading feature. Several splendid leaders are in the congregation. Their regular evangelist, Brother Warren E. Starnes, is doing a fine work and is greatly loved and appreciated by all. Brother Starnes is a splendid man to work with. He is as free from little, hurtful, disgusting jealousies and such like as any man I know. I am praying for more such men. There were about thirty-two added to the congregation. They remembered me well in their support, and the sisters sent a special purse to my wife, which was greatly appreciated. While there I promised the Pearl and Bryan Streets congregation to be with them for their June meeting in 1921. Brother Colley is doing a fine work there.—Horace W. Busby.

West Virginia.

Buffalo, April 27.—We are having most excellent meetings here now, but we can hold no long meetings until we get our church house. We have contracted for a building site, and after paying for that we will need about two hundred and fifty dollars more money to help pay for the lumber. We cannot buy lumber without the cash. Let every one who reads this note send us an offering without further delay. Please do not wait for me to write you or for others to contribute, but act now. This church property will be fully protected against innovators. We have done all we can. Please do help us out now. Address me at Buffalo, W. Va.—F. P. Fonner.

Concerning the East Tennessee Work.

BY GEORGE W. FARMER.

We are now ready and glad to announce that the man has been engaged for the work for which we have been planning. Brother Vernon Rozar, of Fayetteville, Tenn., is the man. He has been secured and the work will begin about May 15. Brother Rozar has been engaged in teaching school, preaching on Lord's days and holding meetings during his vacations, for some five or six years. He is a young man of sterling qualities and of most exemplary character, and I believe he will prove a faithful servant in this part of the Master's vineyard. We count ourselves fortunate in being able to secure him for the work. I wish to say, further, that as yet we have not a sufficient amount promised for the support of this work. Some have already contributed and some have promised to contribute monthly, and many who have been solicited have not signified what they will do, whether anything or not. Brethren, we must not fall down on this support. Please write us and state what amount you will help us on this monthly. Send money to me at Cleveland, Tenn., and same will be placed in bank here and drawn out as needed.

Brother Charles Holder is in a meeting this week at Ooltewah. Brother Fred M. Little is to begin a meeting at Etowah next Lord's day. Brother R. C. White is to hold a meeting at a mission point, to be selected, in June.

My wife's health is now improving and I am back with my work here at Cleveland.

Moore's Stramoline

The Wonder Worker for Coughs, Colds, Catarrh, Asthma, or Incipient Tuberculosis. Stramoline usually gives quick relief from the first dose. Your druggist, or $1.00 postpaid to any address.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite Eat what you please—no danger—go about your business

Calotabs are not sold in bulk Get an original package, sealed. Price, thirty-five cents.—(adv.)

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)

A TONIC

For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY

A. D. HEINEMANN, Chemist

Jackson and Decatur Sts. MEMPHIS, TENN.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

Anybody can Make

ICE CREAM

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has been almost impossible because of the difficulty and the high cost.

Now, by using Jell-O Ice Cream Powder, anybody can make ice cream easily and cheaply with perfect success. No eggs or sugar needed.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

WONDERFUL
OPPORTUNITY FOR

Church Workers—best proposition ever offered to build up your Church or Missionary funds, or to increase your own income. We offer dependable men and women an exceptional opportunity to represent us selling LINRO Famous NON-ALCOHOLIC Flavorings, Toilet Preparations, and Household Necessities. An established, high-grade line—over 100 articles. You sell all who want Quality Products. The work is intensely interesting and pleasant, with big profits for you. No investment necessary. Write to-day for Illustrated Catalog and particulars.

THE LINRO COMPANY
Dept. 176, St. Louis, Mo.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

In answering advertisements, please mention the Gospel Advocate.

The Master's Vineyard

Arkansas.

Tupelo, May 3.—I spent an enjoyable day yesterday with Brother Bynum Black, of McAlester, Okla., at Beedeville, where Brother Black has been engaged in a meeting. The church has been greatly edified by his preaching.—L. R. Wilson.

Texarkana, May 3.—The Rose Hill meeting proved to be a great opportunity for seed sowing. Four were baptized at College Hill yesterday. My first-born was among the number. I am now leaving for the Louisiana fields.—J. E. Wainwright.

Rogers, May 4.—I am just home from Centralia, Okla., where I closed an eight-days' meeting last Lord's-day night. There was only one baptism, but the brethren expressed themselves as being well pleased with the results. I am to go to a mission point near home to-night. Brother Ragsdale began the meeting there for me last night, as I could not get home from Oklahoma in time.—J. H. Murrell.

Fort Smith, May 3.—Yesterday was a fine day with us at Park Hill Church. Good services in all departments of the work. I will begin a meeting at Wagoner, Okla., to-night. Brother Nelson, of Dallas, Texas, will begin our meeting on Friday before the fifth Sunday in this month. We are to have an all-day service, with dinner on the ground, the fifth Sunday. All brethren in reach of Fort Smith are invited to come. Pray for us.—Will W. Slater.

California.

Dinuba, April 26.—Yesterday was another great day with the congregation here. Large audiences morning and evening. I baptized two more in Ring's River in the afternoon. In the evening we commenced to train our young people in the service, and they responded nobly to the work. Our subject was faith. Some beautiful thoughts were presented. Our congregation has grown as none other in the West since our coming here. Among the many reasons for this is: as loyal brethren as you find anywhere, the congregation is at peace and love prevails, and as noble and conservative body of elders and deacons as any church is blessed with in the great work. Above all, every one is willing to learn, but have to be shown by the Book before accepting anything. We hear of others that are growing tired of the modern inventions of men, such as union meetings with the sects, adding humanisms to the worship, and receiving with open arms and swallowing everything in a conglomerated dose under the direction of the "Interchurch World Movement," who speak of returning to the Lord's way. These are times that try men's souls. Let us pray that we will be found as pure gold when the test is over.—E. W. Sewell.

Santa Rosa, April 26.—Brother L. C. Haulman, of Oakland, has just closed a good meeting at Forestville and is now in a little meeting here. Brother Haulman preaches much to the church members on subjects to build up and strengthen the Christian character. He delves deep into the storehouse of God's eternal truth and brings out the rich, nutritious morsels upon which the Christian may feed and grow. This is good, for the world reads the Christians and not the Bible. Yesterday was the last day of the Forestville meeting, and there was an all-day meeting—three sermons, a lot of good singing, and a basket dinner. We have much of this kind in California, and this also is good—to be much together socially, eat, sing, and play together, and the world will see, if the character be there and the good works also, that there is a reality in the religion of the Christ and that there is much of joy along with the hardships. On April 5 I met with the church at Graton. Brother E. Badger, who has preached and labored for the Master many years on this coast and who is now teacher of Bible in the Pacific Christian Academy, preached on "Moses, the Shadow of Christ." One young lady made the good confession and was baptized the same afternoon in Green Valley Creek. This baptism in the creek, together with the moral and spiritual atmosphere of the community, took me back to Tennessee—to the days of my youth, when one seldom heard even a byword or a word of slang and when a curse or swear word was horrible and something at which to shudder. It would be hard to find a community more nearly ideal as a place in which to live and rear a family than we have here at Graton. About two weeks before this, two little girls at Graton made the good confession and were baptized—Ruby Bostic and Helen Pearl Scott. The latter is the daughter of Sister George M. Scott, who was instrumental to a great extent in founding the Pacific Christian Academy. At the morning meeting Brother Barbour announced for the benefit of those interested in the school that he had received a letter from O. W. Gardner stating definitely that we may depend upon him, the Lord willing, to be here not later than July 1, to take the presidency of the Pacific Christian Academy, beginning with the 1920-1921 year's work. The school is fortunate in securing a man so competent and so thoroughly fitted for the work. In a recent letter from Brother Gardner, he write: "About the best way to build up the school, in my mind, would be to start no bigger foundation than we would be able to finish. Make a good, modest, little school. Do thorough work and give the pupils and community something that the State and secular schools cannot or do not give. Make a real reason for our existence. I may be too much of a fogy for your work out there, for I am very strongly opposed to building up schools and securing teachers that have uppermost the idea of making it popular with the world and worldly members, to the detriment of the spiritual man; in other words, to harping on the head culture first and the heart next. I place the heart first in

my régime. If we can get the heart plus the head, so much the better, but by all means the heart first." The above paragraph quoted from Brother Gardner's letter was not written for publication, but I insert it here that the people may know what are the principles for which the school stands. Nothing could please the directors, faculty, patrons, and friends of the school better than to have just such a man at its head. It is for just such a school that the good people here have worked hard and sacrificed much. Remember California and the Pacific Christian Academy.—Felix G. Owen.

Florida.

Taft, May 3.—I preached last Lord's day to a few faithful ones in Orlando. I go to Cave, Texas, the first of June, for a meeting of two weeks or longer; the first of July, near Maxey, Texas, for four weeks. I have one other meeting for Texas. I can accept one more meeting for August or September. Address me at Taft, Fla.—G. B. Lambright.

Bradentown, April 29.—Upon invitation from the church of Christ at this place, I moved here from Alabama to labor in this county in planting the cause of Christ in new fields. We have been here just two weeks, and we are delighted with the prospect before us. The church here is alive and wide-awake. Brother Brumit, a faithful preacher of the gospel, lives here and labors with this church, and I find him to be a man who truly loves the cause. I have preached here twice, once at Cortez, and once at Oneco, where we have a faithful band. I shall begin a meeting in Manatee next Lord's day, to continue as long as the interest demands. There are two or three members of the digressive church here, and the loyal brethren have been receiving inquiries in regard to two of them who have been soliciting funds, stating that they wanted to build a church of Christ in Bradentown. I wish to state that there is a church of Christ here, and they own their own house of worship, and, instead of begging for funds, they are wide-awake to the need of having the gospel sounded out in the regions beyond.—John Hayes.

Mississippi.

Jackson, April 29.—On Friday, April 16, I left home to return to the work in Mississippi. On Sunday following I preached at Thyatira in the morning, at Looxahoma in the afternoon, and at Senatobia at night. Monday morning I started to Choctaw County. Train connection was such that I spent Monday night in Mathiston. Tuesday night, Wednesday morning and night I preached in Reform, where we have a small congregation, about ten members, who own their meeting-house—an old schoolhouse. Brother David O. Griffith did the first preaching at this place in 1914. Brother H. D. Jeffcoat came to our services on Wednesday night. The next day he took me in his buggy to his home, and Thursday night, Friday morning and night I preached for the congregation worshiping in Cork Schoolhouse, about six miles south of Reform. This little band consists of about fifteen members and began about 1913, through the efforts of Brother J. W. Swofford, a faithful servant of our Lord, who farms and does what he can for the Master in his own neighborhood, where he is held in high esteem. Saturday Brother Jeffcoat drove with me in his buggy sixteen miles west of Cork to Shady Grove, where I preached Saturday night, Sunday morning and night. This congregation claims a membership of about twenty-five, including those who used to compose a congregation near by, called "Old Antioch." Brother A. H. Smith, of Maben, seems to have been the pioneer in this work. These three congregations, so far as I could learn, are all that we have in Choctaw County. Twelve miles south of Kosciusko, at Niles, a small inland town, lives one man and three women who have obeyed "first principles" in becoming Christians, but do not meet for worship, and are anxious for some one to do some preaching there. A new mill town at Kitchener, twenty miles southeast in Neshoba County, wants a meeting. We have no members there, but an open door. Notwithstanding the season of year and the rain, the people at each of the three places visited came out to hear gladly, and I am deeply impressed with the need of more workers. Too much cannot be said of Brother H. D. Jeffcoat, who, while young in the work, is a fine song leader, an earnest and faithful exponent of the truth, and is held in good report from within and without. He is a farmer, and, with the cooperation of his good wife, a daughter of Brother Swofford, is working hard to maintain and strengthen these three congregations, and is going to try mission places close by. Ackerman, the county seat of Choctaw County, has one brother and his wife in it who are anxious for a tent meeting, which I hope to be able to give them, with Brother Jeffcoat assisting and leading the singing. Our cottage prayer meeting here Tuesday night was very interesting. As soon as the weather conditions justify, I want to hold some tent meetings in Jackson. I will be glad for those who have relatives, friends, or acquaintances in this city, in whom they are interested, to please furnish me their names and addresses, that I may visit them. Address me at 352 East Fortification Street, Jackson, Miss.—M. C. Cayce.

SONG BOOKS

Our song selections are prepared with a special view to meeting the requirements of churches of Christ in psalms, hymns, and spiritual songs. We have spared neither time, pains, nor money in order to make up collections of the best of the old and late compositions in sacred song. State whether round or shape notes are desired. Returnable copies for inspection (to be retained if an order is given) will be sent upon application of teachers or song leaders. Binding, superior star jute.

By Mail or Express, Prepaid	Copy	Doz.	50	100
Songs of the Reapers	$ .15	$1.50	$ 5.00	$10.00
Gospel Songs Number Two, 1920 book	.40	4.50	17.50	35.00
New Songs of Praise	.35	4.00	15.00	30.00
New Songs of Praise, with Rudiments	.40	4.50	17.50	35.00
New Gospel Song Book, limp	.35	4.00	15.00	30.00
New Gospel Song Book, with Rudiments	.40	4.50	17.50	35.00
Twentieth Century Rudiments	.20	2.00	8.00	15.00
Jewel Quartets	.10	1.00	4.00	7.50
Rudimental Nugget	.15	1.25	4.50	8.00
Select Songs (a special selection for singing schools)	.25	2.50	10.00	18.00

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

Heals Stomach Trouble and Tapeworm Quickly at Home

A simple home treatment which gives quick and lasting relief in all forms of stomach trouble, including tapeworms or other worms, is being supplied to sufferers by Walter A. Reisner, Box AU-64, Milwaukee, Wis. He is so confident of results that he guarantees absolute satisfaction in every case or there is no charge for treatment. If you suffer from stomach trouble or any kind of worms, send him your name and address to-day, as this notice may not appear again.—Advt.

For more than Forty Years Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effect on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash,* instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big cotton crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

Standard GERMAN Potash Salts

that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway New York

"Baptists vs. Campbellites." No. 18.

BY M. S. MASON.

We now resume the discussion of the church mode of government. Mr. Bandy makes the statement that the church chooses its own officers. That is true; but by a direct vote by which the majority decides, I deny. He cites Acts 1, where Matthias was chosen to take the place of Judas. He identifies the casting of lots and voting. In other words, they just had a common old election. Now, they prayed there. If it was a democratic affair, the majority would determine the choice; but here they asked the Lord to do it. They cast their lots, but the Lord made the choice of what the lot should indicate. Men's ballots express their own choice. No democracy here. Then there is no situation in the church today for which this could be used as a precedent. He also cites Acts 15: 22 and Acts 6: 5, emphasizing the whole church, neither of which cases establish a democratic principle. If it did, there is indicated a unanimous vote, and such is very extraordinary in democracies.

To further establish his church "autocracy," he says the ministry is also made subject to the church, quoting 1 Pet. 5: 3; Matt. 20: 25-28. Of course, the ministers are under the church, which exercises its power through its elders or rulers; but Peter in the passage mentioned is talking to elders, not preachers. Note that in running away from Rome he has gone clear past Jerusalem! He has the church over the elders instead of the elders over the church. Of course, the elders are not to be tyrants, but still they are to rule.

He says the church tenders the communion, which is so—through the proper officers. Then he says the church holds the commission, which is true to a certain extent. The church supports her missionaries in carrying out the commission; but, of course, what Mr. Bandy wants to establish is that the church must send out all men, they must report every gospel effort to her, and they cannot baptize without the church passing on the candidates. This is not so. What church sent Ananias and voted on Paul before his baptism? The same with Philip in his work in Samaria and with the eunuch. When Aquila and Priscilla taught Apollos more perfectly, and, of course, dealt directly with the commission, what church was especially behind this proposition?

He says the church must guard her membership. That is so. But if a man obeys the gospel, no vote can "blackball" him; and if he does not, unanimity could never admit him. Jesus "shutteth, and no man openeth;" and "openeth, and no man shutteth."

When Baptists admit a member and he falls, then, to save their apostasy doctrine, they say he "never was saved." Then, after all their voting precaution, they got a bad fish on the string. So they miss it on some. And if they miss it on some, why not, possibly, on all, and so what's the use?

Now, after all his efforts, which from the outset were to prove nothing more or less than voting on candidates for membership in the church, he utterly failed, and the dispensation of righteousness remains a kingdom, governed by His laws under overseers, called "elders," who rule with the knowledge of the consensus of opinion of details of expediency, but who, for the sake of the minority, may withdraw all action at certain times and under certain circumstances.

He says, on page 31, no church can be a scriptural church without scriptural baptism. Here he is correct. He further says that all denominations consider Baptist baptism scriptural. This is not so. If he refers to us as a "denomination," we say the Baptists are right in "mode," but as wrong as any other heretic on design. He further says if he should decide to leave the Baptist Church and come into another, he would be accepted into full fellowship without question. If all were like me, he certainly would not be accepted. His earnest contention for Baptist doctrine shows he is a true Baptist, and true Baptists are not Christians. So he would have to become a Christian if I fellowshiped him.

He says it requires four things for valid baptism—(1) a proper administrator, (2) a proper subject, (3) a proper act, (4) a proper design.

A full discussion of these principles will be embraced in the next article. May the Lord bless us in charitably and studiously considering these great religious problems, that we may all be brought to the unity of the faith.

The Song Service.

BY L. L. BRIGANCE.

Brother J. D. Patton, of Bessemer, Ala., has just closed a twenty-days' session of his famous music school in Freed-Hardeman College, Henderson, Tenn. There were more than a hundred pupils enrolled in his classes, several of whom took harmony in addition to rudiments and sight singing. The interest that he created and the progress made by the school were very satisfactory.

Brother Patton is not an old man, probably fifty, but he is said to have taught more music schools than any man living or dead. He has been engaged in the work constantly for thirty years or more. He is the author of six hymn books and associate author of twenty more. He is a partner in the A. J. Showalter Music Company, Dalton, Ga.; the Showalter-Patton Music Company, Dallas, Texas; and Perry Brothers Music Company, Chattanooga, Tenn. He is known throughout the South as one of the greatest teachers and writers of vocal music. The school here is trying to arrange for his return next year for another session, but his time is engaged so far ahead that it is rather difficult to secure his services. Brother Patton is a member of the West End church of Christ, Birmingham, Ala. There not being a church that worships "as it is written" in Bessemer, he and his family attend church twelve miles away in Birmingham. He used to be associated with the "digressives," but has come out from among them and now stands identified with those who oppose all innovations. He impressed us as being very earnest and devout in religious matters. He is a nice-looking, neatly dressed, exceedingly polite Christian gentleman, which is saying a good deal for any man. During his stay here he led the song service for the meeting conducted by Brother Elam.

I have spoken thus at length concerning Brother Patton and his work with the hope that the churches may

The Fiftieth Anniversary

Just fifty years ago this winter Dr. Pierce gave to the world his famous "Favorite Prescription" for the distressing weaknesses and complaints of women. For many years he had been in the active practice of medicine and his specialty was the diseases of women. Later he desired to give this to the public, and he received a trade-mark protection from the United States patent office for this medicine which is an herbal, "temperance" prescription with all the ingredients printed on the bottle wrapper. In his every day practice in the early days he also used a tonic and alterative for the blood, which was so universally beneficial that he determined to place this medicine in the drug stores of the United States, where it could be readily procured by the public. This he called his "Golden Medical Discovery," which he had prescribed many years for the stomach, liver and blood. Both these medicines met with instant success, and during the past half century have sold in greater quantities than any other proprietary medicines. Neither of Dr. Pierce's medicines contains alcohol and both are herbal extracts of native medicinal plants. For the past fifty years forty-eight million bottles have been used by the American public, and they are today the standard tonics for men and women. They are now put up in tablet as well as liquid form, and sold by every druggist in the land. A trial package can be obtained by sending 10 cents to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y. Write Dr. Pierce's if you want free confidential medical advice, or a free booklet on any chronic disease.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

LIFE WAS A MISERY TO HER

Says this Woman Until Relieved by Lydia E. Pinkham's Vegetable Compound.

Carrollton, Ky.—"I suffered almost two years with female weakness. I could not walk any distance, ride or take any exercise at all without resting. If I swept the floor or did any kind of work it would bring my sickness on. I was weak and languid, had no energy, and life was a misery to me. I was under the care of a good physician for several months and tried other remedies. I had read of Lydia E. Pinkham's Vegetable Compound and decided to try it. After taking twelve bottles I found myself much improved and I took six more. I have never had any more trouble in that respect since. I have done all kinds of work and at present am an attendant at a State Hospital and am feeling fine. I have recommended your Vegetable Compound to dozens of my friends and shall always recommend it."—LILLIAN THARP, 824 S. 6th St., Carrollton, Ky.

If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

TETTERINE

for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

"GOSPEL SONGS, NUMBER TWO"

The Song Book for 1920

Single Copy	$ .40
Dozen Copies	4.50
Hundred Copies	35.00

Binding, Superior Jute
224 Pages of Best Songs
Order Now

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

come to know him better and use him more. We ought to be proud that we have a brother of his ability and standing in the musical world, and the churches of Christ ought to keep him busy all the time. He tells me that practically all of his time is taken by the denominations. This ought not to be so. Of all people who should emphasize, teach, and practice vocal music, we are the ones. Every church ought to have a good singing school taught in its midst every year. Brother Patton greatly prefers to labor among his brethren, not only "for the good he may be able to do them, but for the good it would do him spiritually," and because the associations would be so much more pleasant. So I suggest that the churches of Christ use our brother, instead of letting the denominations get the advantage of his great talents and long experience. You will make no mistake to engage him. There is not a doubt about his ability.

Another Appeal for Naish Springs, West Virginia.

Dear Brethren and Sisters in Christ: We come to you again in behalf of the struggling band of disciples at Naish Springs, W. Va. We still have a heavy debt hanging on our house of worship. If ever any body of people on earth needed and deserved help, it is this faithful band of disciples of Christ, and we appeal to you to come to our assistance in this our great time of need. We ask you in Christ's dear name to send us a liberal contribution to help us out of this debt, so that we may be able to save to the church here and this needy mission field our house of worship. Send a contribution to Brother Noah Brothers, Willow, W. Va., Route 1, Box 31, and he will acknowledge receipt of same through the Gospel Advocate and faithfully apply the same on the debt. In the name of the Lord and Master, Jesus, whom we serve and whose cause it will maintain and advance, help us, and help us now. We believe you will do this.

NOAH BROTHERS,
C. W. EVANS,
R. R. BUNNER, M.D.,
Elders.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

Kill All Flies! THEY SPREAD DISEASE

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

DAISY FLY KILLER at your dealer or 5 by EXPRESS, prepaid, $1.25.
HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Even So, Be Brave!

I am not numbered with the few
Whose fame extends through every zone;
My place is with the millions who
Pursue a daily course, unknown;
But, even so, I have no right
To shun the wrongs I should assail;
I, too, must help with all my might,
And I am guilty if I fail.
—Leslie's Weekly.

How many Christians are commonly spoken of with a "but?" "She is a real Christian woman, but she is a terrible talker." "That is a good sort of man, but he can drive a very hard bargain." Another is a "very worthy man, but he has such a bad temper." What do these "buts" arise from? From allowing ourselves to think lightly of little things; and so we do not walk circumspectly or accurately; and thus we bring disgrace, so far as it is possible to bring disgrace, upon God and his service.—W. Hay Aitken.

Mother's Ally.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores, and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be immediately sent you free.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues — a Specialty

HOME OFFICE:
CLINTON, S.C.

In answering advertisements, please mention the Gospel Advocate

For Coated Tongue

Bad Breath, Sour Stomach, Bloating, Gas, Biliousness, Sick Headache, Indigestion, Constipation,—take the always reliable

FOLEY CATHARTIC TABLETS

They clear the bowels, sweeten the stomach and tone up the liver. Do not gripe.

J. E. Colver, 103 Labor Temple, Los Angeles, Cal.: "After 56 years' experience with all sorts and kinds of cathartic remedies, I got wise to Foley Cathartic Tablets, and they are the best I ever used."

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

OBITUARIES

Phillips.

Isie Phillips, oldest daughter of Mr. and Mrs. W. A. Phillips, near Lascassas, Tenn., departed this life on February 22, 1920. She had suffered for more than a year, and the "flu" hastened the end. Brother C. E. Wooldridge conducted the funeral services, at her home, in the presence of a large crowd of relatives and friends. She leaves a mother, father, two sisters, and three brothers on this side of the river. Her life was the first to end of the family. She was devoted to home, having never married, and no one will miss her as much as her mother. At the age of sixteen she obeyed the gospel, and loved the service of the Lord as long as she lived. Many were the good deeds she performed. HER BROTHER.

Leigh.

The death angel recently visited the home of "Grandma" Leigh and claimed our dear mother and grandmother. She was born in Tennessee and lived near Lavergne. Grandma's maiden name was Pembroke Jones until she was united in marriage to Mr. James Leigh. She is survived by one son and one daughter. She was laid to rest until the call comes for all to come forth to stand before the Judge of both living and dead. Grandma was born on November 15, 1826, and departed this life on April 14, 1920, making her ninety-three years, four months, and twenty-eight days of age. Grandma was a member of the church of Christ thirty-nine years of her life. She was loved by all who knew her, and she loved her friends, kindred, and all whom she met. I believe she is happy to-day in her Savior's love, and we sorrow not as those who have no hope. W. D. HOUSE.

Jackson.

Elmer Ellis Jackson, son of Mr. and Mrs. J. D. Jackson, was born on April 22, 1883, near Alvord, Texas, and passed from this life to the immortal life on April 12, 1920. He lacked ten days of being thirty-seven years of age. His parting was tragic. He was caught between the flywheel and clutch of a powerful pumping engine he was operating and killed instantly, with no one to see the accident, and his mangled body was found by his wife. His life was sweet to him, and it was an inspiration to all who knew him. Elmer obeyed the gospel at an early age. He remembered his Creator in the days of his youth. His mind was always pure. "Blessed are the pure in heart"—he dearly loved these words. Yes, he loved all the words of Jesus. He also loved his friends, his brothers, his sister, his mother, and the memory of a sainted father, who is with him now. That is not all he loved; he had a precious wife whom he cherished as his own body. It is a trial for her and those nearest and dearest to him to give him up; but it is God's wisdom—God's love. He has placed him in a better world, to wear an everlasting crown that fadeth not away. As his mother said to me in her letter: "Elmer was such a good, Christian man." Yes, he was one of God's noblemen. Besides his friends and brethren, he leaves, to mourn his loss, his mother, Mrs. Fannie Jackson; a sister, Mrs. Fort Furlow; two brothers, W. W. and A. A. Jackson; and his adored and cherished wife. Jesus said: "Come up higher." D. F. NICKELL.

Try Renwar for Rheumatism.

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

ACUTE INDIGESTION SOON RELIEVED

Arkansas Lady Says She Was In a Serious Condition, But Promptly Recovered After Taking Thedford's Black-Daught.

Peach Orchard, Ark.—Mrs. Etta Cox, of this place, says:

"Sometime ago I had a spell of acute indigestion, and was in a bad fix. I knew I must have a laxative, and tried Black-Draught. It relieved me, and I soon was all right.

"I can't say enough for Thedford's Black-Draught and the great good it did for me.

"It is fine for stomach and liver trouble, and I keep it for this. A few doses soon make me feel as good as new. I am glad to tell others the good it did."

Acute indigestion is a serious matter and needs prompt treatment or dangerous results may ensue. A physician's help may be needed, but a good dose of Thedford's Black-Draught will be of benefit by relieving the system from the undigested food which is the cause of the trouble.

Thedford's Black-Draught is purely vegetable, not disagreeable to take, and acts in a prompt and natural way.

So many thousands of persons have been benefited by the use of Thedford's Black-Draught, you should have no hesitancy in trying this valuable, old, well-established remedy, for most liver and stomach disorders.

Sold by all reliable druggists.

In answering advertisements, please mention this paper.

When you step on the starter

You supply the force, the help needed, to make the engine go. That is just what a good, ready-to-take remedy, with tonic properties, does for you in the Spring.

It furnishes the push that puts every organ into proper activity. Rich, pure blood goes leaping through your veins, carrying life and health to each sagging part and lagging organ.

Like everybody else, you need a good "starter." Your health will be improved, more enduring, and you will be better able to resist disease by using a good Spring medicine.

PE-RU-NA

An Ideal Starter for the Human Engine

With your parents, and perhaps your grandparents, PE-RU-NA was the favorite Spring medicine, because they knew they could depend upon it. It acts directly upon the organs of digestion and elimination, helping nature to throw off the poison accumulations of winter and stimulating a normal, healthy action in the human machinery.

The blood becomes rich and pure, insuring healthy nourishment to every part. Nerves, raw and quivering, are soothed and quieted, and the nerve centers revived and stimulated.

You lose that always tired feeling of lassitude, and experience at once a vim and a vigor, a punch and a push, a desire and ambition to be up and doing.

PE-RU-NA clears your system of the health destroying, stagnating poisons and wastes of catarrh. Take no chances. Drive out this enemy to good health—catarrh. Step on the starter. Get PE-RU-NA from your nearest store today.

Tablets or Liquid **Sold Everywhere**

Side dress your Cotton with GERMAN POTASH

•

KAINIT

20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive— ***neither one will injure your crop.***

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas

Stocks at other leading Atlantic and Gulf Ports

In answering advertisements, please mention this paper

Notes From West Tennessee.

BY JOHN R. WILLIAMS.

The constant rains and bad roads have been a great hindrance to the rural preachers as well as to others.

Last week I went to Rehoboth and preached a few nights. The congregation seems to be in good condition, zealous in good works. Brother Whitaker is preaching there once a month, and all seem delighted with his work. I have never met Brother Whitaker; but if the brethren at Rehoboth are not deceived, he is a good man and a good preacher.

This reminds me of late I have read in the Gospel Advocate the many articles on "preachers," "preachers' pay," the "scarcity of preachers," etc.; and as I have been trying to preach for about thirty-five years, I believe I know a few things connected with a preacher's life and work. In many respects preachers are like other people—after all, they are human beings. If we make an examination of the membership of a local congregation, we find about four classes of members—retired, tired, tiresome, and tireless. So preachers can be divided into at least four classes—first, second, third, and fourth. We find more preachers in the second, third, and fourth classes than we do in the first. First-class preachers are men that are well educated—of strong mind, and it well trained; men not only well educated, but men of deep piety, whose lives are above reproach. Such men are always in demand, always busy, and have no time to engage in other pursuits or callings. Paul says: "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." (2 Tim. 2: 4.) The preacher should be very careful in selecting something to do to supplement his living. If he sells goods, some one will accuse him of profiteering or cheating in weights or measures. So it is in every calling in which the preacher has to deal with the public. The accusation may be false, but it lessens the influence of that man as a preacher. A preacher, to succeed, should have just as little dealing with the world as possible in trade and traffic. If he succeeds, he must have the confidence of the world, as well as the church; for when the world loses confidence in the preacher, he had better quit until he can restore lost confidence. A third or fourth-class preacher should own a little home, a few acres of land upon which he can raise meat and bread, fruits, vegetables, chickens, etc. It is good for him to work. If a preacher is too lazy to work, the brethren are doing a great wrong in supporting him. When in his own little home raising a few things to supplement his living, he is

not "entangled with the things of this life" to his own injury and hurt to the church. I cannot preach like Elam, Lipscomb, Srygley, Smith, Larimore, Freed, Hardeman, etc. Then why should I complain if not supported as well as these first-class preachers? Possibly here is the trouble with some of us little fellows: we are raising a howl because we are not supported well enough to keep us from a little manual labor.

I heard of one preacher who said: "It lowers the dignity of the pulpit for a preacher to don a suit of overalls and work a garden." When my boys were growing up, we always rented some land, made our meat and bread, and on what I was paid for my preaching, added to what we raised, we lived and still live. While "I am not ashamed of the gospel," I am not ashamed to get out and work; but of one thing I would be ashamed—to publish to the world that I am a beggar. The dignity of the pulpit is not lowered by honest toil, but often it is lowered by dishonest dealing, and more often by forcing ourselves into a class of preachers where we do not belong, and not content to live and labor in the sphere of our capacity. However, my life as a preacher has been spent where but few preachers would go—east and west of Reelfoot Lake—and my knowledge of conditions so limited that, perhaps, I am not in condition to write on the subject of "preachers," etc. I have no complaint to make against my brethren; they have paid me for what I have done, and, perhaps, more than I was worth to them.

The Work of the Lord in St. Louis.

BY LOTTIE JOHNSON.

May I be allowed to add some to the much that has been said about this work, hoping to interest some who have not noticed the work here? I know the brethren in many of the cities are advancing the work in their own and other cities. Let me call the attention of the brethren everywhere to how few loyal brethren there are in the State of Missouri, to say nothing of the amazingly few in St. Louis. There are not as many in the whole State, I dare say, as there are, probably, in one congregation in Nashville, Tenn. I would so much like to reach out and find those who have never taken notice of us. Will you not become interested enough to investigate our needs and coöperate with us in getting a house in this big city where the people can be taught the gospel? Just think, only a few of us meeting in an out-of-the-way hall, not able to rent a place desirable! We do so much wish to build on our lot and be able to get a godly, competent man over the work. There are a few scattered brethren out in different parts of the city, too far to come to meet with us. They are anxious that we put a man in the field, so they may have his services; but we are unable to think of putting a man here and trying to increase our building fund, too. We do not have a man among us who can devote any time to the work outside of meeting on Lord's days and contributing. We have the use of our hall only two hours on Lord's days. Not much can be done in so short a time. Are there not congregations who can give us one Lord's-days contribution? Are there not brethren or sisters of means who would like to investigate conditions and needs in this city? Would you not like to coöperate and sacrifice with us until this work is an assured fact? Pray for us, work with us, and let me hear from any and all who may be interested. My address is 2842 Lafayette Avenue, St. Louis, Mo.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

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

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

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

In answering advertisements, please mention this paper.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

FIELD REPORTS

Oklahoma.

Muskogee, May 3.—Yesterday was a great day for the East Okmulgee Avenue Church. I preached to a large and attentive audience at each service. The church was made to rejoice at the close of the morning sermon when five good, influential, loyal Christians placed their membership with the congregation, and one fine young lady made the "good confession" and asked to obey her Lord in baptism. The church here has gone through many fiery trials in the past, but the dark night of trouble seems to be over and the bright day of peace and harmony at hand. Nineteen precious souls have been added to our membership since January 1. I have never labored with a more faithful band of brethren than we have here, and practically all our members are working as never before. Brother Hays held a splendid meeting for us last month. By the help of God, we hope to accomplish much for the cause of Christ in this city.—W. L. Oliphant.

Comanche, April 29.—I had hoped to be much recovered from my sickness by this time, but I find that I am still suffering from serious nervousness and auto-intoxication (so the doctors diagnose my troubles), and I fear that I will not recover until I visit some watering place and take a treatment. I might have been able to do this before now had not some brethren had so much to say against appeals that I was prevented from receiving enough financial assistance to enable me to do so. I have received only enough to enable me to live at home without suffering until the present time; and while I have done all that I was able, yet I have had no income except what has been sent to me. Perhaps those brethren who "knocked" on me, and who admit that they are in good health themselves and well cared for, too, did not intend to injure me in any way, or others in my unfortunate condition; nevertheless, their knocking had that effect, and was very unfortunate and inopportune, at least, for me. However, I shall not complain, for I am still sure that the Lord and his faithful children will not forget those whose misfortunes sometimes bring them to the necessity of asking for assistance. "Bear ye one another's burdens, and so fulfill the law of Christ." Again I thank those who have sent to my assistance. The Lord will reward them. "Blessed be the name of the Lord."—U. G. Wilkinson.

Tennessee.

Nashville, May 4.—After preaching two nights at Dugger, Ind., I went to Paxton, where I met a few of the members of the congregation. Saturday night, Sunday, and Sunday night being the regular appointment of Brother Wiley Mathis, no appointment had been circulated for me; so I went out to Berea, near Sullivan. I did a good deal of work there some years ago. I was well pleased with the growth in knowledge and spiritual development that I found there. I preached three sermons at that point. For over two years, besides doing the work they are doing at home, they have been sending about six dollars per month, or about seventy-two dollars per year, to help hold up Brother Herbert, our French brother, who is laboring so ably in Louisiana. I next came to Nashville, and have passed a pleasant forenoon in the office of the Gospel Advocate. I am now going among several congregations in Arkansas, Missouri, and perhaps Texas. I expect to get mail at Paragould, Ark., for ten days, as I work among congregations in that field.—Andrew Perry.

Texas.

Fort Worth, May 3.—Home again! How good it is to be here! And such a welcome I never got anywhere else in all my life. I find a fine interest, and the work has grown all the time since I left. I preached to large crowds yesterday and last night. We will at once begin to plan for the summer revival and mission work. I notice from evidence in hand that Brother Wilkinson is worse again, not getting able to work at all, and will not for months yet. I learn that some of the things said lately through the papers about sick preachers, how they should not let any one know they are sick and how they ought not to ask for help, has cut down the support of Brother Wilkinson, and I just wonder if we will let him and his good wife suffer. They have no way on earth to get help, only through the brethren. Let us help them; let us send to their relief. Help every good cause—that is right; but help every one—and Brother Wilkinson is one of the worthy ones, and his cause is just. There are many poor and worthy ones who need help; so let us be glad that there are chances to develop our souls in loving service to each other.—Tice Elkins.

Most Effective and Economical.

An expert pharmacist says that the best treatment he knows of for those whose blood is poor, nerves are weak, livers torpid, or whose systems are generally run down, is: Hood's Sarsaparilla before eating, Peptiron after eating, and Hood's Pills as necessary.

The ingredients of these medicines are indicated, he says, in most cases of blood impurities, nervousness, paleness, constipation, and are prescribed every day by physicians who have long known their efficacy. They are looked up for physicians in preparations whose formulas are similar to those of Hood's Sarsaparilla, Peptiron, and Hood's Pills; but these already prepared medicines so combine them as to have superlative merit and to be the most effective and economical preparations in which to take them.

Hood's Sarsaparilla, Peptiron, and Hood's Pills are products of the C. I. Hood Company, Lowell, Mass., and form their triple combination treatment.

When writing to advertisers, please say you saw their "ad." in this paper

Mother and Babe

EVERY MOTHER SHOULD HAVE THIS BOOK.

Tells just what to do the instant baby is sick, before the doctor arrives. Take no chances losing baby. Every year thousands of little children suffer or die because the mother didn't know what to do. 500 pages; fully illustrated; beautifully bound. **Only 50 cents.** Entirely new. Advice for expectant mothers and midwives. Send for it to-day. Money back if not satisfied. **World's Medical Press,** No. 664 Washington Street, Buffalo, N. Y.

AGENTS

At last, the greatest low-priced Washing Machine invented. Fifty dollars weekly demonstrating this new marvelous Cascade Washer. Presto, dirt is driven out of clothes by live steam in a few minutes, without labor. No pounding, no rubbing. A child can operate it. Creates big excitement everywhere. Demand enormous. Write quick for demonstrating machine. H. M. Sheer Company, Department O, Quincy, Ill.

Constipation

Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34,
P. O. Box No. 1162, Baltimore, Md.

PELLAGRA

Indigestion, and Impure Blood—all three embrace the one dreaded Pellagra. Moore's Stomatone is strongly effective, because it purifies the blood and corrects the stomach. Don't wait till other remedies fail. Order to-day, your nearest druggist, or $1.00 postpaid.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1226 Park Square, Sedalia, Mo.**

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant, Clinton, S. C.**

Cuticura Soap Will Help You Clear Your Skin

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

GOSPEL ADVOCATE

Volume LXII. No. 21. NASHVILLE, TENN., MAY 20, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

THE HISTORY OF TRADE-UNIONISM 489
OUR CONTRIBUTORS 490
MISSIONARY 494
GEORGIA AND THE FAR SOUTHERN FIELD 495
AT HOME AND ABROAD 496
EDITORIAL 497
TRAINING LITTLE CHILDREN 502
QUERY DEPARTMENT 503
REPORT FROM DENVER, COL. 504
THE MASTER'S VINEYARD 505
THE WORK AROUND ALBANY, ALA. 506
A GREAT DAY 507
CHURCH NEWS 508
A CHURCH HOUSE NEEDED 509
OBITUARIES 510
LETTER TO BROTHER FARMER 512

THE HISTORY OF TRADE-UNIONISM.

BY A. B. LIPSCOMB.

It is important to note the distinction between employees and the employee class. The employee of medieval times was satisfied, for there was ever the prospect of advancement and change of condition. There was, as we have already stated, no demand for organization, except upon purely social grounds. But under division of labor the small producer was no longer able to compete with the large manufacturer. Thus it happened that many who were formerly owners of their own shops became employees of the larger establishment. Thousands have been forced into the factories through sheer force of circumstances. Through no plan or will of their own they have left the independent class and now belong to the laboring class. Division of labor has radically affected the spirit of the worker. It has destroyed to a great extent the pride of workmanship. Anything that a man owns or makes brings a feeling of satisfaction not otherwise obtained. Even when working for another man, there is satisfaction to the worker in knowing that he is responsible for the job from start to finish. Take, for example, the making of a shoe where one worker is responsible for its completion. If it is a good shoe, he made it and is proud of the accomplishment. But under division of labor no such feeling of pride is possible. With the advantage of intricate and highly specialized machinery, it is no longer customary for one man to make a shoe. A hundred hands are in the process. Large-scale production has destroyed the element of variety, so far as the individual worker is concerned. The tendency is for the employee to lose interest in his work and to throw down his tools the very minute the whistle blows. Let it be noted, too, that work in large-scale production has ceased to be social. There may be a thousand people in the factory, but, with the whirr of machinery and the attention demanded, there is no time for social conversation. Under the old régime the home was preëminently the workshop. But division of labor has abolished the home as a producer. Furthermore, it has changed the type of the workman's home. It has broken up the suburban home with its ample ground and created a factory district where but few can boast of a garden.

From the viewpoint of the employee, the conditions under the new order of things are indeed depressing. He is face to face with five serious problems, which are briefly summarized as follows:

1. *Unemployment.* He may be thrown out of employment at any time. Under the old régime this would not have been serious, because he had something in reserve.

2. *Sickness.* In the normal course of events, he knows this eventuality is a foregone conclusion.

3. *Accident.* Thousands have been injured in the factories. He may be the next unfortunate victim.

4. *Old age.* There was the prospect under the old régime of retiring from hard labor and working in the garden, or the help of his children; but under the new order there is no place for the old man.

5. *Death.* This, he feels, is inevitable. He is constantly depressed with the thought, "What shall become of my family?

The circumstances are not mitigated when we pointedly inquire: Why doesn't he save from his wages and lay by for a rainy day? We must not forget that he has come into a new social order as well as a new economic order. His wife and children are judged by the money they spend, by the house they live in, by the clothes they wear. It is the constant effort to keep up appearance that keeps him poor. The claims of his own society, poor as it is by comparison, are well-nigh irresistible. He must have distinction at any cost.

Having outlined the workings of the Industrial Revolution and having considered particularly the drastic changes wrought by machinery and division of labor, we are prepared to understand the why and wherefore of trade-unionism. Its growth may be explained as the logical result of widespread discontent. The workers feel that they are to live and die in the employee class. They can see no way out. Since there is no way out, the best step, as they see it, is the amelioration of their conditions. Labor organization is the best means toward this end, and the strike is the most effective weapon.

Before concluding, let us note briefly a few of the fallacies and misrepresentations of economic conditions that are held by the unions. The right of labor to organize is not questioned, but the maintenance of certain impractical beliefs is not so readily excused. In fairness, it should be stated, however, that these fallacies are not peculiar to labor organizations.

1. *Great production.* The laboring classes maintain that there has been an enormous increase in wealth in proportion to population. This is not to be denied. But laboring men overlook the important fact that machinery and scientific methods have been chiefly responsible for the increase in productive power. Again, they fail to distinguish between wealth and welfare. It is frequently true that wel-

fare decreases as wealth increases. Welfare has reference to the amount of consumable goods, while wealth has reference to the amount of value. Value is usually a sign of scarcity rather than plenty. There is a vital difference between rarity and scarcity.

2. *The law of supply and demand will regulate production.* The unions fail to appreciate the fact that there is a social law that blocks the economic law. The attraction of the crowd in the cities will more than counteract the attraction of larger profits in agricultural pursuits. Every worker lost to the country aggravates the case.

3. *The doctrine of the fair price.* Labor unions contend that every manufacturer and employer should sell goods at a fair price and that every laborer should receive decent wages. Ethically this seems correct. But sometimes there is a wide variance between ethics and economics. This contention is both unsound and dangerous. It is unpractical to fix a "fair price." One factory through efficient methods may produce more than another. We cannot afford to place a premium on laziness or inefficiency. It is for the best interests of society and civilization for the strong and efficient worker to be recognized. The matter of "decent wages" must be determined by what the worker actually produces and not by the fixing of prices.

All fair-minded men will agree that the interests of the laboring class must be protected and improved wherever necessary, but the work must proceed along safe and conservative lines. Whatever else may be suggested, one thing becomes increasingly evident: strikes must be abolished. We must find some better way.

Our Contributors

Christianity, a Spiritual and Physical Blend.

BY JOHN R. WEATHERS.

Christianity is the religion of Christians. A Christian is one who, from his own choice, honors and truly obeys the authority and mandate of Christ, the Son of God. The Christian religion comprises the divinely required activities of the body, mind, and spirit of morally responsible human beings. Christianity is, in character, an embodiment of spiritual and physical force. The spirit occupies a physical casket, the body of man, which is the vehicle and servant of the spirit. Religion is an institution of the world; and to be divinely effective, it must operate through the physical agency of man. Even the manifestations of God, commonly known as miracles, have always been made manifest through the physical. The Spirit of God has been committed to us through nature and revelation, and it is the duty of man to properly apply it. Without man, religion would be unnecessary.

Since Christianity rests upon a basis of mutual coöperation of the spiritual and the physical elements of man, it is important that we, as Christians, should provide for the free and full coöperation of these essential elements of religion. I think that we of the church of Christ agree that God has fully provided for us everything needed on the spiritual side. But the spiritual alone would, under the divine plan, be impotent. God's will is hidden away in his written word, and must remain dormant and inoperative unless discovered, revealed, and properly applied by man. Man has much to do—indeed, may I not say that man, now, has practically all to do in carrying into full effect God's perfected plan of salvation? He must think, study, seek, teach, preach, pray, go, come, help, give, and, in fact, be ever active in this, the most vitally important work of human existence.

The apostle Paul admonishes: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel, and bring glad tidings of good things!" (Rom. 10: 13-15.)

The foregoing thoughts bring me to a consideration of the Christian duty in providing substantial support for the church. God could, of course, do it all, but he has willed otherwise. We must do our part or be lost. We have the word and the light of the gospel. We have competent, earnest preachers and the whole world as a field of operation. Pleading calls for the truth and salvation fill our ears, but the lack of adequate financial support weakens our efforts and blights our hopes and aspirations. It is the weakest element in our efforts. Our payments into the treasury of the Lord are inadequate and, I believe, far below the divine requirement. Our religious shibboleth, "as God has prospered," as gathered from Paul's appeal (1 Cor. 16: 2) for a special gift to meet a special temporary emergency, is not sufficient. It is too indefinite, too vague. It does not meet, nor do I believe that it was intended to meet, the necessities and divine requirement of the general and continuous support of the church.

It is not unreasonable for us to think that, in the purposes of God, Christianity is at least as important in his scheme as was Judaism. And from what Jesus said in his Sermon on the Mount (Matt. 5: 17, 18), and what Paul said earlier in his first letter to the Corinthians (1 Cor. 9: 13, 14), I conscientiously believe that we in this, the new covenant, are divinely required to pay into the Lord's treasury at least one-tenth of our financial income. Jesus said in the Sermon on the Mount: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Why was this strong assurance from Jesus necessary or appropriate, if the Son of God knew that every provision of the Mosaic law would be abrogated in a few months? Did the need of substantial or material support of God's work of redemption cease at the time of the crucifixion? If so, of what thing in Christianity was the Mosaic tithe a type? Or, more briefly, what is the antitype of the tithe? If the law was our "schoolmaster," what lesson has come to us from the Jewish tithe?

Considering the extent of the territory of Christendom as compared to that of Judaism, the number and variety of people, and numerous other circumstances of the two dispensations, is it not reasonable to think that the church did divinely receive at least as generous a financial provision as did the limited tabernacle of Moses? Some of us conscientiously believe that it did. Others of our brethren, however, shy at the word "tithe" because of its association with the patriarchs and the Jews of former dispensations. But some of these cautious brethren state that they have given one-tenth or more for years to the cause of Christ. This is indeed commendable and "worthy of all acceptation." If all would do likewise, the sun of righteousness would come out of eclipse and quickly gladden the sorrowing heart of the world. It might be wise to change the divine standard of assessment from the "tithe" to the *tenth*.

It hardly seems possible that divinity, in providing the consummating "perfect law of liberty" for man, would have overlooked a provision so vital to the work of the

church. Indeed, I truly believe that this matter was duly provided for in Paul's first letter to the congregation at Corinth, which reads: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained that they who preach the gospel should live of the gospel.*" (1 Cor. 9: 13, 14.) Here, I think, we have the reënactment by the Holy Spirit of the Lord's standard of assessment. Considering Paul's theme in this ninth chapter and his enunciation, in juxtaposition, of the divine provision for the material support of the Lord's special work in the old as well as in the new dispensation, I feel that we are fully justified in placing this interpretation upon verse 14, which clearly declares: "Even so hath the Lord *ordained* that they who preach the gospel should live of the gospel." There was to be no change in this divine requirement.

This interpretation is confirmed by no less a light in the Christian world than the lamented David Lipscomb, who says on page 92 of his volume of "Queries and Answers," after quoting said thirteenth and fourteenth verses: "Here it seems to me the order of the Jews is reasserted and the true and proper way is for each Christian, as he is able, to contribute to the treasury of the Lord, and, as the church is able, out of these offerings to sustain those who give themselves to the service of the Lord." In the matter of adherence to gospel truth, I am what the liberals would call a "stickler. But, since it is not transgressive for us to faithfully pay into the Lord's treasury one-tenth or more of our financial incomes, and since it appears to be so vitally necessary for the welfare of the church, I can see no good reason why our pulpit and press should not boldly urge this plea, which is quietly, but slowly, taking root in the consciences of many of our loyal brethren.

We provide liberally for carnal warfare, and almost recklessly contribute to the covert calls of the Red Cross; then why should we hesitate and look with indifference upon the spiritual struggle of our Elder Brother, split our pennies, and turn a deaf ear to the plea that comes from the great White Cross of eternity? The Lord's treasury is lean; we permit it to be so. But we know full well that a liberal hand and full treasury of the Lord would gladden the hearts of the faithful; send the light of the gospel into every dark corner of the earth; checkmate the inroads of the god of this world; provide comfortable places of worship for each congregation of the faithful; furnish each Christian home, not only with a Bible, but also with the necessary current literature of the church; and meet every other possible necessity of God's people. Unlike the occasional spasmodic appeal for millions that ever and anon assail the beleaguered ear of the world, the ceaseless mannalike dropping of the modest, God-ordained Christian *tenth* would replenish and keep full God's supplemental treasury. This, I feel, could be done without goading a single Christian conscience. Christianity is a vital business in which the spirituality of heaven and the consecrated physical force of humanity are full partners.

Hobbies.

BY L. D. PERKINS.

The word "hobby" is familiar to most members of the church of Christ. I am not going to define what it is according to Webster, but as I see it in everyday life. In brief, I wish to say that it is a horse, and if it is one broke to ride, is blind, and is a race horse.

I want to give some examples, brethren, and see if you do not agree with me; and you will be surprised at the number that can be given.

1. I know a man who teaches that if the loaf on the communion table is broken, save by each member as it is passed, it is almost equal to committing the unpardonable sin. Of course, the word of God is silent whether the brother who serves at the table shall break it into two or a dozen pieces; he is left to do as he pleases. But the brother assumes the idea that it must not be broken, and he makes a hobby out of it, and rides it even if it separates him from the rest of his good brethren.

2. I knew a brother who contended that the loaf must be broken into two pieces before you give thanks, and reasoned if this was not done it could not be truthfully said that it represented the broken body of Christ. This was a hobbyhorse upon which he rode. But the word of God is silent as to whether it should be broken or not. It is left to the brother who serves.

3. I know a brother who teaches that if one commit a sin during the week, it is impossible to get the sin forgiven until he partakes of the fruit of the vine. This hobby he rides. The word of God says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (John 1: 9.) This man rides his horse, regardless of what the word of God teaches. The scripture I have quoted does not say anything about waiting until you partake of the fruit of the vine.

4. I know a brother who teaches and believes that it is almost committing the unpardonable sin if the fruit of the vine be put in more than one container while it is being served. Christ said of the fruit of the vine, "Take this, and divide it among yourselves," and left it to each congregation of disciples on earth to do as they please about dividing it. If the Lord had said that all must drink out of one and the same container, then that would have fixed it. It could not have been said that it was a hobby, for we all should divide it that way.

5. I know good brethren who teach that when we come together upon the first day of the week to worship we must not have more than one class in the Bible study; and they ride this hobby to the exclusion of many good brethren who are not willing to be bound down to such a method. The word of God is silent as to how many classes we shall have, leaving it to the better judgment of the church.

6. I know brethren who teach that it is altogether equal to the unpardonable sin for a brother to write out his views on the teaching of the Scriptures and for this to be read to the classes when he is absent. The word of God is silent as to whether the one who teaches may be present or absent. This hobby is based upon the claim that to allow one to teach when he is not present, as is the case in the literature sent out by the McQuiddy Printing Company, is not a systematic study of the Bible. The truth is, the Bible is silent as to a systematic study of the Bible, and the same preachers who contend for this hobby do not teach in what they term a "systematic study of the Bible" when they hold meetings.

7. I know brethren who teach that it is wrong for a sister to teach a class in the regular Bible study, and they cling to this to the end of making a hobby out of it, when the truth of the matter is, the Bible is as silent as the grave on the subject and the matter is left to the better judgment of the leaders of the church as to her teaching a class. She may or she may not. If she is better qualified, then let her teach.

8. I know brethren who teach that when the whole church is assembled together a sister may make a public speech to the church. They contend that she may exercise her ability in the worship, and I presume that Brother F. B. Srygley will agree with me that she has the ability to make a speech. But the word of God says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." (1 Cor. 14: 34.) "To speak" in this quotation means to make a public speech to the entire congregation, and has no reference to a sister singing or teaching a class. This hobbyhorse has been

ridden to the dividing of two congregations in California, and the Lord only knows how many more.

9. For brethren to buy a piece of property, erect a building, and invite children and young men and young women to come and attend school in this building, and in connection with our regular branches of study to teach the word of God as Christ and the apostles taught it—this is more than the unpardonable sin, notwithstanding the fact that Paul set this very example when he taught in the school of Tyrannus. If a certain leader had been appointed as president of a certain school, the probability is, there would have been no opposition to such schools.

10. It is just and right to immerse a penitent believer into Christ, provided you can find a natural pool of water sufficiently deep in which to do the immersing; but if brethren arrange a pool of water, as is sometimes done by the use of a baptistery, this would be a greater sin than to neglect to give as we are prospered. To hear one of this kind of hobby riders, one would think that the river Jordan ran right through Jerusalem and that the three thousand were baptized in the river on the day of Pentecost in place of a baptistery. I heard one of this kind say one day he would go one hundred miles to have his granddaughters baptized in a running stream, rather than to have them baptized in a baptistery. He ought to have given two thousand dollars per year to the church, and I doubt if he gave fifty.

11. In taking up the collection, no hat must be passed, but a song must be sung, and each one who cares to give must go forward and lay his gift on a table. To cling to this practice to the exclusion of any other method makes it a hobby. You may pass a basket, go up and lay it on a table, or put it into a box at the door, or any other way; but if you single out any way and contend for it above the others, it is a hobby. I heard Brother Larimore say that at a place where the church was bothered with this one the important thing was whether the buffalo was up or down on the nickel they gave.

12. At the time the penitent believer is baptized he must understand that baptism is for the remission of sins. No one who has anything like a complete knowledge of the word of God will deny that it teaches this to be a truth, but to single this one truth out from the rest and ride it is the worst kind of a hobby. The word of God teaches that we are justified by faith, that the heart is purified by faith, that we are sanctified by faith, and that we walk by faith; but if one single out any of these truths and contend that the penitent believer's faith is void unless he understands it at the time he believes, it would be a hobby. Just so in regard to baptism.

13. Unless we partake of the Lord's Supper at night, we have committed a great sin, and we just won't partake of it unless it is served at night. The people at Troas met during the day to partake of it, and it would seem to me that the day was the time rather than the night; but some men, and good men at that, must ride a hobby.

14. There are those who teach that we must observe the order of worship as indicated in Acts 2: 42 or we will all be lost. First, the teaching; second, the fellowship; third, the breaking of bread; and fourth, the prayers. There is no place for song service, save at the beginning. No song must be sung at the close of the sermon, none at the close of the worship. This is a hobby, and one that has been ridden considerably.

15. We must partake of the Lord's Supper only once a year. The man I knew who rode this hobby is dead, and I hope the horse died also.

The great trouble with these hobbies and others that might be mentioned is, the church has had to carry the horses and the riders. I trust and pray that the horses may die with the riders; and may the Lord deliver us from them in the future, so that the church may go forward to victory.

Deeds to Be Commended.

BY W. S. LONG.

There are so many noble and good deeds that Christians can do to build up the church. Jude says: "Building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God. Some commendable deeds have just come under my observation which I desire to mention for the encouragement of others.

A few weeks ago a young lady from near Lewisburg, Tenn., came to Washington to accept a position with the government. The church at Farmington, her home congregation, wrote a letter at once to the church here, giving her name and street address and commending her to our watch care. Last week a young man from near Dyer, Tenn., came here to serve the government, and his mother found the address of the place of worship, clipped it from the Gospel Advocate, and sent it to him. The result was that he was at the place of worship bright and early last Lord's day. Not long ago a sister saw the appeal that was being made to build a house of worship in Washington. She went among her associates and raised one dollar from each and sent sixty-six dollars to encourage the work.

Let me suggest that some one get the correct address of all the churches in the cities in the United States and publish them in the leading Christian papers for a few times, at least, and have them put in tract form. This is needed, and would help many persons to find the house of worship when they reach a city. Thousands of church members sit idly by with folded hands and find fault with the workers, when they ought to be busy doing good. Let this be your daily motto: "As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith."

Speculation Condemned.

Dallas, Texas, 127 Pembroke Avenue, April 12, 1920.—J. C. McQuiddy, Nashville, Tenn.—Dear Brother McQuiddy: Please pardon me for intruding upon your time, for I know you are a very, very busy man and have no time to listen to me, but I feel that I must write you this letter. When you have read this letter, you may dispose of it as you wish. My mind will be unloaded and you burdened.

What I want to say is this: It appears to me that some few brethren (very few in Texas) are inclined to misstate your attitude upon the teaching of unfulfilled prophecies, or upon the prophecies of the Bible. I have heard it said that you, Brother Kurfees, and others teach that we should not teach the prophecies, etc. I have made the following defense of the position of the Gospel Advocate: No member of the Gospel Advocate staff, not even Brother David Lipscomb in his lifetime, ever opposed the teaching of the prophecies as taught by the prophets themselves. They have taught all along the plain, unmistakable facts as taught by the prophets—such things as taught by Isaiah, Jeremiah, Joel, Micah, Daniel, and others in regard to the gospel, kingdom, reign of Christ, being in prophecy; but when we come to the Acts of the Apostles, they taught these things became facts, because the apostles taught in no mistakable terms that these prophecies had been fulfilled and that there is no ground for misunderstanding them.

I further have said that what these brethren are trying to get the brotherhood to see is that it is wrong for any man to interpret a prophecy or any other scripture so that his position contravenes the well-established truths, in which there is no doubt as to their meaning, as found in other parts of the Bible; that you brethren have no objection to the use of analogy, accommodative terms, just so they do not contradict the plain, unmistakable and well-established truths of the New Testament. It is a well-established truth that the kingdom of Christ was set up on the day of Pentecost and that Christ was seated upon David's throne at that time. But, on the other hand, when

one goes to speculating upon these things and setting forth positions that cannot be sustained by the plain teachings of the Bible, he does wrong, for the unlearned may err in hearing such speculation. The Advocate brethren want every preacher to preach all that God says about faith, repentance, confession, baptism, Lord's-day meetings, etc.; but they must not speculate upon these subjects and conjecture something that is not clearly revealed.

Now, Brother McQuiddy, Webster tells us that speculation is "the act or process of reasoning *a priori* from premises given or assumed." The man who does such reasoning is one who takes a risk with his and other people's souls. He is one who is willing to take a risk or draw conclusions from opinions formed by a venturesome or speculative mind. They are not willing to submit to what the prophet has said in Isa. 55: 8: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah." If Thomas Campbell's rule, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent;" were followed, there would be no getting out into the speculative field and guessing at things. The apostle Peter gives us the same inspired lesson in 1 Pet. 4: 11: "If any man speaketh, speaking as it were oracles of God."

It is like the practice of the digressive brethren. They teach that we can worship God, die, and go to glory without ever seeing an organ; but still they persist in dividing churches over the use of the organ in the worship. Any man who advocates a doctrine or theory which a man does not have to believe to be saved, to the dissension and division of a church, is a worse man than one who takes the physical life; for one destroys the fleshly man and the other destroys the spiritual. Why cannot brethren be satisfied with the plain truths and not always be trying to spring something to bring confusion in the church? God help us to be careful, humble, and teach those things that are clearly revealed in the Book. J. B. NELSON.

I am pleased to have the foregoing contribution from Brother J. B. Nelson, and wish to assure him that the communication in no way burdens me. All the editors of the Gospel Advocate have always favored teaching prophecy as they teach any other part of the word of God. The best way to teach the word of God is to explain the word of God with the word of God. We should teach prophecy just as we teach faith, repentance, baptism, prayer, confession, or anything else taught in the Bible. The thing to which the editors of the Advocate object is the giving of the meaning of scriptures when the word of God has not revealed such meaning. The editors object to the interpretation of prophecy—that is, giving one's opinion of prophecy. Such speculation is positively condemned by the word of God. It is this speculation that produces division, contention, and strife in the brotherhood. I have explained myself so often on this subject that I do not see any necessity for saying more just now. J. C. McQ.

Christ and the Cross.

The royal banners forward go;
The cross shines forth in mystic glow
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid.

O tree of glory, tree most fair,
Ordained those holy limbs to bear;
How bright in purple robe it stood,
The purple of a Savior's blood!

To thee, eternal Three in One,
Let homage meet by all be done;
As by the cross thou dost restore,
So rule and guide us evermore.

—Exchange.

Sermons and Sermon Material.

(The titles appear under the authors' names.)

ABERNETHY, ARTHUR TALMAGE.
"Center Shots at Sin" $1.50

ADCOCK, ADAM K.
"The Glorious Gospel" 1.00

BOOK, W. H.
"Columbus Tabernacle Sermons," two volumes; per volume 1.00
"The Indiana Pulpit" 1.25
"Sermons for the People" 1.25

BOTELER, MATTIE M.
"Lights on Scripture Truths" ..... .85
"Sermon Notes from the Ministry of Jesus" 1.25

BRANDT, JOHN L.
"Soul-Saving Revival Sermons" 1.00

BROWN, WILL H.
"Illustrative Incidents for Public Speakers" 1.50
"Patriotic Illustrations for Public Speakers" 1.50
"Stories of the Great War for Public Speakers" 1.50
"Wit and Humor for Public Speakers" 1.50

COOMBS, J. V.
"The Christ of the Church" 1.00

DARSIE, GEORGE.
"Before the Throne" ..... .85

DUTT, MEADE E.
"Jesus Christ in Human Experience" 1.50

ERRETT, ISAAC.
"Evenings with the Bible," three volumes; per volume 1.00
"Bible Readings," two volumes; per volume 1.50
"The Querists' Drawer" 1.50

FARIS, JOHN T.
"How It Was Done in Harmony" 1.00

LORD, J. A.
"On the Lord's Day" 1.25

MCGARVEY, J. W.
"Biblical Criticism" 1.25
"Lands of the Bible" 2.00
"Jesus and Jonah" ..... .50
"Sermons" 1.25
"New Commentary on Acts" 1.50
"Commentary on Matthew and Mark 1.50

MCGARVEY-PENDLETON.
"Commentary on Thessalonians, Corinthians, Galatians, and Romans 1.65
"The Fourfold Gospel" 1.65

MEACHAM, EDGAR JONES.
"Training to Teach" 1.00

MOFFETT, ROBERT.
"Seeking the Old Paths" 1.00

PITTMAN, J. C. FERDINAND.
"Bible Truths Illustrated" 1.50

RUTLEDGE, GEORGE F.
"Pushing the World Along" 1.00

SWEENEY, Z. T.
"The Spirit and the Word" 1.25
"Pulpit Diagrams" 1.25

UPDIKE, J. V.
"Updike's Sermons" 1.25

WILSON, LOUIS C.
"Twentieth Century Sermons and Addresses" 1.50

ZOLLARS, E. V.
"Baccalaureate and Convocation Sermons" 1.75
"The Commission Executed" 1.25

Send all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

I wonder why it is that we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as love!—H. Drummond.

MISSIONARY

Opposed to Speculation.

Judging from several statements made through the columns of some of the papers, it is thought, at least by a few, that all the missionaries in Japan are in sympathy with the speculative teaching. For the sake of this work and in self-defense, I, for one, wish to make the statement that I am against speculation in any form. In my God-given sphere I am trying to teach those who will be taught only that part of God's word which is clearly revealed.

SARAH ANDREWS.

Financial Report for First Quarter, 1920.

BY SARAH ANDREWS.

January—A Christmas gift from Sister Lipscomb, $10; through Brother Bradley, $150 ($90 of this was for kindergarten materials bought last year); church at Belzoni, Miss., $7.

February—Church at Belzoni, Miss., $6.33; church at David Lipscomb College, $30; through Brother Bradley, $75; church at Donelson, Tenn., $2.

March—Church at Belzoni, Miss., $5.85; Brother and Sister Bowman, $25; church at Jacksonville, Fla., $17.60; Sister Oldham, $2; church at Donelson, Tenn., $2.

Total receipts for the quarter, $332.78.

Expenditures were as follows: Food, $29.95; rent, fuel, lights, and other expenses connected with housekeeping, $84.49; personal expenses, including $22.25 that I owed Miss Cypert, stamps, duty, train fare, etc., $66.21; to others, $6.60; to the work, including what I gave Oiki San and the girl I have been helping through school, also $140.13 on kindergarten materials bought last year, Sunday-school literature, etc., $296.09. Total, $483.34.

It will be noted from the above that expenditures exceeded receipts by $150.56, but I was able to meet all expenses by using the contributions received on the Christmas boats. I am indeed grateful to all contributors.

☼ ☼ ☼

Report of Work in Okitsu.

BY SARAH ANDREWS.

It has been several months since I sent any report to the papers of the work which was started here last fall. The past six months have been the busiest, as well as the happiest, period of my life. Oiki San and I introduced the work here by starting a Sunday Bible study and a small kindergarten. The people of the town, for the most part, are strict Buddhists, and I have learned since moving here that when I first consulted the officials about coming they held a meeting to decide whether it was best to allow us to come, since we were teachers of Christianity. They were anxious for the kindergarten, and no doubt that was the incentive that prompted them to finally extend to us the cordial invitation to come and to offer us the use of the public hall both for the Sunday school and kindergarten. We have found that the building is too small and has poor accommodations for either purpose, and it is not altogether pleasant to use public property; but we try to make the best of the situation, hoping that some time we may have better facilities. I am glad we accepted the invitation to come, and believe the Lord's hand is in it all. The officials asked that we have neither prayer nor Christian songs in the kindergarten, but we refused to comply with the request. There were about eighty-five applicants for entrance at the beginning, but we took only thirty-two children the first term on account of reasons stated above, and also there was only one teacher. It may be interesting to know that among this number there was a Buddhist priest's son. The mother, thinking when enrollments were first made that the child had not been accepted, asked one of the officials if it was because the father was a priest, which, of course, was a mistake. This child has been a very faithful student at Bible class on Sunday, and even though he has entered the primary school, he continues to come to Sunday school. The first term of the kindergarten closed on March 24, and twenty-four of our children entered primary school.

The Sunday school is very encouraging, too, there being more than one hundred children in attendance—between the ages of five and fifteen; and all of these have permission from their parents to come. Most of these children are brothers and sisters of the kindergarten children. I have not seen a nicer, brighter, and more earnest crowd of children since coming to Japan. One of the larger children wept as she heard the story of Joseph for the first time a few Sundays ago. It is very encouraging to note how rapidly they are getting acquainted with God's word and how most of them seem to love it. We believe that much depends upon the work among the children in getting into the homes of the people and teaching the grown people. "A little child shall lead them." We have been asked to have a Sunday Bible study for the children in a neighboring village, and will go and teach them as soon as a room can be found for the purpose.

We have three Bible classes here in our home each week. Two of these are English Bible classes. When I taught this class the first time last fall, there was only one student present, but the class soon grew to be a class of fourteen or fifteen students. We have studied together the first part of the book of Genesis, the book of Mark, and about halfway through Acts. There is one student who comes on the train from a neighboring town and another who walks about five miles to the Japanese Bible class. Two from these classes were baptized in December and another in February. The baptisms took place in the bay near our home as the moon shone across the waters. All nature seemed to realize the solemnity of the occasion, yet to rejoice with us and the angels. There will be several others baptized next week. I have asked Brother Fujimori to come, and a telegram received this afternoon stated he can. Many seem quite interested, and I hope that others will obey the gospel while he is here. The town chief has expressed a desire to study. It seems quite a slow task to get the majority of the people even willing to be taught; so, the Lord willing, I expect to do some tract writing, hoping to get the truth into every home here whether they receive it or not. The people appreciate what we are doing for the children, and I believe they will be willing to read what I write. We have many callers in the afternoons and some inquirers. I have been asked to teach English one hour each week in a girls' high school in a neighboring town, and will try to do so, if possible, since I believe it a fine opportunity.

The work here has grown to be much larger than we expected it would get to be so soon, and, therefore, requires more workers, as well as more finances, than I had anticipated. I try to encourage those who become Christians to help in both ways, but regret to say that the three who have already been baptized have returned to their native places, but rejoice that they are earnest Christians where they have gone. One of the Bible-class students who is not yet a Christian handed me yen 2.50 a few days ago toward the tract fund. For the past six months I have been helping a girl through school in Tokyo, and rejoice to say that she has graduated and is now with us in the work. Kaji San, the young student who became a Christian while a member of my English Bible class in Tokyo last year, expects to move to this province soon and has expressed a desire to assist in this work.

Georgia and the Far Southern Field

By S. H. Hall

"The Last Days."

"But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves: if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will. But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." (2 Tim. 22 to 3: 5.)

In the foregoing scriptures we have, first, a beautiful picture, followed by a dark one. Following "after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart," is a beautiful scene. And connecting with this the added scene that such do not only refuse to strive and are gentle toward all men, have forbearance, and strive to correct wrongdoers in meekness, but that they make it a point, always, to refuse and avoid foolish and ignorant questionings, makes the picture sublimely beautiful. And who will say that every man who claims to be a child of God cannot be all of this? And why not be? Remember, it takes all of this to make us just what God would have us be. I think I have seen men who tried to be exceedingly gentle, but foolish and ignorant questions they did not avoid. Why not do this along with your efforts to be gentle?

And did you notice the dark picture that follows this beautiful one, which Paul says is to bring "grievous times in the last days?" I am just wondering if a man could possibly leave off one of the traits in the beautiful character God would have us adorned with and at the same time keep from having some of the black things mentioned in this ugly picture? I am sure we cannot. In spite of any man's efforts to be gentle and meek, if he is holding to foolish and ignorant questions and is trying to defend them, watch and see if you do not discover in him something that could be called "headstrongness"—just a bit, to say the least, too much inclined to be stubborn, obstinate, determined. Too, I would not be surprised, though it may be kept hidden quite well, that you will see self-love cropping out—that is, you will hear this same meek (?) person, when you begin to vigorously attack his untaught questions, cry out, "Persecution!" It is not the rule for any of us to think, for a moment, when some one attacks us for teaching the pure word of God, that he is our personal enemy. We seem to let fall all of the attacks where, indeed, they should fall—upon what we teach, and not ourselves. But not so when a man is teaching his own vain speculations; he takes it all, as a rule, as a personal attack. This is significant. I judge that it is because, when we are attacked for teaching exactly what the Book says, we feel that the party is attacking another—viz., the Lord Jesus Christ, who gave us the word and whose own the word is. But when men attack our own ignorant and untaught questions, they are getting on our own property; hence there is some cry of a personal attack, persecution, etc. And I presume that they are not far wrong. It would be well, therefore, for us to teach the doctrine of another—viz., the teaching of our Lord and Savior—just for the sake of keeping us from being too quick to cry "persecution," if nothing more. Then, in this dark picture we find "false accusers," or "slanderers." I care not how gentle, meek, and truthful a man may claim to be: if he embraces a doctrine not taught in the Book and tries to defend it, you will find him accusing others falsely. He will misrepresent, knowingly, his opponents, and accuse them of taking positions they never thought of taking. But not so with those who take the stand for the pure word of God, just this and nothing more. If they do this whole-heartedly, one of the most outstanding characteristics, you will observe, is a carefulness on their part to correctly represent all about whom they speak. Let me plead, therefore, for the pure teaching of our Lord and Savior as the only remedy for poor, weak, erring man.

O, well, you say you thought you would read an article on "the last days" when you noticed my heading. Well, if you read what Paul actually said, you have; so please do not be disappointed because I did not say something Paul did not say about it.

☼ ☼ ☼

The Work at New Hope.

Out about seven miles from Albany, Ga., we have a little congregation by the name of "New Hope." Their number is small, but the faith of some of them is great. Brother H. C. Morgan is living near the church house, and recently baptized a young man into Christ. He was baptized at two o'clock one morning. Brother Morgan was teaching him the way of the Lord, and continued his teaching until he was fully taught. When he expressed a desire to be baptized, they went where there was much water, and he was baptized. This sounds like they did things in the days of the apostles. A young man came forward during Brother Srygley's meeting, one Sunday morning, and said he had no thought of making the confession until after he got there and heard the sermon, hence made no preparation for baptism, and that he did not feel that he could put it off—that he wanted to be baptized right then. I was delighted to hear this, so let him use a part of my suit, and I went home in my baptismal suit. This way of putting off obedience to any command of God never comes from impressions made by the Holy Spirit.

But I started out to say a few things about the work at New Hope. The faithful few there have had a hard struggle from the very beginning of the work, and it has been hard mostly because of some of the members not living as they should. I spent three days there recently (April 28-30) trying to better conditions. Just how well I succeeded, time will have to tell. I hope to run down again soon and be with them, and to help in getting the work in Albany started again.

☼ ☼ ☼

News Items.

The brethren at Hardie's Chapel have most of the lumber sawed for a larger building at their place. This is a good step in the right direction. "Greater things for the cause of Christ" is their motto.

At this writing I am in a most excellent meeting with the faithful at Savannah, Ga. Yesterday (May 9) was a glorious day, with three services, four confessions, and one sister who had yielded to sin confessing her mistakes and reconsecrating herself to God. We hope to continue here one week longer.

Two were baptized into Christ at Macon the first Lord's day in this month. Brethren Coleman and Ijams are doing a good work at that place. We are glad to announce that their forces are to be joined soon by Brother R. P. Cuff, a graduate of the David Lipscomb College and one of the teachers in that institution for the past year. Brother Cuff is booked for a meeting at Dalton, Ga., and we are expecting the best results from his efforts.

AT HOME AND ABROAD

Charles R. Brewer preached in Washington, D. C., last Sunday. He will begin a meeting at Westbrook, Maine, next Sunday.

From Tice Elkins, Fort Worth, Texas, May 10: "Fine services at Southside-Central Church yesterday. Two obeyed the Lord in baptism. Large crowds."

From W. Curtis Porter, Monette, Ark., May 5: "I preached at Black Oak the last two Lord's days. I will preach there the first Lord's day in each month till I begin my protracted-meeting work."

From Foy E. Wallace, Temple, Texas, May 7: "The visible results of my meeting at Lockney were twenty-six baptisms and seven restorations. The church is in good condition, and under the preaching of Liff Sanders it has an excellent future."

From Ben West, Waxahachie, Texas, May 10: "The meeting here is one week old, with eighteen additions—sixteen by baptism. The new addition to the church auditorium is in use, yet we cannot seat all that come. Interest is great and the meeting continues."

From E. G. Rockliff, Detroit, Mich., May 11: "We have just closed a meeting here, with twenty-seven added to the church; and seven others have made the good confession, but have not yet been baptized. D. Harry Jackson, of Toronto, Canada, did the preaching."

From W. E. Williams, Tulsa, Okla., Route 4, Box 115, May 10: "The church at Tulsa is still growing. The largest crowd yesterday we have ever had. Several new members were in attendance. We expect more next Lord's day. I have time for a meeting or two. If my services are desired, write me at once."

A correction from J. Oscar Paisley, Dresden, Tenn.: "In my last report of funds received for completing a house of worship for the church of Christ at this place, I failed, by mistake, to report ten dollars received from Bible Union congregation, near Dresden. We heartily thank those brethren for their true loyalty to the cause of Christ."

From W. A. Cameron, Port Orange, Fla., May 10: "Yesterday I entered the fourth week of the meeting at this place. The interest has exceeded our fondest expectation. Up to date there have been twenty-nine additions. We organized yesterday with thirty-three members. Last Saturday we secured a lot for a meetinghouse, and preparations are being made to build right away."

From Herbert E. Winkler, Livingston, Tenn., May 10: "I preached to a good audience at Walter Hill yesterday. I wish to secure the services of a singer for a meeting at West Point, Miss., beginning on June 13. I also wish a strong brother to fill an appointment for me on the second Lord's day in June, and maybe longer. Men of either calling may write me at Livingston, Tenn., care of A. J. Mofield. I will be here until June 1."

John E. Dunn writes: "The church of Christ at Terrell, Texas, where I labor in word and doctrine, closed, on May 2, a very successful protracted meeting of twelve days. J. S. Dunn did the preaching and V. O. Teddlie led the song service. Both the preacher and song leader did fine work. Seventeen were baptized into Christ and ten took membership with the congregation, making twenty-seven new members. All are rejoicing over the good meeting."

Shortly before his death, I. B. Grubbs, the lamented exegetical teacher, said: "I am now thoroughly convinced that nothing can equal the perfection of our Savior's offering in behalf of humanity. I wish the world to know that I bear testimony to the perfection of that offering. Nothing can take its place." Sister Grubbs, who sent us this statement, is now eighty-three years of age and is enjoying good health. She has a delightful home with her son-in-law, I. C. Hoskins, at Martin, Tenn.

J. Will Henley calls attention to the serious condition of Will M. Thompson, who is resting in St. Joseph's Hospital, Fort Worth, Texas. Brother Thompson has been compelled to cancel all preaching engagements on account of ill health. He has a wife and some small children dependent upon him. Brother Henley urges that a good donation be sent to A. LeRoy Elkins, 1014 East Tenth Street, Ada, Okla., who will see that it is applied for Brother Thompson's benefit.

From W. P. Skaggs, Itasca, Texas, May 11: "The work in Itasca is doing very well. The interest seems to be growing. The crowd last Sunday was the largest since I came here to work with them. The number present for Sunday school was much the largest. Four united with the congregation by commendation. Our protracted meeting will begin on the third Sunday in July, with Brother Busby doing the preaching and Austin Taylor leading the song service. We are expecting great things."

C. Gall writes: "At our meeting in Denver, Col., we had much help by the talent and zeal of the congregation. The song leading of Brother Shoulders was masterly. John D. Evans, who is the minister for the church there, seems in some ways an unusually able man, self-sacrificing, full of faith and hope, and with a courage that sees no defeat. Denver should be had in mind by Eastern brethren who want to help bear the heavy burdens laid upon the church there. We enjoyed greatly the brethren's hospitality and Christian fellowship."

An explanation from J. C. McQuiddy: "My failure to reply to Brother McCaleb's criticism of the McQuiddy Printing Company for printing Dr. Thompson's book should not be construed to mean that I acquiesced in his strictures. This, with many other irrelevant matters, needed no reply. Brother Thompson's book is not in a class with the literature of the speculators. Brother Thompson is a Christian gentleman who has not divided any church and would not press any interpretation of his on any part of the word of God to the division of brethren for any temporal consideration."

From Liff Sanders, Lockney, Texas, May 7: "Foy E. Wallace, Jr., of Temple, closed a great meeting here Tuesday night. The meeting began on April 25 and continued ten days. The results were twenty-six baptisms and seven restorations and the church greatly revived. Brother Wallace did some great preaching. The members coöperated splendidly and helped to make this meeting a success. I began work with this congregation last September under very adverse conditions. The congregation was in bad shape. We are all greatly elated over the prospects for the future. We are contemplating building a new house of worship soon."

From E. W. Sewell, Dinuba, Cal., May 3: "Yesterday was a grand day with the church here. Ten precious souls were added to the congregation. I wish you could be with us in this great work. It would rejoice your heart to hear the young Christians preach the word in their meeting, and you would be made glad to hear them sing at each service. Next Lord's day we go from the service to the river, eat our lunch on the bank, and then baptize those who have confessed our blessed Savior. Brethren, the word will win its way if you will teach it, sing it, and preach it. When you come to California, come by and partake of our joy in the Lord."

From W. S. Long, Washington, D. C., May 9: "The attendance at the services to-day was the best we have had this year—more strangers than usual. All are rejoiced to know that we are to have Charles Brewer, of Nashville, Tenn., with us next Lord's day. He will be on his way to Westbrook, Maine, and will spend one day with the church. With delight we look forward to a visit by Isaac Hopkins, of Martin, Tenn., in June; also a visit by Morgan H. Carter, of Nashville, Tenn., in August. Brother Carter is planning to visit New York City with the hope of setting to work a small membership of Christians. Do you want to do good? Help us erect a house of worship in Washington City. Help us also to find scattered members who are here. Write me at 110 Second Street, S. E."

J. A. Cullum writes from Fort Worth, Texas, May 3: "On Thursday I was called to Newark to deliver the baccalaureate address for the commencement exercises. The following night I had the pleasure of making the graduating talk to a class of young ladies. Sunday morning and night I preached to the faithful there. We have some splendid people at Newark, and I have learned to think very highly of them. In the afternoon I drove over to Briar and preached to a splendid congregation. I promised to return and talk for them on the third Saturday night and on Sunday and Sunday night. I preached at Joshua and Caddo, in Johnson County, yesterday. I was at the former place at 11 A.M. and at night, at the latter place in the afternoon. C. H. Robinson, of Austin, has been preaching monthly at these places, and is held in high esteem by the members. My time for monthly preaching is all taken, but I still have the balance of May and the first three weeks in June open for protracted-meeting work, and would like to arrange for one or two meetings for that period of time."

Identity of "Observer."

BY E. A. ELAM.

Since inquiry has come into our office as to who is the author of the three articles written by "An Observer," which appeared recently in this paper, I take pleasure in saying I am. I am glad people are reading and discussing them.

Others have written for this paper without giving their names, having some good reasons for not doing so. I think Brother William Lipscomb wrote a series of articles without giving his name. I know Brother D. Lipscomb wrote an article without giving his name. I know, too, it was about a debate, and he called names. He wrote as "an observer," hoping to cause some to think. I know he was not either "afraid or ashamed" to sign his name, and behind his article was no "preacher jealousy." His only purpose was to accomplish good.

I did not at first give my name, thinking the articles might possibly be read by more people and accomplish the more good. Some good and wise men, not preachers, thought something should be said, and I requested them to say it; but they said they were not writers. So I tried to write as an observer.

Let it be remembered, too, that all I noticed had already appeared in the columns of the paper and was public property. A man, whether he gave his name or not, had the right to notice anything in what had been said which he thought was not true to the teaching of the Bible.

Only let us study the Bible and learn "the whole counsel of God" on any and on all subjects. I may be pardoned for saying I am learning from time to time more and more of the will of God. I am grateful to God for all I learn of his will in my study of it, and I will be thankful to all who will help me to learn more of it.

Changes at David Lipscomb College.

The trustees have elected A. B. Lipscomb to the presidency of David Lipscomb College. He succeeds H. Leo Boles, who has occupied this position for seven years and under whose administration the college has witnessed substantial growth along many lines. The change was announced on Commencement Day, at which time a rising vote of thanks and appreciation was tendered the retiring president. It is not necessary to introduce the new president to the readers of the Gospel Advocate or to write of his qualifications in this new capacity. He has been intimately associated with the affairs of David Lipscomb College for several years and has taken a leading part in securing necessary improvements. Suffice it to say that he will in the office of president devote the greater part of his time and thought to the work, and whatever qualifications he may possess will be used to the greatest advantage in the Master's name.

Moved with a desire to increase the efficiency of the teaching force, the trustees have created the office of Dean and have elected H. S. Lipscomb to this office. He brings to the college the advantages of a long and successful career as a teacher, having taught in the public schools of Nashville for eighteen years, and having served as assistant principal of the Hume-Fogg High School the greater part of the time. He has also served as a member of the faculty of the summer school of George Peabody College for Teachers. H. S. Lipscomb received his M.S. Degree from Vanderbilt University and has pursued special studies at Cornell University and Harvard University. The dean will have special charge of the curriculum and will be in constant touch with teachers and pupils.

It is the intention to enlarge the scope and to increase the usefulness of David Lipscomb College in every honorable and legitimate way. While fully appreciative of what it has accomplished in past years, our motto will be "Continuous Improvement." In accord with the wishes of its founder, teaching the Bible has always been given a place of supreme importance in its curriculum, and this safe policy will certainly be continued. At the same time, we propose to increase the facilities of the academic and literary courses from time to time and to add such new departments as will be most helpful to the students in dealing with the modern problems of life. We wish to bring the standard of scholarship to the highest point and to secure for our graduates full and untrammeled recognition wherever they may go. Our prospects seem unusually bright. The enrollment for the past three years has been very gratifying. We have just completed a new girls' dormitory at a cost of nearly fifty thousand dollars, and this, with our other equipment, will afford the largest facilities for true education.

For the coming session the work of David Lipscomb College will be divided into three terms of twelve weeks each. The opening day and the closing day will be about three weeks later than heretofore. We make this important change in order to coördinate our courses with other colleges and in order to secure for the student full credit for the work taken. Registration of students for the fall semester will begin on Tuesday, September 28, and the formal opening exercises for the public will be held on Friday, October 1. Students are urged to report on the first day of registration.

Rooms will be reserved in Lindsley Hall and in Avalon Home, the new girls' dormitory, only on payment of a deposit fee of five dollars. Credit will be given for this fee upon entering college. To carry out the architect's plan, a few of the rooms in the girls' building had to be constructed a little larger than the others. A slightly additional charge will be made for these rooms, and girls will be given preference in the order of their application. But every room is convenient and delightful. Applications should be made as early as possible.

For Prospectus or detailed information, address A. B. Lipscomb, President, David Lipscomb College, Nashville, Tenn.

C. R. Nichol's Observations.

Brother F. W. Smith has recently brought from the press a tract, "What Was Nailed to the Cross," exposing the false contention of the Seventh-Day Adventists touching the Sabbath question. The tract is characteristic of all that comes from the trenchant pen of Brother Smith—logical, scriptural, and directly on the issue. All such tracts should be accorded the wide circulation they deserve. Price, 15 cents, from the McQuiddy Printing Company.

J. H. Monk has brought from the press a book on Adventism which is being heartily commended so far as he deals with facts; but he allowed some speculation to find its way into his production, thereby furnishing his opponents ground to successfully show that he guesses on some points. It is very unwise for one to attack the position of another and not stay safely within the bounds of that which can be established beyond doubt. Mr. Monk announces that he will be pleased to deliver lectures on the different phases of Adventism at such places as his services may be desired. Possibly many congregations do not know that Mr. Monk believes it is right to use instrumental music in the worship of the church of Christ and has on more than one occasion debated the question. To invite a man to labor with you who does not agree with you in doctrine not only gives him prestige, but furnishes him an opportunity to corrupt the congregation by the false doctrine he holds—if his doctrine be false. All over the country there are men quite as able as J. H. Monk who are prepared to expose the doctrine of the Adventists and who teach the truth at all points. Among the number may be mentioned F. W. Smith, F. B. Srygley, W. P. Skaggs, J. W. Chism, and a host of others.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to **Gospel Advocate**, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Preach the Gospel.

BY J. C. M'Q.

The value of souls is so great that Christ gave up the glories of heaven and came to earth, became a homeless wanderer, and died on the cross in order that men might be saved. When all authority in heaven and on earth had been given unto him, he commanded his apostles to go "into all the world, and preach the gospel to every creature." Christ works in and through his disciples.

The work of evangelizing the world will never be accomplished until we have more godly mothers like Hannah, who was anxious and ready to devote her son, Samuel, to the service of the Lord. She did not stop to count the self-denial or the sacrifice that she must make for him to engage in the work. Inasmuch as Jehovah had answered her petition, she said: "Therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah." Thus we see that the training of Samuel for the work was begun before he was born. So we should have godly mothers throughout our land to-day to train their children for the great work of preaching the gospel. Sons who are not ready to make sacrifices and who are not ready to give up the luxuries, ease, and splendors of this world in order to proclaim the gospel of Christ will never do any good as ministers of the gospel. Ministers must not confer with flesh and blood, but must be ready to endure hardness as good soldiers, must be ready to endure stripes, hungers, thirstings, and privations, if they expect to be successful preachers of the gospel.

When Israel had fallen into great sin and when one was much needed to go and warn the people, Isaiah heard the voice of the Lord, saying: "Whom shall I send, and who will go for us?" Isaiah answered: "Here am I; send me." If one would be a missionary of the gospel of Christ, if one would be a successful winner of souls like Isaiah, he must be ready to be sent of Jehovah. He must be ready to go, having his lips touched with the "live coal" as he gives warning to sinners to flee the doom to come and to accept the offers of proffered mercy. Those who are not ready to suffer privations and to endure scoffs and frowns for the sake of Christ should never attempt the work of a missionary.

Timothy was prepared for his work by the training that he received from his grandmother, Lois, and his mother, Eunice. The unfeigned faith that first dwelt in the grandmother and in the mother also dwelt in his heart. The man that would be a missionary should be so filled with faith and the Holy Spirit, should have been so developed by trials and tribulations, that he may be able to stand any hardships that may come upon him while doing the great work of proclaiming the gospel of Jesus Christ. Christians should be able, by the help of Jehovah, to stand alone.

Yesterday was a beautiful day, and as I was uprooting the dandelions that were growing in my front yard I frequently found one that was standing alone. But I noticed that it did not fail in its mission because it stood alone; where it was growing alone this year, from the seed it was producing, I knew that next year there would be a full crop. From this dandelion we should learn the lesson that everywhere a Christian dwells he should sow the seed of the kingdom; he should so live and so act that his influence will reach out and bring others to the Lord Jesus Christ. While we should rejoice to have Christian association, and while the work may be easier and we may be able to do more in winning others to Christ when surrounded by faithful Christians, yet there is no excuse for a Christian, because standing alone, to fail to win some soul to Christ. Andrew, so soon as he found the Lord, went and led Peter to Christ. This was a great work that Andrew did. Look at the thousands who were turned to the Lord through the ministry of the apostle Peter. When we consider the great work that he did in proclaiming the gospel of Jesus Christ, we will not think lightly of the work of a single individual.

I noted, furthermore, that when the dandelions started in one place, they gradually spread out from that place as a center. Just so the Christian should begin to work at home, and from that home the light should go out to other homes until it reaches to distant lands. The light that is the brightest at home shines the farthest away; and just so the work of preaching the gospel should go from one individual to another, and on and on until the gospel is preached to every creature under heaven. Christians should not be content in sowing the seed in one place, but should endeavor to sow the seed of the kingdom everywhere.

"The sower went forth to sow" his seed; he did not sit down and attempt to put his seed all in one little spot. Just so the Christian should go forth sowing the seed of the kingdom, and, when he has faithfully sown the seed, look to God for the harvest. We do not cease to sow seed because every seed does not bring forth other seed; but we sow in faith, looking to God to send the showers and the genial sunshine and, at the right time, to bring forth the

harvest. Just so we should sow the seed in the kingdom of God. We should go forth bearing the precious news of the kingdom to a lost and ruined people. If, when we have faithfully preached the pure gospel, we do not get as great results as we expect, we should not be discouraged. Amid the privations and toils that the apostles endured, we learn that they did not cease in the great work of preaching the gospel until their sound had gone unto all the earth and until they had preached the gospel unto every creature under heaven.

It appears that Sister Lillie Cypert and Sister Sarah Andrews, in the midst of the discouragements that have come upon the work in Japan, have been conscientious, devoted, Christian workers. So far as we are able to judge, they have stood vigorously for the right; they have determined to be on the Lord's side and to know nothing but Christ, and him crucified. Since these faithful missionaries are in far-away Japan, it would be too bad for Christians at home to neglect them in the worship. I would like to say a word to encourage Christians to uphold and support them in the great work that they have undertaken. While we are not undertaking to rule the missionaries and while we do not feel that we are called upon to select and send them, we stand ready to forward funds to these faithful missionaries for those who wish us to do so. While doing this, we are simply acting as forwarding agents, and are not seeking to control the funds of the church. The churches should be more vigilant and watchful about the work of preaching the gospel in foreign lands. They should select for missionaries Christians thoroughly equipped for the work. The churches will not be held guiltless if they sit idly by and do not endeavor to get the very best men and women for such work. With proper diligence and sacrifice at home, with the proper effort on the part of us all, the work of preaching the gospel in foreign lands will yet prosper and the gospel will continue to grow until the will of the Lord covers the earth as the waters cover the sea.

Do We Really Mean to Obey God, Anyway?

BY E. A. E.

What is obedience to God? Do we know? Do we want to know? Can we be saved in disobedience to God? We quote:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

And:

Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock.

But what is the will of God? What are "these words" of Jesus? Jesus makes these broad and strong declarations at the conclusion of "the Sermon on the Mount." Can we do the will of God and the words of Jesus and not live according to this sermon? Can we obey God and do the words of Jesus and not be "poor in spirit?" not be sorrowful and not mourn over our own sins and transgressions? not be "meek?" not "hunger and thirst after righteousness?" not be "merciful?" not be "pure in heart?" not be "peacemakers?" not be "righteous," even if we have to suffer persecution on account of it?

I can preach and write the truth on all these beatitudes, I believe, and explain and illustrate them; but that is a different thing by far from practicing them and *being them* myself in character and life. To have a heart right before God is a very different thing from simply being able to explain to others what the heart is and what it is to be "pure in heart." I can explain what it is to treat others at all times and, therefore, in all things—*thought, word, deed*—as I would have others in mercy and justice treat me; but the devil can do that. He at times fashions himself into an angel of light, and his ministers are fashioned into apostles of righteousness. I must beat the devil in order to obey God and to be saved. I must actually treat others—the young and the old, the ignorant and the learned, the poor and the rich, the children and their mother, the employed and the employer, the sinner and the saint, the enemy and the friend, the black and the white, the Jew and the Gentile—in my *thoughts* of them, in my feelings toward them, in my speech about them, and in all my associations and transactions with them—as I would be treated by them. Since I would have no one misrepresent and slander me and my family, I will not misrepresent and slander any man and his family; since I would have no one steal from me or in any way defraud me, I will in no *way* steal from and *in no way* defraud any man; since I would have every man treat me as Joseph treated Potiphar, I will so treat every man; since I would have others to show mercy and exercise forbearance toward me in my mistakes and sins, I will show mercy and exercise forbearance toward others in their mistakes and sins; since I would not have any man lie to me, I will not lie to any man; since I would not have any man to kill me and make my wife a widow and my children orphans, I will not kill any man.

To have something up the sleeve for the other man, to be captious and suspicious and carping, is not following the Golden Rule, but is real disobedience to God. He who pursues his "trade of scandal picking" by nods and hints and innuendoes is not a Christian, but a dangerous and despicable and detestable character. About the most sneaking and meanest way in which to besmirch and slander others is by insinuation, or to tell only a part of the truth, or to remain silent when the truth should be spoken.

To follow the Golden Rule, one must be strictly honest with oneself, with all others in all things, with the truth, and with God. One must *think* of others, must *talk* of others, must *act* in all things toward others—must trade and work, pay and pray—as God commands. One does not obey God who does not do this. We pray God to bless all men; but unless we treat all men as God directs, that prayer is an abomination to God and an exponent of our hypocrisy.

How can any man persuade himself that he is in obedience to God and has the spirit of Christ when he is bitter, shows no mercy, manifests no forbearance, seeks not to save, but to find fault with and to condemn others, and indulges in unchristian feelings and speech and practices?

Can we do God's will and the words of Jesus while refusing or in selfishness failing to practice the self-denial which they require; to buffet and to bring into bondage the body and to mortify its passions and lusts, to crucify the flesh, to keep unspotted from the world, and to set the affections upon the things which are above? Can we obey God without being rich toward him, rich in faith, and rich in good works? Can we obey God and refuse or even fail to preach "all things that pertain unto life and godliness?" Can we obey God and persist in preaching the things which God commands us to avoid? How many of us are writing and preaching in obedience to God, anyway—that is, because HE commands us to? What would we accomplish by writing or preaching or by both? Has God commanded us to cavil and to carp, to speculate and to theorize, to bite and devour, to engender strife and to cause division contrary to the teaching of Christ? Can we obey God and not study to hold fast the sound speech and the form of sound words which he commands? How about this?

Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. (Eph. 4: 31, 32.)

Can we ignore the will of God at any point on any subject in all his counsel and please and obey him? Do we even

attempt to do all we do, "in word or in deed, in the name of the Lord Jesus?" And when it comes to being "of the same mind," "having the same love," being "of one accord," doing "nothing through faction or through vainglory," "in lowliness of mind counting others better than" ourselves, and looking to the welfare and peace, good and salvation of others, and not to our own things (Phil. 2: 1-14), can we obey God and not do all this? I should put it, can we obey God and ignore all this, as many seem to do? Can we obey God and fail, if not refuse, to make the God-required effort "to keep the unity of the Spirit in the bond of peace?" God's requirement is to make this effort "with all lowliness and meekness, with long-suffering, forbearing one another in love." (Eph. 4: 1-6.)

Have some of us any more forbearance and lowliness of mind, meekness and long-suffering, forgiveness and love, and any less selfishness and desire for chief seats in the synagogues, vanity and pride, self-conceit and love of applause, than we had ten years ago? Are we any better examples by growth in the grace and knowledge of Christ—any more Christlike and godly—than when we first began to teach and preach or to live the Christian life? Can there be any obedience to God without the spirit of Christ (Rom. 8: 9), without the mind of Christ (Phil. 2: 5), without escaping in reality "from the corruption which is in the world through lust," and without becoming "partakers of the divine nature" (2 Pet. 1: 4)?

What is meant, anyway, by "preaching the truth"—*the truth*, not something else—"*thy word is truth*"—"in the love of the truth?" What is meant by "the simplicity of the gospel?" What is meant by implicit obedience to God? What is meant by knowing nothing save Jesus Christ, and him crucified? What is meant by not preaching oneself, but Christ Jesus as Lord, and oneself a bond servant for Jesus' sake? (2 Cor. 4: 5.)

The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the straw to the wheat? saith Jehovah. (Jer. 23: 28.)

You have heard of hunting for a needle in a haystack. Hunting for the love of God and men; the plain truth and simple gospel; Christ, and him crucified; the worship of God in spirit and truth—free from the learning and wisdom and vainglory of men, free from the self-conceits and doctrines of men, free from the bickerings and strife and contentions of men—in the great bulk of the preaching and the larger number of the religious journals of to-day is like searching for a few grains of wheat in piles of chaff. Not many religious people read religious papers and comparatively few people attend church.

"Preach the word.'

What is obedience to God, anyway?

A Prosy, But Important, Medley.

BY T. B. LARIMORE.

Nearly threescore and ten years ago, when I was studying "Smith's English Grammar," not knowing there was, ever had been, or ever could be another book on that subject, I memorized the following "note:" "Home and nouns signifying which way, how far, how long, time when, etc., are in the objective case, without any governing word." That is a rather ancient rule; but its survival commends it, on the principle of "the survival of the fittest." Morris, however, ridiculed and revised it—ridiculed the thought of *anything's ever* being the object of *nothing*, and substituted for Smith's note the following: "Home and nouns signifying which way, how far, how long, time when, etc., are in the objective case, the governing word being understood." Rigdon, a recognized authority on the subject, in his "English Sentence," accepts this as correct, which brings it strictly up to date.

This simple little rule, or note, has long been very serviceable to me, and I believe a universal observance of it might immensely improve our current literature. I have just now read an obituary notice in which there are enough superfluous "on's" to make it ridiculous, if not, indeed, ludicrous; whereas proper observance of the rule herein repeated might have made it, at least, readable, instead of absurdly and ridiculously ridiculous.

☼ ☼ ☼

"That" is another word which is worked overtime. "He said that he would go" is an example of it. "He said he would go" is English; "He said that he would go" is not. A good writer, writing about a gospel preacher recently, said: "He speaks English. Few do." Some of us do *try* to, I am sure; while others of us seem to never even think of trying.

☼ ☼ ☼

Recently I heard a brother at the Lord's table talk about "the spilled blood" and "the spilt blood" of our Lord and Savior, Jesus Christ. I was sorry he said what he said, but I was, and am, glad the Bible makes no mention of that blood. Our Savior says, "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26: 28); but he nowhere even intimates that his blood ever might, could, would, should, or did be spilled or spilt, I am glad to say. The expression "to spill" suggests the thought of losing or wasting, especially unintentional losing or wasting; hence is not, and never can be, in accord with the thought of our Savior's shedding his blood, of course.

Moreover, at the Lord's table on the Lord's day is neither the time nor the place to talk much about anything. Then and there solemn, silent, sensible thinking is golden.

☼ ☼ ☼

The impression seems to be prevalent among us that it is proper and right to encourage any and every man among us to do publicly anything and everything he may wish to do, regardless of his lack of fitness for it. This tends to bring the cause into disrepute.

When, a few years ago, I was passing through a section of country especially dear to me, I went one night to hear one of our preachers preach. The announcement that some women were to be baptized immediately after the preaching had helped to nearly half fill the house. The baptismal scene was shocking and shameful, and I believe it was sinful. The man who did the botch job had on neither coat nor vest—simply and solely a dilapidated, well-worn undershirt, one "gallus," and a pair of trousers that were decidedly too short at both ends. Had poverty been responsible for the grotesque outfit, I should never have mentioned it, of course; but it was not. It would be unseemly for me to describe the scene, hence I shall not try to do so; but such scenes shame the cause to establish which our Savior shed his precious blood. Surely such things ought not so to be. It is true that, in that case, the preacher was a bad man; the baptist, a good man; but that does not discount the point I am trying to make.

Every gospel preacher should be "a workman that needeth not to be ashamed, rightly dividing the word of truth," and the baptizer should know how to baptize, and should always do it decently. I am sorry the impression that "just anybody can baptize, and somebody should relieve the preacher of that part of his work," prevails. The Bible says: "Let all things be done decently and in order." (1 Cor. 14: 40.) This necessitates previous preparation—preparedness. I have always deemed it my duty to do my own baptizing, hence I have nearly always done it. Why should it be considered so much less important that the baptizing should be done decently than the preaching? Proper preaching and proper baptizing are done by the same divine authority. We should try to never make a botch of either. "As said before, so say I now again:" "Let all things be done decently and in order."

Some of us are manifestly slack about some important things. I deem it perfectly safe to say the rites of matrimony have been "solemnized" hundreds, not to say thousands, of times by men who had no legal right to perform that solemn service. In all such cases, both the perpetrator and the victims are subjects of criticism, if not, indeed, of censure, if all the parties understood the situation when the deed was done. We should study to know how to do, and whether we have the right to do, whatsoever we undertake to do.

✡ ✡ ✡

I believe it is not a very unusual thing for the party of the third part in a marriage service to pronounce the parties of the other parts "man and wife," as if he could make a *man* of the person of the second part, and thus giving the man a wife, but leaving the wife without a husband. If I could not conscientiously pronounce them husband and wife, I would certainly not pronounce them *man* and wife. Why not pronounce them man and woman? I believe every worthy wife is entitled to a husband; hence, when I marry folks, I pronounce them husband and wife.

✡ ✡ ✡

In a peaceful, happy home which was my home during a series of meetings was a sweet young wife who was perfectly satisfied with her religious condition, situation, and affiliation, but who was exceedingly anxious for her father, mother, brother, and sister to obey the gospel. The night before her mother, brother, and sister were to be baptized, she slept very little. About three hours after the noon of that, for her, almost sleepless night, she joyously said to herself: "I see it! I see it! I know I have never been baptized by divine authority; hence, I have never been baptized at all. When I was immersed, I was immersed by human authority, absolutely. The question was submitted by a man to men and women, and they voted on it. If they had voted 'No,' that vote would have kept me out of the water. Hence, I was immersed by human, not divine, authority. This day I will be baptized by divine authority." And she was.

Mr. Monk's Exposure of Adventism.

"Adventism and The Bible," by J. Henry Monk, is a well-written and instructive book of 251 pages. One of its chief objects is the exposure and refutation of the sophistical claims of Adventism, the author himself having formerly been an Adventist. He is fair and honorable in stating the positions of those whom he opposes, and is clear and forcible in his method of argumentation. The book is an invaluable argument against the pretentious claims of Adventism, and a most suitable document to place in the hands of those who need enlightenment on the tenets of that sect. On the Sabbath question, as well as on other subjects, it is full, clear, and conclusive.

Minus its fanciful theories and speculations on the book of Revelation—theories which may or may not be true, neither the author nor anybody else knowing whether they are or not—it is a most excellent book and worthy of careful study by all who seek the truth of God. It is published by the McQuiddy Printing Company, Nashville, Tenn.

M. C. KURFEES.

Meetinghouse Secured at Washington, D. C.

The following telegram was received Monday morning: "A. B. Lipscomb, 317 Fifth Avenue, Nashville, Tenn.: Closed deal for house of worship, May 14, in best part of the city. Seating capacity, four hundred. Cost, forty thousand dollars. We ask for your prayers and coöperation. Two good sermons to-day by Brewer. Help us push the work. Send donations to E. L. Mills, treasurer.—W. S. Long."

RELIEF FUND

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

C. A. Lusk, Morrison, Tenn.	$ 1.00
Miss Jimmie M. Taylor, Huntsville, Ala.	1.00
Mrs. J. D. King (left at office)	5.00
Mrs. Annie Bartlett, Bloomington Springs, Tenn.	5.00
Mrs. N. A. Peal and Mrs. Mattie A. Young, Donelson, Tenn.	5.00
D. L. Lindsay, Nabors, Texas	25.00
Cleveland Avenue congregation, Hopkinsville, Ky.	13.00
"A Sister," Russell Street Church, Nashville, Tenn.	5.00
Fred Blanchard, Friendship, Tenn.	1.00
M. M. Combs, Prairie Grove, Ark.	5.00
Church at Lavergne, Tenn.	9.00
Brown's Chapel congregation, Maury County, Tenn.	9.35
Mrs. M. L. Brown, Rockwood, Tenn.	2.00
Church at Henry, Tenn.	27.00
Mrs. John Atwood, Franklin, Tenn.	1.00
"A Friend" (no address given)	1.00
Emily Dunn, Woodridge, D. C.	2.00
Mrs. H. G. Dalton, Norton, Va.	5.00
J. V. Copeland, Valdosta, Ga.	15.00

Walter George Smith, ex-President of the American Bar Association, recently returned from the Near East, where he spent several months as American Relief Commissioner, gives his impressions of the Armenians:

"I have heard it asked, 'What sort of a people is it that allows itself to be supported by charity?'

"There are those who believe stuff like that; but could you have seen them as I have seen them, could you have studied this people as I have studied them, and studied statistics about them as I have, you would say, as I say, 'Far from it.'

"The Armenian people are without a peer among all the peoples of whom we have read in history for the universality of their tenacity to their faith and their sincerity in the observance of it. They are not a feeble folk, willing to subsist on charity.

"I have seen these people. I have seen little children starving without a complaint, reduced to that condition where a little girl would pick up the crumbs of a Hindu soldier's rations which he had scattered among a starving crowd, picking up these crumbs like a sparrow to try to assuage the sharpest pangs of hunger with no complaint, nothing but pathetic drawn face, those preternaturally large, dark eyes, looking, longing for relief, and the only relief that could come was death.

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Book Notices.

"The Model Church," by G. C. Brewer, treats of live subjects, and is a book that should be distributed among the churches. This book has been almost universally commended and is being read with interest by many people. Price, $1.

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

Training Little Children

By OLIVE ROBERTS.

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

A Piece of Bread.

Once upon a time there was a little boy named "Jack," who went home from school very hungry.

"Mother," he called, as he ran into the house, "I'm hungry! I want a piece of bread and butter and sugar, please."

Mother was sewing, but she left her work and went out to the kitchen to get Jack something to eat. She opened the cupboard door and took out the sugar bowl and set it on the table. She got out the plate of butter and a knife and set them on the table. Then she went to the bread box for some bread; but when she got there, the bread box was bare, just like the cupboard of old Mother Hubbard—there wasn't a crumb left.

"O, I forgot," said mother. "We are out of bread. You will have to go to the baker's shop and buy a loaf of bread before you can have anything to eat." So she gave Jack a bright, new dime, and away he ran to the baker's for a loaf of bread.

He found the baker dressed in his white cap and apron, looking very clean and neat.

"Baker, baker, I've come for bread;
So here's a bright, new dime," Jack said.
The baker laughed and shook his head;
"The very last loaf I've sold," he said.
"But go to the miller and buy me some flour,
And I'll bake your bread before a late hour."

So Jack ran away to the miller. He, too, was in a white cap and apron, and he looked very queer, for his clothes were all covered with fine, white flour dust. He looked as if he had been out in a snowstorm.

Jack said:

"Miller, miller, sell me some flour,
So that the baker before a late hour
Can bake me a loaf of fine, white bread;
For the very last loaf is sold," he said.

But the miller answered: "No flour have I;
I sold the last sack to the grocer near by;
But go to the farmer and get me some wheat,
And you'll very soon have all the bread you can eat."

So Jack ran off to the farmer. He found him in the barn feeding his horses.

"Farmer, farmer, some wheat please sell
To take to the miller, who'll grind it well,
And make white flour for the baker's bread;
For the very last loaf is sold," he said.

The farmer stopped working and listened to Jack. Then he smiled and said:

"I've bushels of wheat all ready to sell;
I plowed and I planted; I 'tended it well;
I cut it and threshed it, and put it away,
And I'm ready to sell it whenever I may."

So the farmer harnessed his horses, Whitenose and Dobbin, to his big wagon. He loaded the wagon with sacks of wheat. Then he climbed away up high on the seat, and Jack climbed up beside him. Clip-clap, clip-clap, clip-clap went the horses' feet as they rode to town; and there they stopped at the mill. They unloaded the wheat; the miller poured some of it into the mill and started the machinery. The great wheels and belts that had been standing so still began to turn round, slowly at first, then faster and faster, making such a noise that Jack could not hear what the farmer said when he spoke to him; and in less time than it takes to tell you, the fine, white flour was flowing into the sacks.

The miller tied up one of the sacks and gave it to Jack, and he took it to the baker. The baker started his fire and got out his bread board and pans, and soon he was mixing and stirring and kneading the dough; and in a few hours he had a tray of fine loaves baked. Jack gave him the bright, new dime for one of them, and ran home with it to his mother.

"Here is the bread, mother," he called, as he ran in. Then he told her why he had been gone so long and where he had been. She quickly cut off a slice of bread, spread it with butter, and sprinkled it with sugar. "I never knew before how many people have to work hard so that I may have bread," said the hungry boy, as he ate his well-earned repast.

☼ ☼ ☼

When God comes into a man's soul, every faculty is stirred, every power is quickened, the heart is tenderer, the mind is clearer, the senses are keener, the body is healthier; a wondrous tide of life rushes through the whole man. When God's Spirit descends on men, his principal work is to make them realize the spiritual world, and the realization of the spiritual world is the task of the imagination. The choice is strange because it is right, and daring because it is according to the mind of God. All around us there is a world of matter and motion, with its hills and plains, minerals and forests, towns and streets and factories. We see it with our eyes, and are familiar with its features and movements. But vast as this world is, it pales into insignificance beside the great unseen world that is above and around and within us, a world that outleaps all measurement and outruns all duration, more real than the solid earth, more permanent than the everlasting hills: the home of God and Jesus, of angels innumerable, and the spirits of just men made perfect, to be seen by no eyes of flesh, seen alone by the eye of the soul—the imagination. —T. Phillips.

☼ ☼ ☼

His Little Coat.

BY CLARA COX EPPERSON.

"Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice."

Lovingly and carefully she wrought
The stitches in each dear little garment of love,
And once each year the long journey made
To the temple, her loving remembrance to prove.

This precious son, her pride and great joy,
No more could she cuddle in aching, empty arms;
It was her vow, if God gave this son,
She would return to his service, far from all harms.

But her mother heart was lonely, sad,
And tears fell unheeded on the garment she wrought.
Each hour of his dimpled babyhood sweet
Was for her with joyous, tender memories fraught.

"O Samuel, my son, my little boy!"
Her longing heart cried in the dragging, empty days.
"Do you know for your dear happiness,
As I make each little coat, constantly I pray?"

Ever she prayed for her boy's happiness,
That he might be pleasing in the eyes of her Lord;
If his life prove of worth to the world,
Any sacrifice could her loving heart afford.

More children came to Hannah, and blessed
Was she of God in them, and content in her home;
But she knew that nothing more precious
Than Samuel and his little coat in life could come.

Query Department

By J. C. McQUIDDY

Brother J. M. Greer, of Bowling Green, Ky., wishes to know what the Christadelphian Church teaches. The Christadelphian Church, which is also called the "Brothers of Christ," or Thomasites, was founded in the United States in 1850 by John Thomas, M.D. The Christadelphians reject the Trinity and the natural immortality of the soul, believing that the righteous only receive eternal life. They believe in and rely upon the cleansing influence of the Holy Spirit, and practice only immersion for Christian baptism. They have no ordained ministers. The church has very few communicants.

☼ ☼ ☼

Brother Omer Taylor, of Beaver Dam, Ky., inquires as follows: "Is it all right to use grape juice in the worship?" Certainly it is all right to use grape juice. Grape juice contains all the elements of wine, and will finally ferment and become wine if exposed to the air. Christ says: "I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God." To use in the worship the fruit of the vine is all that is necessary. Grape juice is certainly the fruit of the vine. I have never had any compunctions of conscience about using either in the Lord's Supper.

☼ ☼ ☼

Brother M. F. Henry, of Sugar Tree, Tenn., seeks information as to what is the willful sin referred to in Heb. 10: 26. He wishes to know if a man sin willfully, will he get forgiveness? The passage reads: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins." The willful sin here spoken of is the rejection of Christ. The man who willfully turns from Christ can never be forgiven. Christ is the last sacrifice for sin; he made an atonement once for all, and without the shedding of his blood there is no remission of sin. The blood of animals only passed over sins from year to year. The man who to-day rejects Christ and tramples under his feet his holy will has nothing to anticipate but fearful judgment and fiery indignation.

☼ ☼ ☼

Sister Elma Noblitt asks an explanation of Matt. 10: 41, 42. This passage reads: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." The meaning is that whosoever receiveth the prophet because he is a prophet will receive a prophet's reward. The apostles themselves were prophets. By the "little ones" I understand Christ's disciples are meant. The "cup of cold water only" is the smallest act of kindness. If one gives a cup of cold water because he is a disciple, out of regard for Christ, he shall never lose his reward. Good deeds are never lost.

☼ ☼ ☼

A. H. B. inquires to know the meaning of 1 Cor. 7: 13, 14, which reads: "And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy." The passage means that if a woman have an unbelieving husband, because she is a Christian she is not required to put him away, provided he is content to dwell with her. The unbelieving husband may be saved or sanctified by his wife, and so the unbelieving wife may be sanctified by the believing husband. The passage thus clearly teaches that a Christian should have a purifying influence over those with whom he associates. Nehemiah commanded Jews to part from heathen wives on the ground that they were ceremonially unclean. Paul insisted rather that the believer cleanses the other and that the unbelieving partner or the children are rendered ceremonially clean. The believing wife is not required to put away the unbelieving husband, neither is the believing husband required to put away the unbelieving wife.

☼ ☼ ☼

A sister who does not desire her name published asks for an explanation of the tenth chapter of the Acts of the Apostles. To give an explanation of this entire chapter would consume more space than I can devote to it in the Query Department. A number of things out of the ordinary appear in this conversion. Peter was given the vision on the housetop in order to prepare him to preach the gospel to the Gentiles. He had regarded the Gentiles as common and unclean and, therefore, unworthy of salvation. He had declined up to this time to preach the gospel to them. Cornelius also had a vision, and was directed by an angel to send to Peter and hear words of him whereby he and his house should be saved. The Holy Spirit also appeared to Peter and told him to go with the three men that came from Cornelius, doubting nothing. While Peter was preaching the gospel to Cornelius and his household, the Holy Spirit fell on them (the Gentiles at the household of Cornelius) as on the Jews at the beginning on the day of Pentecost. (Acts 11: 15.) We learn from Acts 15: 8 that the Gentiles were baptized in the Holy Spirit as a witness of their reception into the kingdom of God: "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us." As it took a miracle to convince Peter that he should preach the gospel to the Gentiles, so the Gentiles themselves needed to be baptized in the Holy Spirit and thus enabled to speak with tongues in order that it might be known that the middle wall of partition between Jew and Gentile was broken down. Hence, Peter, in rehearsing this matter, says: "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." (Acts 11: 17, 18.) Thus we see the special reason for the Gentiles being baptized with the Holy Spirit before they received the baptism in water. So when Peter was thoroughly convinced that God had given his Spirit to the Gentiles, for he heard them speak with tongues and magnify God, he answered and said: "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?" People are not baptized in the Holy Spirit to-day; and those who claim to be should prove their claims by working miracles, for we learn that men who were baptized in the Holy Spirit in the days of the apostles always had the power of working miracles.

AFTER INFLUENZA

The Grip, Fevers and other Poisoning, Prostrating Diseases,

It is absolutely necessary that the blood be thoroughly cleansed, germs of disease destroyed or driven out, appetite restored and the kidneys and liver restored to perfect regular action.

Hood's Sarsaparilla has been before the people for 46 years as a general blood-purifying alterative tonic medicine and it has given perfect satisfaction. Men and women whose grandmothers gave them Hood's Sarsaparilla are now giving it to their own children and grandchildren with perfect confidence. It is the ideal family medicine, for a wide range of ailments, always ready, always does good at any season of the year. Prepared by educated pharmacists. Nearly 50 years of phenomenal sales tell the story of its remarkable merit. For a mild, effective laxative, take Hood's Pills.

O Love Divine!

O hidden Love, who art now loving me!
O wounded Love, who once was slain for me!
O sun-crowned Love, who art alive for me!
O patient Love, who weariest not of me!
Alone of all, thou weariest not of me.
O bear with me, till I am lost in Thee!
O bear with me, till I am found in Thee! —Selected.

Report from Denver, Col.

BY JOHN D. EVANS.

Since the church of Christ in Denver moved from its former location at Eighth and Ogden Streets to its new home at 125 South Sherman Street, to date (May 1), the following contributions have been made to our "church home" fund: From E. G. Cullum, Tennessee, $25; Eleventh Street Church, Nashville, Tenn., by E. G. C., $50; Russell Street Church, Nashville, Tenn., by J. C. McQ., $100; Lewisburg Church, Tennessee, by J. G. S., $25; Hugh Dozier, Tennessee, $5; H. N. Mann, Tennessee, $25; Roberta Soper, Missouri, $50; Elizabeth Porch, Tennessee, $2; Duck River Church, Tennessee, by A. P. B., $10; Cathey's Creek Church, Tennessee, $32; Florence Elder, Tennessee, $1; Ross Alexander, Tennessee, $20; Mr. and Mrs. R. B. Evans, Tennessee, $10; Mr. and Mrs. Talmage McCord, Tennessee, $10; O. C. Wallace, Tennessee, $1; Foster Street Church, Nashville, Tenn., $25. We have promises from other brethren and churches, for all of which the church in Denver and the writer personally are truly thankful.

It is especially gratifying to me that the congregations with which I was first associated after becoming a Christian and other close neighbors were first to respond to our appeal. May the Lord abundantly bless each giver to the cause in this and other destitute fields.

The church in Denver has been greatly revived by the visit of Brother Clayton Gall, of Wichita, Kan. The meeting continued over two weeks, and, notwithstanding the severe snowstorm, grew in interest and attendance to the last night. The congregation had begun the work several days before Brother Gall reached us. An interesting song drill was conducted by Brother E. E. Shoulders, who directed the singing during the meeting. The visible results of the meeting were two baptized and four to take membership with the congregation. Hearty coöperation with Brother Gall upon the part of the membership, including the local preachers, Speck, Jones, Shoulders, and the writer, added much to the success of the meeting. Brother and Sister Gall endeared themselves very much to the congregation because of their godly walk and conversation, their zeal and enthusiasm in the work of soul saving. They were entertained at the home of Brother Thomas A. Wynn, who is one of our elders and an old friend of Brother Gall. As a gospel preacher and evangelist, Brother Gall has been eminently successful in Kansas, Missouri, and neighboring States, and we are glad to have him annex Colorado to his itinerary.

Since we moved into our new home our membership has increased about fifty per cent. Our new baptistery has been installed and we are planning for greater things in the future.

The longer I live, the more I am coming to feel that what we call our work is really our play. We are very apt to think that our biggest work is done in the shop, in the store, in the factory, on the farm; but may it not be that our really important work is done in the humbler places—how we treat our friends; how we conduct ourselves before our children; how we endure head winds and hardships and some of the other things that are perhaps more perilous, such as sunshine and good fortune and the favoring breezes? Our real work is character building. The business in which we are engaged is only incidental, except as it ministers to that.—M. J. MacLeod.

Perhaps some day a people may be inspired by the Holy Ghost to risk it all upon the Lord. Let us build Christ into our laws, into the administration of our laws, into our treaties with kindred States, into our dealings with inferior peoples. If we set this stone at naught, we may find the Nemesis that awaits us in the desolations of imperial Rome.—J. H. Jowett.

A Healing Spring at Your Door

Here is a very unusual and peculiar offer, one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks, but *knows* from personal experience, that he is right. He proposes to give you the equivalent of a three-weeks' visit to a mineral spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States, and his records show that only two in a hundred on the average report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder, or liver disease, uric-acid poisoning, or other conditions caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

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

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

Name .....

Address. ....

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

BECOME A NURSE

EARN $18 TO $30 WEEKLY

Train yourself at home during spare moments. Any intelligent woman between 18 and 60 can easily learn this noble profession and become a successful nurse. 500 pages, bound in cloth, telling how to make surgical dressings, bandages, take temperature, care for patients, give baths, change bedclothes without annoying patient, etc. New method, by Lee H. Smith, M.D. Complete course, **only 50 cents.** Send for it to-day. Fully illustrated. Money back if not satisfied. World's Medical Press, No. 664 Washington Street, Buffalo, N. Y.

We place White Teachers in Public, Private, and Normal Schools, Colleges, and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tenn.

WINTERSMITH'S CHILL TONIC

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

FROM FORTY-FIVE TO SIXTY

A Word of Help to Women of Middle Age From Mrs. Raney.

Morse, Okla.—"When I was 45 years old Lydia E. Pinkham's Vegetable Compound carried me through the critical period of the Change of Life in safety. I am over 60 and have raised a family of eight children and am in fine health. My daughter and daughters-in-law recommend your Vegetable Compound and I still take it occasionally myself. You are at liberty to use my name if you wish."—Mrs. ALICE RANEY, Morse, Oklahoma.

Change of Life is one of the most critical periods of a woman's existence. This good old-fashioned root and herb remedy may be relied upon to overcome the distressing symptoms which accompany it and women everywhere should remember that there is no other remedy known to carry women so successfully through this trying period as Lydia E. Pinkham's Vegetable Compound.

If you want special advice write to Lydia E. Pinkham Medicine Co., (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

Baby's Health

is wonderfully protected and colic, diarrhoea, constipation, and other stomach and bowel troubles are quickly banished or avoided by using

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

This remedy quickly aids the stomach to digest food and produces most remarkable and satisfying results in regulating the bowels and preventing sickness.

Pleasant to give—pleasant to take.

Harmless, purely vegetable, infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

At All Druggists

In answering advertisements, please mention the Gospel Advocate.

The Master's Vineyard

Arkansas.

Saratoga, May 10.—Brother Leo Henley, of Atwood, Okla., assisted me in a meeting recently, at Terlton, Okla., where we baptized five and restored three. Leo is one of the very best singers I have had with me in my work. The Terlton meeting will result in much good yet, I think. I am now in the first week of a great meeting in Saratoga. This is a fine old church. The ablest preachers of the brotherhood have held meetings here. It is great to me to be back in my native State among the grandest people on earth. Ten added to date. Large crowds and splendid interest. Brother Thomas E. Milholland is in a meeting at Coleman, Okla., my home. I regret to have to be from home at this time. Brother Milholland is a great preacher and a good man, and I am praying for his success there. My next meeting will be in Durant, Okla. —J. Will Henley.

Florida.

Lake City, May 9.—The church at Lake City recently enjoyed a feast of good things during a meeting held by Brother G. C. Claus, of Valdosta, Ga., who worked earnestly with the church here for ten days. Much interest is manifested and the church was greatly edified and encouraged to go forward unto greater usefulness. Three were added to the congregation. Brother Claus is an earnest and fearless defender of the truth and a willing worker in the Master's vineyard. We had a good meeting at our mission point, Ozark Schoolhouse, this afternoon, with a crowded house, good singing, and eight additions—six baptized and two from the Mormons. Surely God is with us in this work and is using us for his glory and the salvation of souls.—J. O. Barnes.

Mississippi.

Ackerman, May 7.—The three small congregations in this county had the pleasure of hearing Brother M. C. Cayce, of Nashville, Tenn., three times each the last week in April. We wish to express our thanks to God and the Nashville brethren for making it possible for this man of God to help the faithful few in Mississippi. Gospel preachers are scarce in Mississippi. I was surprised when I read the note in the Gospel Advocate from Brother Lee Jackson asking for work in other States. The field here is white for the harvest and the laborers are very few. We have more calls than we can answer. We need more such men as Brother M. C. Cayce in Mississippi. Pray for the work here.—H. D. Jeffcoat.

Missouri.

Springfield, May 3.—Since writing I have visited my regular appointments. Found work improving at all places. Masters is looking forward with much interest to their meeting in October, to be conducted by Brother S. C. Garner. Flint Hill has not definitely arranged for a meeting yet, but will soon. North Side, Springfield, will have Brother Thaddeus Hutson in a meeting, beginning on the third Sunday in May and continuing three weeks. I will probably be at East Side, Springfield, beginning on the second Sunday in June, for two weeks. I am now at Huffman, Ark., with Charles F. Hardin leading the song service, for three weeks. Only a small congregation here, but zealous. We hope to see it grow. The meeting begins with good prospects. Brother Hardin is developing into a good, substantial preacher, and the brethren should keep him busy. Of course, he has been first-class in the song work for several years. I will probably be at my protracted-meeting work from now on to December 1.—M. S. Mason.

Kintho Beauty Cream

For the Treatment of

FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

At All Druggists and Department Stores.

Moore's Stramoline

The Wonder Worker for Coughs, Colds, Catarrh, Asthma, or Incipient Tuberculosis. Stramoline usually gives quick relief from the first dose. Your druggist, or $1.00 postpaid to any address.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

SOOTHES

Eczema, burns, bites, stings, bruises, old sores and other skin injuries.

Ka-Dene

REG. U.S. PATENT OFFICE. TRADE MARK

OINTMENT

50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on it."

HEALS

HOLD FAST TO HEALTH

With The Mighty Strength-Giving Power of NUXATED IRON

Nothing slips away so easily as HEALTH. Unless YOU hold fast to HEALTH by your own efforts—by keeping your blood pure, red and rich in iron—the day may come when all you can do is to WISH you had acted sooner. Nuxated Iron helps strengthen the nerves, restore wasted tissue and build red blood, strength and endurance. Over three million people use it annually. At all druggists.

SONG BOOKS

Our song selections are prepared with a special view to meeting the requirements of churches of Christ in psalms, hymns, and spiritual songs. We have spared neither time, pains, nor money in order to make up collections of the best of the old and late compositions in sacred song. State whether round or shape notes are desired. Returnable copies for inspection (to be retained if an order is given) will be sent upon application of teachers or song leaders. Binding, superior star jute.

By Mail or Express, Prepaid	Copy	Doz.	50	100
Songs of the Reapers	$ .15	$1.50	$ 5.00	$10.00
Gospel Songs Number Two, 1920 book	.40	4.50	17.50	35.00
New Songs of Praise	.35	4.00	15.00	30.00
New Songs of Praise, with Rudiments	.40	4.60	17.50	35.00
New Gospel Song Book, limp	.35	4.00	15.00	30.00
New Gospel Song Book, with Rudiments	.40	4.60	17.50	35.00
Twentieth Century Rudiments	.20	2.00	8.00	15.00
Jewel Quartets	.10	1.00	4.00	7.50
Rudimental Nugget	.15	1.25	4.50	8.00
Select songs (a special selection for singing schools)	.25	2.50	10.00	18.00

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

Side dress your Cotton with GERMAN POTASH

KAINIT

20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive— ***neither one will injure your crop.***

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas
Stocks at other leading Atlantic and Gulf Ports

In answering advertisements, please mention this paper

The Work Around Albany, Ala.

BY J. P. EZELL.

The past few weeks have been full of trials for us. The crisis of a general epidemic of sickness, during which two or three families have been saddened by deaths, has now passed, and the interest and attendance at the services surpass that of any previous period, for which we are all thankful to Him who "giveth the increase."

Two, man and wife, came forward Sunday. He had been a Presbyterian; she, a Baptist. He was baptized at 6:30 P.M. She claimed obedience to the gospel and expressed her desire to be a member of the body, the church of Christ, and, as a part of the church, the bride, to glorify and honor God in wearing the name of Christ, the Bridegroom, in preference to that of the Baptist, the "best man" or friend of the bridegroom. (1 Pet. 4: 16; John 3: 28-30.)

Friday I was at Athens. The church there, which was planted less than a year ago, is doing quite well. Brethren S. H. Hall and E. Gaston Collins will assist Brother Jones and the writer in a meeting there in May. Pray for this meeting. The Lord has blessed us in this work. We bought the old house for five thousand dollars; and though we are few there and, in the main, poor, and have made no general call for help, yet a few congregations and individuals have come to our rescue, so that, with the exception of about six hundred dollars, the property can now be paid for. If any desire to fellowship this work, let offerings be sent at once to me at 514 Johnston Street, Albany, Ala., or to L. B. Jones, Paint Rock, Ala., as we desire to have final settlement in May.

Saturday, I was at Hartselle, a beautiful and thriving town of several thousand population on the Louisville and Nashville Railroad, twelve miles south of Albany. I have succeeded already in finding eight or ten fine men and women who desire to help plant a New Testament church there, and it is our desire to have a meeting in a tent in May or June. We shall need a bit of financial assistance for this meeting, but it will be forthcoming. We began our work there in a public way on the night of May 6, with a Bible class at the residence of Sister Morrison.

Sunday afternoon at three o'clock I went to Tanner, ten miles north of Albany, on the L. & N., and conducted what I suppose was the first service ever conducted there by Christians only. Through correspondence and a few personal visits we have been preparing for a year, and the results were gratifying indeed. Though arrangement had been made to have the serv-

Freckles

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

STILLMAN'S FRECKLE CREAM

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 60c per jar. Write today for particulars and free booklet—

"Wouldst Thou Be Fair?"

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

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

A Pretty Face should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,
152| Atlantic Ave.,
Brooklyn, N. Y.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

ice in the W. O. W. hall over a storehouse, through the generosity of the Methodist preacher, who is a personal friend of mine and withal an estimable man, we were permitted the use of the Methodist Church. We had a splendid audience, and after the service, at a little conference among ourselves, it was found that we had twenty-one members present. It was unanimously agreed that with this service a permanent work was begun and that henceforth services be conducted each Lord's day in the hall till permanent arrangement be made. All realized the need of a house. Brother Carter, who all say is a good man, gave us choice of eighteen lots which he owns in the little village. The prettiest and most central lot in Tanner was selected, with a cluster of beautiful natural oaks decorating the front and a well of the best water already; whereupon Brother Fudge said that on his farm there was plenty of timber and a sawmill near by, and that he would give every stick of rough lumber for the building.

Truly this was a busy week, far more so, with the sorrows and cares—for I lost one of my beloved uncles, C. G. Ezell, of Coxey, Ala.—than was best for my physical man; so that yesterday and to-day I am somewhat unwell; but who would not, for such sweet experience, be "partaker of the afflictions of the gospel according to the power of God? (2 Tim. 1: 8.) "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." (2 Cor. 4: 17.) "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3: 20, 21.)

A Great Day.

BY MRS. NANNIE MATT WALLACE.

Tuesday, April 20, had been set for the breaking of the ground upon which will rest the administration building of the Arkansas Christian College, at Morrillton, Ark. The program had been planned to begin upon the arrival of the morning train, which brought the speaker of the day, Brother N. B. Hardeman, of Henderson, Tenn., and a host of visitors from various parts of Arkansas. The train was met by the reception committee, and visitors were assigned to waiting automobiles for conveyance to the place of program. The Morrillton Band favored the occasion with excellent music, and in every way the hospitality was perfect. It was an immense crowd that gathered on the beautiful forty-acre campus to be present at these ceremonies.

After effective preliminaries, Brother Hardeman was introduced, and for over an hour the audience listened to an appropriate address. This speech was a feast to the lovers of oratory, a credit to the speaker, and an honor to his State. After the program, dinner was in order, and it may be said that no visitor was served at a hotel, but all were royally entertained in the homes of the good people of Morrillton.

The school is the realized ambition of Sister W. A. Hill, of Morrillton, whose husband encouraged this hope by offering an initiative bonus of ten thousand dollars upon condition that the membership of Arkansas would rally with a sufficient supplement to make the school possible. Brother O. E. Billingsley and Brother J. H. Blue, both of Arkansas, are soliciting funds for this great work. The membership of the State is responding admirably.

The people of Morrillton are due honorable mention for their generous efforts to induce the school to come to their town.

An especially enjoyable feature of the day was the presence of a number of Professor Hardeman's former students, alumnæ of the dear old Henderson school.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks, Patchogue, N.Y.

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

To make Ice Cream

Stir a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have two quarts of fine ice cream, without adding sugar, eggs or anything else.

Figure up what you usually pay for ice cream and compare it with the low cost of this new way.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored. At any grocery or general store.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

PELLAGRA

Indigestion, and Impure Blood—all three embrace the one dreaded Pellagra. Moore's Stomatone is strongly effective, because it purifies the blood and corrects the stomach. Don't wait till other remedies fail. Order today, your nearest druggist, or $1.00 postpaid.
MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

For the **HAIR—**

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

TETTERINE

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)

A TONIC

For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY

A. D. HEINEMANN, Chemist

Jackson and Decatur Sts. MEMPHIS, TENN.

In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Missouri.

St. Louis, May 10.—Sickness and an unusual amount of work during the last two or three months have prevented our making reports of the work in St. Louis as promptly as we should like to have done, and we trust that the brethren have not forgotten us in the work we have undertaken; in fact, we are assured that they have not, for some contributions and pledges to the support of the cause have been received continually during this time. The congregation is growing gradually, and I believe we have as faithful and zealous a lot of people as can be found. The membership is now about thirty-five, and we can depend on almost every one of them being at the Lord's-day services unless kept away by sickness or other unavoidable circumstances. We can get the hall in which we meet, Hope Building, corner of Cherokee and Texas Avenues, for the one service only, Lord's-day morning; and this, of course, is a very serious handicap to building up the cause as should be done by more frequent meetings. Our lot has been purchased for the erection of a meetinghouse, and one hundred and fifteen of the two hundred and eighty subscriptions of one dollar per month for thirty-six months to raise a fund of ten thousand dollars with which to pay for the lot and erect the building have been secured. A deed of trust for thirty-five hundred dollars on the lot will be due on June 23 and funds are now on hand with which to pay the interest and make a payment of five hundred dollars on the principal, leaving a balance of three thousand dollars, for which a new deed of trust will be given. In addition to the one hundred and fifteen subscriptions of one dollar per month, we have received a number of cash contributions and many good letters of encouragement from the brethren throughout the country; and we hope to have the building fund fully assured by the time there is sufficient change in market prices for building material and labor conditions toward a normal level to justify proceeding with the construction. Brethren, if you would like to have further information before you agree to contribute, either of the following—elders, deacons, members of the congregation, preachers—will be glad to write you fully upon request: Dr. J. W. Pruett, 6006 Virginia Avenue; P. B. Johnson, 2842 Lafayette Avenue; George Miller, 5071 Arlington Avenue; J. M. Snow, 4847 Page Avenue; J. W. Atkinson, 4757 Northland Avenue; W. W. Moody, 3667 Botanical Avenue, St. Louis, Mo.; John T. Hinds, Rogers, Ark.; A. M. Foster, Muskogee, Okla. Do you realize that if only one of every hundred who read this would respond promptly that he may be counted as a contributor of one dollar per month to St. Louis, the amount of the balance now necessary would be far more than subscribed and the ten thousand dollars paid in probably less than half of the thirty-six months. Will you not make up your mind right now that you will be the one of a hundred readers to become a contributor to St. Louis, and thereby finish this part of the work without further delay? You may wait until you hear from us that the full amount has been subscribed before you begin sending remittances, but do not forget to write us to-day.—W. W. Moody.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 8." Carolina Pigeon Plant, Clinton, S. C.

PILES permanently disappear after using three jars of HANCOCK'S PILE REMEDY, or we will refund your money. If your case is not severe, it is probable that one jar will relieve you. For all kinds of piles. Price, 50 cents a jar. At your druggist's or direct from
HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Girls! Girls!! Save Your Hair With Cuticura

Soap and Ointment to clear Dandruff and itching, 25c. each. Samples free of Cuticura, Dept. V, Malden, Mass.

Oklahoma.

Hollis, May 1.—Since last report I have baptized here a Methodist woman and a man just before his death. Recently Brother John M. Rice preached several good sermons for us, and I was with the good church at Altus in Brother Rice's stead. Brother Frank L. Cox, of Elk City, a fine young preacher, is with us in a good meeting, with three restorations to date.—O. M. Reynolds.

Muskogee, May 10.—Yesterday we had the largest attendance at the Okmulgee Church in its history. Our membership is very enthusiastic and earnestly at work. In addition to our regular Wednesday-evening meeting, which has been a feature of our work for a long time, we have also set aside Friday evenings for a young men's Bible class. We will have a two or three days' "preachers' meeting" with the church here about June 1, at which time Brother F. L. Rowe, publisher of the Christian Leader, Cincinnati, Ohio, will be with us. The exact date will be announced later. Brother A. M. Foster preached for us both times Sunday.—T. S. Bain.

Wagoner, May 10.—The meeting at the Brick Schoolhouse, three miles south of Wagoner, continues with interest. Large crowds yesterday. I will be here until Friday night. There are only three brethren here. We hope to do some good. Brother C. L. Speir and Brother Williams will begin a meeting in Wagoner next week. We do not have a brother in the town. Wagoner has about five thousand souls. Brethren Speir and Williams will need your help. There is not a loyal church in this county. This is a great mission field. Will you not

send them a contribution? God loves these people here. Why not try to save them? Send money to Brother C. L. Speir, Box 212, Checotah, Okla., or to W. P. Laird, Route 4, Wagoner, Okla.—Will W. Slater.

Tennessee.

Dyersburg, May 12.—There are a few brethren in the Southeast corner of Dyer County that are trying to build a house to worship in. We have the lot bought and paid for, the deed having the restrictive clause in it; we have the lumber on the ground, partly paid for. The house will be thirty feet by forty feet. We need about two hundred dollars to pay for the lumber. Donations from brethren will be gratefully received and duly acknowledged.—J. L. Summitt.

Decherd, May 11.—I have just closed a good meeting at Whitwell, in Marion County. Eighteen were baptized and eight confessed their wrongs. Six of those baptized were Methodists. The church there was very much strengthened. I am at home this week. My wife is very ill. If she improves so I can leave her, I will go to Lea's Station to begin a meeting on the third Lord's day in this month, and will begin at Daus on the first Lord's day in June. Brother J. C. Mosley was with me at Whitwell and led the song service. Brother Thomas H. Burton visited us and preached a good sermon on the church. Brother Thomas Mosley was with us also.—R. E. L. Taylor.

Texas.

Terrell, April 28.—I have been laboring with the churches at Terrell since the first of October last. We have had a constant increase of interest. We have a beautiful white pressed-brick meetinghouse, not large, on the best-located lot in the city. There are about one hundred members, fine folks. This church has had a hard struggle, and now our outlook is hopeful. On the second Sunday we had one to put her membership with us. On the third Sunday two were baptized. The following Thursday night one more was baptized. The harvest seemed ripe for an ingathering of souls. We decided to protract our efforts. We called, by telephone, Brother J. S. Dunn to come and do the preaching in our meeting, and V. O. Teddlie to do the leading for our song services. Our meeting is one week old, with the best attendance the church has had in her history, interest fine, and ten have been baptized. We are having a fine meeting.—John E. Dunn.

A Church House Needed.

BY E. N. GLENN.

The brethren at Duncan, Ariz., have bought a nice lot for a building. They need a home, and they need help to get one. They have heretofore met eight miles out in a schoolhouse and in town as they could get a sectarian building. I assisted the work there nearly a year, and Brethren John M. Rice, Joe S. Warlick, and W. E. Morgan have held meetings there. Send Brother W. F. Foster there your pledge or any amount of money. This part of Arizona and New Mexico is destitute of the gospel. Brethren, heed the call: "Come over and help us."

No good action will hinder thee, if thou be inwardly free from inordinate affection. If thou intend and seek nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty.—Thomas à Kempis.

Thrift Way Is Best For Canning Clubs

BEST — because it is so much *quicker* and *easier* than old-style canning methods that members can put up more jars in less time. No hot jars, fussy tops or rubber rings to bother with the Thrift Way.

And *no jars lost* — because the Thrift Sealer seals jars air-tight before cooking. No air or germs can possibly enter. Thrift-packed foods keep many years—and look, taste and *sell* better.

Before purchasing club canning equipment ask your dealer about the modern Thrift Way of canning. If he is not supplied with Thrift Jars, Caps and Sealer show him this advertisement; or write us direct for *"The Thrift Way Makes Canning Pay"* —a free booklet containing prices, canning chart, testimonials and valuable information on canning.

Local Agents and Dealers Wanted — Liberal Terms

THRIFT JAR COMPANY
BALTIMORE - - - MD.
Fort Ave. and Lawrence St.

Piles Cured Dr. A. Upham's valuable electuary or internal remedy for PILES CURES all kinds of PILES, old or new cases. It eradicates the disease from the system. If your druggist cannot supply you, send $1.00 for trial treatment, 6 packages for $5.00. Guaranteed, if not satisfied money back. Thousands of satisfied patients all over the United States. References any Bank, Postmaster or City officials.
Why Suffer? Get CURED. J. G. & A. HALL, Oxford, N. C.

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

PELLAGRA
FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

Mulliniks.

Sister Josephine Whitfield Mulliniks died on March 29, 1920, at the home of her daughter, Sister Jennie Smith, in Waverly, Tenn. She was born on March 20, 1854; obeyed the gospel in 1874; and was married, to John P. Mulliniks, in 1875. Four children were born to this union. Her husband died five years ago. All her children survive her. Sister Mulliniks was a faithful servant of the Lord, so far as we can know. While her children and friends mourn the loss, Paul says: "Ye sorrow not, even as others which have no hope." Her body was laid to rest in the cemetery at Bakerville, Tenn. JOHN TAYLOR.

Speegle.

Oscar Speegle, a most excellent young man and worthy Christian, died at the home of his father, at Ethridge, Tenn., on April 19, 1920, aged twenty-two years. Oscar had been in poor health for some time. His father took him West to prolong his life, if possible. When the young man saw the end approaching, he wanted to come back to his childhood home and die among the people that knew him best and loved him most. His wants were all supplied by tender hands and loving hearts, and he died happy "in the Lord." Funeral at the home by the writer. His body now rests by the side of his mother's grave in the Kidd graveyard. We sympathize with the bereaved in their loss, which we believe to be his gain.

T. C. KING.

Paisley.

Sister Jessie Taylor was born and reared at Metropolis, Ill., and it was there that she was baptized into Christ at the hands of Brother A. O. Colley. On December 24, 1917, she was married to Brother F. L. Paisley. To this union was born one child, little Edith Pauline, whose life at its mother's breast was measured by less than one hour. A few days after the death of little Edith Pauline, and on April 5, 1920, Sister Paisley entered into rest. Brother Lowrey and I held funeral services here, after which the body was shipped to Sister Paisley's girlhood home, where, surrounded by sorrowing friends and relatives, it was laid to rest after services conducted by Brother Charley Taylor. How near heaven must seem to Brother Paisley now!

C. A. NORRED.

Carr.

George W. Carr was born on January 7, 1844, and died on November 6, 1919. He was married to Miss Ollie Carr on September 7, 1871. To this union were born four daughters, of which only three—Beulah, Cassie, and Mabel—grew to womanhood. One daughter (Mrs. J. L. Dunn), fifteen grandchildren, and seven great-grandchildren survive him. His parents and his brothers and sisters were Primitive

For Indigestion

Constipation, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath—you will find nothing better than that wholesome physic—

FOLEY CATHARTIC TABLETS

Never disappoint. Take one tonight and feel better in the morning.

George Jenner, San Antonio, Texas: "Foley Cathartic Tablets have proven to be the best laxative I ever have taken and I recommend them for constipation and biliousness."

Constipation Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34, P. O. Box No. 1162, Baltimore, Md.

Sure Relief

6 BELL-ANS Hot water Sure Relief

BELL-ANS FOR INDIGESTION

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS DESIGNERS PHOTO-ENGRAVERS ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE CLINTON, S.C.

HEADACHE

Bad for Health Upsets Nerves

Go to Drug Store - Try

CAPUDINE

BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

Baptists. Brother T. A. Smith preached the perfect way to him about thirty-five years ago. He showed loyalty to Christ's cause by being present at all crusades made against sin among the near-by churches. May the good influence of grandfather be a blessing to all. May his grandchildren realize that they have better advantages to know the will of God, and may they strive earnestly, by doing his commandments, to gain an entrance to that city "whose builder and maker is God."

GEORGE L. DUNN.

Cutchin.

On June 17, 1844, near Salem, Ill., there was occasion for rejoicing in the Cutchin home when the Lord gave to them a little boy named "Martin," or M. V., who, with his parents, twelve years later, moved to Lavergne, Tenn., around which place he spent the remainder of his very useful life. At the age of twenty-one, at the old Seminary Schoolhouse, near Smyrna, Tenn., under the teaching of Brother E. G. Sewell, he obeyed the gospel. On February 19, 1878, Brother Todd performed the ceremony which united him with Miss Harriet Booker, with whom he lived very happily until March 9, 1910, when she went to a better home. Brother Cutchin was indeed a godly man. In fact, I do not believe there has ever been a character in our country who loved and lived for the cause of Christ more than he. His last years were spent in the homes of Brother John Britton and Brother W. E. Carter, whose good wives were related to him and who spared no pains in making him comfortable. During the last eight years he spent considerable time with me in protracted meetings, usually about eight meetings each year. We roomed and slept together, and he was always glad of an opportunity of doing something for the Master. He suffered much in his last days, but never too much to keep him away from the Lord's-day worship, even when it took two men to carry him to the car and into the church house. His last Lord's day was spent serving his God at Rock Springs, near Smyrna, while Brother Sim Jones was engaged in a meeting, and that day he made a short talk. The next day, August 25, 1919, just after finishing his dinner in Brother Britton's home, he crossed his knife and fork on the plate, his head dropped on the table, and he fell asleep in Jesus. Then we could see the beauty of God's statements: "Better is the day of a man's death than that of his birth." "Precious in the sight of the Lord is the death of his saints." Surely Brother Cutchin is at rest; and while we miss him greatly, we submit to God's will and rejoice with "Brother Martin." Let's go to him.

R. V. CAWTHON.

A Warning.—To feel tired before exertion is not laziness—it's a sign that the system lacks vitality and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.

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

For more than Forty Years Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effect on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash*, instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big cotton crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

Standard GERMAN Potash Salts

that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway New York

An Important Letter

CHATTANOOGA, TENN.—"About five years ago my health became impaired due to my having feminine trouble. I was troubled with irregularities and had back-aches, pains in my side, and pains shooting down into my lower limbs. I was extremely nervous, could not eat or sleep. I was so weak and run-down that I could scarcely get around to do anything when I was advised to try Doctor Pierce's medicines. I took the 'Favorite Prescription' and the 'Golden Medical Discovery' alternately, the 'Favorite Prescripton' for the feminine trouble and the 'Golden Medical Discovery' for blood and to clear my system of the impurities, and the combined use of these medicines completely cured me and restored me to perfect health." —MRS. W. C. CUNNINGHAM, 1412 Central Avenue.

Dr. Pierce's Golden Medical Discovery is an old reliable blood-maker and herbal tonic made from wild roots and barks. This "nature remedy" comes in tablets or liquid. Send Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., 10c for trial package for any of his medicines.

Letter to Brother Farmer.

Bloomington Springs, Tenn., April 14, 1920.—G. W. Farmer, Cleveland, Tenn.—Dear Brother in Christ: Your reports of the church work at Cleveland always appeal to me, probably more so because Brother and Sister F. M. Little went from our county over there; another reason is because you were my teacher when I was but a child and gave me so many good, practical lessons that have been so helpful to me; and last, but not least, it was you that buried me with my Lord in baptism and earnestly admonished me to ever be true to the cause I had embraced. So all of these things make me doubly interested in the work over there.

I am sending you a check for five dollars. It is one-tenth of one of the fifty dollars' worth of barter and poultry I have sold. I wish every sister could see that it is right to give a tenth, at least, of what they make. If they could, we alone could take the world for Christ. Use this little for anything that you can to help extend the cause of Christ.

When you see Mrs. Farmer, please remember me to her, and tell her I would like so well to see her. She was always so kind to me. Present my kindest regards to Brother and Sister Little, if you ever see them.

Wishing you much success in your work, I remain, Your old student,

MRS. ANNIE LEE BARTLETT.

There is no more sympathetic ear than our Lord's into which to speak our woe; but he does more than simply hear. He puts strength in us to bear the burden until its unloading comes.—Selected.

GOSPEL ADVOCATE

Volume LXII. No. 22. NASHVILLE, TENN., MAY 27, 1920. $2 PER YEAR, IN ADVANCE.

CONTENTS.

OUR CONTRIBUTORS 514
TRAINING LITTLE CHILDREN 518
GEORGIA AND THE FAR SOUTHERN FIELD 519
AT HOME AND ABROAD 520
MISSIONARY 521
QUERY DEPARTMENT 522
EDITORIAL 523
A PLEA FOR UNITY 526
CORPUS CHRISTI AND GALVESTON 529
ANTITHESES 530
SUNBEAMS 531
AMONG THE COLORED FOLKS 532
MY WIFE "SLEEPS" 533
OBITUARIES 534

The New Administration.

Filled with a sense of grave responsibility and moved with an ardent desire to make the very best of a glorious opportunity, the new administration for David Lipscomb College takes up the reins of government. Did we not believe that God would answer our prayer for wisdom and guidance and that there would follow the friendly and sympathetic coöperation of friends and patrons, we would not essay the task. The many assurances of support already received encourage us to take heart and press forward.

The new administration is keenly appreciative of the good that has been accomplished in the past through dint of toil and patient sacrifice. David Starr Jordan says: "The sane, strong, brave, heroic souls of all ages were the men who, in the natural order of things, have lived above all considerations of pay or glory." Those who have done the best for this school have been of this type. We acknowledge a debt of gratitude to every president, to every trustee, to every teacher, to every patron, to every friend, to every pupil who has helped to make David Lipscomb College what it is. Our task is but to carry forward a work that was begun humbly, but which has grown from year to year and which promises much for the future. So long as we can contribute to the pleasure, happiness, or comfort of any human being, we are of importance in the world, and no longer. Our God is not only a sovereign, but a servant. We grow into his likeness when we seek to become the servant of all.

☼ ☼ ☼

The Old Standard.

The teaching of the Bible has always been given a place of supreme importance in this institution. Its supreme purpose, as set forth in the charter, "shall be to teach the Bible as the revealed will of God to man and as the only and sufficient rule of faith and practice, and to train those who attend in a pure Bible Christianity, excluding from the faith all opinions and philosophies of men, and from the work and worship of the church of God all human inventions and devices." At the same time the charter provides for such other branches of learning "as will aid in the understanding and teaching of the Scriptures and as will promote usefulness and good citizenship among men." That this wise policy will be continued may be stated with absolute certainty. It shall be practiced in the classroom and out of it; for no matter how much the human mind may progress in intellectual culture, in the science of nature, in breadth and depth, it will never be able to rise above the elevation and moral culture of Christianity as revealed in the Bible.

Education may be carried on without any aid from religion and without any recognition of God; but a godless education cannot develop moral character in the educated, and the object of all education is to secure, not intellectual development merely, but even more—a lofty type of moral character in the educated man. By holding to the Bible standard, schools are enabled not only to give due recognition to God and due emphasis to the value of the moral ideal in education, but to attract and guide and command the attention of the educated and thinking men, and thus influence more effectively than would otherwise be possible the highest and best thought of the world.

For this reason we contend that David Lipscomb College honors its curriculum by giving the Bible a place of supreme importance and requiring Bible study of every student.

☼ ☼ ☼

All Men Believe in Education.

It is a rare thing in these days of all but universal enlightenment to find an open enemy of education. It has been demonstrated so many times in the world's history that the educated man is superior to the ignorant in everything that it is a useless waste of time and worry of patience to undertake to prove that education is necessary to the attainment of a person's highest and best achievement in life. In no department of human endeavor can a man do his best, attain his highest, without education. And this is but right, because education is the development of a man—his unfolding, his "leading out," to borrow the Latin meaning of the word; and whatever contributes to this end must needs add to man's capacity to do more and be more than he otherwise could do or be.

But while we appreciate education, while we would not discount it in the least, while we would strive to realize its fullest possible good in our own life, yet we cannot escape the fact that there are dangers connected with its getting, with the processes of it, that challenge our thought and compel our attention. Have we not known education to ruin men and women? Did not our parents or our guardians, did not many of us ourselves, ponder long what college we should attend? Did not we and they realize that choosing the college that is to be the scene of a young person's mental training ground is one of the weightiest issues of life and carries with it great possibilities—possibilities of both good and evil—of danger and of safety to youth? Are not many of the loved ones at home at this very hour asking the same anxious question propounded the messengers by King David in regard to his brilliant, but dissolute, son: "Is the young man Absalom safe?" Is my son safe? Is my daughter safe? Catalogue of David Lipscomb College will be sent upon request.

OUR CONTRIBUTORS

Letters of Commendation.

BY F. W. SMITH.

It is seldom that I publish letters commending my feeble efforts in trying to teach and contend for the truth of God. I receive from time to time such letters, and, as a matter of courtesy to the writers, would like to make a public acknowledgment of them; but there are the "professional critics," who would say: "Listen to Smith blow his horn!" However, at the risk of being criticized, I shall give to our readers two letters recently received:

Chattanooga, Tenn., May 10, 1920.—Mr. F. W. Smith, Nashville, Tenn.—Dear Brother: Allow me to express my appreciation of and thanks for your editorial in the Gospel Advocate of April 29 on "Distinguishing Between Things That Differ," which I have read with interest and profit.

In my travels over the country I observe the sentiment that seems to favor the neutral position regarding the "speculative movement," on which much has been written. But the truth, which is easily seen from the reading of your article in connection with the New Testament, is that the position of the opponents of the speculation is not the opposite extreme of those favoring the speculation, no more so than is the position opposing sprinkling for baptism the opposite extreme of the position favoring it; for there is New Testament authority for the opposition at this point, and a neutral position on the question plainly manifests a failure to "distinguish between things that differ."

And in harmony with your article in the issue of April 8 on "Destructive vs. Constructive," when contending for and teaching the truth takes on the form of controversy, participating in it on the part of brethren who have ability and opportunity is not a mere privilege that may or may not be exercised, *but to them it is a duty*. Even in the discharge of this duty by brethren teaching through the columns of the religious journals, there is actually, I am sorry to know, a sentiment, and I think a large one, in the church, opposed to this most effective way of teaching on the grounds that bitterness and the wrong spirit are manifested in the controversies.

Here, again, is a failure to distinguish between controversy and bitterness. Even if it is a fact that bitterness has been manifested in controversy, that fact does not make controversy wrong; it only makes the guilty individual wrong. On the principle that that fact makes controversy wrong, then what would be right?

Some of the opposition to religious controversy is, I think, attributable to mistaking enthusiasm for bitterness, and some of it, no doubt, for another reason. On behalf of readers of the papers who are just thus mistaken, I would like to see more teaching from you on this subject in the hope that all may see that puncturing error is in the interest of the truth, even though it may appear unpleasant at the time, and that all enthusiastic statements and "red faces" are not manifestations of bitterness.

Finally, may we all, in the right spirit and in the fear of God, "contend earnestly for the faith which was once for all delivered unto the saints." P. W. STONESTREET.

It is encouraging to know that thoughtful, capable, and godly men like Brother Stonestreet will thus stand by and strengthen the hands of one who is trying to teach the truth, not only against downright error and perversion of God's word, but also against the sickly sentimentalism that possesses so many members of the church. There are very many people in the church who, because of a *blind* and *foolish* infatuation, will uphold, defend, and encourage religious teachers in the propagation of the rankest errors. Such people array themselves with all of their influence against men and papers who are doing exactly what God has commanded—viz.: "Contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3.) Well, as for myself, I intend, despite all adverse criticism, so long as I can wag my tongue or use my pen, to contend for the truth of God. Brother David Lipscomb, some twenty years ago, when asked to recommend a preacher for a certain place where conditions were not the best, said: "Get F. W. Smith, for he has no better sense than to tell it just as it should be." I regard that as the greatest compliment ever paid me as a preacher. I thank Brother Stonestreet for his encouraging words.

Henderson, Tenn., May 11, 1920.—Mr. F. W. Smith, Nashville, Tenn.—Dear Brother Smith: I want to commend to the student of the Bible your article on "Distinguishing Between Things That Differ" in the Gospel Advocate of April 29, last. It is gospel truth well told. In the light of this splendid writing, how do you account for Peter, in Acts 1, understanding that the time had come for a prohecy of Jehovah to be fulfilled? Was he fulfilling the prophecy, "His bishropic let another take," when they chose Matthias to take the place of Judas? If so, may we not understand beforehand just when, how, and where God's prophecies are to be fulfilled? Answer in the Gospel Advocate if you think right and good. A. G. FREED.

The foregoing from one of the greatest educators in the South, as well as one of the ablest preachers and debaters in the church of Christ, is very much appreciated, and to the best of my ability I shall attempt to answer the questions he propounds.

I account for Peter's understanding the time had come to choose one to take the place from which Judas by transgression had fallen, by the aid of the Holy Spirit. He, with the other apostles, had received a measure of the Spirit before Pentecost. They were endowed with miraculous power when sent out under the first commission: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely ye received, freely give." (Matt. 10: 7, 8.) Christ also said to the apostles: "But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10: 19, 20.) This shows that they had a measure of the Spirit before Pentecost. Again, after Christ arose from the dead, he met with the apostles, and "he breathed on them, and saith unto them, Receive ye the Holy Spirit: whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained." (John 20: 22, 23.) Under the influence and by the aid of this inbreathing of the Holy Spirit by the Master, Peter was enabled to interpret the prophecy which he quoted from the book of Psalms (Acts 1: 20) regarding one to fill the vacancy made by the fall of Judas. The whole transaction in the selection of Matthias to fill the place was approved of God, and he as certainly became an apostle as Peter himself. The fuller measure of the Spirit which came upon the apostles on the day of Pentecost was a greater external manifestation of the miraculous than ever before, and was given to meet new requirements that did not exist before. Their commission was now world-wide—to all nations—and they needed new and many tongues, or languages, to meet the demand. They themselves needed credentials confirming their message of an extraordinary nature. We must not forget the fact, too, that Jesus taught the apostles many things during his personal ministry of which we have no record, and it would be within the bounds of reason to suppose that he taught them some things regarding such an important thing that would take place after his death. It is said during the forty days and nights that he was with them after the resurrection: "To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." (Acts 1: 3.) To the question, "If so, may we not understand beforehand just when, how, and where God's prophecies are to be fulfilled?" I answer, No. This was never the prerogative of any, save those aided by the Holy Spirit, and even the prophets themselves making predictions for future fulfillment did not

understand their own utterances. "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Pet. 1: 9-12.) The cherubim on the mercy seat were typical of the angels in heaven desiring to look into and understand the unfulfilled things of God, but, in so far as we know, presumed not to be wise enough to tell. But there are those who walk boldly over ground on which angels feared to tread. Again, Christ said: "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matt. 13: 16, 17.) These prophets and righteous men understood that good things were to come to the world, but knew not of the how, what, and when. The whole Jewish nation, who had the law and the prophets taught in their homes and synagogues, were unable to correctly interpret even while being fulfilled before their very eyes. The mighty Saul of Tarsus, before his conversion and inspiration, could not interpret the prophecies of the Old Testament. Let us be satisfied with plainly revealed facts.

"The Spirit and Principles of the New Digressives."

Several weeks ago I wrote an article on this subject in the Review, in which I referred to their work in Denver, Col., showing that they had voted men into the office of elder at that place, one of them being a bachelor. I said that J. C. McQuiddy, managing editor of the Gospel Advocate, and owner of the McQuiddy Printing Company, which puts out the Quarterlies used by those people, indorsed this proceeding. . . .

Brother McQuiddy says that if I had been correctly informed, I would not have made reference to his work at Denver. As I am now at Denver and have the privilege of talking to about twenty disciples who were present, I think I have a correct statement of the facts. These brethren say I was telling the truth.

There was a division in sentiment in Denver over the "Bible college" question and the one-man pastor system which had been in vogue here for many years; and the brethren opposed to such, seeing it would create confusion to try to appoint elders, proposed that six brethren be appointed to be leaders in the church till such time as they might have the qualifications of elders or deacons. McQuiddy says that he was "astounded" at such a suggestion, because of its unscripturalness. I see nothing unscriptural in such a procedure, but consider it entirely scriptural. After speaking of the elders, Paul speaks of the deacons and says: "And let these also first be proved." (1 Tim. 3: 10.) How are you going to prove, or try, a man for an office unless you permit him to do the work of that office for a while? And notice that Paul says that the elders as well as the deacons should be tried. I believe, and have stated it in my book, "The Church of Christ," that it is well to have men do the work of elders and deacons for a while before being permanently appointed to that position. This is certainly a safe plan, and the faithful brethren at Denver were proposing something which was entirely scriptural, regardless of McQuiddy's astonishment, and which they thought might bring harmony. It seems that his astonishment was so great because this scriptural plan was not in harmony with their cut-and-dried plan to put an old bachelor into the office of bishop.

The faithful brethren proposed one of the college element for chairman because he was a fair-minded man, but bachelor John D. Evans pulled his ropes and had himself put in as chairman. He called McQuiddy to the chair to take his place when he himself spoke—McQuiddy, who was not a member of the congregation. Twenty brethren say McQuiddy was unjust in his rulings, even going contrary to his own rulings in order to favor the college element. When a vote was called for elders, the faithful brethren would have nothing to do with it; so the college element voted their elders in—one of them being John D. Evans, an old bachelor. McQuiddy made no protest against this, though he made protest against everything he could, proposed by the faithful brethren. When accused after meeting by Brother Peck, he defended the whole proceedings. Publicly as well as privately he said this bachelor was a God-given elder. McQuiddy's brethren here were pleased with his work, as he himself says, which they would not have been had he not indorsed their voting and electing an old bachelor to the office of elder. Say what he pleases, J. C. McQuiddy, managing editor of the Gospel Advocate and owner of the publishing company which puts out the quarterlies used by the South, indorsed voting for elders, and indorsed an old bachelor for elder—two things which are rank departures from the word of God.

The tactics used by these new digressives—for we can call them nothing else when they indorse such departures from God's word—were the same as the old digressives when they introduced instrumental music many years ago. They gathered up all the old backsliders they could find, many of whom had been absent for many months and some of whom had been absent practically for years. Yes, faithful brethren were outnumbered with all these backsliders; but there is now a fine band of brethren, twenty-four in number, meeting at Eighth and Ogden Streets, who do not believe in human organizations of "Bible colleges" and orphan homes to rob the church of its work and glory ("Unto him [God] be glory in the church"), and who don't believe in voting for elders and putting old bachelors into such office. All who believe in the Bible way of church government, work and worship, are invited to attend; but those who believe in these departures from God's word will have to hunt the bunch which Brother McQuiddy helped mightily to crystallize.

While we are on this subject, I will say that J. F. Smith in the Gospel Herald (Armstrong's paper) takes me to task for accusing all the college people because McQuiddy indorsed such departures, and says that Jesse F. Love gave a boost to a church which had recently voted in elders and had had Y. C. W. classes, and says that we are inconsistent. But this brother would better reason a little. For a man to speak well of a church of which he might not have known that the elders were voted on, etc., and for a man to go and help a church put through such stunts as McQuiddy did here in Denver, are two things quite different. I said that McQuiddy's acts showed the spirit and principles of the new digressives because he is as prominent a man as they have—is a representative man in every way. A fountain can rise no higher than its source.

Brother McQuiddy gloatingly says: "It appears that Brother Sommer's friends got beat at their own game." This shows that McQuiddy considered it a sort of political coup, and rejoices that they were not beaten. Brother McQuiddy has rendered a valuable service to the cause of pure Christianity. Being one of the most prominent men among the "Bible college" advocates, he has shown that the old brother was right when he said to Daniel Sommer: "Brother Sommer, these college people are *another people*" —yes, they are the new digressives.—D. Austen Sommer.

Bright Prospects at Abilene.

BY J. P. SEWELL.

Prospects have never been brighter for Abilene Christian College than at this time.

This is our first session as a four-year college. Four hundred and twenty-eight students have been enrolled. Excellent work is being done. A fine spirit prevails. The spiritual vitality of the institution has never been better. It has been graded A plus.

At a meeting of the trustees recently, with not half of the members present, twenty-six thousand two hundred and fifty dollars was raised in units of thirty-seven hundred and fifty dollars each. Since that time the members of the college church have brought the total up to thirty-eight thousand nine hundred and ninety-eight dollars. All of this amount is from members of our local congregation, except seventy-five hundred dollars. Other nice gifts are being secured. The campaign will be pushed as vigorously and rapidly as possible until funds sufficient to care properly for this great work are secured.

We recently purchased three and one-half acres of additional ground and two good houses and lots. A deal has just been closed for five acres with a large, beautiful, brick building.

Prospects for the summer quarter are good, and we confidently expect the enrollment to reach more than five hundred for the year. We can easily have six hundred students for next year if we can have room for them. Surely, you, my brethren and sisters, will not allow these hundreds of boys and girls to be turned away from daily Bible study, Christian training and influence, to denominationalism, destructive higher criticism, etc., because of a lack of things that can be bought with money, when there is so much money. We do not think so. Our Father has plenty of money, and we believe he will give it to us for the service of these fine boys and girls. Won't you ask him to give us all we need—all we will use for his honor? Won't you be ready when called on to join in this campaign?

Gospel Trumpet Blasts.

BY A. A. BUNNER.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.) "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 46, 47.)

God, our Heavenly Father, and our Lord and Savior Jesus Christ, the great Head of the church, has laid down no ironclad, stereotyped plan or plans, method or methods, of carrying the gospel to all peoples of all lands in the great Guidebook which they have given us for our guidance in all matters pertaining to the great work of converting and saving the fallen sons and daughters of Adam's race. Any method that does not contravene any command or appointment of God and that will enable his people to reach with the gospel the unsaved of any community or nation and bring them into the marvelous light and liberty of the sons of God is open to those who do that work, and this proves that method to be acceptable to God, the Father, and his Son, and the Holy Spirit puts the seal of God upon that work by teaching the church to stand behind the work and to its utmost to support the work. (See Eph. 3: 21; Phil. 1: 3, 4, 5; 4: 14, 15, 16; 1 Thess. 1: 6, 7, 8.) Every so-called congregation of Christ that will not give its moral, spiritual, and financial support unstintingly to every work of God to the full extent of its ability that is in harmony with God's appointments, will die of dry rot, if it does not repent; and the sooner, the better for the cause for which Jesus died. The professed Christian that will not do all in his power to save his fellow man is unsaved himself and is in need of conversion. While I live I want to do all that I can to help save the lost. It matters not to me whether the lost one has white, black, or copper-colored skin, he is lost in sin and needs the salvation which is in Christ, and I want to do all that I can to reach him with the gospel; and whoever I find among the classes named that manifests the greatest readiness to receive the gospel, these are the ones that I mean to go after first. This was Paul's motto. (See Acts 13: 46.)

I never in all my life remember of having said of even my bitterest enemies that "it would be a blessing to the cause of Christ if God would take them out of the world." I never wanted to sit in the temple of God showing myself as God. To make use of such expressions is presumptuous sin and saying to the Lord: "Lord, I know better what would be best for your cause in this world than you do; and if I had the running of affairs, I would manage them quite differently from the way you do." Let us all be satisfied to not only do with our might what the Lord requires us to do, but be willing to leave his work and what he ought to do in his own hands, and it will be done right. As long as there is a son of disobedience in this world, just that long will Satan find men and women to do his work. Let us, then, take the gospel of Christ and get after all of God's enemies that we can and convert and save all of them, thereby making friends of the Lord of them. All who are out of Christ are recognized as God's enemies and belong to the camp of the great enemy of souls. If God would even take our bitterest enemies out of the world to-day, Satan has plenty of material in the world to work on, and he would raise up others equally as bitter for to-morrow. The best way to kill and get your enemy out of the world is to "heap coals of fire on his head." Kill him with the sword of the Spirit, if possible; if not, then "let them alone," and "cast not your pearls before swine." I hope to see better days in the not distant future for the church and her glorious work.

Contentment.

BY H. C. FLEMING.

To be contented is the secret of happiness. Whoever is discontented is always unhappy, and many evil results follow. "But godliness with contentment is great gain. . . . Having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. 6: 6-9.)

But we are sometimes told that being contented with food and raiment would cause us to become indolent and lazy, with no ambition to make any progress in advancement. But this is a great mistake, especially to the Christian, for Paul says to be "not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." (Rom. 12: 11-13.) Obedience to this will leave no room for indolence or laziness, but will keep every Christian well employed, which is a great preventive against discontent. A lazy man, to say nothing of a Christian, is almost a nonentity. Solomon says: "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." (Prov. 19: 15.) "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the

face thereof, and the stone wall thereof was broken down." (Prov. 24: 30, 31.) From these scriptures we can understand that when Paul said, "Having food and raiment let us be therewith content," he did not mean for us to indulge ourselves in "yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that traveleth; and thy want as an armed man" (Prov. 24: 33, 34), but, quite the contrary, to be content in our conditions if we have the necessaries of life, without striving after those things which bring us destruction and perdition. "For we brought nothing into this world, and it is certain we can carry nothing out." "That ye be not slothful, but followers of those who through faith and patience inherit the promises."

Discontent has brought the world to its present conditions of both capital and labor: the greed of man for those things which are unnecessary, and the oppression of the poor; the unrest of those desiring greater wages and less labor; the class legislation demanded for that purpose, regardless of the effect it will have upon others. This is not progress nor advancement, but retrogression. The following quotation expresses this better than I can: "'It is not in man that walketh to direct his steps.' This is the direct statement of the prophet. Man has never been capable, within himself, of inventing a remedy that will even meet his own needs in human life. The men and nations who have left God out of their work have proved a signal failure. This is the truth about the Jews, the Romans, and the Greeks, as nations. A man may prosper and be an infidel, but an infidel nation cannot be a prosperous nation. I challenge you to cite one—just one." The truth of this quotation no man can successfully question. Then why try to right wrongs by human inventions? Why not be content with affairs which we have no power to control? Why not heed the law of the Lord in prayer and supplication for his watch care and protection, thereby becoming contented and happy? For the promise is: "I will never leave thee, nor forsake thee." Although we may suffer in this life, this promise will be fulfilled in the life to come, to those who are faithful and trust the God of our salvation. Therefore, let us rejoice in the hope of rest with the people of God—hope of rest in heaven; and let us be content with such things as our Lord knows is best for us to have.

Putting New Clothes on Old Sermons.

BY J. B. NELSON.

Every minister of the gospel of Christ owes it to himself, to the church, and to his God to give to his audience the very best he can every time he appears before the public. If I am employed to teach school, I am both duty-bound and honor-bound to do my very best to see that every child understands the things gone over. It is the duty of every man to render the very best service possible to his employer. A man who will loaf on a job, longing for quitting time and full pay at the end, is a dishonest man. I have known mechanics, laborers, clerks, etc., to do just enough service to "get by." To loaf on your employer and then expect full pay is just as dishonorable as to borrow money from him and then refuse to pay back. It seems to me that it is almost theft.

A preacher who goes to fill an appointment and does not give to the audience his very best upon whatever theme he considers, regardless of the size of the audience, is not doing his full duty. You owe it to every place you go to keep your sermons clothed in your very best thoughts. Some men preach sermons that they preached ten and twenty years ago in the same old dress, verbatim et literatim. This is not dealing honestly with all concerned. I made it a rule when I started out to preach to try to improve on every sermon every time I preached it. I try to eliminate superfluous phrases, etc. This method helps me as well as the audience; and the same sermon can be preached over and over and be appreciated. New illustrations and synonymous words and expressions help much in making the sermon appear in new dress.

Some things are told over and over until they become stale to the one who tells them. As a rule, the preacher who quits preaching generally quits studying first, his work becomes irksome, and he loses interest; but if he tries to put new clothes on old sermons, he becomes more and more interested in his work. My brother, you will play out as a preacher if you quit being a student. Count my words as true, or else give it a trial and you will find I am right.

"Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." (Matt. 13: 52.)

Brother J. W. McGarvey commented on this passage as follows: "'*Every scribe.*' Not every Jewish scribe, but every disciple possessed of the information and powers of thought which would enable him to rank as the Jewish scribes did. '*Instructed unto the kingdom.*' More correctly rendered by Mr. Green, '*schooled for* the kingdom of heaven'—possessed of such instruction as fits him for a teacher in the kingdom of heaven. '*Things new and old.*' The allusion is to the fact that a good householder, in entertaining his guests, brings forth from his treasure of provisions and drinks, both old articles long laid away for special occasions and new ones recently provided. So the Christian scribe or teacher brings forth for the instruction of his hearers both the old lessons with which he has long been familiar and new ones which he has recently acquired. While teaching others, he is himself a learner, and he is able, out of the new or the old, to find something suitable to every class of hearers."

I now quote from McGarvey and Pendleton's "Commentary on the Fourfold Gospel:" "As a householder graces his banquet with things already in the house and with other things which have just been provided, so a religious teacher must refresh his hearers out of both his past and his present experiences and study. Old lessons must be clothed in new garments.

I am very much of the opinion that if we preachers will bring out of God's storehouse things both new and old, we will solve the question of shortage in support, etc. I believe God has given in his Book the remedy to solve the question. So let every preacher preach to the brethren their duty, and do it in the spirit of Christ, and the brethren will rally to his support. We have the best brethren on earth. All they need to know is their duty; so wake up and teach more duty and complain less. I find that when churches are taught more on giving they give more. So change the old garb of your sermon by getting up a better lesson. I suspect we all need to be instructed more unto the kingdom of heaven and less unto the kingdom of the world. Can I get an "amen?"

The Hidden Hand.

I would go forward, stumbling through the dark,
After my wayward will;
A hidden hand withholds me suddenly,
Firm, strong, and still.

I would go back to what I left behind—
The laughter and the night:
The hidden hand quick grips me, turns me round
Toward the light.

I feel the red wound in its beating palm;
And, though I cannot see,
I guess that somewhere that deep bitter scar
Was borne for me.

For me, or such another as myself,
Wounding, and pain, and loss, . . .
So I go forward, all the way of Love,
Led by a cross. —Lauchlan Maclean Watt.

Training Little Children

By HELEN M. CRAMP.

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

The Changing Order of Education.

Many changes are impressive in our day, but none more so than the great change that is taking place in our schools and in our whole attitude toward education. It is a hundred years since Froebel began to labor in the interest of freer education, but we are only beginning to apply his principles.

The interest of children cannot be held if they are taught in a cut-and-dried way. From early childhood they should be led into joyous activity. At first, only the parents stand by to help and sympathize; later, teachers, friends, and society assist. The early home influence is of great importance. Comenius, Froebel, and Rousseau studied mothers. They knew that the mother should be the first educator; they emphasized the importance of her sympathy and care, which, though it faltered and halted and fell pitiably short in many places, was necessary for right to start. Pestalozzi expressed this fact in the words: "Maternal love is the first agent in education."

In the ideal school of to-day we find the children choosing their own material, directing their own studies, learning indirectly rather than directly, getting their studies linked up with life, looking to the teacher for guidance, sympathy, and help as well as for actual instruction.

The school should be a sort of miniature world in which the child is prepared for life in the real world. In a kindergarten worthy of the name the child moves freely, though in obedience to law. In old-time schools, of which there are still far too many, he is confined by a sort of prisonlike rigidity.

The hatred of the average child for school is a real misfortune, for the child's natural instinct is to learn and know; that is why he is always asking questions—questions that we in our arrogance and impatience too often set aside.

But the school does not always answer the child's questions; does not always prepare him for life's work; does not usually make things interesting to him, although there is much more vocational training than formerly. The unknown must be linked with the known. Arithmetic in the abstract is uninteresting to any child; but having five cents to spend and knowing how to spend it, is a matter of practical experience.

The reason why the kindergarten method of education is superior is because it teaches the child through actual experience. As a parent, then, you wisely send your child to kindergarten. But you are not equally wise when, later on, you say: "O, Mary's school is all right; a school is a school, anyway!"

We have not all the advantages of schools where sympathy and imagination are used; and we know that most classes are overcrowded and that a teacher gets the best results when she works with small groups and in the right environment. But we all assist in molding the public opinion that shapes the schools and in paying the taxes that underpay teachers for the most important work in the world.

And until we carry the spirit of Froebel right up from the kindergarten through the grades and high school and college, we cannot expect to have the fine flowering of manhood and womanhood that is potential in our civilization.

✡ ✡ ✡

There must be some suffering at the narrow door by which the imperiled and straitened soul passes through into liberty and rest. It is just as true of most of our richest gains, our noblest advancements in all spiritual clear-sightedness and strength, that they are reached through pain and privation. It very rarely happens that we receive what we particularly need without being obliged to give up what we particularly prize. If the sacrifice is not laid upon us voluntarily by ourselves, it has to be laid on by a Hand more merciful than our own, and more concerned in our salvation. Trouble is the price of power. From one side of the globe to another, from the beginning to the end, the glory of the earth, the openings of its everlasting hope, are its valleys of trouble. The way to Christ's final majesty lies through the humiliations of pain. From Gethsemane to Calvary was the one true valley of Achor.—F. D. Huntington.

✡ ✡ ✡

There are two ways of imitating a person—the one making that person our model; the other, our example. The first does the exact deeds, lives in the same way, dresses in the same colors, without regard to the differing circumstances, and this always leads to error. The other way is to imbibe the same spirit, to have the same character, and thus do what our example would have done in our circumstances. Almost nothing is said of what things Christ did as a boy or how he lived, lest we make him only a model. But we are shown his spirit of obedience, and goodness, and growth, that we may take him for our example.—S. T. S. Monich.

✡ ✡ ✡

There is a dictagraph concealed on every man's soul. What he says and does and is, is duly recorded. This is his contribution to life, to humanity, to the universe, to God. Angels may keep their own set of books, but we ourselves are authors of our own book of life. Like Paul, we may bear in our bodies the marks of the Lord Jesus; certainly we bear in our souls the marks our own wills and choices have made.—F. F. Shannon.

✡ ✡ ✡

Victory in Death.

(In memory of Nathan M. Cox, of Baxter, Tenn.)

BY CLARA COX EPPERSON.

"O grave, where is thy victory?
O death, where is thy sting?"

He made a valiant fight with Death
And met him standing on his feet,
As if his soul went out to greet
With even his last struggling breath
This merciless enemy, death;
Then fell into the loving arms
That had shielded him from life's harms
With love throughout their wedded life,
Devoted, tender, true—this wife,
And thus he went to meet his God,
A faithful soldier of the cross
With soul purified of earthly dross,
Like God's prophets in olden times,
His faith proved to him a shield
And sword to conquer sins of life,
And through its trials, cares and strife
Made strong to meet death unafraid,
And Christ, whom he with love obeyed,
While his body sleeps in death's chill,
His spirit shines unconquered still;
His body crumbles 'neath the sod,
His radiant soul is with his God.

Georgia and the Far Southern Field

By S. H. HALL

The Work in Savannah.

It was my good pleasure to be with the "faithful few" at Savannah from May 3 to May 16. This was one of the most pleasant times I have ever had. These good people have in the persons of O. W. Rawlings and J. N. Copeland two of the best leaders a young congregation ever had. I have never met two men I loved more and in whom I had more confidence. Brother Copeland is a "Georgia boy," and was born and reared near Valdosta. His home congregation is Dasher. He is a good singer and preacher; and that he might stay with the Savannah work while it is struggling to get on its feet, he took a position where Brother Rawlings works and supports himself. In this he is to be most highly commended, and it shows that his heart is right before God. Brother Rawlings is from Nashville, Tenn., having married one of her best girls, to which union four bright and promising children have been born. Sister Rawlings was left an orphan and was reared by Sister Emma Page Larimore, and it was well done. I have never seen a family that has more favorably impressed me. Both Brother and Sister Rawlings are deeply interested in the work and are doing all they can to extend the cause in Savannah. Their oldest son is a member of the church, having been baptized last year while Brother Claus was at Savannah in a meeting. These are lovely children, and it is easy to see that they have been under the influence of a father and mother who know the religion of our Lord and Savior.

During my short stay four were baptized into Christ, two came out of Babylon, one was reclaimed, and two members who had been baptized by Brother W. A. Cameron years ago found us and began to work with us. The members were left much encouraged and determined to push the work right on to a glorious success.

We have arranged for Brother J. B. Beck, who recently graduated at the David Lipscomb College, to soon join them in the work. He will give his time wholly to the work, and will mean much to Brother Copeland in keeping in touch with the members, finding new homes where the gospel is needed and will be received. We are expecting the very best results and to see Savannah soon blessed with one of our best congregations.

Just here I would be glad to get the attention of those who love the cause of Christ and want to see it well established in every city and town, but who can do more than they are doing to accomplish this. We want you to join us for a twelve-months' hard pull in that city. We need some outside help for the local forces there till they can become firmly established. They have begun already to look for a permanent home. This they must have, and it will cost money to secure a good house of worship. Then Brother Beck has to be supported. At present they are meeting at Knight's Hall, second floor, on the corner of Duffy and Whitaker Streets. I would ask you to think of the Atlanta work. Fourteen years ago it had not the bright prospect that Savannah now has. My friends sent me here and helped to support me till a self-sustaining congregation could be established. We have one now that not only sustains itself, but has established two other self-sustaining congregations in this city, has helped to establish several others, and is now standing by a number of weak churches till they can get on their feet. Then think of Macon. When the Atlanta brethren sent me there for the first time, a more gloomy prospect I have never seen, and, it seems to me, a bigger failure I have never made. That has not been long ago—about six years. And now we have a congregation there with a house and lot paid for and the support secured for a man all of his time. We can do the same things in Savannah in less time than in Atlanta or at Macon. Who will join us in putting Savannah among the cities that have self-sustaining churches? The West End Avenue congregation sent me to Savannah at their expense. This congregation is willing to help support the work there till it is able to care for itself. But in doing this, it means we will have to make an extra effort, for we have a place for all the money we are now giving. Will you help us? What individual or congregation will pledge so much a month for twelve months, beginning next month? Let me know at once, and I will give you directions how to send your offerings. We will expect you to send your offerings directly to Savannah, and you will receive monthly reports from them of the progress of the work. Please do not pass this appeal by without giving it the attention it deserves. I want the needed help for this work secured, so we can pass it up and go to another town.

☼ ☼ ☼

The Georgia Work in General.

It gives me no little pleasure to report that the Georgia work in general is at its best. J. B. Beck and A. R. Hill will soon be "lumbering" away in one of our best towns where we have just one member. Beck will be on his way to Savannah; Hill will be here for a three-months' stay to help us. R. P. Cuff will soon be at Dalton, and after holding a few more meetings will settle down in the central city of the State for all of his time. Macon is to be congratulated in securing his services. "The faithful few" are now meeting at Moultrie, and among the number we have some who know how to *stick* and do things. We are expecting great success there. Prevatt, at this writing, is shelling the little town of Soperton. The daughter of Brother Robert L. White, of Lebanon, Tenn., lives there, and he is to help with the support of this meeting. Brethren R. L. Ludlam and Flavil Hall have been doing a great work at Carnesville and Baldwin. They make a fine team, and we are expecting them to accomplish great things in that section of our State. They have some opposition by those who want an instrument in worship, but Flavil can just sing that to death and go on. This is the way we have done it in Atlanta. If brethren would only be converted enough to learn how to sing, and sing songs with the gospel in them, the instrumental-music question would die of itself. Instead of this, some have not this much interest, and had as soon buy song books from a firm that is doing all it can do to put instrumental music in all the churches, and others from firms that support infant sprinkling and most of the other relics of Roman Catholicism. I see no sense in opposing the idea of infant sprinklers occupying our pulpits and preaching, just so they preach the truth while there, and in depending on them to furnish song books for our churches. Let all the churches learn to sing, and may the membership be taught to use only those words that carry the gospel truths to the souls of men.

No man can avoid his own company; so he would better make it as good as possible.

Wait not for some great cross to show
How much with patience thou canst bear;
Try now thy strength in bending low
To take the cross of daily care;
It may seem poor and small instead,
But it may yet more needful be
To train thee, first of all, to tread
The path of true humility. —Selected.

AT HOME AND ABROAD

F. W. Smith is in a good meeting at Winchester, Ky.

E. A. Elam is in the second week of a good meeting for the Grandview Heights congregation, this city.

A matron and a seamstress are needed at the Tennessee Orphans' Home. Address Mrs. Granville Lipscomb, Columbia, Tenn.

The brethren at Marvell, Ark., would like to get in touch with two teachers for a good rural school. Address W. E. Jackson, Marvell, Ark.

Hugh Miller is conducting a meeting in the Assembly Hall at the Liberty Mission on Howell Street, Rochester, N. Y. This is a worthy mission.

From D. S. Ligon, Denton, Texas, May 14: "I was with the church at Crandall last Lord's day. Since my sickness in the winter I have been visiting this place once a month. I am to begin a series of lectures at Kaufman soon."

From Cled E. Wallace, Temple, Texas, May 17: "The meeting just closed here resulted in eleven additions to the congregation—three baptized. The meeting was hindered by rains. Austin Taylor conducted the song service."

From W. G. Jernigan, Lebanon, Col., May 17: "The meeting at Delta closed on May 7. Eighteen were added to the congregation. I was there three weeks. I am now in a series of meetings at this place. This is purely a mission point."

We are glad to announce that E. L. Whitaker, of Henderson, Tenn., has been engaged to represent the Gospel Advocate. He is a good man, highly commended, and we bespeak for him a cordial reception wherever he may go. He will also handle books and church supplies.

From C. C. Brown, Micanopy, Fla., May 16: "I filled my appointment last Lord's day at Ferguson, with good interest. They began to-day to keep house for the Lord. Any one without a place to meet and near enough to meet with those people will receive a hearty welcome."

B. C. Goodpasture writes: "I closed a twelve-days' meeting at Highland Avenue Church, Montgomery, Ala., Friday night, May 14. There were six baptisms. Robert Alexander, the song leader, and J. H. McBroom, the regular minister of the church, were true helpers in the meeting."

From B. U. Baldwin, Shawnee, Okla., May 17: "G. A. Dunn closed a successful meeting with us last Friday. Six were baptized and ten took membership. His good work was highly appreciated by the congregation, and we all love him. Yesterday was a good day for us. One was reclaimed, five took membership, and one made the good confession."

From Ben West, Waxahachie, Texas, May 13: "The greatest meeting the Waxahachie church has ever had closed last night with thirty-four added. Twenty-three were baptized. Half the number were adults. The meeting continued over two Sundays. Brother Busby preaches the gospel with power. T. F. Stovall, of Dallas, did most excellent work in the music."

From H. R. Braden, South Pittsburg, Tenn., May 10: "Our meeting, which began two weeks ago, came to a close last night. The meeting was conducted by Elder E. H. Hoover, of Chattanooga, with A. L. Dixon, of Delrose, leading the song service. One was added and the church was much edified. One hundred and eight were present yesterday for Bible study."

From C. C. McQuiddy, Forest Hill, La., May 18: "The meeting which began here on Tuesday night, May 4, with J. E. Wainwright, of Texarkana, Texas, in the lead and the entire congregation in harness, closed last night. There were seven confessions and two restorations. Brother Wainwright preaches the truth in love with a burning zeal that men shall know the truth and be free indeed."

We were grieved at the news of the death of J. A. Sisco, whose home was near Salem, on Swan Creek, Hickman County, Tenn. He died at the home of his brother-in-law, Douglas Arnold, in Centerville, Thursday, May 13, death resulting from indigestion and complications. W. S. Morton, of Columbia, conducted the funeral from the church on Friday. Burial was in the Centerville Cemetery.

From R. E. Wright, Wartrace, Tenn.: "I still have time for a few meetings. I preached for the brethren at Jefferson on May 9. We have some good and faithful servants there. I have been preaching for them nearly three years monthly. Brother Wrye will hold their meeting, beginning on the first Sunday in July. The third Sunday in each month I preach for my old home congregation at Fairfield."

From T. W. Phillips, Fort Worth, Texas: "I recently held a great meeting in the home town of that prince among preachers, Foy E. Wallace, of Longview, Texas, and another in Wewoka, Okla. Twenty-one additions at Longview and twenty-two at Wewoka. That sweet singer, Tillet S. Teddlie, of Alba, Texas, had charge of the song work. I did my very best in preaching the word. Both churches were left happy."

The church of Christ worshiping on East Okmulgee Avenue, Muskogee, Okla., announces a get-together meeting from June 1 to June 4, inclusive. Among the speakers on the printed program are W. L. Oliphant, A. L. Elkins, W. H. George, J. Will Henley, J. N. Armstrong, A. M. Foster, Bynum Black, J. A. Hudson, Ben J. Elston, F. L. Rowe, A. E. Freeman, W. D. Black, B. U. Baldwin, O. L. Hays. Services will be held at 10 A.M. and 8 P.M.

John E. Dunn, who preaches for the church of Christ at Terrell, Texas, wishes to secure some young preacher to be with the church during July and August, when he will be away in protracted meetings. This is a good opportunity for a young preacher who is still in school and wishes to do a good work with a church that would assist him in going to school and in future coöperate with him in preaching the gospel. Write John E. Dunn, 308 North Frances Street, Terrell, Texas.

R. A. Craig writes: "I preached at Fairmount, Ky., May 8-11. The brethren there have had a little trouble over the hour of worship, but I feel that the work will move right along now. J. G. Malphurs is doing good work at Russell Schoolhouse, Van Buren, Love Ridge, and Fairview. Brother Rose is at Mackville, and his influence is being felt. We will arrange for several meetings in Kentucky this year. King's Hall Church is coming to the front ranks. This congregation will make its influence felt in the Highlands."

Andrew Perry is an authorized agent for our books and the Gospel Advocate. He is working in Arkansas now, and soon expects to devote some time among the churches in Texas. Any courtesies shown him will be appreciated by us. He is a good man, is true to the word of God, and will be helpful to any church where he labors. Brother Perry recently preached a few sermons to attentive audiences at Paragould, Ark. At last writing he was at Marmaduke. He reports the sudden death of Riley Smith, one of their oldest and most-beloved members.

From G. Dallas Smith, Cleburne, Texas, May 10: "We have just closed one of the best meetings the church here ever enjoyed. The preaching was done by G. C. Brewer, of Winchester, Tenn., and to say it was well done is no exaggeration. Brother Brewer is a great preacher. He is fearless and bold, yet earnest and tender, and his messages carry conviction to the heart. The meeting continued over four Sundays and resulted in forty-six additions—forty-two baptisms—and untold good accomplished otherwise. The Lord willing, Brother Brewer will be with us again next spring."

From J. O. Garrett, Thorp Spring Christian College, Thorp Spring, Texas: "Many visitors are promising to be with us during commencement week, May 28 to June 3. We want every old pupil, every patron, and any other friend of Christian education to come and enjoy these days with us. Arrangements are being made to care for every one. Opportunities for camping are fine. The school park is open to all for camping, fishing, and bathing. The programs promise to be superior. Your visit will encourage us and strengthen your interest in our work. Drop us a card and tell us what day you will leave home."

Tice Elkins writes from Fort Worth, Texas: "I feel that I owe an explanation to those who expect me for meetings this year as to why I cannot hold them. First, during the three months I was down sick the Southside-Central Church of Fort Worth supported my family, paid my salary right along, while I was laid up and out of their work all that time. Now they think I should give them the remainder of the year without a break, and I feel sure it is the right thing for me to do. This is one reason I must cancel all my work in the field this year. Another reason is that I am not going to recover my strength fully enough this summer to engage in protracted-meeting work. I will be glad, however, to book meetings for next year."

MISSIONARY

Missionary Statement, 1919.

BY MISS NELLIE STRAITON.

When singing that old heart-touching song, "Must I Go, and Empty-handed?" have you ever thought of the incident that inspired the writing of it?

After a month only of Christian life, nearly all of it upon a sick bed, a young man of nearly thirty years lay dying. Suddenly a look of sadness crossed his face, and to the query of a friend he exclaimed: "No, I am not afraid! Jesus saves me now! But—O!—must I go, and empty-handed?"

Must I go, and empty-handed,
Thus my dear Redeemer meet?
Not one day of service give him,
Lay no trophy at his feet?

Not at death I shrink or falter,
For my Savior saves me now;
But to meet him empty-handed,
Thought of that now clouds my brow.

O, the years of sinning wasted!
Could I but recall them now,
I would give them to my Savior,
To his will I'd gladly bow.

Must I go, and empty-handed?
Must I meet my Savior so?
Not one soul with which to greet him—
Must I empty-handed go?

And the question comes home to each one of us individually: "Must I go, and empty-handed?" "Not one day of service give Him?" Service is the highest expression of love; service is the keynote of the Christian life.

Every one of us may render service to the extent of the ability we possess. Perhaps one has five talents and another only one. It is not a question of how many we have, but the use we make of them.

But it is especially of the service that a faithful missionary may render that I wish to write. During the past year I have been in very close touch with Miss Lillie Cypert, who has been in Japan a little over two years, and will, therefore, tell you in her words a few things about missionary work:

We have discovered a great work to be done here. Even though missionaries from all parts of the East have been coming here to spend their summers for possibly twenty years, we find that many still have never heard of Christ. They always have meetings at the churches, but perhaps not enough personal work has been done among the working classes. It is appalling to see the great amount of work that is to be done and the few there are to do it.

I am helping with the Sunday-school work at Zoshigaya now. The Sunday school has fallen off in attendance very much recently, but we hope to build it up again soon. They had no literature and the teachers were just telling the children Bible stories without illustrations. So, when I was permitted to have a part in it, I got a chart and some cards and leaflets for the children and some books for the teachers. They started with them last Sunday, and seemed to be much pleased with them. I hope to use the money sent by the Sunday-school classes to help pay for the literature. The church will also help pay for it.

Last Thursday was a national holiday in Japan. It is one of the days that corresponds to our Thanksgiving. They have two. This one is the thanksgiving for the rice crop. They offer prayers and sacrifice of rice to the god of the harvest for a bountiful rice crop. In the afternoon of that day Miss Andrews and I went to the park, where thousands of people were coming and going all the time, and gave out many tracts. The tract was largely a reproduction and translation of a very good sermon on the love of God to man. We went to the big temple near the park and gave more tracts to the people that came to worship. We were happy to give them something that would tell them of the living God that can love them, and does, instead of the hideous, lifeless ones they seem to be so earnestly worshiping.

Last month we went on a little evangelistic tour in the country and were away five days. It was a very interesting trip, indeed. We stayed three nights in Japanese hotels and one in a Japanese home. We just fared as the Japanese do—slept on Japanese beds on the floor, sat on the floor, and ate Japanese food. At two of the places where we went there were Christians; so we were warmly welcomed by them, and hope we strengthened them.

We spent one night in a town of between three and five thousand people and not a Christian among them, and they seemed so anxious to learn, too. But just no one to teach them! Isn't it awful to think that about nineteen hundred years after Jesus gave the commandment found in Matt. 18: 19, 20, in so small a country as this, there are about thirty-nine millions of people who have never so much as heard of Christ and the true and living God? Will the blood of these be required at the hands of their neighbors who live just across the big pond only about twenty days' journey, who have been reared in a land of Bibles?

You may, perhaps, know that during the early part of 1919 I received money for any of the missionaries and forwarded direct to the missionaries the funds received. However, a better plan was suggested, and beginning with May I forwarded direct only to Miss Lillie Cypert, and sent to those who were looking after the other missionaries all other amounts sent to me. To Miss Lillie Cypert I forwarded $804.75 for her personal support and work and $112 for furniture. For the other missionaries I received and forwarded $1,313.98. Total, $2,230.73.

Both the missionaries and I appreciate the coöperation of all those who have taken a part in the work, and trust that this assistance will be continued during 1920, and that many others will answer Paul's appeal to "present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

And, after all, all the service we can possibly render is as nothing compared with the great love which Jesus had for us and the sacrifice he made that we might have eternal life in the home above.

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

This is to say that we have looked into the work of collecting missionary funds by Miss Nellie Straiton and her distribution of the same; that we consider it a good work, and that she deserves commendation for the same.

While it is desirable that the congregations, for their own sakes, either singly or in coöperation, do this work, they are not doing it. Hence we say, let it be done in this not unscriptural way till such time as they take it up.

[Signed] I. L. VAN ZANDT,
E. W. MITCHELL,
W. R. KNOX,
T. A. CAMBRON,
Elders, Southside church of Christ, Fort Worth, Texas.

It is not by becoming like Christ that men will approach toward incorporation with him, but by result of incorporation with him, received in faith as a gift, and in faith adored, and used, that they will become like him. It is by the imparted gift, itself far more than natural, of literal membership in him; by the indwelling presence, the gradually disciplining and dominating influence, of his Spirit, which is his very self within us, the inmost breath of our most secret being, that the power of his atoning life and death, which is the power of divinely victorious holiness, can grow to be the very deepest reality of ourselves.—R. C. Moore.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Brother M. N. Mathes asks a question whose answer is so simple that all should know it. He wants to know if it is a sin for a sister, when she has baked the loaf and prepared it, to bring it to the church, set the table in the church, and then take her seat. This is the very thing that a good, Christian woman should do. Phœbe was a deaconess and Paul's helper.

☼ ☼ ☼

Mrs. Jessie McBride is concerned about the following question: "Is it right for the church to put a Methodist in charge of a class, provided it has many competent teachers who are members of the church of Christ?" Unless the church prefers to teach Methodism rather than Christianity in its purity, I can see no reason for such conduct. It would be far better and more scriptural for them to develop their own members.

☼ ☼ ☼

Brother Wilson Vantrease, of Nocene, Tenn., inquires to know if it is right to have a musical instrument in his home. He says: "I cannot find anything that justifies me in this thought." I know nothing in the Bible that approves or condemns having a musical instrument in our homes. I know of no scripture either for or against it. We certainly have the same right to have a musical instrument in our homes for our pleasure that we have to have any other article that adds to our entertainment and pleasure. However, we would be expected to use the instrument in our homes, not as a matter of worship, but as one of pleasure. The worship in the home, so far as I know, is restricted just as it is in the church. In the home we should sing with the spirit and with the understanding just as we do in the public assembly.

☼ ☼ ☼

Brother Porter Norris, of Lucy, Tenn., wishes to know if it would be wrong for a church to ask all who will sing to sit on the front benches. He assigns as a reason for asking this the fact that they do not have enough song books to accommodate the entire congregation. I think it would be well to invite all who can get seats on the front benches to occupy them. The front seats are too often treated as though they were reserved. There is certainly nothing unscriptural in having the song leaders sit together and then encourage the whole congregation to sing with them in the worship. Singing is a part of the worship as much as is praying and teaching; so all who can should take part in this worship. There is certainly no departure from the truth in such a course as this. The word of God does not indicate just where any one shall sit in the public assembly of the saints. Such matters are matters of common sense, conviction, and expediency.

☼ ☼ ☼

Brother C. A. Lancaster wishes light on Matt. 18: 2, 6, 8, 9. The "little child" in Matt. 18: 2 was simply a small child. The "little ones" of verse 6 embrace not only children who are believers in Christ, but all lowly and humble disciples. We should be careful not to cause any of God's people to stumble. Verses 8, 9 read: "And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire." The thought is that if any object is as dear to us and as valuable as an eye or a right hand and leads us into sin or causes us to stumble, we should deny ourselves that object, no matter how desirable it may be. In other words, we had better avoid anything that leads us into sin and finally into hell, no matter if it is as dear and valuable to us as an eye or as the right hand or as any other member of the body. The thought has no reference to entering hell with a maimed body, having lost a right hand or having plucked out an eye. We are to give up habits or any object that is as dear as an eye or a right hand in order to be saved.

☼ ☼ ☼

Brother John A. Randolph, of Dinuba, Cal., inquires to know if it is scriptural for women to lead public prayers and make talks in the church assembly. It is a fact that not a single woman was commissioned to be a public proclaimer of the gospel of Christ. All the twelve were men. It is also true that a woman's constitution and physical strength do not fit her for the public proclamation of the gospel. It may be that occasionally you will find a woman with a sufficiently masculine voice to make herself heard in a large assembly; but, as a rule, women are not fitted for such work any more than they are fitted for climbing telephone and telegraph poles and running steam engines. The Bible speaks clearly on this point. "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law." (1 Cor. 14: 34.) "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." (1 Tim. 2: 11, 12.) The same scriptures that prohibit women from speaking in the church assembly also prohibit them from praying in the public assembly of the saints. While it is true that women prophesied and Joel predicted that in the Christian dispensation the sons and daughters should prophesy, which means to teach, yet these scriptures, interpreted in the light of other scriptures, evidently mean that this prophesying or teaching was not in the public assembly of the saints.

☼ ☼ ☼

Brother J. O. Barnes asks this question: "Is a mouth confession of an alien sinner absolutely an essential prerequisite to valid baptism?" He asks a number of other questions; but when this is answered, the others will be answered also. The great commission makes known the conditions of salvation to the alien sinner. These conditions as given are faith, repentance, and baptism. When we examine the scripture, we find in every single conversion the same conditions and no others. It is true that in Acts 8: 37, in the Authorized Version, it says: "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." But this is left out of the Revised Version. However, the question is asked simply that the preacher may know that he is baptizing a believer. The baptism of believers only is authorized. The preacher should know that he is baptizing a believer, and in order to learn this there is no better way than for him to ask the question. If the preacher is sure of the fact and if the candidate has already stated that he believes with all his heart in Jesus the Christ, there is no necessity of taking a further formal confession. However, after one has been baptized, he should confess Christ all through his life; "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Again, Christ says: "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. 10: 32, 33.) The man who is really penitent is not ashamed to confess Christ before many witnesses. Timothy did "confess a good confession in the sight of many witnesses."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.00 a year, in advance; to Canada and foreign countries, $2.50, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

An Inexcusable Misrepresentation.

BY M. C. K.

One of the chief weapons employed against the opposition to current speculations on unfulfilled prophecy, so freely indulged since the outbreak of the World War, is the weapon of misrepresentation. This weapon has been conspicuously employed by those who have recently disturbed the churches by the advocacy of some of the tenets of Russellism and Adventism. It is astonishing that Christians will resort to such methods in the advocacy of anything, no matter how firmly they may believe it to be the truth, and, of course, Christians who have proper regard for fair and upright dealing with others will not do so. Shrewd evasions and other methods of chicanery are not to be wholly unexpected among politicians, though even among them those who are high-toned men of integrity hold themselves strictly above such things; but that men who profess to be Christians, and even preachers of the gospel, will resort to such a course is both sad and astonishing in the extreme. Men may be excused for honest differences from each other, and under all proper circumstances they have the unquestionable right to defend what they believe to be the truth; but there is no justifiable excuse, under any circumstance whatever or for any conceivable reason, for the employment of unfair means in the propagation of their theories.

The purpose of this article is to call attention to and to expose a glaring instance of such violation of principle as exhibited in an inexcusable misrepresentation. In substance, that misrepresentation consists in making the charge that those who oppose speculations on unfulfilled prophecy *oppose studying and teaching unfulfilled prophecy itself*. Then, along with this misrepresentation and with a flourish of trumpets, the point is made that such persons set aside a part of the word of God—namely, the prophecies—and deny men the right to study and teach that part. They have even gone so far with this misrepresentation as to say that those opposing the speculations in question have no use for the prophecies—that, according to them, the prophecies should neither be taught nor studied.

Now, any one who has mind enough to be responsible knows that opposition to teaching certain *views or opinions* as to what will be the *fulfillment* of unfulfilled prophecy is not opposition to teaching the prophecy itself. In illustration of this point, we here call attention to a New Testament prophecy. Guided by the Spirit of God, Peter uttered the following prophecy: "The earth and the works that are therein shall be burned up." (2 Pet. 3: 10.)

Now, who cannot see that this *prophecy* is one thing, and that *when and in what manner it is to be fulfilled* is quite another and a different thing. There are certain views or opinions entertained by some men as to how and when it is to be fulfilled which are not expressed in the Bible and which some of us not only do not accept, for the simple reason that we do not know them to be correct, but the teaching of which we distinctly oppose because they are not among "the things which are written." Is not this a good reason for the opposition? But does it follow from this that we oppose teaching *the prophecy itself?* It would be just as consistent and quite as near the truth to say such an absurd and false thing as it is to say that, because brethren oppose certain opinions as to the fulfillment of certain other prophecies—opinions long ago taught by the visionary Mr. Charles T. Russell and the Adventists, and which those opposing them believe to be hurtful to the cause of Christ—they, therefore, oppose teaching the said *prophecies themselves*.

In our issue of May 13, 1920, a question was propounded in a contributed article which is in point here. In that issue, on the matter of "teaching all the unfulfilled prophecies just as we do the other parts of the word of God," an apologist for the speculative movement asks the question: "Are we allowed to make any comment?" The public has now learned at least some of what the author of that question contends for in the way of "comment," but, in addition to the very appropriate answer then given by Brother McQuiddy, we add here that it depends altogether on the "comment" that is made whether God's law will "allow" it or not. If it means a comment that merely gives the views or opinions of the teacher, then the proper answer to the question is an emphatic *no*. If it means a comment which merely presents different parts of God's word and thus shows what God's word says on the subject, then the proper answer is *yes*. Why should we not "comment on unfulfilled prophecy precisely as we should comment on baptism, the Lord's Supper, faith, repentance, or any other subject on which the Bible speaks at all, by showing what the Bible says on that subject?" Have men rights in teaching the "unfulfilled prophecies" in God's word which they do not have in teaching other parts of that word? If so, who gave them such rights? Does not Inspiration distinctly declare that the religious teacher must "not go beyond the things which are written?" (1 Cor. 4: 6.) And does not Inspiration, with equal distinctness, say: "Foolish and ignorant questionings refuse, knowing that they gender strifes?" (2 Tim. 2: 23.) The Greek word for "ignorant" means things on which there is no instruction—things not revealed in the word of God, things on which

the Scriptures are silent, and which, therefore, the Scriptures do not teach. Such things the apostle distinctly commands us to "refuse." Hence, according to Inspiration, we are not to bring them up in the way of teaching them at all, and the inspired reason assigned for prohibiting discussions of them is because "they gender strifes." Do we not see the correctness of the reason exemplified? In the present sad instance they have created division and destroyed peace and harmony in some of the churches. What a serious and fearful responsibility is incurred by those who introduced them!

Hence, here is a divine prohibition of all speculation on all subjects—a prohibition in the form of two positive commands of Inspiration: First, the religious teacher is solemnly admonished "not to go beyond the things which are written." Second, he is positively commanded to "refuse" all questions not taught in the word of God. Either of these commands rules out the opinions of the teacher on all subjects and restricts him to "the things which are written," and both of them together make the teaching of such opinions a high-handed and presumptuous infraction of divine authority. But, according to this modern speculative movement, Paul, guided by the Holy Spirit of God, should have said that the Christian teacher must not "go beyond the things which are written," *except on unfulfilled prophecy!* On this latter subject, give him *carte blanche* privileges and "clear the track!"

On the contrary, in harmony with the two inspired commands just noted, the position is here unhesitatingly taken, and without the remotest fear of successful contradiction, that, no matter what the theme may be, whether baptism, the Lord's Supper, the second coming of Christ, the end of the world, or what not, the religious teacher is under positive divine orders "not to go beyond the things which are written." This is specifically what God says; and if he did not mean that the teacher must stay within what is written, then why did he say it? Of course he said it because he meant it, and no living man can refute the position; and yet when we insist that this divine rule should be observed in teaching unfulfilled prophecies precisely as it should be in teaching any other part of God's word—that we should teach what God's word says on it, no more, no less, and nothing otherwise, and thus not teach our views or opinions about it—the charge is made that we oppose teaching unfulfilled prophecy itself! This is an inexcusable misrepresentation. If in preaching baptism we should say what God says on it and stop at that, as all on both sides of this controversy admit, then, in preaching the second coming of Christ or any other unfulfilled prophecy, why should we not say what God says on it and stop at that? Moreover, if opposition to teaching *more* than God says on baptism is not opposition to teaching baptism itself, then why is opposition to teaching *more* than God says on the second coming of Christ or any other unfulfilled prophecy opposition to teaching the unfulfilled prophecy itself. This position is simply irrefutable, and it will remain so as long as God tells the religious teacher, as he now positively tells him, "not to go beyond the things which are written."

D. Austen Sommer's Creed.

BY J. C. M'Q.

Elsewhere in this paper appears an article by Brother Sommer under the title, "Spirit and Principles of the New Digressives." I ask for this article a thoughtful reading before reading what I have to say. There is very little in the article that really needs attention. For the sake of clearness, I will notice the creed, the voting, and the "bachelor elder" in the order named.

When I was in Denver, Col., last September, Brother Sommer's supporters proposed a paper as a basis and guide for the church. After presenting eight "whereases," which are enough to kill it, they presented what purported to be ten resolutions, but, having omitted the fifth resolution, presented in reality only nine. These resolutions read:

1. That the *management of the spiritual affairs* of the church, for the present, be placed in the hands of six of the brethren.

2. That these six brethren be elected with a view of their becoming later, when *properly developed*, the elders and deacons of the church.

3. That their qualifications be as *nearly as possible* in conformity to the qualifications of elders and deacons as laid down in the New Testament Scriptures.

4. That these brethren be J. P. Crenshaw, L. H. Sorey, J. A. Ford, Oren Adair, J. T. Menard, and P. B. Davison.

5. That the congregation here continue under the advice and leadership of these brethren in this way *only until such a time* as it is set in order according to Paul's instructions to Titus.

7. That, as there is a plurality of preaching brethren here, and in order that no class or part of the congregation be favored to a greater extent than any other class or part of the congregation, the *six brethren are requested to divide the preaching* equally among or between the preachers, unless one or more of said preachers shall voluntarily relinquish his turn, in which case the time shall be equally divided among the others.

8. That we hold a protracted meeting as soon as it can be arranged for after we get into the meetinghouse at Sherman and Maple Streets, and spare no pains or expense to make the meeting a success.

9. That *W. P. Reedy*, of Long Beach, Cal., be selected to conduct the meeting and to do the preaching through the meeting, and that the selection and invitation to him be made unanimous just as it was to Brother White.

10. That a complete, permanent record be made and kept by the clerk of the congregation, showing not only the roll of members of the congregation, but also a full and complete record of all proceedings and deliberations of all business meetings of the congregation."

There is no authority for such a paper in the word of God. Brother Sommer says: "I see nothing unscriptural in such a procedure, but consider it entirely scriptural. After speaking of the elders, Paul speaks of the deacons and says: 'And let these also first be proved.' (1 Tim. 3: 10.) How are you going to prove, or try, a man for an office unless you permit him to do the work of that office for a while? Notice that Paul says that the elders as well as the deacons should be tried. I believe, and have stated it in my book, 'The Church of Christ,' that it is well to have men do the work of elders and deacons for a while before being permanently appointed to that position." Brother Sommer is proving his position by the wrong book. The *Bible* is good authority in this discussion, but *Brother Sommer's book*, "The Church of Christ," is not good authority. Let us note a few things in Brother Sommer's creed. Why select six brethren to manage the *spiritual affairs* of the church? Worse still, why select six men *who are undeveloped and who are without the qualifications* to manage the spiritual affairs of the entire congregation? I challenge my critic to put his finger on one passage in the word of God that authorizes such a procedure. These six men, according to Sommer's creed, are *fit* to manage the *spiritual affairs* of the entire church, and yet they are unfitted, undeveloped, and unqualified for the work of an elder. I am really sorry for my critic if he does not know more about the Bible than his indorsement of this creed indicates. I really think that he does know more, but that it is his partisan spirit, his zeal and desire to rule and control a little sect, that really leads him into such errors. God never put any *six brethren* in a church to manage the *spiritual affairs* of the church. In this paper no distinction is made whatever between the duties of elders and deacons. It is generally understood that the deacons of the church are to look after the temporal affairs of the church, but the Bible is clear in teaching that no man has the right to lord it over God's heritage and that no man has the right to manage the spiritual affairs of the church. In proof of this, read the following scriptures: "Who art thou that judgest the servant of another? to his own lord

he standeth or falleth. Yea, he shall be made to stand: for the Lord hath power to make him stand. . . . But thou, why dost thou judge thy brother? or thou again, why dost thou set at naught thy brother? for we shall all stand before the judgment seat of God. For it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God. So then each one of us shall give account of himself to God." (Rom. 14: 4-12.) "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5: 10.) These passages show conclusively and beyond a doubt that every man is individually responsible to God for himself. It is preposterous that God would make any man a spiritual manager for another and then hold the other man responsible to himself for his conduct. As he has told us that when a man works for another he loses his "identity so far as his work is concerned," we are led to believe that he wanted the entire church to lose its identity and become puppets, slaves, and vassals to the *six spiritual managers* of the church. As he, with the Roman Catholics, is striving to drive the Bible out of our schools, so, with them, he would rob Christians of their individual responsibility and make them tools under spiritual managers. I repeat that there is nothing in the word of God that permits, much less sanctions, such a creed. But he asks: "How are we to prove them?" God has given us their qualifications in order that we may prove them. Would Brother Sommer take a drunkard or an adulterer or a murderer and put him into the office of an elder in order to try or to prove him? If simply putting them into the office is the manner of proving them, why pay any attention to the qualifications as laid down in the New Testament at all? The Holy Spirit gives us these instructions; and when men are found blameless under these instructions, then they are to be placed in the position of elders and deacons. He certainly has the cart before the horse. Macknight says in his Epistles on 1 Tim. 3: 10: "However, let these also be tried first by publishing their names to the church, that if any one hath aught to lay to their charge, he may show it; and after such a publication of their names, let them exercise the deacon's office if no person accuses them." The word in the Greek for "proved" in this passage means "to test, examine, prove, scrutinize." Whenever one's name was presented for an elder or a deacon, if he were proved blameless according to the scriptural qualifications and was unaccused, he was then to be put into the position of an elder or deacon. Macknight says: "The rule was this: They published in their assemblies for worship the names of persons designed for ecclesiastical functions, that if any one had aught to accuse them of, they might show it. So we are told by Lampridius, in his life of Alexander Severus, tom. ii. c. 46, quoted at large, 'Truth of the Gospel History,' page 331, who, it seems, wished to have the same method followed in appointing the governors of provinces; and alleged the examples of the Jews and Christians, who published the names of their ministers before they established them in their offices. Now, although Lampridius speaks of a rule observed by the Christians in the time of Alexander Severus, previous to their admitting persons to be bishops and deacons, it was a rule so natural and reasonable that we may suppose it was prescribed by the apostles, and that it is referred to in this passage, where he ordered persons to be *proved before they exercised the deacon's office.*" The trouble with my critic is that he puts them into the office before they are proved and in order to prove them. In this case he puts in men that are admittedly *unfitted, undeveloped, and unqualified to manage the spiritual affairs of the entire church.* His is not an innocent, but a *pernicious*, creed.

Second, he is not disposed to take what I have to say about what I did while in Denver. This is very unfair and unkind in a discussion. I know what I did much better than the twenty brethren to whom he went to get information. It seems that if I favored voting, that he also favors voting by getting an expression from twenty of his partisan brethren when recently in Denver. He votes with the minority, who made the division. The Spirit says: "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." (Rom. 16: 17.) The vote that Brother Evans took was a unanimous vote, as the Sommer crowd had withdrawn their creed. They next withdrew themselves and made the division. Where God has not legislated on a subject, I have never objected to unanimous voting, and feel that I have no right to object to getting a unanimous expression. The object of the Sommer crowd was to get control of the church of Christ in Denver by getting Brother Evans and others out of the way, just as had been done at Colorado Springs, Col., and at Riverside, Cal. Claiming "evangelistic authority," whatever that is, R. G. Edwards and W. F. Reedy met at Riverside, Cal., on March 11, 1917, and went through the form of deposing two elders and withdrawing from two other brethren, all of whom were above reproach. This is the same Reedy who was proposed in the *partisan creed* to hold a meeting for the church in Denver and who issued a call to action in the Apostolic Review about two years ago. Harper and others were associated with him in the call. As God has not ordained that these men and others of the same character shall exercise "evangelistic authority" over the churches, I shall use my voice and strength against any such *papal* assumption of authority. It was evident from the very beginning that Brother Sommer's followers were hopelessly in the minority. They voted by presenting their paper, and stood by it until they saw it was lost. While I am unalterably opposed to voting on any subject where God has legislated, I have never opposed getting a unanimous expression on any subject where God has not legislated. On such subjects, however, I have always striven for unity and not division. This is exactly what I did at Denver. My reason for not objecting to unanimous expression of approval in appointing elders is found in the word of God. Acts 14: 23 reads: "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." The Greek word which is here translated "appointed" means (a) *to vote by stretching out the hand;* (b) *to create or appoint by vote;* (c) with the loss of the notion of extending the hand, *to elect, appoint, create.* Thus we see God has given the qualifications and left the church free to express its choice as to the person possessing them.

Third, must an elder be a married man? I will say for the information of all that I have never gone to any church and suggested to it who should be its elders and deacons. Such a course would be presumptuous. On the contrary, however, I told them in Denver that they knew their membership and that it was their prerogative, and not mine, to name who should be elders and deacons. I made this clear both publicly and privately. If Sommer's satellites had heard me when I spoke on this subject, they would have known better how to tell the truth; but when men run away from duty because they are blinded by partisan prejudice, we can hardly expect them to know the real facts in the case. To me it is a very serious thing for a few people to withdraw and to divide the spiritual body of Christ because the church advocates teaching the word of God everywhere. I am frank to say that I would prefer that an elder be a married man, but it should be noted that the Bible does not say anywhere that he "*must be a married man.*" The Bible does say that "the bishop must be without reproach, the husband of one wife." The apostle's

meaning is that such persons only are to be entrusted with the work of an elder who in their married state have contented themselves with one wife at a time. It does not mean that a man who loses his wife shall not marry again; neither do I understand that it means that an elder who loses his wife must, therefore, give up his work because he is not the husband of one wife. I have never seen in the word of God where any man is required to resign a duty. It is well known that polygamy and adultery were practiced and tolerated in the early church. Persons who divorce their wives unscripturally and marry others are guilty of adultery; such persons should not be chosen as elders. The apostles encouraged and demanded virtue and righteousness on the part of all who desired the office of a bishop. If this scripture be taken to mean that one must be married, regardless of how well qualified he may otherwise be, before he can be an elder, then it follows that he must not only be married, but he must have *obedient children*, before he can be an elder. In this individual case it is not questioned that Brother Evans, barring this one lack of qualification—if it be a lack—is far better qualified for the work of an elder than most men are. He understands the Bible, he loves the truth, he is apt to teach, and he makes great sacrifices in order to advance the kingdom of God in the world. It is also plain that he is better qualified than any one else in the church at Denver to labor in word and doctrine. The Bible is clear that there were such elders in the church. Does the failure to be married disqualify him when he possesses the other qualifications in such a high degree? In the light of the Bible teaching and the practice of the early church, I cannot say it does. We find married elders who are lacking in a number of the qualifications, and yet they are not regarded as unscriptural elders.

Who Is the Sinner?

BY E. A. E.

The Bible solemnly warns against the deceitfulness of sin. When one is deceived by sin, right seems wrong and wrong seems right. God pronounces a woe upon those that "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5: 20, 21.) God further warns against being wise in one's own conceit, and thinking more highly of oneself than one should think. Again, he says: "Every way of a man is right in his own eyes." (Prov. 21: 2; see Prov. 16: 2.)

Then, who is the sinner? Is he the one who really commits the sin, or the one who suffers from it after it has been committed? The slanderer, or the one slandered? The tattler, or the one talked about? The one who misrepresents another, or the one misrepresented? The robber, or the one robbed? Is the one who refuses to meet obligations, to follow the Golden Rule, to obey God, the sinner, or is the one who points out the sin and teaching against it the sinner?

Does the wrong consist in otherwise kind and good and Christian people writing sharp and harsh and bitter criticisms in any but a sweet and humble spirit to the publishers of religious papers, or does it consist in editors publishing these letters? If writing such letters is the Christian thing to do, then there can be no wrong, but good, in publishing them. If publishing them is wrong, writing them is worse.

People have the same right to disapprove and to criticize as to approve and commend. Since commendations are published, why not criticisms? No man—editor, preacher, any other church member, or even the President of the United States—can hold himself above criticism. No public address, article, sermon, or book can be considered above criticism—that is, no man must dare criticize. The man who desires to teach the truth and to fully obey God does not object to, but prefers, kind and thoughtful criticism. The critic then cannot object to the publication of his criticism. The critic who asks questions for information or to elicit truth deals in principles, not in personalities and in one's family affairs. Right is right, or wrong is wrong, in whomsoever found.

The safe and righteous rule is not to write in criticism of public acts and utterances anything one does not want published or will be ashamed to see in print. Any other course always reacts upon the critic.

Let us be just and fair; let us always follow the Golden Rule. There is a right way—the Christian way—to do everything. A contentious, partisan, captious, carping, censorious, holier-than-thou spirit is condemned by the Lord. To "reprove, rebuke, exhort, with *all long-suffering and teaching*" (2 Tim. 4: 2); to be "*gentle toward all, apt to teach, forbearing, in meekness* correcting them who oppose themselves," if peradventure they may be led to repentance (2 Tim. 2: 24-26); to restore the ones who have been overtaken in any trespass "*in a spirit of gentleness*," looking to oneself lest one also be tempted, *remembering one's own faults and shortcomings* (Gal. 6: 1), is the command of God and duty of every Christian. To try to "entangle" a brother "in his talk" and to convict him of inconsistencies in order to *condemn and not to save* is the spirit of the Pharisees.

I have heard since a boy that when one "goes security" for another and has the debt to pay, the other, as a rule, gets mad at the one who "went the security." This is human nature, but not "*the divine nature*." It is human to err, to sin, and, therefore, to wrong others, and then to become angry and feel hurt at the one who has been wronged.

When Moses beheld two Hebrews "striving together," and "said to him *who did the wrong*, "Wherefore smitest thou thy brother?" the wrongdoer became angry and was instrumental in reporting Moses to Pharaoh and having Moses banished from Egypt. (Ex. 2: 11-15.) Stephen says this sin in thrusting Moses away was a type of the great sin of thrusting Jesus away.

The idolatrous and ungodly Ahab and his more cruel and wicked wife accused Elijah of troubling Israel. All know Elijah's answer: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim." (1 Kings 18: 16-18.) It is very much like Ahab to accuse others of doing that which oneself does. Those who by their smooth and fair speech beguile the hearts of the innocent and cause division contrary to the teaching of Christ (Rom. 16: 17, 18) were never known to acknowledge it. It is always the Elijahs who do that. But for those who do right, preach the truth, and stand firm, the wrongdoers and those who preach error would have smooth sailing. The Jews of Thessalonica, "moved with jealousy," gathered "certain vile fellows of the rabble" and "a crowd," "set the city on an uproar," persecuted Paul and Silas, "dragged Jason and certain brethren before the rulers of the city," troubled the multitudes, and then accused Paul and Silas of turning "the world upside down." (Acts 17: 1-9.)

The Meeting at St. Marys, W. Va.

This meeting began on the fourth Sunday in April and continued until the night of the second Sunday in May. There were no additions. The audiences were good on Sundays and "not so bad" during the week. Several things occurred to interfere at times. The congregation is composed of earnest, faithful, and Bible-loving people. Its influence for good is being felt more and more in the town. Through it the people are seeing more and more the beauties of holiness. An effort was made in the preaching to show the difference between the church and the world—

that the stir and upheavals in the world, the selfishness and greed and graft of the world, the partisan contentions and spirit of the world, are not the spirit of Christ, but are the very contrary to the tranquil and quiet life in all godliness and gravity God teaches the church to lead. It was a pleasure to be with these good people. May the blessings and peace of God attend them!

I had the pleasure, too, of meeting Brethren Bunner and Fogle during this meeting. Brother Bunner was in a meeting not very far away. Brother Fogle works with the congregation in Marietta, Ohio, and is held in high esteem by it.

One of the pleasures of the meeting was being with Brother G. W. Varner, now in the decrepitude of age, but who has been a faithful preacher of the gospel. He is cheerful and bright in the hope of the gospel and delights to hear it preached. He never missed a sermon and is always present in the worship on Lord's days. The devotion of the church to him is beautiful.

But we must not think every one in this church "is just as good as he can be;" but, as in all churches, there are some careless and indifferent and worldly ones.

This church is greatly blessed in having Brother T. Q. Martin to work with it. Brother Martin and wife and his faithful sister are very much beloved by the church for their work's sake, and are living epistles, read and known of the people of the town and surrounding country. Brother Martin loves the truth and cannot be tempted away from preaching it. He does not speculate, makes no compromise with error, and was not so well liked by some denominational preachers who once lived there, because he could not join them in their denominational and "interchurch movements;" yet, by his courteous, dignified, friendly, and Christian course, he is most highly respected by all the people, and they hear him gladly. It was refreshing to be out of the stir and agitation and bitterness of the world in the quietude of this family. I have never been associated with a family kinder, gentler, and more considerate of all others. Not one word of unkind and harsh criticism of any brother preacher or of any one else escaped their lips. Brother Martin regrets that all preachers do not preach the truth *in the love of it* and in the spirit of Christ, and that every one absolutely is not clean and unspotted from the world; but I never worked with a truer and gentler man. There is such a thing as being kind and gentle and tender, yet true and faithful and firm.

"Instinct to Fight."

I have just read from an associated press dispatch in the Cincinnati Times-Star that Charles R. Brown, "*dean of the School of Religion at Yale University*," declares that "in every real man there is the instinct to fight," and that he believes "the man who denies the natural lure of a spirited conflict, whether between two men in a prize ring or between two companies of men, or two great armies, is in some manner lacking."

He might say as well that in every real bulldog "there is the instinct to fight." "Dogs delight to bark and bite, for 'tis their nature to." He might say as well that in every monkey, ass, or bull there are other instincts and passions, and that he who denies "the natural lure" of these "is in some manner lacking."

Must men fight in prize rings, as two bulls, and must whole armies surge and pitch against each other and butcher millions of innocent and helpless youths to gratify "the natural lure of a spirited conflict" in onlooking men and women governed by nothing higher than "the instinct," not themselves to fight, but to see others fight? God pity the country whose chief educators have no higher conception of human life than to think men should fight and shed blood and butcher one another by the thousands to gratify the barbarous instincts and passions and ambitions of cultured and refined and educated animals called "men!" There is something lacking in the men and women who can gaze on a bullfight, a prize fight, and especially two armies, with any degree of pleasure.

If men are to follow "the natural lure" of "instinct to fight" or other animal passions, then the less education they have, the better, and the less harm can they do. I do not doubt that the wrestling, boxing, and match games of ball cultivate the animal "instincts," and even "the instinct to fight."

If fighting—any kind—prize fighting, two companies, two armies—war and bloodshed—are to be justified on the ground that "in every real man there is the instinct to fight," then adultery, fornication, drunkenness, the basest licentiousness, and all brutish passions and lusts can be justified in the same way.

But what is war, anyway, but the gratification of the "*instincts*" and base ambitions of a few rulers, bloodthirsty and greedy, preying upon the innocent and helpless as hungry wolves upon tender and defenseless lambs?

After the teacher of religion in this great university had made such a statement as this, it makes the blood run cold to think of followers of the meek and lowly Jesus, the Prince of Peace, in any way favoring Christians' taking up carnal weapons, following the camp, or encouraging in any way the gratification of these animal passions.

But what are we to think of such declarations coming from the *dean of the School of Religion* in one of the greatest universities of America? Is this "higher education?" Some young preachers have a great hankering after university degrees, complying with the spirit of the age. Is this what they seek? Some one says "no." Very well, can they attend such universities without becoming tinctured? "All universities do not teach this," I am told. I am glad to know it; but how many universities stand square on the Bible and teach Christianity?

It is one thing to teach the religion of "the natural lure" of "instinct," and quite a different thing to teach Christianity, which requires the mortification of all animal passions and lusts, the *crucifixion* of the flesh, and the development of "the divine nature." There is a great difference between Christianity and many religions.

To be sure, we need schools in which the Bible is taught, and taught in the full grasp of its spirit and meaning from beginning to end; in which Christianity, not in name, but in reality, is practiced and taught; but a Christian college or Bible school tinctured with the military spirit or encouraging and practicing military training is the most inconsistent thing in the world.

Let young preachers have all the higher education and university degrees they can carry, provided they are not educated *higher* than the word of God, the Savior, and God himself.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Send us fifteen cents for a copy of "What Was Nailed to the Cross?" It is a live tract, and is made up of some stirring thoughts of F. W. Smith. Adventists were active in North Nashville, and Brother Smith delivered a few sermons on the subject. The tract embodies the substance of these sermons. Buy a dozen copies and distribute them among the people. Price, $1.50 per dozen

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, promotes assimilation so as to secure full nutritive value of food, and to give strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the remarkable merit and success of Hood's Sarsaparilla. It is just the medicine you need this season.

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

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

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

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

A Plea for Unity.

BY FRED M. LITTLE.

I am at home from a two-weeks' meeting at Etowah, in McMinn County. Etowah is a city of four thousand inhabitants, where the railroad shops of the Louisville and Nashville Railroad are located.

The little congregation there has been struggling along for fifteen years. During the last two years so many of the small number moved away that they failed to meet regularly for worship. But since Brother George W. Farmer held a meeting last year they have kept up the worship, except when the "flu" ban prohibited.

Those who have instrumental music in the worship have a membership of some seventy-five members, who worship on Ohio Avenue; while those who worship "as it is written" have a house of worship on Washington Avenue. We enrolled thirty-five names of Christians who desired to work and worship with the Washington Avenue Church. The Ohio Avenue Church invited the Washington Avenue congregation to a "get-together" meeting. We accepted the invitation and went over to the Ohio Avenue place of worship on Sunday afternoon, May 9. At this meeting songs were sung and prayers were offered. A talk was made by one of their elders, W. L. Bryan. His subject was "Group Evangelism." After he was through, he called on me to make a talk. I did so. I tried to represent the position we take regarding the work and worship. I stated that we are not antimissionary, antimusic, etc. When I was through, Elder Bryan said they were in favor of doing all I said. We were all pleased with the pleasant spirit manifested upon the part of all. In a day or two Elder Bryan invited us to come to the Ohio Avenue Church to worship with them the following Sunday. I wrote the following reply, giving reasons why the Washington Avenue Church could not accept the invitation:

Etowah, Tenn., May 12, 1920.—Christian Church, Ohio Avenue: We desire to express to you our full appreciation of the interest manifested in us. Our Savior prayed that all who "believe on me through their [the apostles'] word" might "be one." We are fully aware of the fact that the worshiping of God's children as a united body is a matter that should concern us most seriously. In Amos 3: 3 we read this question: "Can two walk together, except they be agreed?"

In appreciation of your most kind and earnest invitation extended us through Brother Bryan to meet to worship with you, we desire to say that it truly manifests a Christian spirit. We are now convinced that you are really desirous to have but one congregation in the small city of Etowah. There can be no doubt but that it would be pleasing to God to have all Christians of this town to come together and worship him "in spirit and in truth."

It is conceded by all that the worship consists of praying, singing, teaching or preaching, giving, and the communion. Concerning these the Lord has specifically spoken, and in no sense can we please him while we add thereto or take therefrom. Since the Lord has spoken, improvements have been made in ways and means of communication, transportation, supplying artificial light, seats, etc. These we have a right to improve in, because God has not given instruction concerning them. But God has prescribed the kind of music (vocal) to be used as worship; and when David introduced other music, God was not pleased with it, as is indicated in Amos 5: 23, where we read: "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." While to us it is a small or slight addition, yet it is an addition, as uninspired men have two kinds of music (instrumental and vocal), when God mentions or commands only one. And as much as we crave to work and worship with you, yet to go beyond "what is written" would render our worship vain; and,

ALL WRONG WAS HER LIVER

Before Taking Black-Draught, Missouri Lady Was Troubled With Constipation, Headache, and Bad Taste In Mouth.

Grandin, Mo.—Mrs. Susa Brooks, of this place, writes:

"Sometime ago I was in a bad fix, with stomach and liver trouble. I did not feel good at any time. I was very constipated and had headaches from this condition, and had a continual hurting in my stomach and bad taste in the mouth. Could tell my liver was all wrong.

"I had known of Black-Draught, so decided to try it myself. I began with a large dose or doses, gradually getting to smaller doses. It regulated my bowels, relieved me of the hurting in my stomach, cleaned off my liver, and made me feel like a new person."

If you get up in the morning feeling as tired as you did when you went to bed—achy, coated tongue, bad taste in mouth, sallow complexion—then your liver has not done its full duty, and your system has absorbed the poisons which your liver should have taken away.

An occasional dose of Thedford's Black-Draught will help this important organ to function properly.

Get a package of Thedford's Black-Draught liver medicine to-day.

Druggists sell it, or can get it for you.

as a matter of "safety first," we desire above all to make sure we do not in any way deviate from the Lord's instructions.

There are also the auxiliary organizations which we consider an addition to the New Testament church that would come in to divert funds contributed into channels that are questionable to us.

We again express to you our sincere appreciation of the splendid and Christian spirit shown in extending the generous invitation, and we have reason to believe that, if we continue our investigations along this line, sometime, we pray how soon, the majority of us, if not all, will love each other more than we love the "bones of contention" and will lay them aside that we may truly say: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

We assure you that we are not discouraged and that we are willing to have other meetings for mutual study and prayer, that we may all be led to see the truth as it is in Christ our Lord. We love you and desire to be as one. Yours in Christ,

CHURCH OF CHRIST,
WASHINGTON AVENUE,
Per F. M. Little.

Brother David Bryant, of Bradford, Tenn., led the song service the last week of the meeting. Brother George W. Farmer, of Cleveland, was with us one evening, and explained to the church the plan to keep a man in the field all the time. Our good brother, W. E. Daugherty, of the Liberty Hill Church, was with us two or three days.

The church was strengthened. They are repainting and repairing the house at a cost of nearly three hundred dollars. They are going to coöperate with the East Tennessee mission work.

Brother S. S. McMahan, one of the elders, who moved to Etowah recently, is a preacher of ability and will be of great help in keeping the work going in the Eastern part of McMinn County.

Corpus Christi and Galveston.

BY A. O. COLLEY.

Last year when the gulf storm swept away the church house of our beloved brethren at Corpus Christi, quite a number of churches and individuals answered the emergency call and helped them to build a better house than they had before the storm. This was right. Now, those brethren did not need help any worse than the faithful little band of brethren and sisters at Galveston do now. Pearl and Bryan Streets Church, of Dallas, has just completed a two-weeks' meeting at Galveston by sending me to preach for them. There have been three confessions and one by membership to date. The church is now in a fair working condition. They have bought a house for thirty-five hundred dollars, paying five hundred dollars cash. This was raised among the members at a good sacrifice. This leaves three thousand dollars to be paid in the next eighteen months. The next note will fall due next September. These brethren and sisters are worthy of your help. They need help, and must have help to meet this payment. It is an important place, a growing city that needs a good church. The property is well located and well protected from those who want additions to the Lord's worship. Brethren, send all you can; it will be well spent. Send to J. L. Dupree, 2930 Avenue K, Galveston, Texas., as soon as you can.

This truth comes to us more and more the longer we live, that on what field or in what uniform or with what aims we do our duty matters very little; or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere, somehow, to do it faithfully, makes us good, strong, happy, and useful men, and turns our lives into some feeble echo of the life of God.—Phillips Brooks.

Side dress your Cotton with
GERMAN POTASH
•
KAINIT
20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive— ***neither one will injure your crop.***

For prices write nearest Office of

Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston, Texas
Stocks at other leading Atlantic and Gulf Ports

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.
A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.

Send us a new subscriber to the Gospel Advocate

PELLAGRA

Indigestion, and Impure Blood—all three embrace the one dreaded Pellagra. Moore's Stomatone is strongly effective, because it purifies the blood and corrects the stomach. Don't wait till other remedies fail. Order today, your nearest druggist, or $1.00 postpaid.
MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.
948 Linden Ave., Memphis, Tenn.

TETTERINE

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

A Treat for the Skin

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

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr Jackson is responsible. Above statement true.

TETTERINE

Clears Baby's Skin

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

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

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues — a Specialty

HOME OFFICE:
CLINTON, S.C.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

Antithesis.

BY J. J. VANHOUTIN.

Webster defines "antithesis" as "a figure by which thoughts, words, or sentences are set in opposition to each other." According to the law of antithesis, there is the exact opposite of everything. God has always dealt with man according to that law. He also has forbidden the use of different weights and measurements, requiring use of the same weights or measures in selling as in buying; not to use a big half bushel in buying and a smaller one in selling. Have you lived so long and never seen where that was practiced? Weighing has been practiced for ages. The idea of weighing and measuring originated with God, and "a false balance is abomination to the Lord: but a just weight is his delight." (Prov. 11: 1.) God requires that all men should deal fairly and honestly with each other. There must be equal measure or weight upon both sides of the scale of action. The law of antithesis demands it, and God has given to man the power of choice. So, whatever is for man's good, the opposite is equal. Hence, we have truth, falsehood; life, death; saved, lost; joy, sorrow; good, evil; love, hatred; comfort, torment; rest, affliction; happiness, unhappiness; heaven, hell; obedience, disobedience; righteous, unrighteous; living, dying; everlasting life, everlasting punishment. The opposite of blessings offered to men through their obedience is the result of man's disobedience. As God deals with man on the principle of justice, if man does not do right before God and toward his fellow man, there will be a final reckoning when all wrongs will be righted. If wrongs are not righted here in this life, they will be in the great future, as sure as judgment falls from God's eternal throne. And we are informed that the "judgments of the Lord are true and righteous altogether." The first persecutions against the apostles were because they preached blessings or punishments in the future resurrection. "Being grieved that they taught the people, and preached through Jesus the resurrection from the dead." (Acts 4: 2.) A future resurrection implies a future judgment, and a future judgment indicates that justice will be meted out to all. The wicked rulers did not like the idea of future accountability for past acts and undertook to destroy the doctrine by killing its advocates. But they only succeeded in making a complete failure; for the resurrection and a future judgment, with rewards and penalties, still stands.

In answering advertisements, please mention the Gospel Advocate.

REMARKABLE RECOVERY

Extraordinary Curative Power of Lydia E. Pinkham's Vegetable Compound.

Philadelphia, Pa.—"I want to let you know what good Lydia E. Pinkham's Vegetable Compound has done me. I had organic troubles and am going through the Change of Life. I was taken with a pain in my side and a bad headache. I could not lie down, could not eat or sleep. I suffered something terrible and the doctor's medicine did me no good at all—my pains got worse instead of better. I began taking the Vegetable Compound and felt a change from the first. Now I feel fine and advise any one going through the Change of Life to try it, for it cured me after I had given up all hopes of getting better. You can publish this and I will tell any one who writes to me the good it has done me."—Mrs. MARGARET DANZ, 743 N. 25th Street, Phila., Pa.

It hardly seems possible that there is a woman in this country who will continue to suffer without giving Lydia E. Pinkham's Vegetable Compound a trial after all the evidence that is continually being published, proving beyond contradiction that this grand old medicine has relieved more suffering among women than any other medicine in the world.

EARN $25.00 WEEKLY

AS A PRACTICAL NURSE

This simple home-study, short course soon trains you. Learn how to recognize different diseases, to take temperature, care for patients, give baths, etc. Easily understood. Study "Nursing in the Home," by Dr. Lee H. Smith. This gives new improved methods, complete course, five hundred pages. **Only 50 cents.** Send to-day. Money back if not satisfied. No red tape. World's Medical Press, 664 Washington St., Buffalo, N. Y.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

DAISY FLY KILLER

PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS, prepaid, $1.25.

HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Our Leader.

He leads us on by paths we do not know;
Upward he leads us, though our steps be slow.
Though oft we faint and falter by the way,
Though storm and darkness oft obscure the way,
Yet, when the clouds are gone,
We know He leads us on.

—Selected.

Sunbeams.

BY ANDREW PERRY.

Have you read the clear, forcible articles that have been appearing on the kingdom from the pen of Brother F. B. Srygley? It is strange, after our having had so many debates with the Baptists and others, that we have had some in our own ranks who would go back to sectarian ground on the kingdom question.

The special numbers of the Gospel Advocate are fine and of themselves worth much more than the price of the Advocate for one year.

Then, are you keeping in touch with the excellent new books from the McQuiddy Printing Company? I am especially pleased with two of them. "Adventism and the Bible," by J. Henry Monk, I regard as the strongest and best book on this subject we have had for many years. Brother Monk, being an Adventist preacher for a number of years and being in their schools and camp meetings with their ablest preachers, had a chance to know their teaching to the fullest extent, and he has completely answered every point. I bespeak for this book a wide sale. The other book, "The Model Church," by Brother G. C. Brewer, if read and studied as I think it will be, will help in bringing up the church all over the land to a much higher scriptural plan of existence. The chapters are well arranged and are clear presentations of the following important subjects: "What Constitutes a Congregation;" "The Qualifications of an Elder;" "The Duties of the Elders;" "The Relation of the Overseen to the Overseer;" "How Elders are Made;" "The Diaconate;" "Dealing with the Disorderly;" "Figuring on the Finances;" "Church Music;" "A Model Church;" "Prayer-meeting Topics." I have never seen a more useful book. It will surely have a great sale and do unlimited good.

I will now be on the wing among the congregations for some weeks, and expect to handle dozens of copies of these two books and other books.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

For more than Forty Years Cotton Growers have known that

POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

20 per cent MANURE SALT

which has the same effect on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which *contains 20 per cent of actual Potash,* instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big cotton crop.

Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

Standard GERMAN Potash Salts

that were always used in making cotton fertilizers and have been used for all these years with great profit and *without any damage to the crop.*

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway New York

Is Your Blood Starving For Want of Iron?

Iron is Red-Blood Food—Nuxated Iron Helps Put Roses Into the Cheeks of Women and Gives Strength and Energy to Men

If you were to go without eating until you become weak, thin and emaciated, you could not do a more serious harm to yourself than when you let your blood literally starve for want of iron—iron that gives it strength and power to change food into living tissue, muscle and brain. Without plenty of iron in the blood, no matter how much or what you eat, your food simply passes through you without doing you any good—you don't get the strength out of it and instead of being filled with youthful strength and energy you are weak, nervous and all run-down. If you are not strong or well you owe it to yourself to make the following test: See how long you can walk or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks, then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form. But don't take the old kinds of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like Nuxated Iron if you want it to do you any good, otherwise it may prove worse than useless. You can procure Nuxated Iron from your druggist on an absolute guarantee of satisfaction or your money will be refunded.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.
60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

In answering advertisements, please mention the Gospel Advocate.

Among the Colored Folks

Since my last report my condition has grown gradually worse, but I am thankful that it is no worse than it is. I am glad to say that the brethren and sisters, white and colored, are faithfully looking after my needs, and I am unable to find words to express my thanks to them. I do not know just how long I will be on this side of the river; but just continue to remember me, brethren. I am sure I shall not be able to reward you, but the good Lord will. I am so glad that when I could I labored hard to win souls for Christ, and never did complain, but went willingly at the task, trusting Jesus to bless my labors; and I can truthfully say that he has wonderfully blessed me, and now I can look back over a life well spent in the Master's vineyard. As I have labored over forty years, I feel like I am able to give some advice to my preaching brethren and to the members in general. Never fail to contend for the apostolic doctrine everywhere you go, and let your life be just what the old Book calls for, and your influence will be great among men. Brethren, come to see me; and if you cannot come, write me a few words. My address is 1502 Hamilton Street, Nashville, Tenn.

S. W. WOMACK.

I am now (May 6) engaged in a meeting in Beaumont, Texas, preaching the gospel to a people that never heard it before. I am glad to be engaged in such a work. The white church here will support the meeting. They have my heartiest thanks. Brother Forrest, the white preacher, is doing a good work here.

Brethren, if there was ever a time when the gospel was needed to be preached, it is now. The world seems to be upset since the great world war. We are trying to make peace with all nations, but this can only be done by preaching the gospel to them. We have but few houses in this part of the country (Southeast Texas), and for that reason a tent is badly needed. I am asking that each brother and sister aid me in getting this tent. I have paid the first ten dollars on the tent; now, who will send the next? The tent will cost three hundred dollars. Will the ministers take the matter up with their congregations and help me to get this tent in thirty days? I can do a great work in this part of the State with a tent. Let all fall in line and raise the necessary amount by the middle of June. Send contributions to me. My address is Route 1, Box 2a, Beaumont, Texas.

JOHN T. RAMSEY.

After spending six months in Detroit, Mich., I am now back home to take up protracted-meeting work for this season. Although I went to Detroit for my boy's health, I labored in an automobile factory for our support and preached at the mission on Antoine Street. This was a fine field to labor in. Interest grew in every service, and four were baptized and three restored while I was there. I have been engaged to hold a few weeks' meeting there this fall. Since being home I have met with the Jackson Street Church, and I am glad to say they are doing well. This is the congregation old Brother Womack and Brother Alexander Campbell labored so hard and earnestly to establish some years ago. I shall never forget those good brethren—A. B. Lipscomb, Joe McPherson, F. W. Smith, S. P. Pittman, and F. B. Srygley—who came and gave us scriptural instruction on two occasions, but those who went out and now worship on Jefferson Street refused to hear or receive their instruction. Although Brother Joe McPherson has gone from us, his labors and his influence among us still live. I only ask that these good men bear with us and pray for us that a better state of affairs may exist in the future. We cannot build congregations and schools with division, strife, and hatred existing among us; so I long for the day when we will confess our wrongs and forgive each other and not divide God's people over our faults. I pray that I may be instrumental in bringing many precious souls to Christ this season. Let brotherly love continue.

M. KEEBLE.

Be real about going to church. Go to be charged with power to go out and fight for Jesus Christ. Go, too, to show the world where you stand. Going to church is answering roll call; and what kind of a soldier is he who, when the captain calls roll, is not there to answer?—Fiske.

Old Sores

SHOULD NOT RUN ON FOREVER.

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs, and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema, and the many similar forms of skin eruption. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

JUST MILK

and

Jell-O

Ice Cream Powder

without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do.

Five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)

A TONIC

For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY

A. D. HEINEMANN, Chemist

Jackson and Decatur Sts. MEMPHIS, TENN.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

In answering advertisements, please mention the Gospel Advocate.

My Wife "Sleeps."

BY F. L. PAISLEY.

Jessie Taylor came into her parents' home, in Metropolis, Ill., on February 20, 1896. My father moved into that town in 1907, and for one month we lived in talking distance of the Taylor home. I do not remember having seen her who was to have so much to do with my life during those days. Not until 1913 do I remember seeing her, and though I then never dreamed of ever winning her love, I well remember that the happy expression of smiles and sunshine was very noticeable. She smiled, nodded, and spoke to every one passing her, if she got a chance. In a few months I began to be attracted by her sweetness, and soon a courtship of near four years began, much of which time I was away either in school or preaching. We demonstrated the fact that young folks can court and not "fuss," "quit," and "get mad."

On June 24, 1914, Brother A. O. Colley buried her with her Lord in baptism. It never rained too hard, got too cold or too hot, henceforth, for her to go to church. She loved the truth, and though not much outspoken in that line, she learned rapidly. One winter we spent our evenings with the Bible as outlined by Brother Smith, covering the whole book. She had been a Methodist. She said, "I never knew why," but afterwards said, "I do not see how any one can believe anything but the truth."

On December 24, 1917, we were united as life companions by Brother F. W. Chunn. I believe none were ever happier or truer to each other than we. On March 31, last, she gave to me a pretty, sweet baby girl which lived only a few minutes. When we knew that we could not keep it, she did not give way to grief, but calmly said: "The Lord knows best." She never ceased going to church, even going the last well night she enjoyed. From the example of the mother of our Lord, I have always thought that a Christian mother should do that. Every one seemed to love and respect her all the more for this, and it only made me the happier. The dear girl lived only five days after our little one died, during which time she did not suffer enough to cause her to complain. She never realized that she was so near the end, neither did two good doctors. She never hinted death to me, only once asking if she was in danger. On April 5 she told the nurse to fix her pillow, saying: "I feel good; I am going to sleep." Death seized her firmly just as those words were spoken and life lasted only three or four minutes longer. During the struggle I asked her what hurt her, and I am sure she tried to say, "Nothing."

Brother Norred read comforting promises from the Lord's Book, and Brother Lowery addressed the weeping throng of friends, and a more consoling speech never fell from mortal lips. The body was taken to her former home and another funeral was conducted by Brother Charley Taylor in the very room where we were so happily made one a short time before. On April 8 my loved one was given back to earth to become dust again.

I am thankful to the Lord for her peaceful death. I am trying to say, as she had said, "The Lord knows best." I thank the Lord for permitting me to live with such a loving and lovable girl even so short a time. In the words of Edwin Arnold, I fancy I hear her spirit say:

Farewell, friends! Yet not farewell;
Where I am, ye too may dwell.
I am gone before your face
A moment's time, a little space.
When ye come where I have stepped,
Ye will wonder why ye wept;
Ye will know, by wise love taught,
That here is all, and there is naught.
Weep a while, if ye are fain—
Sunshine still must follow rain,
Only not at death; for death,
Now I know, is that first breath
Which our souls draw when we enter
Life, which is of all life center.

Living by the Day.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for years. We cannot carry on this load until we are threescore and ten. We cannot fight this continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. —Selected.

The graces of Christian character may be mixed in different proportion, but must all be found in every one who lives the life of Christ. For no man can conquer the world except by faith; no man can resemble God except by love.—F. W. Robertson.

Rheumatism Relieved

Renwar is guaranteed to relieve rheumatism by money-back offer. This remedy will positively neutralize the uric acid in the blood, which causes rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving rheumatism. Sold by druggists (price, 50 cents) or by mail from Warner Drug Company, Nashville, Tenn.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel The new improvement called "Calotabs" is now on sale at drugstores

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite Eat what you please—no danger—go about your business

Calotabs are not sold in bulk Get an original package, sealed. Price, thirty-five cents.—(adv.)

"GOSPEL SONGS, NUMBER TWO"

The Song Book for 1920

Single Copy	$ .40
Dozen Copies	4.50
Hundred Copies	35.00

Binding, Superior Jute
224 Pages of Best Songs
Order Now

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

Constipation

Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34,
P. O. Box No. 1162, Baltimore, Md.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢ 30¢ & 60¢

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

Walker.

Mrs. J. C. Walker was stricken with paralysis on May 9, 1920, and died the next day. She had been in bad health for some time. Sister Walker was the mother of ten children, three of them preceding her in death. Her life was filled with home duties and she made a helpmate indeed for Brother Walker. Her children followed the example of their mother in being members of the church. All the children except one are grown, and four of them are married. A large crowd attended the funeral services, which were conducted by the writer of this. Burial in Oakwood Cemetery, Tuscumbia, Ala. H. M. PHILLIPS.

Archer.

The congregation at Refuge has recently suffered a great loss in the death of Brother Logan Archer, who was a devout Christian and a leader among this people. He was born on January 10, 1875, in McNairy County, Tenn., and died on April 24, 1920. At an early age he obeyed the gospel, and from thenceforth was a shining light to those who sought a worthy example after which to pattern their lives. He is survived by his wife and six children; but they sorrow not as those who have no hope, but rather are comforted by the Master's words: "Blessed are they that keep his commandments, that they may have right to the tree of life, and enter in through the gates into the city." The remains were interred at Refuge graveyard in the presence of a throng of sorrowing friends and relatives. L. H. KNIGHT.

Cunningham.

Leslie Clark Cunningham, who was born in Williamson County, Tenn., on August 29, 1882, was instantly killed near his home, Las Cruces, N. M., by a railroad engine striking an auto truck in which he was riding. He was the second son of Elder and Mrs. J. A. Cunningham, of Bowie, Texas, and was well known here, having lived in this community several years. Besides his aged father and mother, he leaves three brothers and four sisters, as follows: R. H. Cunningham, of Nashville, Tenn.; Arthur B. Cunningham, of Dallas, Texas; Earl Cunningham, of Bowie, Texas; Mrs. Florence A. Foster, of Mount Pleasant, Tenn.; Mrs. Mamie I. Hudson, of Denton, Texas; Mrs. Irene Worley, of Krum, Texas; and Mrs. Lavisa Lowry, of Wichita Falls, Texas. He also leaves a wife and two little children—Leslie Paul, aged two years, and Flora Mai, one month old at the time of his death, to sorrow because of the loss of their loved one. He lost his life at his post of duty, laboring for the comfort and happiness of his little family, to whom he was very devoted. Leslie loved home and family ties, and in boyhood and early manhood he willingly labored and sacrificed in helping to care for a large family. He was a pleasant companion and was universally liked by his associates. He will be remembered by his schoolmates and friends of the family at Little Lot and Shady

For Sick Headache

Constipation, Indigestion, Sour Stomach, Biliousness, Bloating, Gas, Coated Tongue, take that wholesome physic—

FOLEY CATHARTIC TABLETS

Act promptly. Never disappoint. Mild and gentle in action. Do not gripe or nauseate. No costive after effects.

Mrs. Sweet Clary, Ante, Va.: "I had a bad headache and took two Foley Cathartic Tablets. In a short while, my head stopped aching."

Pain

Will Master You If You Don't Master Pain

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

Dr. Miles Anti-Pain Pills

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

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

Headache

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

RAMON'S LIVER PILLS

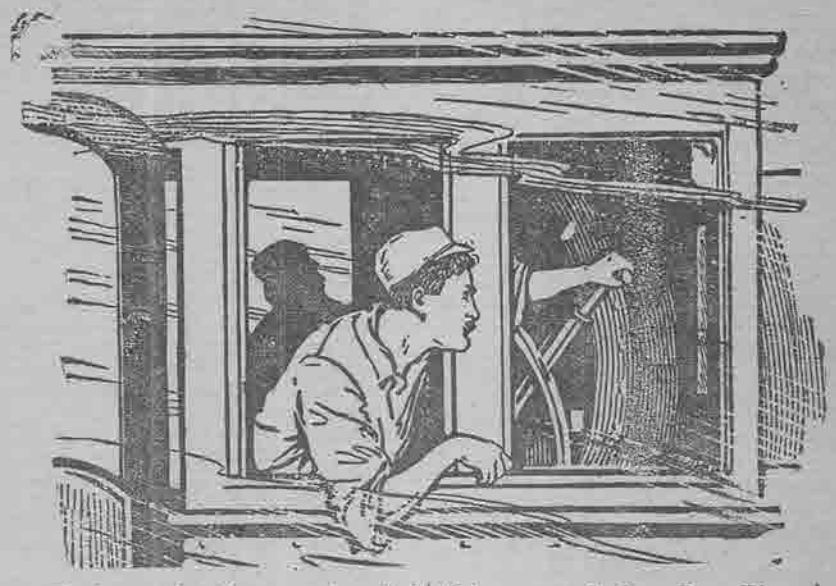
Grove, Hickman County, Tenn., where he spent most of his boyhood days. For his wife and dear little children we feel deep sympathy and with them mourn until we, too, are called from the sorrows and afflictions of this world. May the God of love bless and strengthen each one of us for this sad bereavement. HIS FATHER.

Gillentine.

I am sure there were many hearts made sad and many tear-dimmed eyes caused by the death of Brother R. L. Gillentine, in Oklahoma, on January 30, 1920. Cousin Richard will never die in the hearts of those who knew and loved him, and these are legion. He has simply fallen asleep in Jesus, to awake in that grand, glorious resurrection morn and ascend with Jesus to that celestial city. Cousin Richard not only rode all up and down the hills and hollows, the mountains and valleys of Middle Tennessee, preaching the old, old story, visiting the sick and dying, but he reared a fine family of intelligent, noble-hearted, Christian boys and girls. His daughters are not only talented and accomplished; they are pure, true, sweet, modest, womanly Christians, like their good mother. Besides preaching, Cousin Richard was a good man and given to hospitality, even to Mormons, although he let them understand he was entertaining them because they were human beings, and not because they were Mormons. He was an elder in the church at Spencer, Tenn., and one of the directors of Burritt College. (Miss) MATTIE HOLDER.

Riley.

One of the oldest men, if not the oldest man, in Logan County, Ky., died near Allensville, on the morning of April 28, 1920, and the body was laid to rest in the cemetery in Allensville in the afternoon of April 29, in a vault which was built under his own supervision. Brother Lias Riley lived over ninety-two years on the place and in sight of the place where he was born. For fifty-six years he lived with his wife, who, with their nine grown children, survives him. He was a faithful husband, a good father, and a quiet, earnest, Christian man. Over half of his long life was spent in the service of his Master in the church of the living God, and he was, no doubt, brought into the kingdom of Christ under the influence of his faithful, Christian wife. Their devotion to each other and to the church was truly lovely. Brother Riley's life was never like a storm, but was as quiet as a May morning, and it was fitting that his death should likewise be quiet and peaceful, as his life had always been. It had for many years been his expressed wish and prayer that he might die suddenly on some bright, sunny day, and not have to undergo the suffering of a long spell of sickness and be a trouble and worry to his family. His prayer was answered; for a little after sunrise on a clear day he fell in his yard and lived just long enough to be assisted into his room, when he peacefully fell asleep in Jesus, the body to await the resurrection, and the spirit went to God who gave it. May his faithful widow, the companion of his life, his children and grandchildren, look forward to a happy re-



If the engine is properly oiled and cared for it will last a great many years, and in the same way if the human mechanism is properly looked after it will last the allotted three score and ten years. The human system must be a laboratory for the constant manufacture of rich, red blood, and the blood depends upon the stomach.

After many years of study in the active practice of medicine, Dr. Pierce found that when the stomach was out of order, the blood impure and there were symptoms of general break-down, a tonic made of the alterative extracts of certain herbs and roots was the best corrective. This he called: Dr. Pierce's Golden Medical Discovery. For over half of a century this tonic and alterative has been more largely sold than any other blood medicine or nerve tonic.

For those who are weakened by the after effects of grip or a bad cold or cough during the winter, nothing will increase the number of red blood corpuscles and eradicate poison from the blood so quickly as Dr. Pierce's Golden Medical Discovery. It is sold by almost every druggist in the land in tablets or liquid. Send 10c for trial package of the tablets. Write for free medical advice to Dr. Pierce's Invalids' Hotel, in Buffalo, N. Y.

SONG BOOKS

Our song selections are prepared with a special view to meeting the requirements of churches of Christ in psalms, hymns, and spiritual songs. We have spared neither time, pains, nor money in order to make up collections of the best of the old and late compositions in sacred song. State whether round or shape notes are desired. Returnable copies for inspection (to be retained if an order is given) will be sent upon application of teachers or song leaders. Binding, superior star jute.

By Mail or Express, Prepaid	Copy	Doz.	50	100
Songs of the Reapers	$ .15	$1.50	$ 5.00	$10.00
Gospel Songs Number Two, 1920 book	.40	4.50	17.50	35.00
New Songs of Praise	.35	4.00	15.00	30.00
New Songs of Praise, with Rudiments	.40	4.50	17.50	35.00
New Gospel Song Book, limp	.35	4.00	15.00	30.00
New Gospel Song Book, with Rudiments	.40	4.50	17.50	35.00
Twentieth Century Rudiments	.20	2.00	8.00	15.00
Jewel Quartets	.10	1.00	4.00	7.50
Rudimental Nugget	.15	1.25	4.50	8.00
Select songs (a special selection for singing schools)	.25	2.50	10.00	18.00

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

union on the other side. The example of his meek and quiet Christian life is a great legacy to his decendants. The Lord comfort Sister Riley, who will miss him more than any of them. "Blessed are the dead who die in the Lord." F. B. SRYGLEY.

Rash.

The church in general, and especially the College Street Church, has suffered a great loss in the recent death of Brother W. A. Rash. Brother Rash was born at Gainesboro, Tenn., in the year 1854 and spent his early life there. He was instrumental in establishing apostolic Christianity during his life there, and used freely his talents toward its maintenance. About fourteen years ago he became a resident of Nashville, identifying himself with the College Street church of Christ. As an elder and overseer of this church, he was always cognizant of the responsibility of the office, always discharging his duties in a scriptural and satisfactory manner. He is survived by his wife, Sister Lucetta Moore Rash; one son, Dr. Rash, a leading physician of this city; and two brothers. The funeral was conducted by the writer at the College Street church of Christ in the presence of many sympathizing friends. The large floral offerings and the many expressions of sympathy showed the high esteem in which he was held among his friends. While a great man in Israel has fallen, we believe that it is a victory; for after a while, if he was as faithful to God as we have a right to believe, he will inherit the crown for faithful service done. "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions." May the bereaved be led to emulate his every Christlike characteristic. J. LEONARD JACKSON.

Thigpen.

G. C. Thigpen, one of the charter members of the congregation at North Carolina, near Killen, Ala., passed to his eternal reward on April 16, 1920. Had he lived eight days longer, he would have lived in this world fourscore and one years. He never had any children of his own, but he has reared possibly six or more, most of whom were orphans. Some of these preceded him to the tomb. He leaves a sad, sorrowing wife, "Aunt Martha," as called, with a host of sad friends. He became a member of the church in the days when Brother R. W. Officer and Brother Askew were shaking this part of the religious world with forceful, gospel preaching. He will be sadly missed. He was one of the best-informed men I ever met. Many times I have called on him for information, in my earlier days, and it was always kindly given. It has been said of Brother Thigpen that he was among the best in Bible knowledge, especially the Old Testament, and he was not ignorant of the New Testament. In his earlier years he taught school and music, was County Surveyor for a long while, and always tried to do his best. As Lee said, when Stonewall Jackson fell, "I have lost my right arm," so may I and the whole community say in reference to "Uncle Gip," as he was affectionately called. May Heaven bless his widow and his relatives. "There remaineth therefore a rest to the people of God." His body was laid to rest in North Carolina cemetery in the presence of a very large congregation of friends, estimated at fifteen hundred.

WILLIAM BEHEL.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

Never have I seen Thee so clearly as when I was breaking bread to the hungry; never have I loved Thee so dearly as when I soothed a brother's pain. I sought the friendless children, and I discovered Bethlehem. I visited the humble home, and I found Nazareth.—George Matheson.

The very same Spirit whose fiery flame sat upon the twelve apostles and whose indwelling filled their hearts is still our only strength, our only holiness, and our only hope.—Selected.

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.
—John Wesley.

Heals Stomach Trouble and Tapeworm Quickly at Home

A simple home treatment which gives quick and lasting relief in all forms of stomach trouble, including tapeworms or other worms, is being supplied to sufferers by Walter A. Reisner, Box AU-64, Milwaukee, Wis. He is so confident of results that he guarantees absolute satisfaction in every case or there is no charge for treatment. If you suffer from stomach trouble or any kind of worms, send him your name and address to-day, as this notice may not appear again.—Advt.

In answering advertisements, please mention the Gospel Advocate.

"Diamond Dyes" Tell You How

A Child can Follow Directions and get Perfect Results

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

Write for Catalogue

BUDDE & WEIS MFG. CO.

JACKSON, TENNESSEE

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot bath. The Plattsburg Camp Manual advises men in training to use Foot-Ease in their shoes each morning. It prevents blisters and sore spots and relieves painful, swollen, smarting feet and takes the sting out of corns and bunions. Always use Allen's Foot-Ease to break in new shoes.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

Moore's Stramoline

The Wonder Worker for Coughs, Colds, Catarrh, Asthma, or Incipient Tuberculosis. Stramoline usually gives quick relief from the first dose. Your druggist, or $1.00 postpaid to any address.

MEMPHIS CHEMICAL CO.

Skin Tortured Babies Sleep Mothers Rest After Cuticura

Soap, Ointment, Talcum, 25c, everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

GOSPEL ADVOCATE

Volume LXII. No. 23. NASHVILLE, TENN., JUNE 3, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 537
OUR CONTRIBUTORS 538
GEORGIA AND THE FAR SOUTHERN FIELD 543
AT HOME AND ABROAD 544
TRAINING LITTLE CHILDREN 545
EDITORIAL 546
REPORT FROM KAMITOMIZAKA 550
CHURCH BUILDING BOUGHT IN WASHINGTON, D. C. 551
CHURCH NEWS 552
"YE ARE THE LIGHT OF THE WORLD" 553
FIELD NOTES 554
THORP SPRING CHRISTIAN COLLEGE 555
THE DOUBLE NATURE OF MAN (NO. 4) 556
THE MASTER'S VINEYARD 557
OBITUARIES 558
MISSION WORK IN MISSISSIPPI 559

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Lion of Judah.

More than seventy times in the book of Revelation its author refers to Jesus as "the Lamb." Once in the same book Jesus is called "the Lion," or, more specifically, "the Lion that is of the tribe of Judah." From this I do not conclude that our Savior was about seventy per cent lamblike and about one per cent lionlike in his nature. I understand that all the names given to Jesus are significant, but that John's favorite appellation for him was "the Lamb," suggestive of his office as the world's greatest Sacrifice and also of the meekness and gentleness of the innocent Savior. But there was also a good reason why he was called "the Lion" of Judah. The lion is metaphorically taken in the Bible and in literature generally as the most powerful and most courageous of all beasts. The tribe of Judah and its kings, who were valiant, courageous, and terrible to their enemies, and made a prey of them, is called a "lion's whelp." That was father Jacob's patronymic for the tribe as a whole. But Jesus, a lineal descendant of David, the great king, is individually called "the Lion that is of the tribe of Judah," because he was mighty, courageous, and revolutionary in his ministry among men. Long before his birth the prophet Malachi had said of him: "Behold, the Lord, whom ye seek, shall suddenly come to his temple; and he shall sit as a refiner and purifier of silver." This means that Jesus was to come where holiness was professed, and to sift the true from the false, the worldly and greedy religious sort from the devoted and the spiritual. He was not to make pretense at such a purification, but actually to accomplish the separation.

☼ ☼ ☼

The Temple Converted Into Stock Yards.

Following the first miracle that was wrought in Cana of Galilee, Jesus and his disciples went up from Capernaum to Jerusalem to attend the passover feast. As they entered the outer court of the temple, called the "court of the Gentiles," a strange, incongruous scene met Jesus' eyes. Instead of viewing a great crowd of worshipers, as one might reasonably expect, he saw what much resembled the stock yards on an unusually busy day. The court, with a space of about fourteen acres, was filled with a noisy assemblage. Dealers were crying their wares in loud and lusty voices; buyers were wrangling and disputing; coarse shouts of the cattle drovers added to the general uproar, while the clink of coins and the cries of animals rose above the din of the jostling crowd. If one should ask how came this strange sight to exist, the answer would be, "We did it for convenience' sake," and to the unthinking the answer might seem plausible. The law required each worshiper to bring a sacrifice to the Lord. Those who lived near Jerusalem could bring their own animals, but those who lived far away could not conveniently do this; hence it was an accommodation to them to be able to procure suitable animals after arriving at the place of the feast. At first the market was established somewhere in the city away from the temple, but afterwards, *for convenience' sake*, it was carried into the court of the temple. There were not only cattle dealers and pigeon sellers, but also money changers; for every Jew had to pay to the temple treasury an animal tax of half a shekel, and this tax must be paid only in Jewish coin. Hence the need of money changers for those who came from foreign countries. It was convenient enough to get their money changed outside the temple; but the grafters, to make it *more convenient* for the pilgrims and more profitable to themselves, set up their tables inside the court. As a result, the house of prayer became a "den of thieves." The poor were shamefully treated, and the worship of God was hindered and impoverished instead of being facilitated and enriched. And all of this travesty of worship took place under the pretext of "convenience in the worship."

☼ ☼ ☼

Innovations for Convenience' Sake.

Instrumental music and other innovations have been introduced into Christian worship in modern times by many who admit that such things are not taught in the New Testament and were not used by the early church, but who make the plea of "necessary for convenience' sake." It is right and proper to have things convenient in the worship, so long as no principle of worship is violated; but when the introduction of a convenient thing changes the spirit and meaning of any New Testament command, then the convenient thing becomes the unholy thing—"becomes more destructive and devilish than it is convenient;" it undermines the power of religion; it divides the hearts of Christians; it turns men away from the truth. We should not forget that the Lion of Judah "made a scourge of cords,"

then entered into one of the most convenient places of worship that ever existed in the world, "and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables." In brief, Jesus separated and temporarily destroyed all of those conveniences because they were not in harmony with God's words. Now, I do not learn from this that Christians today, who are zealous for the purity of the worship, should, Carrie-Nationlike, take a hatchet or a crowbar and violently seek to "bust up" or "prize out" everything that does not meet with their approval; but I do learn that, taking the sword of the Spirit and the shield of faith, and having our feet shod with the preparation of the gospel of peace, we should go forth and contend earnestly against everything that is not according to the pattern.

Our Contributors

Brother McQuiddy's Reply on the College Question.

Above will be seen an article from Brother J. C. McQuiddy, managing editor of the Gospel Advocate, in which he reviews my article of several weeks ago on "McQuiddy's Dust and Argument," published in the Review. I am glad that Brother McQuiddy is disposed to reason concerning the college question before his readers.

Brother McQuiddy's chief argument for "Bible schools" is that they had such schools among the Jews throughout their history before Christ came, and that they had such at his advent, and that therefore "it is but natural and reasonable to suppose" that they were introduced into the affairs of Christians. Our brother makes what seems to be a long quotation from some man to show that "Bible schools" had been brought over from the Jewish to the Christian dispensation, but seems ashamed of quoting men so much instead of God, as he did in his other article, to substantiate his reasoning, and so he leaves out the name of his author, quotation marks, etc. Either Brother McQuiddy or his authority says this: "At Ephesus, Paul spoke, reasoned, and persuaded the Jews in the synagogue school for the space of three months. He then departed from them, taking with him the Christian scholars, and he gathered the nucleus of a Christian Bible school in connection with a daily exercise 'in the school of Tyrannus, which continued for the space of two years.'" Now where does it say, Brother McQuiddy, that Paul spoke, reasoned, and persuaded "in the synagogue *school?*" The inspired text says: "And he entered into the *synagogue*, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God." (Acts 19: 8.) Brother McQuiddy, in his own words or indorsement, has added the word "*school*" to the text in order to carry his point on the school question. John says concerning his words (and the same applies to all the rest of God's word): "If any man shall add unto them, God shall add unto him the plagues which are written in this book." Our brother would better be careful!

It is up to Brother McQuiddy to try again to show that organizations of schools for teaching God's word have been brought over from the Jewish to the Christian system. His connecting link is a "supposition," as he himself expressed it. His reasoning runs thus: They had teaching back in the Old Testament, and Christ commands teaching in the New Testament; therefore "it is but natural and reasonable to suppose" that as they taught in *schools* in Old Testament times, "Christ gave them [his apostles] authority to organize Bible schools." This reasoning is much like the evolution theory of the origin of man: Monkey has eyes, man has eyes; monkey has ears, man has ears; monkey has head shaped like some men, and some men have heads shaped like monkeys; monkey can act like some men, and some men can act like monkeys; monkey has a tail, and man has an appendix—therefore, "it is but natural and reasonable to suppose" that man and monkey are kin! But there is a link out of the reasoning. [Darwin: "Shake hands, Brother McQuiddy; we both are sitting in the 'missing link' row!"]

Now who was this Tyrannus who had this "school?" Echo answers: Who? Men had schools of rhetoric and philosophy in those days, and this might have been one of them. There is not the slightest evidence that it was established by Christians to teach the Bible, and I know of no "Bible college" advocate who affirms it; *yet such should be the case to give authority to the example.* This man seemed to take a liking to Paul or his teaching and permitted him to reason with his scholars concerning God's word. There is no evidence that Tyrannus hired Paul to teach, and made the Bible a study in the curriculum, and thus had it as part of the organization, as is the case in these "Bible colleges" under discussion. It seems that there was a continuous reasoning—investigation, debate—going on. Paul was doing this *simply as an individual Christian*, while the teacher of the Bible in these "Bible schools" and colleges to-day is hired by the organization of the college, and his identity "so far as work is concerned" is lost—it is the school which does the teaching, not the individual as the individual.

Our brother challenges me again to show that God commands us "how" to teach, but warns me not to refer again to the command to glorify God "in the church," for he says that the college people glorify God "in the church" when they teach the Bible in their schools. Now we have come to the *real* point at issue. *I deny that these college brethren are teaching the Bible "in the church" when they are doing it in their "Bible schools" and colleges as they are now doing.*

This church in which Paul tells us to glorify God is an organization, as can be seen from the following definition of the word "organization" as found in the Standard Dictionary: "A systematic union of individuals in a body where officers, agents, and members work together for a common end." Christ is the head of this organization, the apostles are subordinate leaders, bishops of the flocks are heads of the local churches, deacons are specially appointed servants of the local churches, and as local churches, as Christian families, and as individual Christians, the followers of Jesus worked in the apostolic period in helping the poor and sick, teaching God's word, etc. The church as found in the New Testament is God's definition of what he means by the word "church;" the way they worked in New Testament times is God's definition of what is meant by the expression "in the church."

But there are other organizations; one is a "Bible college." It has a "union of individuals in a body;" has "system" in such; has officers called president, secretary, treasurer, faculty, trustees, etc., and has agents to go out and drum up scholars; has pupils; and these all "work together for a common end"—the glorifying of God. The officers, laws, treasury, etc., of the church are different from the officers, laws, treasury, etc., of the college. They are different organizations, and the college-crazed brethren give glory to God in the college, while Paul commands us to glorify him "in the church." Don't say that those who teach the Bible in the colleges are Christians, for that has nothing to do with the subject. Men belong to both lodges of Odd Fellows and Masons; but what they do as members of Odd Fellows glorifies the Odd Fellows lodge, and what they do as Masons glorifies the Masonic lodge. So what you do "in the church" merely as Christians, as Christian families or local churches, glorifies God "in the church;" but what you do in a "Bible college" glorifies God *in the "Bible college."* But Paul says to glorify him *"in the church."*

Brother McQuiddy does not believe my statement that "when a man works for a railroad company, he loses his identity so far as work is concerned and becomes part of the organization," when I illustrated the point that a teacher of the Bible in a "Bible college"—where he is hired by the organization and the study is made part of the curriculum—has lost his identity of work, and that it is not he, but the organization, that is doing the teaching. He brings up several illustrations to show that people doing a work do not "lose their identity." But I did not say merely "loses his identity," but I said, "loses his identity *so far as work is concerned.*" Thus, much that he says on this point is wasted. But I notice his illustrations, nevertheless.

Here is one of his examples to show that a worker in an organization does not "lose his identity so far as work is concerned:" "Is the negro cook who works for a family a part of the family, and does she lose her identity as a

cook? Nay, verily." It is evident from Brother McQuiddy's "Nay, verily" that he does not propose to have a negro cook as part of his family; but, say what he pleases, the negro cook is part of his *household*, if he has such a cook; and though the woman has not lost her identity as a cook, she has lost her identity as an *individual* cook, which is the point at issue. Her cooking is no longer her own as such, but is McQuiddy's. She uses McQuiddy's flour barrel, not her own. And when our brother's friends leave, after having enjoyed a good meal, they may say to him or his wife, "I have enjoyed *your* dinner so much," though perhaps neither he nor his wife did anything actually to prepare it. It was McQuiddy's dinner, regardless of the fact that the "negro cook" prepared it. Why? Because the cook became part of the organization and her work became part of the affairs of the McQuiddy household. So the teacher in the "Bible college" "loses his identity *so far as work is concerned*," and he becomes part of the "Bible college" organization.

"If the railroad employee is a part of the organization, when he strikes, he strikes against himself." Well, I see nothing strange about that. I have seen many people work against themselves. The employee may be a member of another organization—the "union"—and his love for the labor organization may impel him to obey its orders and leave the capitalist organization. This only shows that a man may be a member of two organizations and that one may work against the other, just as a Christian may belong to the church and the "Bible college," and his work in the "Bible college" may be against the church. Nothing strange about that, for the college brethren are doing it continuously!

"If Brother Sommer be correct, the conflict between capital and labor is a myth, for the laborer is part of the capitalistic organization." Where have I said that when a man worked for an organization he lost his entire identity? I said that "he lost his identity *so far as work is concerned* and becomes part of the organization." While he is working for that organization, he is part of it. When a laborer works for an organization, he is part of that organization "*so far as work is concerned*." Nothing "mythical" about that! And, on the same ground, when a Christian is hired by a "Bible college" to teach the Bible (that study being part of the curriculum), that individual loses his identity "so far as work is concerned" and becomes part of the organization, and is thus giving glory to God through the human organization of a "Bible college" instead of through the divine organization of the church, as Paul commands.

"If, as he says, the college does the teaching, then why employ teachers? Such a statement refutes itself." On the same principle, we might ask why he applies the name "McQuiddy Printing Company" to his business concern when he knows that neither McQuiddy nor his company does the printing, but the *presses!* Does this title on your stationery "refute itself?" Tut, tut, my brother; no more child's reasoning! The college does the teaching of the Bible by employing Bible teachers, just as the "McQuiddy Printing Company" does the printing by employing printers and presses. The Bible teacher in the human organizations of "Bible colleges" "loses his identity *so far as work is concerned* and becomes part of the organization," just as the printer in McQuiddy's Printing Company loses his identity so far as work is concerned, thus permitting this printer's work to go out under the name "*McQuiddy* Printing Company." As the "McQuiddy Printing Company," not the individual printer, gets the glory for the good work which he does for the company, so the "Bible college," not the church, gets the glory for the good which the Bible teacher does through that organization. But Paul says: "Unto God be glory *in the church*."

"If a man loses his identity because associated with others," "a man by no means loses his identity because he . . . associates himself with Christian people." Who said he did? Why does Brother McQuiddy use the word "associate?" It is "organization," not mere "association," that we are talking about. Nowhere have I said simply, "he loses his identity," referring to personal identity, though our brother takes that idea and intimates that I teach that he will not be judged as an individual in the last day. I said in my former article, as mentioned several times, that "when a man works for a railroad company, he loses his identity *so far as work is concerned*." Much that Brother McQuiddy has said is irrelevant, for he has *misrepresented continuously* my statement.

This reasoning applies to all organizations established to do work of the church, whether they be "Bible colleges," religious journals which are "companies," orphan homes, aid societies, missionary societies, etc. The Christian who does his good works through them loses his identity, "so far as work is concerned," and is thus giving glory to God through the human organization instead of "through the church," as Paul commands.

Brother McQuiddy's effort to break down the line between organization and unorganization, by speaking of the "temporary associations or organizations of persons as a protracted meeting or a Bible reading," shows how a drowning man will grasp at a straw. Such temporary coöperation has no real right to the name "organization;" and, besides, such coöperation is indorsed by apostolic teaching; but we have no apostolic teaching for such organization as we have been condemning. The church of the New Testament did all kinds of missionary work, aid work, and Bible-teaching work, and they had no such human organizations. Can't we work the same way, and thus be sure we are right?

Even if these "Bible colleges" are scriptural, they are doing an unscriptural work—they are developing a clergy to take the place of the bishops. In most places where they can support a man, the churches under the influence of these colleges have a preacher to preach practically every Lord's-day morning and night. Is he not "the pastor?" Where are the bishops which God ordained should feed and guide the flock of God? At Fort Worth, Texas, in last December, about one hundred preachers, "representative men" from different parts of the State, met (says the Firm Foundation) and formed the colleges and orphan homes into "a corporate body," as they called it, with three men to control it, to raise a million dollars for these human organizations. And this "unification" of these organizations went through this body of "representative men" without any dissension. The Christian-Evangelist has been trying to get such a unification of their societies for twenty years, and only recently overcame the opposition; but here these "representative brethren" put this "corporate body" through, with its triple pope, the first time it is proposed. My brethren of the college craze, are you not going into popery faster than are the old digressives? "Purge out the old leaven" of humanisms, that you may be a new lump.—D. Austen Sommer, in Apostolic Review.

"Money Madness."

BY F. W. SMITH.

The Christian Standard of May 15 contains an article from the pen of our venerable brother, J. B. Briney, on the above topic, and it is so pointed, striking vigorously at the very taproot of the evil that has led to the wide departure from the New Testament order and the "current restorative movement" as it was started, that it is deemed proper to give it a place in these columns:

Did anybody ever see the like before? It's one "drive" after another in such rapid succession as to make one's head swim! Now, I would not discourage the raising of money in large sums to be expended in legitimate ways for legitimate purposes; but money is raised in so many illegitimate ways and expended for so many illegitimate purposes that it is expedient to scrutinize and carefully consider the whole question of the use of money in public enterprises. It seems that money is looked to as the controlling power in pretty much all the affairs of this world in all of their ramifications and relations, and about the first question commonly propounded in regard to a proposed project is: "How much money can be put behind it?" It makes no difference whether the enterprise pertains to church or state, to religion or politics, this question forges to the front, and demands and receives much consideration.

The illegitimate use of money in politics is a matter of common knowledge and common scandal. People are making their way into high places in government by the use of "the almighty dollar," who, but for their money, would spend all their days in private life. Recent developments in regard to a senatorial election are an apt illustration of the fact just stated, and, while one such case may come to light, there are probably many others that elude the public gaze and go unwhipped of justice. While Rome was in her period of decadence and marching on to her fall, her senatorships were sold at public auction; and when we think of that, we experience a sensation of horror; but how much worse was that than the way senatorships are bought in our day and country? These modern methods are perhaps more corrupting to the citizenship of the nation than was Rome's method of trading in political goods, and the nation

that follows such methods is sure, sooner or later, to be overtaken by the same fate that befell ancient Rome.

And not only has money laid its hands upon the affairs of state, but it is throwing its tentacles about the church and seeking to dominate its life and work, and now almost any enterprise that comes before the public upon a strong money basis is sure to gain adherents. People are awed into its support by the sheer power of the millions of dollars that are behind it, and the matter of its real, intrinsic merit occupies a place in the background. Money is the greatest menace that threatens the literary institutions of the land at the present time, and especially those of a religious character. If Christian people establish an institution of learning for a special purpose, they can have no assurance that the institution, the creature of their benevolence, will be held sacred to that purpose, unless they throw about it stringent legal safeguards that cannot be evaded, and that is pretty hard to do. Endow a college with an amount of money that makes it independent of the perennial benevolence of the people who established it, put it into the hands of a self-perpetuating board of trustees, and the probability is that ere long they will snap their fingers at the real owners of the institution and prostitute it to the promotion of any skeptical theories that a faculty of freak professors of their own appointment may choose to teach. This course of events has been witnessed in more than one instance.

The Interchurch World Movement is a conspicuous example of efforts to push things through with the force of money. It almost makes the average mind dizzy to contemplate the immense sums of money that seem to be at the disposal of this mushroom enterprise, and it is almost paralyzing to look upon the immense throngs that are bowing before this Moloch. It seems to be relying very largely upon money for success, and whatever success money may bring it will be mostly of a metallic and unspiritual character. These money-grabbing schemes in connection with religious movements appear to indicate that money is supposed to be the great power of God to convert and save the world, and it is a vain and delusive hope. How different this from the program of the Savior when he sent the apostles out by two and two, telling them to take "no money in their purse!" Money will not turn the world to Christ, even if poured out in millions and billions, unless it is backed by a united church and a faithful ministry, who preach the pure gospel of the Son of God as it is laid down in the New Testament; and when these conditions prevail, reinforced by holy living on the part of those claiming to be followers of the Lamb of God, the work will be done, money or no money.

This view of the matter finds abundant support in the history of methods and results during the apostolic age, when the disciples realized that the gospel is "the power of God unto salvation," and went about preaching it in its fullness and beauty. It is remarkable how little we read about money as a factor in promoting the work during those stirring times when men and women responded to the gospel call in companies of thousands in a day! In those days success was estimated by the number of souls saved, and not by the amount of money raised and expended. The Interchurch World Movement may astonish the world by the large amount of money that seems to be at its command, but it will not thereby convert to the Lord Jesus Christ the world that it has astonished. When Paul and Barnabas went forth from Antioch on a missionary journey, they traveled through various regions preaching the word and making disciples, and upon their return trip they revisited the same regions, organizing the disciples into churches and appointing them elders, and there is not a word said about money in connection with the whole transaction. They relied on the gospel, and that brought the desired results.

One of the things that opened my eyes to the danger of the societies and had much to do with my turning away from them was an article from the pen of Brother David Lipscomb, quite thirty years ago, on the subject, "A Money-eyed-Basis Membership." He showed in that article that the society brethren had placed the management of the affairs of the kingdom of Christ upon a money basis, and that unless individuals and churches paid to the board so much money they could have no voice in the management of their own affairs. He further showed that such an arrangement would rule the Lord Jesus Christ and the apostles out of any voice in the matter, if they were on the earth, for the reason that they would have no money with which to buy representation in those deliberative bodies. He predicted that the importance and power given to money in the society arrangements would corrupt and ruin the church. Brother Briney has lived to see the prophecy fulfilled, and is now lifting his voice against it, but it is *too late* to do the rank and file any good. He may save some from the wreckage, but, in his own vigorous style, the majority are "money mad," and through the power of money have thrown their "tentacles about the church, seeking to dominate its life and work."

The rule is that a centralization of money brings a centralization of power, and centralization of power brings corruption in politics, commerce, society, and religion. For this reason, it is dangerous for God's people to pile up money for any enterprise, because sooner or later it will begin its work of corruption. Better keep God's money moving in good works—feeding the hungry, clothing the naked, caring for widows and orphans, preaching the gospel, and every other good work enjoined in the Scriptures. There is no human wisdom or power that can safeguard long at a time concentrated wealth—wealth placed in the hands of men to manage for religious purposes. Such men will become dictatorial, self-assertive, and discard the wisdom of God for their own, and assume to manage, control, and direct the affairs of every church within their reach.

Brother Briney is fighting a hard and noble battle against the infidelity and skepticism abounding in the pulpits and colleges of those who have been led astray by this concentration of wealth, but the churches under their leadership continue to shovel it into their hoppers. Witness the following from the Winchester Sun, by a Lexington (Ky.) correspondent, dated May 18:

Two big gifts to Transylvania College in connection with the Disciples' World Movement Campaign in Kentucky, which began on May 9, were announced the past week, one of ten thousand dollars to the athletic field fund from Ben Allen Thomas and W. J. Thomas, of Shelby County, and the other of fifteen thousand dollars from a woman devoted to the interests of Transylvania and the Christian Church, but who believes in the scriptural injunction to "let not thy right hand know what thy left hand doeth," and whose name is not to be made public.

Ben Allen Thomas was a student at Transylvania in the classes of 1909, 1910, and 1911. The death of his father made it necessary for him to leave school to take charge of the farm, and he has made a splendid success of it. Two years ago he and W. J. Thomas, who is his uncle, and a curator of the college, gave sixty-two thousand dollars in cash to Transylvania. Ben Allen Thomas was captain of the famous 1911 football team, manager of the baseball team for a time, and a member of the college's track team. He was one of the most popular students the college ever had.

It is probable that the athletic field will be named Thomas Field in honor of the donors of the ten-thousand-dollar fund for its equipment, to which the college will add a like sum to furnish a stadium and complete athletic equipment. The location is expected to be on the present North Broadway athletic field.

Mr. Thomas married Miss Vestina Bailey, also a Transylvania graduate, and they welcomed to their Shelby County home, April 20, Ben Allen Thomas, Jr.

The Kentucky Division drive for $1,200,000, which was scheduled to end Sunday, will continue its campaign probably until June 1, if necessary to complete the quota.

While a large majority of the Christian churches in the State accepted their quotas, and many of them raised them, for local reasons in some cases, it was not possible for the churches to put on their campaign the last week, and these will hold their drives at a later date, some of them this week and others next week.

State Director Joseph W. Hagin preached in his own church in Covington Sunday, returning to Lexington Tuesday to resume his campaign work. Dr. R. H. Crossfield left for New York Sunday night in the interest of the movement.

Dr. A. W. Fortune returned from Montgomery County Monday. He reported that Somerset Church, in that county, whose quota was $1,650, had raised $2,228 and had not closed its work.

Dr. Homer W. Carpenter's church at Richmond has raised $8,000. Its quota is $7,000.

Other churches that have reported in part, but still are at work, are: Antioch, Fayette County, $540; Augusta, to date, $225; Bridgeport, Franklin County, $200; Mortonsville, Woodford County, $1,000.

Thus the churches of Kentucky continue to pour into the lap of this college, which is dominated and controlled by men whose religious faith and teachings are diametrically opposed to the Bible and the founders of the college, their rich gifts of gold, to make it still more powerful in destroying the work of the Son of God. "Money mad!" Yes, that expresses it in a nutshell. Take the money out of these institutions, and the religious skeptics and infidels now in control would seek other fields of employment, and not one of them would lay claim to the Christian ministry. No congregation of disciples should keep large sums in its treasury. Contribute liberally, but keep it going. Do not try to shift personal responsibility onto something else, and imagine that your money thus given will atone for your neglect of duty

Preachers and Preaching.

BY C. E. HOLT.

Under this heading, in the Gospel Advocate of April 29, appears the second installment of "Observer's" observations regarding preachers and preaching as relates to the support of preachers and as to their duties and relationship to secular affairs. Criticism is good when made in the right spirit and when it is fair and honorable and just. Hypercriticism should not be engaged in nor encouraged. It is truly said that our friends criticize us, while our enemies simply find fault. It is true that plain, unambiguous statements can be warped and twisted and distorted in such a way that the ideas which their authors meant to convey is obscured or completely destroyed. When one is so obsessed with a certain idea or theory in religion as to be unable to see any truth that might be held to and taught by those on the other side of a question on which he stands, he is an unsafe and, usually, an unfair critic.

If "Observer," in his observations and criticisms, is not trying to establish the theory that all preachers of the gospel should have a secular calling from which they are to derive at least a part of their support, then I am unable to see any object he has in view or any point he seeks to make. He observes that the present editors of the Gospel Advocate are derelict in their editorial duties in not puncturing, in places, the article on which he so loyally and so generously offers his own critical observations. A preacher of no mean ability thinks if Brother David Lipscomb were alive and as vigorous as he was in his palmiest days, that my article under review would have been badly punctured, as Observer thinks it so richly deserves to be. Now, my friends, it is not what Alexander Campbell or David Lipscomb or any other great man of modern times thought or thinks about some point or plan connected with Christianity and about the methods of its propagation; but the divine record, the word of God, should be our rule and guide.

Now, the question, when stripped of all ambiguity and irrelevancy, is: Does the God of heaven and earth, the Father of our Lord Jesus Christ, *require* and *ordain* and *decree* that his preachers of the gospel shall make their own living in some one or more of the many secular lines of business in which all other men may engage? Does he do it? That just simply means, does Almighty God require a man who preaches to farm, teach school, practice law, write insurance, practice medicine, or follow any other secular calling from which to derive a support? Does he? It is not that men who follow these secular lines of business may not do all the preaching they are able to do in connection with their business; that is commendable in any Christian man. When circumstances are such that a man cannot get a support from preaching, then it is praiseworthy and highly commendable in him to work with his hands and do all the preaching he can. You will please observe, Brother "Observer," that I say *when circumstances so require*. If you will pardon a personal reference, I will state that I have farmed and taught school for a living, and preached all I could at "odd times." I did this for several years.

I did not quit secular business because I was afraid of dirt and sweat and toil. No, sir. I did it to make an honest living. There were few churches in the section of country in which I did my first preaching. There are many now. I traveled thousands of miles on horseback, wore the cheapest kind of clothes (including celluloid collars), slept in the humblest homes, traveled in all kinds of weather, endured all kinds of persecutions from my religious enemies, suffered from misrepresentations of jealous preachers and many other things which go to make up the hardships of a preacher's life among a strongly prejudiced and untaught people. I have never been in jail, nor whipped, nor shot; but I tell you I have been in some "tight" places. But out of all these the Lord has delivered me.

But let this pass. I just wanted to throw a little light along "Observer's" pathway, lest, in his zeal to write me down a modern pastor, "all dressed up and nowhere to go," he should go astray.

According to "Observer," my chief offense lurks in the statement that God has always recognized a distribution of work among his children of equal rank. The phrase "of equal rank" seems to "Observer" to imply that there may be different "ranks" among God's people. A plural always implies a singular, but a singular does not necessarily imply a plural. "Observer" seems to think that the word "rank" should not be applied to God's people at all. It is true that the word "rank" has several meanings. The fourth definition of the word given by Webster in his International Dictionary is this: "An aggregate of individuals classed together." This is the sense in which I used the term as applied to God's people. All of God's people in their spiritual relationship to him are of equal rank—that is, they have equality as to their relationship to the Father, Son, and Holy Spirit. They are God's children; members of the "one body," the church. Their difference in age and in degrees of knowledge and of ability to perform the different lines of work in the kingdom of God does not place them in different ranks as regards their relationship to God. The greatest preacher in the church of Christ is no higher in "rank" than is the poorest and most ignorant disciple. His superior ability makes his responsibilities greater and fits him for a greater work in the kingdom. This equalness of relationship is clearly expressed by Paul in the following: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one man in Christ Jesus." (Gal. 3: 26-28.) This is what I meant and what I mean when I use the expression, "God's children of equal rank." Now, Brother "Observer," please observe this, and it will surely allay your fears.

"Observer" quotes from my article under review thus: "It is true that men may and do follow secular callings and also do considerable preaching; but this is not God's way of evangelizing the world. Paul's case of making tents is much abused. That was an incident or an accident, and is not to be exalted into a law for preachers." My critic calls this a strange utterance. Wherein, I ask, lies its strangeness? Is it the fact that I said Paul's tent-making was an incident or an accident in the work of the apostle in connection with his preaching that is strange? If this is the thing which seems so strange to "Observer,"

I then ask if making tents was Paul's chief business and if preaching the gospel was the incident or accident in the matter. Which? I take the ground that Paul's chief business was preaching the gospel, and tentmaking was followed on one occasion, at least, as a method of temporarily supplying his physical needs. Hence, it was an incident, and not done to establish a law for preachers of all succeeding time. The incidentals in Paul's life were not meant to be copied by all preachers of all time unless similar circumstances should prevail and the good of the cause at some particular time or at some particular place could be better subserved thereby.

Again, "Observer" would like to know who, in the Gospel Advocate, has been teaching that preachers should have a secular calling in connection with their preaching? The readers of the paper will readily recall the fact that the majority of the writers for the paper who have written on this subject have favored this plan, and they refer to Paul's tentmaking in Corinth in support of their contention. "Observer" himself seems to be in this class.

Now, while we are examining some strange statements in my recent article on this subject, I find a statement which, for strangeness, far exceeds anything which has come under my observation. It is this: "Really, I cannot tell where the difference between 'secular' and religious or sacred comes in." It seems that a novice, even a small child of average intelligence, could make this distinction. Is preaching the gospel a secular business? Is it to be put in a class with farming, writing insurance, selling goods, school-teaching, etc.? Is it? Is Brother "Observer" like our good Brother Moody, who, in the same issue of the paper in which "Observer's" criticisms appear, takes the position that Christians should farm and follow any other vocation of like nature because they are Christians? For the same reason he insists some should preach the gospel. To me this is an unwarranted mixture of the "religious" and the "secular." Any man, be he saint or sinner, has a right to follow any honest secular business. All men who are capable should have a business whether they are Christians or not. This is right in the very nature of things. But to put these secular callings on a par with preaching the gospel is to make temporal things equal to things divine. Alexander Campbell said in his day, "We have all sorts of men teaching all sorts of doctrine;" and some still live.

For the benefit of Brother Moody and "Observer," whoever he may be, I shall try to show the difference between things that are purely secular and things that are religious, especially as regards preaching the gospel. While Paul made tents at Corinth and in part supported himself while planting the church in that great city, and while he afterwards confessed that, so far as the influence of his course in regard to the church at Corinth was concerned, he made a mistake, he has given us the Lord's will and way concerning this important work. Here is his masterly and clear-cut presentation of the truth on the subject. "What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they that minister about sacred things [not secular things, brethren] eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 7-14.)

Preaching the gospel of Jesus Christ is the highest and the most responsible calling in this world. It is a calling in which the purest and most consecrated men should engage. Preachers of the gospel should be men who are pure in life, noble in purpose, broad in vision, and willing to die, if need be, for the message they deliver. Farmers and merchants and men who follow other secular lines of business may preach the gospel; but it is the preaching that saves the people, and not their farming, merchandising, etc. It should also be understood that it is not the preacher that should be exalted, but the work he does, the message he delivers. In a very important sense the preacher stands between the people and God. The preacher should be a true representative of the Christ, the world's Savior and King. The message he delivers means to the world eternal life or eternal death. The difference, therefore, between preaching the gospel and any secular line of business, as they affect mankind, is the difference between matters which pertain to things that are purely spiritual and things that are carnal and end with this life. A greater difference cannot be imagined, as it affects mankind for time and for eternity.

I regard this a vital doctrine—not a matter of relative importance, but one of absolute importance. It is this fact that moves me to write on this subject. But I must close this article with a promise of more to follow.

To "Observer" I will say that I love you whether you love me or not. All this is submitted in love to you and to all the brethren who stand with you on this subject.

Book Notices.

"The Model Church," by G. C. Brewer, treats of live subjects, and is a book that should be distributed among the churches. This book has been almost universally commended and is being read with interest by many people. Price, $1.

Have you read "Sunshine, or Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

A good book for young people to read is the "Life of Mrs. Charlotte Fanning." Mrs. Fanning was noted for her piety, zeal, and good sense. Hers was a life remarkable for the good accomplished. She always exerted an ennobling, refining, and uplifting influence. This book is ably edited by Mrs. Emma Page Larimore. Price, $1.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

Send us fifteen cents for a copy of "What Was Nailed to the Cross?" It is a live tract, and is made up of some stirring thoughts of F. W. Smith. Adventists were active in North Nashville, and Brother Smith delivered a few sermons on the subject. The tract embodies the substance of these sermons. Buy a dozen copies and distribute them among the people. Price, $1.50 per dozen

Georgia and the Far Southern Field

By S. H. HALL

A New Field Is Now Before Us.

After enjoying a delightful service at West End Avenue last Lord's day (May 23), I left for Baldwin, Ga., where I was met at the depot by Brethren Flavil Hall and R. L. Ludlam, who brought to a close, that evening, a meeting that had been in progress at that place for about twelve days. I was delighted with the splendid audience it was my privilege to address, the good singing, and the fine work Brother Ludlam has been doing in that section. A more untiring worker, and one who makes greater sacrifices, it has never been my privilege to meet. He is earnestly insisting that churches that have been working through human organizations and using instrumental music in their worship cease such practices and work and worship as the early Christians did, and he is succeeding in getting them to do so. There are some five or six congregations in that section with whom he is now laboring. He is doing some work across the line in South Carolina, and hopes to do more. He seems peculiarly suited for just such work, and I pray the Lord's blessing to ever be with him and his faithful wife. During our recent preachers' meeting in Atlanta it was decided that he should have more help, and Brother Flavil Hall agreed to go. He has just closed some five weeks' work in that section. It is needless for me to say that Brother Hall's work was well done. Brother Ludlam thought no other man could have been secured so eminently qualified to meet the needs of that section. He developed the members in their singing and preached to them the pure word of God with splendid results. The brethren at Baldwin told me that his meeting had made the deepest impression of any revival in the history of the church. Three souls were baptized into Christ, a leader from the local forces was found to take hold of the singing and other work, and the very best is to be expected for its future history. If it is the Lord's will, I will return in July for a week's meeting. Brother Flavil is also to soon return to help, and will make it a rule, for the next twelve months, to spend as much time as possible in that and near-by sections.

Now, just a word to any and all who have a bit more that they wish to put into successful mission work. No one can live the Christian's life without continually striving to extend the cause of Christ. I am glad to say that the Atlanta churches are doing very nearly their best. But there never has been such opportunities before us to go in "and possess the land" as now. New fields are opening in every direction, and we find ourselves unable to meet all demands. Two more men are due here the first of June to help us, and we are trying to arrange for more. Who will have fellowship in this work by sending to R. L. Harwell 153 Oglethorpe Avenue, Atlanta, Ga., an offering for this work? Become a regular contributor to this work, that every new field may be entered and all the ground we gain be held to the honor and glory of God. Please give this your best thought.

✡ ✡ ✡

Resignation.

A good sister, in writing for our special songs "My Loving Mother" and "They Are Going One by One," makes the following request: "I have been reading after you for the last two years. I like your writings. Will one of you [Brother Flavil Hall or S. H. Hall] please write a short article on 'Resignation?' I have had many disappointments in life, and have thought I was learning to be resigned in all things, but I have not conquered yet. One at the present time is very, very great."

In reply to this, I would suggest, in the first place, that it might be well for our sister to never get to the place, while living, where she thinks she has absolutely conquered. It is a bit dangerous to get in this condition. (See 1 Cor. 9: 27; 10: 12.) We must ever keep the body under. It never will learn the lesson of resignation of itself so long as life is in it. The best thing I know to say to our sister is to ever live with a living consciousness that God knows her and loves her as no one else can; that he knows her every need, her every sorrow and heartache. We are told to cast our burdens upon the Lord and he will sustain us. (Ps. 55: 22.) We have no promise of his help unless we do as he says: "Cast thy burden upon the Lord." Then we are commanded to cast all of our anxiety upon the Lord; "for he careth for" us. (1 Pet. 5: 7.) Sometimes we seem not to know how to do this, and certain it is we cannot do it unless we have a living faith in the fact that God *is*, that he loves us as no other can, and that he is able and willing to do for us "exceeding abundantly above all we ask or think." (See Eph. 3: 20.) Have you read in Heb. 13: 5: "For himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee?" Rest in this promise! He loves us better than our mothers can, has his eyes on us, sees our every movement, and knows our every care. He is a Friend we can ever trust. But, remember, we must do something—we must cast our burden on him, with all our "anxiety." We so often fail and try it alone. Prayer and supplication are very essential here. (See Phil. 4: 6, 7.) I have had my enemies—those who hate and would slander if they could. I have seen days when I hardly knew one day what I would have for my wife and child to eat the next day—the days when I was struggling for an education. But—pardon me for the reference—I have never had a doubt nor a fear of doing anything but succeeding, and all of this because of Him who said: "I will in no wise fail thee, neither will I in any wise forsake thee." I have never doubted for a moment the promise of one of the sweetest mothers in the world—my own dear mother—but I feel less like doubting the Father who loves as she cannot. Remember the importance of not looking at the waves as did Peter; keep your mind and heart on Christ, and let him handle the waves. (See Matt. 14: 13, 14.) Sometimes we cannot see our way out. He can; so leave it to him, and believe it will all be for the best. (Rom. 8: 28.)

✡ ✡ ✡

News Items.

Brother John Klingman was with the brethren at Austell last Lord's day, and we have just received news from Brother W. P. Johnson that they had a most enjoyable day.

Brother J. N. Armstrong is booked to be here for a month's work, beginning the first Lord's day in June. He is to be assisted a part of the time by Brother L. K. Harding.

When this reaches our readers, I will be in the midst of a revival at Athens, Ala., with L. B. Jones, J. Pettey Ezell, and E. Gaston Collins as colaborers. Do not forget to pray for victory.

Brother Garrett has baptized three more at East Point just recently and is now in a tent meeting at Colonial Hill. There was one confession last night (May 24). The meeting, perhaps, will continue another week.

AT HOME AND ABROAD

John T. Ezzell writes that the new house of worship at Russellville, Ala., is nearing completion.

Dr. Paul D. Srygley announces the removal of his offices to 326 Doctors' Building, on Church Street, this city.

The church at Bogata, Texas, needs a song leader for a meeting to begin on July 1 and continue ten days. Address W. L. Watters.

John Rainey, one of the recent graduates at David Lipscomb College, has been engaged to preach for the King's Hall congregation, in Louisville, Ky.

H. H. Adamson made us a brief call last week. He reports the church in Lewisburg, Tenn., as active in the work of teaching men the way of life.

J. D. Derryberry, a good song leader, has some time available for conducting the song service in meetings. Address him at 756 Olympic Street, Nashville, Tenn.

James E. Laird writes from Piggott, Ark., May 17: "I filled my regular appointment at Kennett, Mo., yesterday, and one took membership. The church there is doing well."

E. D. Shelton will labor with the church at Houston, Texas, during the summer and will enter David Lipscomb College in the fall. Address him at 700 Omar Avenue, Houston, Texas.

From John Hayes, Bradentown, Fla., May 24: "The meeting at Manatee closed yesterday, with six baptized and one restored. We will begin at Cortez the fifth Lord's day, to stay as long as interest demands."

From L. R. Wilson, Tupelo, Ark., May 18: "I preached at Charlotte on the third Lord's day in this month. It was a treat for me to be with those faithful brethren, and I promised to return there for preaching."

From a brother at Lucy, Tenn., May 24: "James M. Kyle, of Lucy, preached to a large audience at New Hope church of Christ last Lord's-day evening. Brother Kyle is a promising young man and a loyal Christian."

From R. N. Moody, Albertville, Ala., May 24: "My first meeting for the year began yesterday with the Merrimac congregation at Huntsville. Attendance and interest encouraging and prospects for a good meeting fine. I shall be busy in meetings until November."

The meeting conducted by C. R. Nichol at Foster Street church of Christ, this city, resulted in fourteen baptisms. The attendance was very fine throughout the meeting and the church was much edified. Brother Nichol is now in a meeting at Paducah, Ky., and reports a good start.

From J. M. McCaleb: "There are a few copies of 'Christ the Light of the World' in the hands of friends who took them to sell. If they have not sold them, they will please return them to me at 2625 Montgomery Street, Louisville, Ky., and oblige. The stock is all out and I can dispose of them. Much obliged for your effort."

From George W. Farmer, Cleveland, Tenn., May 26: "I desire to say that, owing to circumstances, I am to go to Texas about July 1, to be gone about six weeks, and I have time for a meeting, beginning on the first Lord's day in July and running about ten or twelve days. Who wants the time? Write me at Cleveland, Tenn."

From C. A. Buchanan, Handley, Texas, May 25: "The church at Cleburne will support me in mission meetings anywhere. I prefer to hear from points in easy reach of Cleburne and where we have a few brethren who will give their full coöperation. I could give some small town the latter half of June. Write me at Handley, Texas."

From F. L. Young, Paris, Texas, May 24: "After eight months of intense suffering, on May 19, 1920, Mrs. Young went to her reward. It is very lonely for the three little girls and me, but His grace is sufficient for all occasions." Brother Young has the sympathy and prayers of a great host of friends, including the editors of this paper.

From L. F. Mason, Whitewright, Texas, May 27: "I will be in Tennessee for some meetings the last of July, and have time for one meeting the last of August not engaged. Any church desiring my services for a meeting at that time should write me at once, at Whitewright, Texas, Box 33. After September 1 my time is all engaged for a year."

From J. S. Daugherty, Kirbyville, Texas, May 24: "I closed a three-nights' meeting at Blox, Jasper County, last night, with two restored, one baptized, and a small congregation set to worshiping and teaching Bible school each Lord's day. I am to return for a longer meeting in September. My time is engaged for meetings until fall."

From Lee Sanders, Miami, Texas, May 26: "We are in need of a good singer here. Any one who is a good singer, also a school-teacher, will do well to write me at once. Can get one or two positions in school work here at one hundred and five dollars a month, also can get some help from the brethren by leading the singing for the church."

From R. A. Craig, Louisville, Ky.: "I was at Shiloh on May 23. This church is in a bad condition, spiritually. Many of the brethren have moved away and are now caught in the meshes of error, and only a few of those left are zealous. I hope something may be done that will make this congregation do better and nobler things for the Lord."

From J. R. Stockard, Milan, Tenn., May 24: "I filled my regular appointment at Pleasant Hill yesterday. Large crowd; one baptism. I have a few weeks this summer not spoken for. I should like to spend the time in the Master's service, either preaching or singing. I could also work on third Sundays for some congregation. Address me at this place."

A Request: "Please state in the Gospel Advocate that Charles F. Hardin, of Springfield, Mo., will conduct the song service in my meeting at West Point, Miss., in June; but that I am still in need of a brother to fill an appointment at Walter Hill, Tenn., on June 13. Direct all communications to Herbert E. Winkler, 4504 Idaho Avenue, Nashville, Tenn."

L. S. Lancaster writes from Jackson, Tenn., May 28: "The marriage of Miss Mary Larimore Jones, of Hurricane Mills, Tenn., to Mr. Roy Leon Burford, of Oakland, Miss., was solemnized at noon to-day in the parlors of the Neely Hotel, this city, the writer officiating. Both are members of the church of Christ. May the choicest blessings of our Heavenly Father attend them through life."

From Noah Brothers, Willow, W. Va., Route 1, Box 31: "I wish to acknowledge the receipt of the following donations which I have received through my last appeal to help us to pay out on our house of worship at Naish Springs, W. Va., for which we sincerely thank all donors: From H. F. Mustain, Kentucky, $10; A. G. Bunner, West Virginia, $5; Mrs. C. J. Canterbury, Alabama, $3; James J. Donnell, Tennessee, $2.50; Bert Wisler (per Mrs. Julia A. McClintock), California, $1; J. H. Gearhart, Iowa, $2. Much love to all the donors."

From A. A. Bunner, Waverly, W. Va.: "The church at Naish Springs will have an all-day meeting on the first Lord's day in June. Neighboring congregations and individuals are cordially invited to meet with the brethren there on that day and share in their hospitality and assist them in the work of the Lord. Those who cannot attend are asked to kindly send a donation to Noah Brothers, Willow, W. Va., Route 1, Box 31, to help them pay out on their house of worship. I know these brethren, and I know that they need and deserve your help in this their time of need."

Hugh H. Miller, of Rochester, N. Y., reports donations received for the work there during the months of January, February, March, and April: From Russell Street Church, Nashville, Tenn., $100; church at Lynchburg, Tenn., $30; church at Pulaski, Tenn., $3; Highland Park congregation, Montgomery, Ala., $15; church at Viola, Tenn., $30; church at Hartsville, Tenn., $20; church at Cookeville, Tenn., $15; Sister Luke McMenaway, Lebanon, Tenn., $5; Union Church, Sumner County, Tenn., $30; Patrick's Chapel, Route 2, Waxahachie, Texas, $29; Sister Mattie Bass, Lebanon, Tenn., $1; Sister C. W. Brevard, Union City, Tenn., $12; H. J. Canterbury, Huntsville, Ala., $5; J. P. Tubb, Sparta, Tenn., $100; Miss Maida Austin, Scott's Hill, Tenn., $2.50; Mrs. Henrie Z. Lipscomb, Nashville, Tenn., $15; W. B. Jordan, Smyrna, Tenn., $25; Mrs. M. C. Buchart, Memphis, Tenn., $3; Earl M. Hodson, Moulton, Ala., $5; Miss Tommye Norman, Water Valley, Ky., $2; Roy Robinson, West Fork, Ark., 50 cents; "A Friend," Bellbuckle, Tenn., $2; "A Sister," Carthage, Tenn., $1; Sister Joe Chandler, Evansville, Ark., $1. Total, $452. He says: "I am enjoying the work here more every day, and am sure much good can be accomplished in time, but it is going to take time and patience."

Training Little Children

By MARGARET WARNER MORLEY

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

Where Did I Come From?

This question the child is bound to ask, sooner or later. There are two ways of answering it. One way is to evade the question or answer it untruthfully, telling the child that the stork brought him or some such fiction. This is a bad way, for the child knows it is not true. If, at first, he does not know it is false, he soon will.

The other way is to tell the truth. One mother answered the question of her eight-year-old son with the simple statement: "You came from mother, dear. You grew within her body, and lay close to her heart for a long time. She knew you were coming and got ready for you and thought about you and loved you even before you were born." The boy looked at her, threw his arms about her, and exclaimed: "O, mother; that is why I love you so!" He had been told the truth, and he instinctively knew it was the truth. He did not have to find out later that his mother had deceived him.

When any child finds that he has been deceived by his mother, he naturally loses confidence in her. Usually he will not ask her any more questions, but will listen to vile stories from other people and will think that they are true and that that is why his mother is not willing to be frank with him.

Every mother should tell her own children about the coming of new life, and she should tell them before evil-minded persons have a chance to pollute their minds. The first impression that children get on this subject is the one that lasts. Make the coming of new life seem beautiful to your child. Tell him the story of the bird's life—how the nest is built, how the eggs are laid, how the parent birds sit on the eggs to keep them warm, how happy and excited they are when the eggs hatch out, how they carry food to the young birds and care for them until their feathers grow, and how, finally, they teach the young birds to fly.

Teach the children to respect motherhood; to be tender and careful of all mothers. Tell them when pussy is going to have kittens, they must be very gentle with her and feed her well and help her all they can. They will love the kittens they have thus watched far more than any other kittens they have ever had, and they will learn to understand and respect all mothers. The boy who is cruel to animals will very naturally be unkind to his mother, his sisters, and later to his wife and children. Much can be done to supplant the instinct of cruelty with loving care and thoughtfulness in the impressionable hearts of young children. Mothers, make your children thoughtful and loving; teach them to cherish what is weaker than themselves. Do you realize that the making of the next generation is in your hands? To a great extent you can make your children just what you want them to be. What a glorious responsibility is yours!

✡ ✡ ✡

Seven Short Sermons.

In many ways life is difficult and its problems are complex, making heavy demands on the heart, brain, and body. But the difficulty and complexity can all be met by the simplicity and sufficiency of God's glorious provision in Christ as we see it revealed to us in the Scriptures of truth.—W. H. G. Thomas.

✡ ✡ ✡

What is the world to us, an end or a pathway? Where does our treasure lie, here or beyond? As the years pass, are the world and its poor prizes bulking ever less and less in our esteem, and the Lord Jesus Christ growing ever more wonderful in our eyes and his love more precious to our hearts?—David Smith.

✡ ✡ ✡

Encouragement of a most practical and powerful kind arises from considering the examples of others. Those who have conquered difficulties, brushed aside discouragements, and disregarded hardships breathe something of their own dauntless spirit into us and inspire us to rise above difficulties.—Selected.

✡ ✡ ✡

A man can pile up a palace of marble and live the life of a pauper within it, or he may be able to build only a hovel and yet live a princely life within its poor walls. The things that can really help or hinder a human soul are, after all, comparatively few.—Selected.

✡ ✡ ✡

Be real about going to church. Go to be charged with power to go out and fight for Jesus Christ; go, too, to show the world where you stand. Going to church is answering roll call; and what kind of a soldier is he who, when the captain calls the roll, is not there to answer?—Fiske.

✡ ✡ ✡

If any suppose that society can be peaceful while one-half is prospered and the other half is pinched, let him try whether he can laugh with one side of his face while he weeps with the other.—Thomas Fuller.

✡ ✡ ✡

A revival is just the gracious sovereign putting forth of divine power on a great scale, to effect largely what in ordinary times takes place in one here and there through the community.—J. S. Meid.

✡ ✡ ✡

Second Childhood.

Twilight brings them, Jack and Lizzie,
For their good-night game with me:
She, so tiny, blithe and busy;
Jack, as jolly as can be.
I am always "It," for clearly
One cannot at sixty-two
Run and hide so well, nor nearly,
As at five one used to do.

So I close my eyes demurely,
Saying I won't peep at all,
While the others hide securely,
When they give a little call.
Then to guess I start directly
Where they're hiding—but in vain,
For I never guess correctly,
So I'm always "It" again.

Such a burst of childish laughter
Greets my failure every time!
Little trills that linger after,
Like the echoes of a chime.
Then at last, with fond embraces,
In the swiftly fading light,
Both my playmates raise their faces
For a kiss and last good night.

Then I sit alone, not lonely,
And I dream of days no more,
Evenings like the present—only
I was five and not threescore.
And, the bitter griefs reviewing
That must follow youthful zest,
I conclude that, youth renewing,
Second childhood is the best.

—W. W. Whitelock, in Exchange.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Brother Sommer Seeks to Change the Issue.

BY J. C. M'Q.

On page 538 of this issue the reader will find an article from Brother Sommer under the caption, "Brother McQuiddy's Reply to the College Question." There is no new argument in his long-drawn, pointless article.

I have shown in this discussion that the word of God should be taught everywhere. "They therefore that were scattered abroad went about preaching the word." (Acts 8: 4.) "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) Thus we see that God makes it our imperative duty to teach the truth in the family, in a Bible school, in the office, in the store, on the farm—in fact, everywhere. Jesus is the author of this command. Brother Sommer only renders himself ludicrous by dragging in irrelevant matters which did not appear in the article to which he was replying in order to make fun with monkeys and evolution, which is beneath the dignity of a religious discussion. Men who are seeking the truth and to teach it should not condescend to such vulgar methods. He had better watch out, or he will lead our readers to conclude that he has supplied "the missing link."

Instead of meeting the issue that has been presented to him from the very beginning of this discussion, he seeks to make a new issue, and says: "Now we have come to the real point at issue. *I deny that these college brethren are teaching the Bible 'in the church' when they are doing it in their Bible schools and colleges as they are now doing.*" This is not the issue. I would not be foolish enough to affirm what the Bible schools are doing, for I don't know; neither would I affirm that all the churches of Christ are teaching the word of God, for I do not know this to be a fact. But he seeks in vain to shift the issue, for I shall hold him to the task which he started out to perform when I challenged him to name the passage which gives the specific method of teaching the truth "through" or "in the church." Instead of coming up to the issue and making the effort, he simply answers the challenge with a flat denial which is not satisfactory or convincing to any one. His one attempt at argument is to assert that the individual who works in an organization loses his identity so far as his work is concerned and becomes a part of the organization. Whether an organization is right or wrong depends entirely upon what it does. A missionary society is wrong, not because it is an organization, but because it is more than a method of teaching and preaching and usurps the functions of the church by taking upon itself the control of the churches. Organization appears to disturb his waking thoughts and makes him perform a number of logical somersaults. He is exceedingly mad at Bible schools—so mad that he charges that I added the word "*school*" *to the text* in order to carry my point! I added nothing to the text, and was only giving the meaning of the word "synagogue." Thayer defines the Greek word for "synagogue" as follows: "An assembly of Jews formally gathered together to offer prayers and listen to the reading and exposition of the holy scriptures." Thus it is seen the word means a school in the synagogue, or a synagogue school, as I indicated. The charge that I added the word "school" to the Bible text is a vicious statement conceived in ignorance or sin, on which lies the scorn of intelligence and reason and which the righteous soul spews out as a vile conception. I shall now proceed to show that by his admission he concedes that Paul taught the word of God in an *organized school*. He cannot deny that Paul taught in the school of Tyrannus, if he would. But he denies "*that Tyrannus hired Paul to teach, and made the Bible a study in the curriculum, and thus had it as part of the organization.*" Thus, according to his admission, Paul taught two years in an organized school. It is clear that Paul was not teaching rhetoric or philosophy, for he tells us that "all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks." Also, we learn that while he was teaching the Bible in this organized school the Ephesians heard and believed the word of truth. (Eph. 1: 13.) It is clear that Paul at Ephesus, as at Corinth, "knew nothing among" them, "save Jesus Christ, and him crucified." If Paul could teach the Bible in a humanly organized school while others were teaching rhetoric and philosophy, why cannot individual Christians do the same thing now that Paul did? Paul, who wrote that we should glorify God "in the church," certainly glorified him "in the church" while he was teaching the truth in this organized school. Again, Brother Sommer, by his admission, though not intending to do so, comes to the support of the truth when he says: "The way they worked in New Testament times is God's definition of what is meant by the expression 'in the church.'" Brother Sommer's position fails, for Paul did not become a part of the organization of Tyrannus, neither did he lose his individual identity. No matter whether Paul was in prison, in Cæsar's household, or guarded on a ship, he did not lose his identity. It mat-

ters not whether Tyrannus put the Bible in or out of the curriculum, for Paul always put it in the curriculum everywhere he went, and because he did so Brother Sommer classes him as a "new digressive." He calls me a "new digressive" because I am with Paul. But he tells us Tyrannus did not hire Paul. Whether he did or did not has nothing to do with teaching the word of God in a Bible school. David Lipscomb taught the Bible everywhere the opportunity presented itself, taught it in "the Nashville Bible School," and yet no man ever hired him or paid him for his teaching. Does Brother Sommer hold that it is right to teach rhetoric and philosophy in an organized school and wrong to teach the Bible in the same school? If it had been wrong to organize a school, Paul certainly would not have taught in that school; neither would he have taught in it if it were wrong for Christians to organize and uphold such schools.

But my critic is in desperate straits, trying to establish that when one works in an organization he *loses his identity so far as his work is concerned and becomes a part of the organization*. He certainly knows that "household" and "family" are not interchangeable words. One may be in a household and yet not in the family. "Household" is from "oikos" and family is from "patria." In order to be a member of the family, one must be a lineal descendant. Thus it is readily seen that no negro cook can become a part of the organization, or, in other words, become a part of a white man's family where she works. Why did he use "household" and not "family," as I did not mention the word "household?" This of itself shows that because one works in an organization, he does not become a part of that organization. But his reasoning is like that of a sectarian when he is trying to prove the doctrine of justification by faith alone. I have not held that the family loses its identity because it employs a negro cook. The family must furnish the provisions, must furnish the cooking stove and utensils, and must furnish the fuel, before the negro cook can prepare the meal. The cook and the family coöperate together just as the members of the body of Jesus Christ coöperate together in the work of saving souls. Neither the cook nor the family loses identity or becomes a part one of the other.

In his desperation, I did not expect him to make men in an organization no more than machines. He now says the *presses* do the work! This is so absolutely ridiculous that it is hardly necessary to take space to answer it. The truth is that in the McQuiddy Printing Company it requires the managers, the printers, the pressmen, the bookbinders, the machines, the bookkeepers and stenographers all to do the work on which we put the label, "McQuiddy Printing Company." All work together in order to make the completed job. The label represents the individual work of each one in the organization. If the *presses* do the work, the company should turn off the managers, the bookkeepers, and all the help, and thus make a fortune. But any man knows that these all work together and that each part of the organization is required to do individual work before we can have a completed job. If the individual workman in an organization loses his identity so far as his work is concerned, then he should not be particular about merit or about doing first-class work. No one will ever know him from the *incompetent*, according to Brother Sommer's reasoning. The hypocrite in the church will lose his identity, so far as his work is concerned, if the position I am opposing be correct. But 2 Cor. 5: 10 assures us this will not be so: "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad."

I close this discussion by again calling upon our brother to present the passage of scripture that reveals a specific method of teaching the Bible "in the church." As he has presented no new argument, I see no necessity for continuing this discussion further. He must discuss the issue with me or not at all. We are commanded to go into all the world and preach the gospel to every creature. The disciples, in obedience to this command, "preached the gospel unto every creature under heaven" and "their sound went out into all the earth." Brother Sommer closes his article by saying, "If these Bible colleges are scriptural, they are doing an unscriptural work," and also refers to some preachers' meeting at Fort Worth, Texas. I know nothing of this, have never taken any part in preachers' meetings, and, therefore, this is entirely irrelevant to our discussion. I may say to him, however, because men wrest the Scriptures unto their own destruction (2 Pet. 3: 16) is no reason why we should chain the Bible as a felon to a post and burn it as a bad book. In the language of another, I would say: "Christianity is a rational religion and grows best in the light of truth. It has always been the friend of education and the mother of schools and colleges, and of science, literature, and art. Christ himself was and is 'the truth' and 'the light of the world.' All things belong to the kingdom of God, whether Paul, or Apollos, or Cephas, or the world.' (1 Cor. 3: 21-23.)"

"God's Children of Equal Rank"—Does "the Preacher Stand Between the People and God?"

BY E. A. E.

Three articles in reply to some things said by "Observer" have been received—one from Brother Holt, one from Brother Howell, and one from Brother John E. Dunn. In due time these will receive proper attention, but each in its own order. Space will not permit the publication of all at one time.

Read Brother Holt's article on page 541. I trust Brethren Howell and Dunn will read both it and mine.

To our readers I desire to say, I am trying to deal with the teaching and spirit of the New Testament and to bring out truth and not to confine myself to a reply in detail only to that which any one has said.

Love.

Brother Holt says he loves me whether I love him or not. This declaration is wholly unnecessary. Such declarations become the unlovely features of a controversy. The question is not who loves the other or whether both love alike. I would feel childish to conclude that brethren do not love me because they call in question something I teach. I would feel, too, that my position is weak and vulnerable were I to draw that conclusion. But I can prove that I love Brother Holt. *I* love him, I love *the truth*, and I *love* the church. Love is service, is action. "If any man love me, he will keep my word." (John 14: 21, 23.) "For this is the love of God, that we keep his commandments." (1 John 5: 3.) "Love worketh no ill to his neighbor." (Rom. 13: 10.) Our love is measured by our reverence for, our search after, and our untiring efforts to teach the whole truth, regardless of consequences—not only when it is popular to teach the whole truth, but when it is unpopular. Love causes one to suffer and to die for the truth. The apostles, when imprisoned and abused by the civil authorities, said: "We must obey God rather than men." (Acts 4: 19, 20; 5: 29.) This is love. God says: "But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66: 2, 5.) Paul rejoiced in the consciousness of being "pure from the blood of all men" because he "*shrank not*" in the face of bitter opposition, "the howling mob," and the wild beasts at Ephesus, "from declaring . . . the whole counsel of God." (See Acts 19: 23-41; 1 Cor. 15: 32; 2 Tim. 4: 14; Acts 20: 26, 27.) This is love. Paul's test of love is: "So then, am I become your enemy for telling you the truth?"

(Gal. 4: 16.) To indorse error in a man is to hate him and his audience. Paul's withstanding Peter to the face was not envy, jealousy, and hate; it was love for Peter, the truth, and the people.

"THE DIVINE RECORD" VS. THEORY.

Brother F. B. Srygley is the one who said that if "D. L." had been here in his usual vigor he would have punctured Brother Holt's article. Brother Holt has woven in the word "badly" and makes it "badly punctured," etc. No, one puncture is enough.

I agree with Brother Holt that all depends upon "the divine record," and "the word of God should be our rule and guide." I am glad he and I want to stick to the word of God. My only desire is to learn and do and teach the will of God. Some younger men, when they would build up some theory, have a "mighty" way, of late, of brushing such men as Campbell and Lipscomb aside by saying they are not following men, and by asking if Lipscomb and Campbell knew all the truth, etc. No one claims for these good men more than they are; but until these younger men show by their lives and *teaching* that they really have learned more of the word of God than Campbell and Lipscomb knew, their *claims* are false. "Deliver the goods," and we will say no more. Because "the divine record," "the word of God," is "our rule and guide," I cannot indorse and practice and preach many theories and assertions, challenges and denials, of not a few to-day; and I love them and the church too well to do that. I believe that A. Campbell and D. Lipscomb knew, for instance, *why Paul made tents*. I thankfully receive, too, all that Campbell and Lipscomb taught of "the word of God," "the divine record," etc., and I will be *just as grateful* to Brother Holt and to all others of the present time who will teach more of this "divine record" and rule than Campbell and Lipscomb knew. Be sure it is "the divine record," "the word of God," and we will all receive it and be happy.

Another *disagreeable* thing in some controversies is assigning positions to an opponent which he has not assumed. I have never written a line in an attempt to establish "the theory that all preachers of the gospel should have a secular calling from which they are to derive at least a part of their support." I have no theory at all about this. I believe and am trying, at least, to teach all the Bible teaches on this subject, and I am trying to persuade others to do the same. I think I have never written an article on this subject in which I did not either refer to or quote 1 Cor. 9: 1-14—the lesson from the soldier, the vineyard, the flock, the ox, the service at the altar, and that God has *ordained* "that they that proclaim the gospel should live of the gospel." But it remains a fact that for some reason Paul worked with his own hands at different times and different places. I may be ignorant of his reasons for doing this, but he did it, and gave his reasons for doing so. What reasons does he give. Let theories go to the wind and give Paul's own reasons for making tents. No guessing. So I believe also and teach 1 Cor. 9: 15-23. Was Paul giving himself "wholly to the ministry of the word" when working with his own hands, or was he entangling himself with the affairs of this life? I cannot believe anything which casts reflections upon Paul.

The only way to avoid being "obsessed with a certain idea or theory in religion" is to learn and practice and teach all the will of God on "all things that pertain unto life and godliness" and to studiously and conscientiously avoid practicing and teaching more.

I have not "warped and twisted and distorted" anything Brother Holt or any one else has said. I do not do that. Every one's articles stand for themselves. Cannot brethren in the spirit of Christ discuss questions without indulging in such charges and claiming that their opponents do not love them?

"GOD'S CHILDREN OF EQUAL RANK."

Brother Holt's explanation of this does not explain. He never told us at first in what sense he used the word "rank." Words are to be taken in their ordinary meaning unless something forces another meaning upon us. The New Testament does not use the word in any sense. Why not, do you suppose?

He admits all I say—that God's children are equal in "their spiritual relationship to him," and the only difference is in age and ability. Can the children of God sustain any other relationship to him except a *spiritual one*? I am encouraged that he now sees this.

DOES THE PREACHER STAND BETWEEN THE PEOPLE AND GOD?

It may be he will see another thing. He says: "In a very important sense the preacher stands between the people and God." I simply ask where he learned this. Since all Christians, as he admits, are equal in their "*spiritual relationship*" to God, then "the preacher stands between the people and God" in *no sense* different from that of other Christians. All are the light of the world and the salt of the earth. What can preachers do that all other Christians have not the same right to do, provided, of course, they have the ability to do it? No man, whatever his age, ability, rank, station, can "stand between the people and God." All teach, exhort, persuade, warn, preach the gospel, according to ability; but men do not "stand between the people and God." Again, I ask, if this could be done, in what sense different from all other Christians can preachers do it? Where do they get this power?

ARE PREACHERS REPRESENTATIVES OF CHRIST?

Again, Brother Holt says: "The preacher should be a true representative of the Christ, the world's Savior and King." Now, he will have to explain in *what sense* he uses "representative." In what sense can one represent a king or any government? Is the preacher a "representative of the Christ" in that sense? And in any sense, is he a "representative of the Christ" different from all other Christians? All are of "equal rank" as *representatives*, if representatives at all. All must be true, pure, righteous, and holy, and all according to ability go "about preaching the word" or teaching others. (See again Heb. 5: 11-14; Acts 8: 4.)

The apostles are the ambassadors of Christ, acting in "behalf of Christ," and they represent Christ. Christ needs no other representatives or ambassadors, and there can be no others. The apostles are still his ambassadors or representatives presenting "the word of reconciliation," or terms of peace and pardon. (2 Cor. 5: 18-21.)

Ah, my good brother, preachers are just common sort of men—common sort of Christians, it being possible for some not to be Christians at all. As all other Christians, they do what good they can in the name of Christ. They should not think of themselves more highly than they ought to think, "but so to think as to think soberly," according to their ability to do good, and this good they must do.

"THE SACRED AND THE SECULAR."

Brother Holt thinks it strange that I should say, "I cannot tell where the difference between the secular and religious or sacred comes in," which means, of course, he can. Please note what I say. I do not say there is no difference, but I do say I am unable to say a thing per se is always secular and another thing per se is always religious or sacred.

Webster's International Dictionary gives five meanings to "secular" as an adjective. The first and second have reference to an age, a century, a long period of time. The third is: "Of or pertaining to this present world, or things not spiritual or holy; relating to temporal as distinguished from eternal interests; not immediately or primarily re-

specting the soul, but the body; worldly." Fourth: (Eccl.) "Not regular, not bound by monastic vows or rules; not confined to a monastery, or subject to the rules of a religious community; as, secular priest." Fifth: "Belonging to the laity; lay; not clerical." As a noun: 1. (Eccl.) "A secular ecclesiastic, or one not bound by monastic rules." 2. (Eccl.) "A church official, whose functions are confined to the vocal department of the choir." 3. "A layman, as distinguished from a clergyman."

I give all these meanings not thinking that Brother Holt uses the word in all these senses, but to show in what company it is found and that it came from the religious parlance of the Roman Catholic Church and not from the New Testament. The New Testament speaks of "spiritual things" and "carnal things;" of people being carnal, not spiritual. It tells, too, when church members are carnal.

I say I cannot tell where the difference between the "secular" and "sacred" comes in, because temporal things, things pertaining to this world, and things which people call secular, become religious, spiritual, holy, and pertain to eternal life, when used as God commands. The "carnal things" the church at Philippi gave to Paul became to them spiritual and holy, and unto God on their behalf "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." (Phil. 4: 18.) All Christians, "as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet. 2: 5.) What are "*spiritual sacrifices?*" All sacrifices which God through the Holy Spirit commands Christians to make and which they make from the heart—in spirit and truth—in obedience to him. The Lord's Supper is spiritual and holy, although composed of material bread and the flowing fruit of the vine, when eaten as God directs. All offerings of money and food and clothing and other material and temporal things are *spiritual sacrifices* when made from the heart. (See Heb. 13: 15, 16.) The body must be presented as a living, holy, acceptable sacrifice to God, as *spiritual service*." (Rom. 12: 1.) Preaching is not the only "sacred" or religious and spiritual thing one can do. When a Christian man works with his hands at some useful calling purposely in obedience to God to help support the faithful preacher of the gospel and to extend the kingdom of Christ among men, his work is as spiritual and holy and religious as that of the preacher. Here it is: "Let him that stole steal no more: but rather let him labor, working with his own hands the thing that is good [some useful calling that brings good to others—for instance, not gambling, making and selling whisky, which are not good], that he may have whereof to give to him that hath need." (Eph. 4: 28.) A man may work hard in order to make money to hoard up or to be consumed upon his own lusts and be very carnal and worldly; but, if in obedience to God—in spirit and truth—he works at some useful employment in order to make something to give to the needy, his daily toil is religious and holy and spiritual. Is *piety* sacred or secular, carnal or spiritual? Children—not babies (they may be grown and in middle life or older)—are commanded to "learn first to show piety toward their own family, and to requite their parents: for this is acceptable in the sight of God." (1 Tim. 5: 4.) *Piety* in the home every day in working for and caring for widowed mothers and grandmothers or others in decrepitude is a most lovely and beautiful, godly and holy, religious and spiritual service. There is no service or duty which can release children from this. Aged women, in being reverent in demeanor, in teaching the young women the good lessons which God commands them to teach, and in not becoming slanderers and enslaved to much wine, and young wives and mothers, in loving their husbands and children, in being workers at home, sober-minded, of a meek and quiet spirit, adorning themselves in modest apparel, etc., are all doing a work as necessary and as holy and spiritual as any preacher can possibly do. These faithful, Christian, hard-working mothers, wives, and home builders, ruling the household in the fear of God, are doing a work far more holy and spiritual and religious than those preachers who sit around to be waited on and who preach only a little on Sundays. I am not applying this to *any particular preacher*, "*minister*," or "*pastor*;" I am dealing only with principles, the truth, and conditions, trying to show hard-working men in their shops and fields and professions and worn-out wives and mothers and home-keepers that their honest work, done in the spirit of the Carpenter of Nazareth, is most beautiful, godly and holy, religious and spiritual. On the other hand, when men, as Paul and Peter declare some did in their time, turn godliness into a way of gain, use religion as a cloak of covetousness, preach things they should not preach "for filthy lucre's sake," and make merchandise of the word of God (1 Tim. 6: 5; 2 Cor. 2: 17; 1 Thess. 2: 3; 2 Pet. 2: 3, 14), preaching and religion in general have become *with them* anything but "sacred," holy, and spiritual; hence must be "secular" and carnal (see Rom. 16: 17, 18).

Here is the Christian's life: "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.) Is that which is done in the name of the Lord Jesus and in thanksgiving to God "secular" or religious? How about pure and undefiled religion, anyway (James 1: 26, 27) —visiting the fatherless and widows in their affliction and keeping unspotted from the world? Is that "secular?"

Brother Holt leaves a "promise of more to follow." It is useless to repeat unsustained affirmations about my trying to build up any theories or about the preacher's being a "representative of the Christ" and standing "between the people and God." Let him give the word of God to sustain his statements.

Change in Price.

BY J. C. M'Q.

Beginning July 1, 1920, the Gospel Advocate goes to $2.50 a year, in advance; and for Canada and foreign countries, $3 a year, in advance. We have endeavored to hold the paper to $2 per year, and have done so much longer than most publications, but the loss at the present price of paper is so heavy that it is suicidal to attempt to do so longer. We had hoped that paper would decline in price, but, on investigation, we find little prospect of any early decline in the price. It appears that it may become even more difficult to secure paper at all and that prices will go even higher. We are sure that our readers appreciate the effort we have made in their behalf and that all will cheerfully remain with us, considering the very high cost of paper and labor at the present time. We are glad to assure our constituency that whenever the market justifies we shall be pleased to give them the advantage of the decline in paper, but until it does so we must allow the price of $2.50 to stand.

Relief Fund.

Miss Maggie Young, Moulton, Ala.	$ 5.00
C. E. Jones, Mount Ranier, Md.	2.00
"A Sister" and Bible class, Fountain Creek, Tenn.	1.37
"A Friend," Edenwold, Tenn.	1.00
Mr. and Mrs. J. R. Stubblefield and Miss Lota Stubblefield, Viola, Tenn.	7.00
Mrs. B. P. Sloan, Humboldt, Tenn.	1.00
Church in East Chattanooga, Tenn.	54.00
"A Sister," Russell Street Church, city	5.00
Church at Charleston, Miss.	11.50
R. D. Thompson, Murray, Ky.	2.00
C. H. Byrd, Barney, Ga.	1.00
Mr. and Mrs. J. O. Rainey, Cottage Grove, Tenn.	6.00
"A Brother," Burns, Tenn.	1.00
Church at Albany, Texas	10.00
"A Friend" (left no address)	1.00

A GOOD MEDICINE FOR LOSS OF APPETITE

General debility and that tired feeling is Hood's Sarsaparilla. This highly concentrated, economical medicine is a great favorite in thousands of homes. It is peculiarly successful in purifying and revitalizing the blood, promoting digestion, restoring animation, and building up the whole system.

Get this dependable medicine today and begin taking it at once.

If you need a laxative take Hood's Pills. You will surely like them.

WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

FRECKLED GIRLS

Try This to Make Freckles Fade Away

Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream—watch the freckles gradually fade away.

Girls who believed their freckles would never go away have been utterly amazed after using Kintho Beauty Cream to see the remarkable difference it made.

This is YOUR chance to get rid of those disfiguring freckles. When your friends ask you what made your complexion so clear—tell them Kintho Beauty Cream did it.

Kintho has been used for 15 years to remove stubborn, blotchy freckles. Any well-stocked drug or department store can supply you.

Report and Notes About Kamitomizaka Mission.

BY C. G. VINCENT.

Since my report in March I have received only $147.80 for the work in Japan. This is a tremendous let-down. That is a little less than fifty dollars a month. In order to pay the interest on the balance due on the lot contracted for and to pay our part on the principal (the Japanese brethren are keeping up their part) and to support the native workers, we must raise not less than two hundred and twenty-five dollars a month. Can it be done? Yes, it can, and it *must!* A few individuals and a small number of churches are giving regularly to this cause; but we need to enlist about fifteen other individuals and ten other churches that will average what the present contributors give, in order to do what we should do and to realize our aim. Who will give one dollar or more regularly as long as the Lord prospers him or her, or until the needed amount is secured? What church will make this a part of their regular budget? Brother Hiratsuka, the native preacher (and there is none better or more faithful), writes most encouraging letters. They had thirty baptisms last year and have had two so far this year. He writes of the love, harmony, and peace that are manifest among all the workers and speaks very highly of the devotion and consecration of our missionaries over there. Let me hear from you, brethren, and that at once. Brother W. W. Freeman, of Abilene, Texas, and I have been accommodating interested brethren in forwarding offerings, but any who desire to send "direct" may do so. I would be glad to send you an addressed envelope, stamped, if you will write me that you want to send an offering "direct" to this work. I have "no ax to grind" in writing about this work and in forwarding gifts. Neither has Brother Freeman. It takes time and money for stationery, and often exchange has to be paid, but we are glad to do this much for this good work. If some church will take up the responsibility of either supporting or securing support for this mission work in Japan, Brother Freeman and I would be more than glad to turn it over to that church. Here is a good opportunity for some well-established church with an eldership that is particular about doing missionary work, "direct" and careful to keep all such enterprises out of the hands of "self-appointed secretaries" to show faith by works. The worthiness of the work can be fully shown. This is said in all earnestness, for I am greatly concerned about that work and want to see it succeed. I want to see souls saved and the gospel more firmly established in that great and growing nation. What church will do it?

Following is a report of funds received and forwarded since last statement. Also a statement from three brethren who examined my books is herewith attached. My address is 1210 North Fourth Avenue, Knoxville, Tenn.

Balance, March 1, 1920, $41.84; Greenwood, Tenn., $7.80; Union, Castalian Springs, Tenn., $25; some Kentucky churches, by Clinton Davidson, Louisville, $100; R. J. Castner and wife, Oklahoma, $10; "A Friend," Smyrna, Tenn. (for Miss Andrews), $5. Total, $189.64.

Remittances of $40, $5, and $144.64 were made. All except $5, which was for Miss Andrews, was applied to the Kamitomizaka work.

We, the undersigned, members of the Knoxville church, hereby certify that receipts and vouchers show remittances as above stated. We wish to commend Brother Vincent in his labor of love in keeping this important work before the brotherhood and in forwarding offerings. It takes time, effort, and some money to render this service.

T. L. LIGON.
OLIVER W. HILL.
L. D. SMITH.

We place White Teachers in Public, Private, and Normal Schools, Colleges, and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tenn.

SOOTHES— HEALS—

Eczema and other skin eruptions and injuries

Ka-Dene

REG. U.S. PATENT OFFICE TRADE MARK

Ointment

Keep it handy for emergencies. 50c and $1.00 at your druggist's. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on it."

Biliousness

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

RAMON'S LIVER PILLS

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

A Storm on the Sea.

BY CLARA COX EPPERSON.

When rough waves beat upon the sand
And my ship rolls from side to side,
Thou wilt hold me by the hand,
And through the storms with me abide.

No stormy waves can crush my soul;
Though they may rend my body through
And pour the essence from life's bowl,
Yet will I live again with you.

So let the storm winds rend in twain
My craft of life; some day I'll see,
Beloved, thy smiling face again,
And harbored safe with you I'll be.

Church Building Bought in Washington, D. C.

BY W. S. LONG.

Every brother and sister who loves the Lord will rejoice to learn that the church of Christ in Washington has bought a new, nice, modern house of worship. The building was known as the Memorial Presbyterian Church, but lately a union took place between this body and the Gunton Temple Presbyterian Church, so the opportunity came to buy much cheaper than we could build. It will be known as the Fourteenth and Meridian Avenue church of Christ. We can now say what the brotherhood has never been able to say before—that the national capital has a house of worship (of which you may be proud) deeded to the New Testament church, with the restrictive clause in the deed. The building site contains 12,258 square feet, and the property will cost us forty thousand dollars. This is far less than the house could have been built for, and, considering the present prices of labor and the problem of getting material, we feel very fortunate in securing this church home. We have about half of the price of the building, and, by the help of God and the prayers and faithfulness of the churches in the United States, we feel sure we can raise twenty thousand by January 1. Let us begin at once and wipe this debt out before the end of the year. Brethren, the house is yours and for you and your children. Let us have one grand forward move at this task and finish it. Make the first Sunday in June "Washington Day," and send us a big-hearted donation. Send all donations to E. L. Mills, 2421 Pennsylvania Avenue, N. W.; W. S. Long, 110 Second Street, S. E.; J. W. Gibson, 1618 Twenty-eighth Place; or T. F. Colvin, Box 51, U Street Station, Washington, D. C.

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy

Write for Free Eye Care Book Murine Co., Chicago, U.S.A.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.) ..... *1.54 gr.*

Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice) ..... *2.02 gr.*

Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup) ..... *.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

SONG BOOKS

Our song selections are prepared with a special view to meeting the requirements of churches of Christ in psalms, hymns, and spiritual songs. We have spared neither time, pains, nor money in order to make up collections of the best of the old and late compositions in sacred song. State whether round or shape notes are desired. Returnable copies for inspection (to be retained if an order is given) will be sent upon application of teachers or song leaders. Binding, superior star jute.

By Mail or Express, Prepaid	Copy	Doz.	50	100
Songs of the Reapers	$ .15	$1.50	$ 5.00	$10.00
Gospel Songs Number Two, 1920 book	.40	4.50	17.50	35.00
New Songs of Praise	.35	4.00	15.00	30.00
New Songs of Praise, with Rudiments	.40	4.60	17.50	35.00
New Gospel Song Book, limp	.35	4.00	15.00	30.00
New Gospel Song Book, with Rudiments	.40	4.60	17.50	35.00
Twentieth Century Rudiments	.20	2.00	8.00	15.00
Jewel Quartets	.10	1.00	4.00	7.50
Rudimental Nugget	.15	1.25	4.50	8.00
Select songs (a special selection for singing schools)	.25	2.50	10.00	18.00

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

Now is the time to renew your subscription

Did You Ever

It used to be an awful task to make ice cream. Did you ever try it?

Now you will find it easy enough if you use

Jell-O

Ice Cream

Powder

Stir one package into a quart of milk and freeze it—there is absolutely nothing else to do—and you have two quarts of delicious ice cream at a cost of about two cents a dish.

Five kinds: Vanilla, Strawberry Lemon, Chocolate, Unflavored

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

HANCOCK'S PILE REMEDY.

Three jars are guaranteed to cure the severest case of piles, or your money will be refunded. One jar often gives the desired results. For blind, bleeding, itching, protruding, or ulcerated piles. Price, 50 cents a jar. At your druggists's or by mail from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

TETTERINE

for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

NEW MONITOR SELF-HEATING IRON

AGENTS WANTED

SEND FOR FREE OUTFIT OFFER

$30 to $50 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or spare time. Mrs. Nixon, Vt., sold 8 first half day. Evans, N. C., sold 2 dozen one Saturday. Liberal terms. Prompt service. Write today.

THE MONITOR SAD IRON CO.
236 Fay St., BIG PRAIRIE, OHIO

CHURCH NEWS

Alabama.

Montgomery, May 24.—The meeting recently conducted by the Highland Avenue church of Christ, assisted by Brethren B. C. Goodpasture and Robert Alexander, was a success in every respect. Splendid audiences and interest throughout the meeting. Seven additions to the church and much good accomplished in many other ways. It was one of the best meetings ever conducted by this church. The church is growing and is in good working condition. Because of my wife's health and conditions at home, I expect to close my work with this congregation the first of June. There is no friction between the church and me. I love the church and the church loves me, I think. I explained my situation to the brethren, and they kindly consented for me to give up the work. They have stood by me in every way and supported me monthly in advance. This is one of our best congregations. I hope to see a good preacher located here soon. The brethren desire to get in touch with a good, clean, sound, gospel preacher, who can live here on one hundred and fifty dollars per month and devote all his time to the work of the church.—J. H. McBroom.

Arkansas.

Stephens, May 21.—I have been very busy this week stirring around among the members at several points, and have preached twice during the week. Last Monday I made a trip to Campbell, Mo., and saw some ten or twelve of the members. Tuesday I put in at Greenway, Ark. On Wednesday I went to Rector, where I met Brother W. P. Tosh, with whom I became acquainted in West Tennessee in 1885. He went with me to see a good number of the faithful, among whom I wish to mention Dr. Donaldson, with whom my first meeting was in West Tennessee in 1885. I did good work at these places for the Gospel Advocate and left a number of good books. I arrived in Stephens on Thursday morning. I have preached here twice, and will remain over till Monday, when I will go on to Waldo.—Andrew Perry.

California.

Dinuba, May 17.—I baptized two more in Kings River yesterday, and one more was added to the congregation at the evening service. This makes twenty-three additions to the congregation since I began preaching here last September. This is one of the hardest fields in the United States. Pray for us, brethren, that we may have boldness to declare the word of truth. I read of the good work being done at Henderson, Tenn., my old college home, and it makes me want to return and see how they do. I hope to be able to do so sometime and evangelize throughout my native State. I would be glad to spend my entire time in that work. I love to preach day and night and from house to house.—E. W. Sewell.

England.

Birmingham, England, May 15.—We had Brother Jelley with us for an eight-days' mission prior to his sailing for India, and his work with us was very successful, seven having decided to serve their Lord and Savior Jesus Christ in his own appointed way. We are doing good work here and making very good progress, but we are being pressed as regards our building. Brother Jelley asked me to write to you and state our position. I am inclosing a copy of an article, which appeared in the Apostolic Messenger of February, stating same. We are not in the cooperation of the churches of Christ in this country, as we feel that we should keep to the old, apostolic teaching as was taught by the first disciples in the early days. I believe you have the same thing with the "digressives" in your country. We should be grateful to you if you could let the brethren of like mind know our position through your papers. Any help, however small, will be acknowledged by receipt and should be sent to my address—37 William Edward Street, Birmingham, England.—H. C. Vincent.

Tennessee.

Algood, May 10.—The third Sunday in April marked the beginning of my work in a new field. That Sunday I preached twice in Algood. I shall preach for the brethren here one Sunday in the month. The meetinghouse here is new. The brethren are few in number, but have undertaken to support a preacher for one quarter of his time, in addition to paying off a debt on the house of four hundred dollars. While they are not making any appeals for help to do it, yet they will be thankful for any help. If any out of their abundance wish to contribute, send it to me, and it will be acknowledged. Brother Allen Phy, a young man with a godly life and a desire to preach, lives here. He preaches now nearly every Sunday, and intends at some future date to enter school and further fit himself for preaching. Another quarter of my time will be given to the church at Smyrna, an old congregation about four miles from Algood and the same distance from Cookeville. The remaining two quarters of my time will be spent with the church at Livingston, the county seat of Overton County. This, too, is an old congregation, and it has not been without its trials. The "progressive" brethren have a school there, but it was established at the expense of union in the congregation. Now there are two, with a "fig tree" each. Brother B. C. Goodpasture will begin a meeting at Livingston on the fifth Sunday in May. I will assist him. Last Saturday night our home, which is in Algood, was subject to a severe storm. The brethren and others did it in the shape of a "pounding." A bounteous supply was brought, and for a short time we thoroughly enjoyed ourselves. A good feature of it is, the enjoyment is going on still.—E. Gaston Collins.

Nashville, May 23.—I preached five times at Diana, beginning on Thursday evening, May 20, and closing on the following Sunday. The Methodist preacher of that place had delivered three sermons on baptism in which he was very bold and at times rather abusive toward everybody who believed in or practiced immersion. I did my best to calm the troubled waters and at the same time teach the truth on the subject of baptism. We had large crowds at every service. There were two baptized, and others, it seemed, were "almost persuaded." Notwithstanding the Methodist preacher was under promise to be present, he managed to stay away three times out of five. I thanked him publicly for starting the "rukus" and giving me such a good chance to teach the truth on one of the conditions of salvation even though he could not (?) be present to hear it. His members attended very well and gave very respectful attention to the word of God. While I would have been glad to have given him an opportunity to learn the truth, still, if he does not want it, the next best thing is to try to teach it to those who do want to learn it. I am sure the meeting did good.—F. B. Srygley.

Texas.

Fort Worth, May 24.—I preached for the brethren at Paradise yesterday morning and again in the afternoon. I met some good members there. They are in need of a good preacher to hold a meeting for them the first two weeks in August. Those interested should write Brother Ben Johnson, Paradise, Texas. I preached to a nice congregation at Newark on Sunday night. The Lord's work in this section is moving on nicely.—J. A. Cullum.

Denton, May 21.—Plans for the improvement of the building of the church of Christ in Denton are being made. The plan contemplates the expenditure of about ten thousand dollars. Three-fourths of this amount was raised within about ten days' time, and it is believed the balance will be easy to raise, since nearly all in the church seem anxious to have the improvements made. It is the earnest prayer that the work may prosper in a way which will please and honor God. I am to assist Brother Tom Walker and the church at Vernon in a meeting, beginning next Sunday.—R. D. Smith.

Houston, May 18.—I am now laboring with the First Church, of this city. I began work with this congregation on February 1, and the work has been very pleasant and successful to date, with additions nearly every Lord's day. Last Lord's day I baptized a very fine business man and one took membership. Brother Arceneaux had been with this congregation four years previous to my coming, and his faithful, godly life and teaching had left its imprint upon the membership. As a result, there is unity and love and a desire for greater things. Brethren G. A. Dunn and Oscar Smith are laboring with Central and Houston Heights congregations, and are true yoke fellows in the work in this great city. The Houston Heights congregation purchased a tent recently to be used in the work in the city, and all the congregations will unite their efforts in the tent work. I shall be out of the city during July and August. I am booked for meetings at Roswell, N. M., and at Celeste, Maypearl, and Lingleville, Texas.—J. H. Lawson.

"Ye Are the Light of the World."

BY W. R. RAINS.

The language above was addressed by the Savior to his apostles after he had finished his work in the world and was ready to ascend back to his Father. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "In him was life, and the life was the light of men." "Walk in the light, even as he is in the light." Now, when we soberly and righteously study the necessity, purpose, benefits, and value of light, we can more fully understand and appreciate its true value. To illustrate: I am at home with my father. He tells me that there are some people out yonder in the dark, and they will get lost and perish. Hence, he gives me a light (a lantern) and commands me to go out and get them and bring them home with me. Now the question arises, why does my father want me to carry the light with me? First, to guide me in the right way and to keep me out of danger of being lost; second, that I may find the lost ones in the dark; and, third, that I may show them the way out and lead them safely home with me. Another thing in regard to the light which my father gives me is this: if it does not contain the right material to produce the best and brightest light, just in the same proportion I fail to walk in light and to be guided in the right way, and fail to find those who are in darkness and to bring them home.

Christ said to the devil: "It is written, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Here, then, is the food to be used to produce the best and brightest light. Christ asked Peter if he loved him more than the other apostles. Peter answered: "Lord, thou knowest all things; thou knowest that I love thee." Christ then commanded him: "Feed my sheep."

Now, it may be true at the present day, under the high cost of living, that a brother will give his brother food to eat that does not and cannot produce light; but this was not so in the days of Peter. He gave all men the same food to eat and live on, to produce light, that he ate and lived upon—the Word; hence was honest toward God. We cannot be honest toward God unless we are honest with all men; but we can be dishonest toward God and honest with men.

In conclusion, I will say to all who are the light of the world, if you are under a bushel, come out and get upon the table where all who are out in the dark can see you and come to the table in order that you may feed them on the word of God and make lights of them, that they may glorify your Father which is in heaven.

DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Gripe, or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated. You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

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

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonigh(and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

Moore's Stramoline

The Wonder Worker for Coughs, Colds, Catarrh, Asthma, or Incipient Tuberculosis. Stramoline usually gives quick relief from the first dose. Your druggist, or $1.00 postpaid to any address.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

In answering advertisements, please mention the Gospel Advocate.

Letters That Inspire Confidence

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

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

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

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

Name.....

Address.....

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

Do You Visit New York This Summer?

The Bible Teachers' Training School, centrally located and convenient to transportation lines, can accommodate guests during June, July, August, and September at the following rates: Rooms: $2.00 to $3.00 a day, or $40.00 to $70.00 a month. A special weekly rate is granted for meals. Address
Bible Teachers' Training School,
541 Lexington Avenue,
New York, N. Y.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant, Clinton, S. C.**

Field Notes.

BY C. E. HOLT.

The second Lord's day in May was what might be termed a "red-letter" day with the church at Obion, Tenn. It marked the twenty-fifth anniversary of their existence as an organized body of disciples for the work of the Master.

Brother John R. Williams, of Hornbeak, preached the anniversary sermon. At the same hour I preached in the Methodists' meetinghouse, which is just across the street from our house of worship. It required two houses to accommodate the people, and the Methodist people kindly tendered us the use of their house. This matter was under the direct management of Brother F. O. Howell, and the program arranged by him was carried out without friction or inconvenience. After the services were finished in the forenoon, a bountiful dinner was served on the grounds. Brother Howell's big gospel tent was up, and under it tables fairly groaned with the good things prepared by the people of Obion.

The afternoon service was under the direction of Brother Williams, who made a very feeling and appropriate address. Brother Williams has given thirty-five years of his life to the work of preaching and building up the churches of Christ in West Tennessee. It is not possible to overestimate the importance of his work in that part of the State. He once conducted a six-weeks' tent meeting in Obion. The people there love him dearly, and that is just as it should be.

Brother Williams is strong and active yet, and I trust that he may be with us many years, with his ripe experience as a master workman in the spiritual temple. The congregation at Obion unanimously elected him to preach for them every second Lord's day in May as long as he lives and is able to preach.

Brother F. O. Howell has been with the Obion church four years, and the constructiveness of his work is apparent to all.

Brother Howell is a builder. There are two classes of preachers—to wit, destructionists and constructionists. Brother Howell belongs to the latter class. His executive ability is far beyond that of the average preacher. His fine personality, his easy manners, his musical voice, his untiring energy, his loyalty to the word of God and to his people, his gift of oratory—all these and more make him a man of wonderful power and usefulness.

But I must not forget to mention Brother Howell's most excellent wife and his five children. He is a young man, but has five beautiful children—four boys and one girl. They are somewhat like "stair steps." Four young preachers coming on! Sister Howell is a model wife and mother. I sincerely wish for more such women. Brother Howell loves his family devotedly.

Brother Howell is a very companionable and congenial coworker. He is an excellent song leader, and led the song service in our meeting. After the "big day"—the first day of the meeting—was over, we continued about two weeks. Sixteen were baptized up to the time I left. Brother Howell was to continue the meeting a day or two longer.

There are many fine people in Obion. There is a bright future for the church there. My stay with them was very pleasant.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues — a Specialty
HOME OFFICE
CLINTON, S. C.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief
BELL-ANS
FOR INDIGESTION

In answering advertisements, please mention the Gospel Advocate.

Thorp Spring Christian College.

BY J. O. GARRETT.

The work at Thorp Spring is doing nicely. The church and school are in harmony. Plans for the coming year are complete. We had a meeting of the board the first of April to discuss plans for the new faculty. A committee, composed of Dr. T. A. Miller, Isaac E. Tackett, A. R. Holton, and Bob Chiles, was named to accept teachers selected. I was elected by the board as dean and acting president, with the power to assemble a faculty which would meet the requirements in scholarship and Christian character. The following teachers and helpers were selected and accepted: A. R. Holton, president; A. D. Martin, dean; I. E. Tackett, business manager; W. M. Yowell, R. B. Sullivan, Miss Cravens, Miss Hooper, Miss Hammond, Mrs. Chambers, Mrs. Burns, and Mrs. Ervin.

I feel that the work has been placed on an unselfish basis. The prospects for next year are even better than we expected. The increased interest in Thorp Spring Christian College is very satisfying. The scholarship of our faculty is adequate. The local environments with regard to the health of the pupils and economy of schooling cannot be surpassed.

Four brethren have located here this spring. We are having visitors every week looking out locations for the coming year. The Lord has blessed us above our asking. We are trying to be faithful in the work that he has given into our hands.

At the acceptance of Brother Holton as president my work as acting president ceases. I have resigned my place as dean in favor of Brother Martin. Brother Tackett becomes business manager. These three brethren are the official members of the faculty. Any person wishing further information concerning Thorp Spring College may write either of these men. My place will be dean of the Bible department.

I pray that the brethren everywhere may awaken and see the good that is being done in all of our Christian schools and help to supply the needs of these schools.

Write for our new bulletin.

A Meeting at Valdosta, Ga.

BY L. K. HARDING.

The United States census figures give Valdosta 10,783. Ask any resident of Valdosta, and he will tell you that many were not enumerated. However that may be, Valdosta is a beautiful little city. If you will not believe me, go there in April, when the roses are in bloom, the grass a fresh green, and see this progressive town of paved streets, concrete walks, and beautiful homes, and you will come away in perfect agreement.

Our meeting began on April 11 and closed on the night of May 12. There were twenty-one additions during the meeting. A number of others who had not been worshiping with the congregation came back to the fold the following Lord's day, making the total near thirty. All the membership seemed to be filled with a desire to work for the Lord. This made the meeting a genuine delight for the preacher.

Brother G. E. Claus has labored with this congregation for years. He is greatly beloved by the brethren. He was away in Florida in a meeting a portion of the time, but more than made up for the time lost when present.

It was a real pleasure to meet again Brethren Strong, Prevatt, Colson, Willis Allen, and Love, and to get acquainted with Brother J. E. Boyd, of Dasher.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

FAINTING AND DIZZY SPELLS

The Cause of such Symptoms and Remedy Told in This Letter.

Syracuse, N. Y.—"When I commenced the Change of Life I was poorly, had no appetite and had fainting spells. I suffered for two or three years before I began taking Lydia E. Pinkham's Vegetable Compound and the Liver Pills which I saw advertised in the papers and in your little books. I took about twelve bottles of your Vegetable Compound and found it a wonderful remedy. I commenced to pick up at once and my suffering was relieved. I have told others about your medicine and know of some who have taken it. I am glad to help others all I can."—Mrs. R. E. DEMING, 437 W. Lafayette Ave., Syracuse, N. Y.

While Change of Life is a most critical period of a woman's existence, the annoying symptoms which accompany it may be controlled, and normal health restored by the timely use of Lydia E. Pinkham's Vegetable Compound.

Moreover this reliable remedy contains no narcotics or harmful drugs and owes its efficiency to the medicinal extractives of the native roots and herbs which it contains.

Shave, Bathe and Shampoo with one Soap.— Cuticura

Cuticura Soap is the favorite for safety razor shaving.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

AGENTS

A REAL SUMMER SELLER

Everybody, young and old, every home, church, fair, picnic, etc., is a sure customer for our concentrated soft drink extracts for making

Non-Alcoholic Summer Drinks

Refreshing, healthful. Seven different kinds—Orangeade, Cherry Bounce, Raspberry, etc. Small package—carry it right with you. One bottle makes 32 glasses. Guaranteed pure. Get it while it's new. 100 per cent profit. No competition. No experience needed. Write postal today for special proposition FREE.

American Products Company,
2131 American Bldg., Cincinnati Ohio

Be Strong!

Be strong!
We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold thy hands and acquiesce—O, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on!—to-morrow comes the song. —Selected.

The Double Nature of Man. No. 4.

BY TICE ELKINS.

It will be seen by what I have written that we are not to look exclusively to the philological meaning of the words employed to express soul and spirit, to demonstrate this higher endowment of human life. We claim simply that there is nothing, so far as known, in the philological meaning of the words, that would lie in the way of this use. We claim that the terms were actually employed to express this higher endowment, and that the distinction of spirit as something different from the body, something different from animal life, something more divine, more nearly allied to God, and with different relations to eternity, is brought to light in a thousand ways all through the Bible. In fact, it is doctrine that permeates all revelation, and gives to it its sublime applicability and force of teaching. No one can read the Bible without realizing that it as fully recognizes the soul as a distinct essence as it does the body. The inference, then, made by some, that because the term "living soul" is sometimes applied to animals, reptiles, vegetables, etc., therefore each is endowed with intellectual and immortal faculties, or that none are thus endowed, is equally invalid. It no more follows than it does when you say of the wrecked ship, "Every soul on board perished," that the spiritual nature of each was annihilated, rather that their lives were lost.

The full force and contents of the term "living soul" as applied to man is seen only when we place it by the side of that declaration of God, who is both life and spirit: "Let us make man in our image, after our likeness." (Gen. 1: 26.) This certainly means something more than that man was made an upright animal walking on two feet.

Man became a living soul. The Greek term *psuke* has for its dominant meaning "life" as indicated by the act of breathing. It is distinguished from another Greek term, *zoee*, which is also rendered "life." In John 12: 25 we have both these terms in a connection that goes far toward establishing the original sense in which each was used: "He that hateth his life (psukee) in this world shall preserve it unto life (zoee) eternal." It is evident, then, that the former has special reference to the principle of life manifested in connection with bodily organization; the other, to the higher element of spiritual existence. The term "living soul" indicates, as applied to man, a higher than mere animal life. This is the term used by the apostle when he said, speaking of the first Adam, the type of humanity, "he became a living soul." We use the term "soul" to express the spiritual element of our nature—the element which knows, thinks, reasons, and possesses a judgment of right and wrong. The operations of the soul are diversified, but the distinct individuality and the unity of its nature rest upon the firmest basis of reason and truth. Sensation, reason, memory, imagination, will, and conscience are expressive of so many of the soul's modes of action. But they leave its unity untouched. They are so many capabilities, properties, or manifestations, of the intelligent substance whose being and actions are made known to them. These are the phenomena through which we are introduced to the knowledge of the soul, and in the light of which we must study its character.

It must not be thought amiss, or awaken surprise, if we admit that we indeed know not in what the essence of the soul or spirit consists. We really acknowledge our ignorance of essence, the subject-being of matter. We make the same confession, and under the same limitations, concerning the soul. But though we are unable to tell what matter is, yet we find ourselves able to define or describe it by the sensible properties it possesses and the laws by which it is governed. So it is with the soul. Though we are unable to throw aside the veil and look upon its essence, yet we may discover its existence, and something of its nature and qualities, from our consciousness of its operation and our knowledge of its effects. Every one is conscious of a principle within him superior to the frame it inhabits. There is something that warms into life and excites to motion the machinery of our bodies, which is beyond the artist's skill or the chemist's powers. There is a beauty lit up in the expression of the human countenance which the painter's skill can never reach, for it is not an attribute of matter. It is the high and indisputable proof of the divinity that dwells within us. It is flame from heaven purer than Promethean fire that vivifies and energizes the breathing form. It is an immaterial essence, a being that quickens matter and imparts life, sensation, motion to the intricate framwork of our bodies, which wills when we act, attends when we perceive, looks into the past when we reflect, and, not content with the present,

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢, 30¢ & 60¢.

PELLAGRA

Indigestion, and Impure Blood—all three embrace the one dreaded Pellagra. Moore's Stomatone is strongly effective, because it purifies the blood and corrects the stomach. Don't wait till other remedies fail. Order today, your nearest druggist, or $1.00 postpaid.
MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

TETTERINE

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

CANCERS CURED AT
KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.

Physicians and surgeons treated free at the hospital.

shoots with all its aims and with all its hopes into the futurity that is forever dawning upon it.

The properties of mind are manifested in perception, thought, feeling, volition, reason, the passions, and the moral judgment. That every one intuitively recognizes in himself a something which puts forth the distinct operations or experiences, the distinct feelings indicated by these words, the universal testimony of man abundantly proves. They are not the acts, the operations of matter; they cannot be predicated of the body. Thought is intangible; you cannot see it as you can see light; you cannot cause it to travel the magnetic wires as you can cause electricity to travel them; but just as the magnetic telegraph is the vehicle of thought, of ideas, which it neither originates nor constitutes, so are our physical organs only the media for the transmission, the outward expression, of ideas they have no power to originate. It becomes, then, one of the clearest dictates of reason, that, if there is that wide difference between the properties, the characteristics of matter and spirit, these two principles must be entirely different in their nature. No one can prove infidel to what he feels; and he who marks the swelling of human thought, passion, and desire, expanding and enlarging to the grasp of infinite eternity, cannot fail to discern within him the elements of a spiritual and eternal existence.

"Who reads his bosom reads eternal life;
Or nature there imposing on her sons,
Has written fables—man has made a lie!"

Thus we are led to the indubitable conviction that there is a spirit in man distinct from the body it inhabits, and, therefore, he has become a living soul.

Prayer.

No answer comes to those who pray
And idly stand,
And wait for stones to roll away
At God's command;
He will not break the binding cords
Upon us laid
If we depend on pleasing words
And do not aid.

When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone;
But he who prayeth, and is strong
In faith and need,
And toileth earnestly, ere long
He will succeed. —Selected.

The darkest word is "sin;" the meanest word is "hypocrisy;" the shortest word is "time;" and the longest word is "eternity."—Exchange.

The Master's Vineyard

Alabama.

Bridgeport, May 22.—Thanks to God and to his children, I now have enough promised and in the bank to secure my tent. The tent has been ordered. I am sincerely thankful to all who have helped. Brethren Pittman and Woodruff are now in a meeting here, with good crowds, close attention, and fine interest. Two have been baptized and great good is being done in the Master's name.—Charles Holder.

Florida.

Bradentown, May 19.—The meeting at Manatee continues with growing interest and attendance. There have been five confessions and one restoration, and others are "almost persuaded."—John Hayes.

Kentucky.

Horse Cave, May 25.—Nine were baptized into Christ and three were restored at Coral Hill at my regular appointment on the second Sunday in May. Our protracted meeting will begin on July 18, the Lord willing. One was added at Mount Vernon last Lord's day. The Lord willing, Brother Miller and I will begin a tent meeting at Summer Shade on June 1. This is a digressive stronghold. We trust the brethren in reach will come and encourage us in our efforts. Remember us in your prayers.—Emmett Creacy.

Oklahoma.

Comanche, May 24.—I preached for the brethren at Marlow yesterday. I think, if I continue to improve, I will soon be able to be in the field again. It has been about seven months since I have preached a sermon, except what little I have done at home. I hope by the summer to be able to hold some meetings. I again thank one and all with all my heart for their fellowship and kindness in my time of trouble.—U. G. Wilkinson.

Oklahoma City, May 24.—Yesterday we had good audiences, with one addition at the morning service. I have not reported for about three weeks—not because I did not want to, but time pressed very heavily upon me. I have so many cares, for I am the only minister in Oklahoma City who is regularly in the work. I become weary, physically, but not in well-doing. The church here is splendid. I have the very best coöperation.—J. A. Hudson.

Elk City, May 21.—Brother Frank L. Cox, of Elk City, recently held a two-weeks' meeting with my home church at Hollis, with fine attendance and good interest. Three were added by relation, three restored, and three baptized. Brother Cox is a young man of rare ability and well qualified for the great work of soul saving. Next Lord's day I shall finish a two-weeks' meeting with Brother Cox and the Elk City saints. I found a good church, with a splendid leadership, the singing being extra good. Three added to date—one by relation, one restored, and one baptism. Brother S. L. Cox (singer) and I begin at Panhandle, Texas, on June 3.—O. M. Reynolds.

The Dust Speaks.

I was a thing of low degree
Till the first man was formed of me;
Yet, since that miracle of birth,
I am the sentient part of earth.

Through every fragile grain I feel
Bloom-angels of the springtide steal,
Bearing to grosser mire and clod
The resurrection gifts of God.
—W. H. Hayne.

For Biliousness

Sick Headache, Sour Stomach, Bloating, Gas, Constipation—all these distressing consequences of indigestion are avoided if the bowels are keep open and regular.

FOLEY CATHARTIC TABLETS

act promptly, without pain or nausea. They clear the bowels, sweeten the stomach and tone up the liver.

E. K. Whitehurst, R. F. D. 1, Norfork, Va.: "Foley Cathartic Tablets have done me more good than any medicine I ever used."

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

SHOES WEAR LONGER

When you walk in comfort; so do stockings. A package of Allen's Foot=Ease, the antiseptic powder to shake into the shoes and sprinkle in the foot bath, gives you that "old-shoe" comfort and saves wear. Allen's Foot=Ease makes tight or new shoes feel easy. Ladies can wear shoes one size smaller by shaking some Allen's Foot=Ease in each shoe in the morning. Sold everywhere.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

In answering advertisements, please mention the Gospel Advocate.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)
A TONIC
For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu
MANUFACTURED BY
A. D. HEINEMANN, Chemist
Jackson and Decatur Sts. MEMPHIS, TENN.

Stop Itching
Skins with Tetterine
60c. at your druggist's or from
SHUPTRINE CO., Savannah, Ga.

Constipation Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.
H. CLARKE & SONS, DEPT. 34,
P. O. Box No. 1162, Baltimore, Md.

ITCH!
Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

OBITUARIES

Nesbit.

Little "Ted" Nesbit was born on December 25, 1919, and died on May 4, 1920. This little life has not been wasted. Although its stay on earth was brief, yet it was long enough to make two hearts purer and two lives better for all the years to come. "Safe in the arms of Jesus" is the blessed assurance that we have from Him who said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Far away from the sin and pollutions of the earth, this little soul, budded on earth, has gone to bloom forever in the paradise of God. L. L. BRIGANCE.

Billingsley.

On May 12, 1920, Sister Amelia Billingsley passed to her eternal reward. She became the wife of Brother W. G. Billingsley years ago. She was his third wife, and came into his home a stepmother to his three motherless children, and a better stepmother would be hard to find. She was the only mother one of them ever knew. She became a Christian shortly after her marriage to Brother Billingsley, and, so far as one could tell, was faithful until death and could claim the promise of a crown of life. She was buried beside her husband, who preceded her to the tomb more than seven years. May the Lord help us to be faithful, and let us sorrow not as those who have no hope.

WILLIAM BEHEL.

McClendon.

Mary Jane Hill, daughter of Brother and Sister T. M. Hill, of Smith Spring, was born on July 30, 1887. Having been brought up in the "nurture of the Lord," in her early "teens" she was born again of water and Spirit, under the preaching of the late M. S. Buford, and lived a devoted and faithful child of God until she was called away by death, which occurred on March 8, 1920. She was married to Mr. E. W. (Weaver) McClendon on August 18, 1912. "Sister Janie" (as she was familiarly called) was a woman far above the average. She had a kind and gentle disposition, always wore a smile on her face—even in death she seemed to wear it. She was truly a helpmate to her husband, often going beyond her strength to do her part, especially the last year of her life, yet she bore it all in a Christian spirit. Three children were born to them—Milton Curtis, Edward Morris, and Sarah Elizabeth, the last an infant of about a month. Sister Janie was one of the "home-keeper" kind. There was no "put on" about her; she was just her natural self. It does seem so sad to us to have to give up one just in the prime of womanhood and with three little children left who will need her care so badly. But the good Lord knows best, and what he does is always right. Then let us submit to his will and, in the language of Job of old, say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We believe Sister Janie has won the race and will receive her part in that "rest that remains to the people of God." Sister Janie leaves, to mourn their loss, a father, mother, one brother, one sister, a husband, and three children, besides a large host of friends. Brother L. L. Yeagley spoke words of comfort to the sorrowing ones at the meetinghouse at Smith Spring, after which she was laid to rest in the burial ground at her father's home. S. L. CARVER.

Cagle.

Thomas Cagle died, at his home at Coble, Tenn., on December 8, 1919, aged seventy-two years. Burial was in the family burial ground near the village. Besides his wife, he is survived by seven children: Dr. W. D. Cagle and Walker Cagle, Lobelville, Tenn.; J. H. Cagle and Mrs. John Springer, Coble, Tenn.; Mrs. Braden Cooper, Centerville, Tenn.; Roy Cagle, Knoxville, Tenn.; and Alonzo Cagle, Saginaw, Mich. Brother Cagle began to preach early in life and in course of time became the ablest exponent of the teachings of the church of Christ, as opposed to the creeds, residing in western Hickman County. He was a farmer and later a miller, and, besides preaching without remuneration or the hope of it, helped to build church and school buildings. He continued a pillar in the church to the end. I recall no finer example of sheer native ability. He was denied educational advantages, but he had a potent personality and an unclouded intelligence—a mind clear, comprehensive, seemingly slow, but accurate in its processes, and distinguished by a most acute and subtle discrimination. In the pulpit he was dignified and commanding, with that expression of conscious grasp and keen observation that was pleasant to look upon. Vicissitudes came, but such a mind would not sink under any pressure of adversity, being conscious of a power sufficient to buoy it above despondency. His cheerfulness of spirit under reverses of fortune attested the manliness of his character, and his Christian fortitude, persisted to the end, rendered the passing peaceful, victorious, glorious. And his was the larger heart; otherwise I am unable to account for his public and private beneficence. There is a

Say You Want "Diamond Dyes"

Don't Spoil or Streak your Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

long line of witnesses, living and dead, to testify that he befriended orphan and widow, clothed the naked and fed the poor. No other man in his community contributed more of the things he possessed to charity, and no other citizen championed public enterprise with more zest. He read some law, but for the most part the Bible. After the evening meal the ponderous volume was spread upon the dining table, and there sat this man of God poring over the sacred pages whole hours together, the toil and vexations of the day forgot in the divine meditation. Such a picture is as beautiful as it is rare. He was perennial sunshine. He was sympathy personified. His faith penetrated the shadows. And I think for such a soul as his there is something better—aye, joy, peace, rest evermore—beyond the river "in the shade of the trees." JAMES E. CHESSOR.

Mission Work in Mississippi.

BY M. C. CAYCE.

Our first meeting under the new tent which was so generously furnished us by the Russell Street Church, and seated by a contribution of chairs from Russell Street, Highland Avenue, and Brother A. M. Burton, began here last Sunday night (May 24) under very favorable conditions. The tent is situated on a beautiful corner lot on the Gallatin Street car line. The attendance and attention are good. Brother Joe Ridley, of Nashville, is leading our song service, and it is being well done. We hope to sow the seed, which is the word of God, to the end that souls may be saved and the church of our Savior established and strengthened in this city. Since I came here last February the faithful few have been meeting regularly for worship in the Odd Fellows' Hall, but at no time have we succeeded in gathering an audience of others to whom we might preach the word until we secured this tent, to which they come and listen with interest. One more member has been found who recently moved here from Kentucky and who is glad to find some with whom to worship "as it is written," a thing that heretofore has not been done in this place; but persons coming here and finding no New Testament congregation either attended services they did not believe to be conducted "as it is written" or drifted into complete indifference.

It is surprising how long we allow cities and communities here in our own homeland to remain untaught and without churches of Christ. I am glad there seems to be an awakening to this great need and that it is possible for me to be used in so great a work. I again request that any one having acquaintances in this city in whom they are interested put me in touch with them. Address me at 352 East Fortification Street, Jackson, Miss.

Over fifty years ago a young physician practiced widely in a rural district and became famous for his uniform success in the curing of disease. This was Dr. Pierce, who afterwards established himself in Buffalo, N. Y., and placed one of his prescriptions, which he called "Golden Medical Discovery," in the drug stores of the United States so that the public could easily obtain this very remarkable tonic, corrective and blood-maker. Dr. Pierce manufactured this "Discovery" from roots and barks—a corrective remedy, the ingredients of which nature had put in the fields and forests, for keeping us healthy. Few folks or families now living have not at sometime or other used this "Golden Medical Discovery" for the stomach, liver and heart. Over twenty-four million bottles of this tonic and blood remedy have been sold in this country.

LEMON JUICE
FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

PALMER'S
"BLOOD-SUCCESS"
Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
521 Atlantic Ave. Brooklyn, New York City

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

Coleman Quick-Lite

No Greasy Wicks to Trim—No Dirty Chimneys to Wash

THE simplest, cleanest, most easily operated lamp of them all—the Coleman Quick-Lite. Gives less trouble, requires less care than any other. Easiest to keep clean. No wicks to trim. No chimneys to wash. No smoke, no soot, no odor. No daily filling. Makes and burns its own gas from common motor gasoline. No glare, no flickering, just the right amount of steady light that's clearer, brighter, yet more natural, more eye-resting than electricity, gas or kerosene. You can have such sight-saving light—300 candle power—in any room, any time, at a cost of less than half a cent an hour. Always ready, reliable. Built of brass. Can't spill or explode even if tipped over. Your dealer will get a Quick-Lite for you on approval. Free Book showing different styles of Quick-Lite Gasoline Lamps and Lanterns. Send for it. Mention your dealer's name and write to Dept. J-2.

THE COLEMAN LAMP COMPANY, Atlanta, Georgia.
WICHITA ST. PAUL TOLEDO DALLAS LOS ANGELES CHICAGO

WINTERSMITH'S
CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores

"THRIFT" SEALS THEM TIGHT AND KEEPS THEM RIGHT

Thrift Way is the modern method of canning—easier, quicker; and Thrift-canned foods can't spoil.

Read What These Housewives Write

HERE are the opinions of a few of the many women who have abandoned old-style canning methods and now do their canning the Thrift Way:

"Am delighted with the jars. Work is much easier — and much less loss." S. R. W., Catonsville, Md.

"The tomatoes were packed and cooked by a ten year old boy. In no case was there any leak and no tops were replaced. I left them out to freeze, and though they were frozen solid, not one cracked or leaked." E. H., Betterton, Md.

"Had I had your jars the first of the season, guess they all would have been full, as the difference in looks and taste is wonderful. Would not be without my outfit for anything."
(Mrs.) J. L. M., Beltsville, Md.

Whether you can for home or market, you will appreciate the ease, economy and sureness of Thrift Way canning.

Thrift-packed foods *can't* spoil — they're hermetically sealed *before* cooking. And there are no fussy tops or rubber rings; no hot jars to handle — the Thrift Way.

Do your canning this season the Thrift Way. Ask your dealer for the Thrift Sealer, Jars and Caps. If not in stock, show him this advertisement, or write us direct for *"The Thrift Way Makes Canning Pay"*— a free booklet giving prices, canning chart, testimonials and valuable data on canning.

Local Agents and Dealers Wanted — Liberal Terms

THRIFT JAR COMPANY, BALTIMORE, MARYLAND

FORT AVENUE AND LAWRENCE STREET

GOSPEL ADVOCATE

Volume LXII. No. 24. NASHVILLE, TENN., JUNE 10, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

Edifying as the Need May Be 561
Our Contributors 563
Georgia and the Far Southern Field 572
At Home and Abroad 573
Editorial 575
Church News 577
Getting Ready to Build 577
Obituaries 578
Acknowledgment 580
The Master's Vineyard 582

ADVANCE IN SUBSCRIPTION PRICE.

As has already been announced, the price of the Gospel Advocate, beginning July 1, 1920, will be $2.50 a year, in advance; for Canada and foreign countries, $3 a year, in advance. Other papers have already advanced to this price, as paper is now costing so much. We had hoped that we would be able to continue the price of $2 per year, but our readers will see how futile were our hopes when we tell them that paper has gone from less than four cents per pound to twenty cents per pound. We formerly could buy a better paper for a little over three and a half cents per pound than we can buy now for a price four or five times as great. Paper is going higher and higher, with no prospect for any decline in sight. Every new shipment of paper is costing us more per pound than the preceding shipment.

We take this occasion to thank our readers for their loyal support and for the fact that they have stood by us uncomplainingly during the high price of paper.

While other papers have been compelled to reduce in size because they could not secure paper on which to print their journals, we have been fortunate enough, so far, not to miss a single copy or to reduce the number of pages under twenty-four. We had hoped that conditions would change so that we could give our readers more reading matter, but under present conditions this is impossible. Our readers can greatly help us by seeing their friends and getting them to subscribe for the paper at the advanced price of $2.50. This is no more than $1.25 was a few years ago. We are not increasing in proportion to the price of paper. In addition to this, our labor is costing much more than ever before, which is a necessity, for the men cannot live at prices that they could in the past. We will do our very best for the interests of our constituency, and ask each subscriber to continue his effort to increase the circulation of the Advocate. We shall continue faithfully in the work, ever seeking to honor and glorify God in all that we do. We regret that we make mistakes, but we are determined in the midst of all the changes to be loyal and true to the word of God.

Edifying as the Need May Be

BY A. B. LIPSCOMB

An Interpretation of Luther's Faith.

Martin Luther's faith is made luminous by a critical study of his treatise on "The Liberty of the Christian Man." To the historian, who is a mere recorder of facts, this treatise is regarded with considerable significance, because it was presented as a kind of conciliatory offering to Pope Leo X.; but to the Christian scholar it becomes more than an historical incident. Viewed in its completeness, it can be nothing less than a living monument to a great man's faith. Moreover, its exegetical and definitive value cannot be easily computed.

That there is such priceless liberty as Luther describes in the Christian experience will not be gainsaid. Jesus makes it an object of promise, saying: "If therefore the Son shall make you free, ye shall be free indeed." (John 8: 36.) Paul guards it with righteous jealousy, warning against false brethren "who come in privily to spy out our liberty which we have in Christ Jesus." (Gal. 2: 4.) James emphatically commends the "perfect law of liberty." Luther, then, has set forth with remarkable clearness a favorite theme of New Testament writers. He has made a permanent contribution to the best expository thought of the world.

☼ ☼ ☼

The Aftermath of Sorrow.

No student unfamiliar with the stormy phases of Luther's career can be fully prepared to appreciate the true worth of his remarkable thesis. It is, indeed, a revelation of the man's heart. "Sorrow," wrote Anna Robertson Brown, "is not given to us alone that we may mourn. It is given us that, having felt, suffered, wept, we may be able to understand, love, bless." We find a striking exemplification of this compensation for suffering in the aftermath of Luther's sorrow and groping for light. Doctor Lindsay observes that "the lurid fires of Hell and the pale shades of Purgatory, which are the permanent background to Dante's Paradise, were present to Luther's mind from childhood." But we can almost feel glad for the days of his mental anguish when in "Christian Liberty" we note the strong, sure foundation upon which he stands in answer to his prayers. It is not uncommon to hear religious enthusiasts declare that they are immeasurably happy because God has suddenly "spoken peace to their souls." But Luther's testimony is different. Peace came to his soul after a long and torturous search. It was the fruit of poverty, sorrow, perplexity, and chastening of soul.

The Man Behind the Message.

The world will always respect the consistent teacher. However wonderful one's sayings may sound, they will fall on many dull ears if they are not backed up by the man's life. Napoleon Bonaparte, during his last days on Saint Helena, said one of the finest things ever recorded about the way Jesus Christ had built up his kingdom. The great general's words are frequently quoted, but they do not contain the power they would have otherwise possessed had Napoleon not given his life to bloodshed and earthly conquest. Paul said: "For me to live is Christ." He who would teach others how to live must be able to point to his own clean, well-spent life. Paul had a right to teach others how to live. I like to believe that Luther stands with Paul rather than Napoleon in his effort to tell people what true faith means. There is no lack of sincerity in the prefatory statement which reads as follows: "Now, though I cannot boast of my abundance, and though I know how poorly I am furnished, yet I hope that, after having been vexed by various temptations, I have attained some little drop of faith, and that I can speak of this matter, if not with more elegance, certainly with more solidity, than those literal and too subtle disputants who have hitherto discoursed upon it without understanding their own words." We are led to remark that humility with solidity is a most excellent combination.

☼ ☼ ☼

The Testing Out of His Definition.

Unlike the majority of Luther's writings, the "Liberty of the Christian Man" is not pervaded by the spirit of the iconoclast. Contrasting it with the letter to the Pope, Doctor Kostlin calls it "a positive joyous testimony." This fact is all the more remarkable when we recall the fact that it was written during the stress of exciting events and at a time when Luther's fate was problematical. Surely we may say that the trial of his faith was "more precious than gold." His own conduct under fire was the most striking proof in the whole world at the critical moment that the Christian man is "a free lord over all things and subject to no one." This is the first leading proposition. Luther's courage is undoubtedly the counterpart or outcome of his faith. But the supreme test came later when at the Diet of Worms he was asked to recant. His interrogators demanded a plain yes or no from him. The taunt roused Luther's blood. His full brave self was in his reply: "I will give you an answer which has neither horns nor teeth. Popes have erred and councils have erred. Prove to me out of Scripture that I am wrong, and I will submit. Till then my conscience binds me. Here I stand. I can do no more. God help me. Amen." We can hardly agree with Luther that his reply did not have teeth in it. For plain, unvarnished speech that meets the issue clearly, conclusively, and bravely, his statement is unexcelled. We are instantly reminded of the holy boldness of Peter and John before the Jewish council and of Paul's fearless attitude during his trials before various rulers. Luther had wrestled against principalities, against powers, against world rulers of darkness, and had prevailed. He had stood resolutely against the temporal power of the great emperor, Charles V., and against the spiritual power of the great Pope Leo X., and declared the inferiority of both as compared with the power of the living word. With one mighty thrust he had demonstrated the sharpness of the sword of the Spirit. He had subjected his own definition of faith as set forth in the "Liberty of the Christian Man" to the most crucial test. Was there ever a bettter expression of faith as a personal trust than that contained in the three words, "God help me," as uttered on this momentous occasion? Like Job, this man could say, "Though he slay me, yet will I trust in him," and dare the world to disprove it. How could I better state the significance of Luther's stand at Worms than to say it was the victory of Luther's faith.

Historically, Luther's answer meant the dawn of the modern era in world history, the proclamation of every man's right to individual freedom. It is not enough to say that here Luther lighted the fires of the Reformation. It were better to say that here he gained its first great victory.

☼ ☼ ☼

Two Outstanding Characteristics.

There are two outstanding characteristics in Luther's treatise on "The Liberty of the Christian Man" which we should not fail to note. They are: (a) Its marked simplicity; (b) its faithfulness to the word of God.

His exposition is not addressed to the learned. "It is an easy way," we are told in the Preface, "for the ignorant—for these alone I am trying to serve." Before this time Augustine had said: "He that is good is free, though he be a slave; and he that is evil is a slave, though he be a king." But to Luther it did not seem sufficient that one should be merely good. Emancipation must be bought at a dearer price. One must know that he is both lord and servant. His second leading proposition is that the Christian man is "a ministering servant of all things and subject to every one." That ignorant, simple folks may know these great truths, Luther explains them in the plainest speech possible. We are reminded of the sizing-up of the lamented Andrew Broaddus by an aged ante-bellum negro servant: "White folks, he is no big preacher; I understood every word dat man said."

Luther's two main propositions are drawn from Paul's declaration. (1 Cor. 9: 9.) They are prefaced by a statement based upon Paul's expression concerning the inward and outward man in 2 Cor. 4: 16. The whole argument bristles with pointed scriptural allusions. The first of the two main propositions is made applicable to Paul's "inward man." Luther's leading question here is "how an upright, free Christian, that is a spiritual, new inward man, arises." He insists that no external works can make men free. The thirteenth chapter of First Corinthians comes before us when we read how "it will profit nothing that the body should be adorned with sacred vestments, or dwell in holy places, or be occupied in sacred affairs." We are further reminded that not even speculations and pious meditations will suffice. We wonder if Luther does not recall his visit to Rome when he writes of sacred vestments and pious meditations. It is his contention that faith not only comes by, but continues in, the word of God. The soul has nothing in which to live and be free and pious but in that word. It can be received and honored only in faith.

(To be continued.)

Book Notices.

"The Model Church," by G. C. Brewer, treats of live subjects, and is a book that should be distributed among the churches. This book has been almost universally commended and is being read with interest by many people. Price, $1.

A good book for young people to read is the "Life of Mrs. Charlotte Fanning." Mrs. Fanning was noted for her piety, zeal, and good sense. Hers was a life remarkable for the good accomplished. She always exerted an ennobling, refining, and uplifting influence. This book is ably edited by Mrs. Emma Page Larimore. Price, $1.

Send us fifteen cents for a copy of "What Was Nailed to the Cross?" It is a live tract, and is made up of some stirring thoughts of F. W. Smith. Adventists were active in North Nashville, and Brother Smith delivered a few sermons on the subject. The tract embodies the substance of these sermons. Buy a dozen copies and distribute them among the people. Price, $1.50 per dozen

Our Contributors

Speculation.

BY U. G. WILKINSON.

As Brother Kurfees accuses me of speculating, a thing of which I have never before been accused, I must rise to a question of personal privilege and deny the charge. I have always been especially careful to never speculate on Bible teachings, not even prophecies. But this does not mean that I never study prophecy at all or attempt to teach it to others. I believe that much can be learned from the prophecies as well as other scriptures; that God gave them to us, as the first verse of Revelation states, "to show unto his servants things which must shortly come to pass;" that they are one of the candlesticks that assist in throwing light on dark places; and that the wise virgins will have this lamp with oil in it as well as the others when the Bridegroom comes. Neither does this imply that prophecy will be perfectly understood. Many other parts of the Scriptures will never be perfectly understood, either. Neither does it mean that no one ever speculates on the prophecies; for undoubtedly by far the greatest part of the writings of modern commentators on prophecy is speculation, and much of it very fanciful, even silly. But is not this also true with regard to other portions of the Bible as well? And I think Brother Kurfees should be more discriminating and not make all studies of the prophecies speculation. And if he does not know, as he so frankly acknowledges in his answer to my article, "Harps of God," he should not, for that reason, necessarily take the position that others do not, for the conclusion does not logically follow. In fact, his entire answer contains not one single denial of any of my arguments, does not even raise an issue, but takes the mere agnostic position, "I do not know." This leaves me without the necessity of any answer to any of his conclusions, because all my positions stand absolutely undenied. The only issue raised by him that I care to notice is, as stated, his charge that my position is speculation. None other needs notice.

Now let us see as to this. I took the position that the statements in Revelation concerning the harps of God, instead of meaning musical instruments in use in heaven, invented by men, such as Estey organs, concert grand pianos, etc., as the arguments of our digressive brethren would imply, are really prophecies concerning future events to take place upon the earth. Brother Kurfees says that he does not know; that my position may be true, but the Bible does not say, hence my position is speculation. Now, if Brother Kurfees had read the three first verses of Revelation and the three last, not to mention numerous other statements throughout the book, he would have learned that the Book does say so. Especially see Rev. 1: 3: "Blessed is he that readeth, and they that hear the words of this prophecy: . . . for the time is at hand." John says it is a prophecy, pronounces a blessing upon the student of it, and says the time is at hand for it to be fulfilled. The first verse says it is "things that must shortly come to pass." Chapter 4: 1 says John is to be showed "things which must be hereafter." I think the most skeptical will not deny that the things that were to come to pass were to be in the history of this world, especially with the church, the Lord's people in their relationship to it. What interest could we have had in anything else? And every one who has studied the Bible to any purpose knows that its very purposes and object is to teach the world concerning the destiny of man upon this earth, especially in regard to the great covenants God made with Abraham for his salvation through Christ (see Gal. 3), and to teach man of his future destiny, both the just and the unjust; that the Bible, having begun at the beginning and closed at the end, gives a general description of our future destiny and stops, for there is nothing more needs be said, promising blessings and threatening curses upon all who add to or take from the story thus finished, full and complete, and also with the soul-inspiring promise that the Lord will quickly come again with his reward with him for every man.

From this it can be seen that it is no speculation to say that the transactions of this book are prophecies of future things to soon take place upon earth, for the book itself says so. Neither is it speculation to say that we should read and study and learn what we can about these things and find their fulfillment in the history of the world, for the book itself actually pronounces a blessing upon all who do this. (Rev. 1: 3.) Neither is it speculation to say that many of these things are expressed in symbols and other rhetorical figures of speech, any more than it is speculation to say that to be born of water is a symbol or figure, and countless other Bible statements. Hence "harps," etc., must be symbols. (See Rev. 5: 8; 14: 2; 15: 2.)

Brother Kurfees will certainly not insist that it is speculation to say that "harps of God" are not musical inventions of men. Then, as we can conclusively show that these things were to take place upon earth, that these people represent the true worshipers of God in a future age of the world, is it speculation to say that the harps are the heart and voice of the worshiper? Let us see. Eph. 5: 19: "Singing and making melody in your heart to the Lord." Here the apostle positively makes the heart a harp. It certainly, then, is no speculation to make the heart a harp, for Paul positively does so. The Book does say so. And I think Brother Kurfees, in his book, "Instrumental Music in the Worship," which I have in my library and which I value very highly as the best thing on the subject in print, and to which I am indebted for much help—I say I think he very forcibly develops this thought, showing that the musical instrument of the gospel age is the heart, etc. As to the voice being a harp of God, too, we quote Heb. 13: 15: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." The "fruit of our lips" is, of course, the human voice. And as the worshiper of old was commanded (Ps. 150) to praise him with the psaltery and harp, so the worshiper now is commanded to praise him with the voice. So it is not speculation at all to say that the harps of God which the true worshiper uses in praising God in the gospel age is the heart and voice, for the Book does say so, and this is the very essence of what Brother Kurfees is contending for in his article and in his book—that is, that we should praise him only with heart and voice, rejecting inventions of men, which he will condemn. He has given us no other instrument, nor any authority to use any other, but the heart and voice. From the altar of a pure heart, with the lips, we should offer a sacrifice of praise acceptable to him in songs and prayers, etc. "For with such sacrifices God is well pleased." "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability that God giveth: that God in all things may be glorified through Jesus Christ." (1 Pet. 4: 11.) Surely, then, those who make melody in the heart instead of on a musical instrument of man's invention, who offer a sacrifice of praise as the fruit of their lips instead of on a musical instrument, are the ones who are using the harps of God in his worship.

In conclusion, then, let us study the prophecies carefully as well as other scriptures—not to speculate upon them, for we should not speculate on any of the scriptures or

upon science or anything else, but for the purpose of understanding them; and a correct understanding of the prophecies will greatly assist us in understanding our duty along many lines, for it will serve as a lamp to our wayward feet, just as all of God's word is "a lamp unto my feet, and a light unto my path." (Ps. 119: 105.) "The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." (Prov. 6: 23.)

But enough. If there is any statement in my article, "Harps of God," that might be called speculative, again I say that I am unable to see it. It certainly is legitimate Bible commentary.

"Harps of God."

BY D. B. HARDISON.

I have read with much interest the two articles in the Gospel Advocate under the above caption by Brethren Wilkinson and M. C. K., in the issue of April 29. Brother Wilkinson proves to his complete satisfaction that harps mentioned by John in his Revelation mean something else than a musical instrument. His reasoning is on a par with the average Methodist when he proves infant baptism. Brother Wilkinson says that none of the instruments used in Old Testament times were used in the sanctuary. No, and we could also say that the singing and the sacrifices were not in the sanctuary. That does not prove that John did not mean musical instruments when he says he saw angels harping with their harps. Just here it is refreshing to note Brother M. C. K.'s ignorance confessed in his article when he repeats six times that he does not know. It seems that Brother Wilkinson believes that when the inspired writer says that he saw angels, the holy city, altars, harps, etc., that he did not mean these things at all. Well, if he did not mean any of them, Brother Kurfees is right—nobody knows. Some of our brethren are anxious to find some new authority combating the use of musical instruments in the churches. There is no question about the Jews using instruments in both the tabernacle and temple.

Consistency used to be called a "jewel," but it is not so highly prized if we want to make the Bible prove our theory, for I find many who are paying large tuition fees for the training of their children in the use of instruments and further fostering the so-called evil by having them in their homes. If the musical instrument is harmful and sinful in its use in assisting the voice in worship, we should use prohibitory methods by discarding it from our homes. To use them there adds responsibility, anxiety, and much training to get our children to believe that it is right in the sanctuary of our homes and sinful in a church building. This, with many, may seem a small thing, yet it is as universal as New Testament religion, and hundreds of parents will bear testimony that I have stated a truth. It is the simplest sort of puerility to attempt to argue otherwise.

Introducing Christ Into Industry.

BY W. H. CARTER.

In the Gospel Advocate of April 29, I notice an article copied from the Literary Digest under the above heading. Any movement to accept the Christ and follow his teaching is commendable and should be encouraged. The greatest need in the world to-day, in all classes of industry, is to so shape ourselves in faith, obedience, reverence, and everyday living and conduct, that we may carry our trouble before him in full assurance that he will bring about such adjustment as will be equitable, just, and right to all concerned. The "Golden Rule" contains one principle set forth by the Christ, which is very far-reaching, but that does not set forth all his teaching. If all classes will study the whole New Testament, learn and adopt all his teaching, satisfactory adjustments could easily be arrived at. Principles and rules and regulations which come of the wisdom of counsels of men have been tried for years, and conditions grow no better. It is wise now to begin to look to the Christ and his laws.

Jesus sent his apostles to teach the world the lessons and principles he had taught them, and said: "He that heareth you heareth me." (Luke 10: 16.) In their teaching they tell us to be submissive to "the powers that be." (Rom. 13: 1-8.) We may not think the law wise and good; but if we follow the Christ, we must be submissive to it.

There are always two sides to a dispute, sometimes more. All wrong is not always on one side. To undertake to carry our point and have our way by force, or by the destruction of property, or by the injury and suffering of others, is not following the Golden Rule or the Christ, but is wicked, sinful, rebellious, and destitute of that love that should reach out to all classes.

While I was raised up to labor—to work at the carpenter's bench—and my sympathy has always been with the laboring class, I have tried not to close my eyes against their mistakes and errors. While the Christ teaching is very plain and positive as to those who possess the wealth and tells what their end will be, it is also plain as to the laborer. To talk about Christ in industry should not be a mere sentimentalism, just talk, but a reality. This will lead us to study to learn what it really means and how it is to be accomplished.

When one class of workers quit work and stop the production of that which is essential to the comfort and happiness of thousands of others, what then has become of the "Golden Rule?" Are you doing unto others as you would have them do to you? I am persuaded that economy, more saving, will do more to reduce the cost of living than higher wages and less work. If we really let the Christ rule in our industry and go to him with honest and sincere hearts, he will teach us on saving. (See John 6: 5-14.) The truth is, there is no occupation, station, or relationship in this life that the Christ will not be with us and direct us for our good, if we will let him do it in his way. We cannot have him with us if we undertake to dictate to him. We must learn his will and submit to it. We are taught not to do violence or to seek vengeance. If I do not want to work at a price, I have the right to refuse, but not to say to my fellow man, "You shall not work." That is ignoring the Christ who says: "Let no man seek his own, but every man another's wealth." (1 Cor. 10: 24.) Grand, unselfish principle for all to be governed by! We cannot have the Christ with us without it. Following this principle by one side will go far toward leading the other side to adopt it. When capital becomes interested in the wealth of labor and labor is interested in the wealth of capital, each realizing its dependence upon the other, and both meet on Lord's day and worship together as "it is written," then there will be peace and harmony worth while.

No principle is more foreign to the Christ than selfishness, domineering, overbearance, oppression. We must not be clannish or respecters of persons. If I align myself with a class and contribute to supply their wants, regardless of others who are suffering on account of my conduct, I have not the Christ, nor am I prompted by his Spirit. It means much to introduce Christ into our industry. The way is to introduce him through ourselves—become converted to him ourselves, become Christians, become obedient to the gospel. This means obedience to his commands as set forth in the gospel. We must then learn to endure reproaches and hardships. We should guard against mistakes in this. You will find full instruction in the New Testament. Read it, study it, and obey it, if you want to be happy in this life and in that which is to come.

If it is meant that the Christ principles and teaching are to be taken and followed by one side, for the good and benefit of only one side, it is only talk and will amount to

nothing. It means a willingness to sacrifice for the good of others. It means to love those whom we regard as our enemies, and teaches us that love "thinketh no evil" and is not "easily provoked," "endureth all things." It is such a long step in the right direction that I want to say and do what I can to encourage it. The sooner we all learn our dependence on the Christ and become obedient to him, the quicker our troubles will be over and our happiness assured. We will learn that happiness consisteth not in the abundance of that which we possess. To be willing to give an honest day's work and be contented is necessary to our happiness. Higher wages and shorter days increase the burdens of others. The less the production, the higher the cost to the consumer, to say nothing of the advantage taken by the conscienceless extortioner.

When all men in all walks and pursuits of this life take the Christ along with them and allow him to control, then we will have glorious days on the earth.

The College Question.

BY R. L. WHITESIDE.

By experience, observation, and study I have learned some things about the Bible-college question. It appears to me that both those who favor and those who oppose Bible colleges have said and done some foolish and hurtful things, and that by neither side has the colleges always been fairly represented. This has grown out of the fact that the real function of schools and colleges has not always been clearly defined and stated. Those who oppose them seem to regard them as church institutions, owned and controlled by the church, and those who favor them have generally written as if that were a fact.

But is that the issue? Is it possible for the churches in Texas, in Arkansas, or in Tennessee, to own or operate a college? If so, how? If not, why so much loose talk about building colleges for the church of Christ, turning over to the church of Christ one already built, securing another college for the church of Christ, etc.? I know of no such colleges and deprecate such talk. As a member of the church of God, I have no property rights in any school, nor do I have any control over any. I unhesitatingly affirm that the church of God in Texas cannot own colleges, nor property of any sort; neither has it any way of appointing agents to control such property. A chartered Bible college (and all should be chartered) owns its own property and manages its own affairs. It is owned by no church and no church controls it. The fact that the charter provides that the trustees must be members of churches of Christ does not make it a church school any more than the fact that they must be citizens of the United States makes it a government school.

But it is argued that these schools do the work God intended the church to do. Here again we stumble in the dark. It is impossible for me to think of them as supplanting the church, or as, in any way, doing the work God intended the church to do. A little reflection, a little common sense, will help to clear up matters. It is the duty of parents, so far as they are able, to provide all needed things for their children, including such education and discipline as will best prepare them for usefulness in life. This includes teaching the Bible, as well as other necessary branches of learning. But parents are not usually prepared to give their children all needed education and training, and must send them to school or neglect a parental duty. Then the college or school, for the time being, as the agent of the parents, gives, as best it can, the needed education and discipline; and, as such, it is the duty of the school to teach the Bible faithfully to the students in its care. The function of schools is parental, not ecclesiastical. When parents feed, clothe, and teach their children the Bible and other useful things, no one thinks they are usurping the work of the church. When parents transfer, in part, these parental duties to a college, why should any one of sense think that the college, in accepting such trust, is doing the work of the church? It is manifest to any thinking person that the school is not doing the work of the church, but the work of parents—work that the parents were unable to do.

When, therefore, a school or college for a time takes, in part, the place of parents in the life of the child, it is under solemn obligation to look after the moral and spiritual welfare of the child, as well as its other needs. If it does not teach the Bible, it fails in an important parental duty. Let the schools and colleges realize that they are foster parents to every student committed to their care, and then as faithful parents proceed to give the student the needed care and training. And remember: Educating children is not church work, but parental; and schools are not church agencies, but parental agencies.

[Brother C. R. Nichol, of Clifton, Texas, who handed this article to me for publication, heartily indorses it. Give it a thoughtful reading.—EDITOR.]

We are continually tempted to forget that it is not what men do that is the vital matter, but rather what they are. In Christ Jesus neither legal observances avail anything, nor the omission of legal observances, but "a new creature." God is a great deal more concerned about our really being "new creatures" than about anything else; because if we are right as to our inward being, we shall certainly do right as to our outward actions. We may, in fact, sometimes ever do right without being right at all; and it is very evident that no doing of this kind has any vitality in it, nor is of any real account. The essential thing, therefore, is character, and doing is valuable only as it is an indication of being.—Selected.

Grief.

BY CLARA COX EPPERSON.

Grief, bitter grief, and all life seems so dark,
Frail and unstable seems its little bark;
For death hath broken dear love's golden chain—
The links that bound our hearts, broken in twain.

Gray is each day, and dark, so dark, the night,
And from deep sleep the heart is roused in fright;
God seems so distant from me in sorrow,
No angel brings glad hope for the morrow.

Ah! could you know, love, in God's clear sunshine,
That through the long days only grief is mine,
From grim death's cup I drink the bitter rue,
And filled with longing is my heart for you;

Then through the veils that thinly intervene
Your soul would shine, although your face unseen;
And then would cease from all its grief and pain
My heart, with hope of seeing you again.

RELIEF FUND

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

Oakland congregation, St. Bethlehem, Tenn.	$52.00
Church at Coal City, Ind.	8.28
W. H. Neal, Lebanon, Tenn.	10.00
Miss Irma Lee Batey, Lewisburg, Tenn.	2.00
Mrs. R. L. Stubblefield, Sr., Viola, Tenn.	5.00

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Is the Rejection of Literature a Sure Proof of Loyalty?

BY F. L. PAISLEY.

In discussing this question, it is not my purpose to answer it in a direct way, nor to settle the question once for all as to the right to use literature in the study of the Bible on Lord's day, but to give some who may be disturbed over the question a suggestion that is perfectly in harmony with truth and consistency.

Recently my youngest brother, contemplating going to a more northern part of the country, asked a brother of a near-by congregation about the soundness of the Northern churches. The reply quickly came: "To be sure, they are loyal, for they do not use the literature." It is in order to say that the above-mentioned congregation is well under the influence of a religious journal that is radically opposed to the use of literature in the Lord's-day services.

Now, before I show what I believe to be divine authority for the use of literature (for it is surely authorized or it is not, and if not, then those using it are going "beyond what is written"), I wish to point out some inconsistencies in the opposition.

All that I have ever heard oppose its use contend that the Bible alone is sufficient. The contention is well founded and cannot be refuted. But the question, "What is the 'Bible alone?'" comes to me. The slogan, "Where the Bible speaks, we speak; where the Bible is silent, we are silent," properly used, means exactly the same thing as "the Bible alone," in its correct use; but if used as some brethren seem to use the expression, "the Bible alone" must mean that when a verse or any portion of scripture is read, it must be let stand just as read without one word of comment. Would the opposition to literature agree with me should I say that when a man teaches only what a portion of scripture teaches, and all it teaches, though he use a hundred words to express the meaning of ten of God's words, that he speaks where the Bible speaks and is silent where the Bible is silent, that he has given the Bible alone on the question? If not, then it seems to me that to take the "Bible alone" in *his meaning* stops every mouth from preaching and teaching that would add one word of comment to the exact wording of the Bible. Do you say that none thus contend? I am trying to arrive at the exact meaning of the "Bible-alone" idea. But brethren readily accept oral comments on the Bible in the Lord's-day assembly, but reject all comments that are printed because they are "literature." Just here is a difficulty that I have never been able to understand. A teacher of a class who refuses to use "literature" because it is "man's work" will give his oral comments on a lesson, and they are not "man's work;" but as they have the Bible *only* in hand, and having studied no "literature," all that is said in the class, by class and teacher, is the "Bible alone" and is not "man's work." My brother, if you can see how that is, you can see much that I cannot.

In the above-mentioned congregation is another brother who was opposed to literature before the church came under the influence of the paper and its editors. Sometime past this brother was leading a class through some lessons in the Old Testament. (I got this information through another member of this congregation). At the beginning of the series of lessons he said to the class, "We do not want what the Gospel Advocate says, or what Lipscomb says, but we want what God says—the Bible alone—on these lessons," or words to that effect. The class advanced into the lessons, and though they studied hard, they found that their teacher knew things about the lesson that they did not know. They were at a loss to know how he knew so much more than they; but when they learned that he was reading a commentary written by an editor who opposes "literature," then the difficulty was solved. Just how one can be consistent in opposing the use of literature in the assembly and then use in the class the arguments that are gathered from the papers and writers who oppose its use to show that it is wrong, I do not see, any more than I could see how one can oppose instrumental music in worship and then use it to show that it is wrong.

I wish to further suggest that often there is far more "man's work" in a class not using literature than there is in a class using it, for the simple reason that the literature has more exact quotations of scripture than the average teacher is able to produce, and when not quoting verbatim, perhaps, gives more nearly the exact truth than the oral expressions, or comments, of the teacher using the "Bible alone." If one of the writers of the lesson comments should be at your place of worship and speak the same words that he writes, then could you tell how much less are his oral words "man's work" than are his writings? Or could you tell how much less are your comments "man's work" and how much more the "Bible alone" than what he would say or write?

But I want to again suggest, my dear brethren, that, though you sincerely oppose the use of literature in the Lord's worship, you use it every Lord's day in the assembly and in the worship. When I say this, I am accepting your idea and my idea of the meaning of "literature"—viz., Bible truth expressed in man's words and printed on paper; and you use it to teach the church in the assembly for worship—that is, if you heed this scripture: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3: 16.) I am wrong in this statement, however, provided that you do not sing songs that were ever composed by man or printed on paper. For what is the song book but "literature"—*man's work*—as much so as the lesson leaf or quarterly?

But do you say that when we have literature we have a "Sunday school"—a thing not mentioned in the Bible? Is it any more a "Sunday school" with literature than with the Bible alone? Neither do I believe in a "Sunday school" that is an organization other than the church, whether we have literature or the Bible alone.

Another objection that goes with that against literature is the dividing of the congregation into classes. I have heard brethren demand an example where the apostles divided the congregation into classes to teach. They might also demand an example where two good singers of one part sat together and separate from two or more good singers of another part. Brethren, whenever and wherever you teach a mixed audience of various ages, you teach them in classes, even if they all sit as close together as possible—that is, if you *teach all* in the assembly. While you are teaching the more advanced the higher and deeper things of God's truth, you cannot at the same time and in the same words feed the little ones who are babes; for such teaching is "strong meat," and the little ones cannot live on it, for they are "unskillful in the word of righteousness." But if you deal with such "milk" for those who "have need of milk" and do not teach in words that are "strong meat," you do not teach "those of full age." (See Heb. 5: 12-14.) But if you alternate the "milk" and "meat" so that all are instructed, you teach in classes, and your congregation is divided into as many classes as there are degrees of ability to receive instruction, even though they are all in one assembly. The divine authority to teach in classes is in the distinction that God makes in the difference in ability of "babes" and "those of full age."

But we are anxious to see the Bible authority for literature in the teaching of the assembly on Lord's day. In this I do not expect to advance any new truth, for that cannot be done, but to recall to mind God's will toward us. As we have heard and read over and over again, the Lord's command to "teach" and Paul's injunction to "teach" is a generic term, carrying with it the authority to use such

means and methods as will best carry out the instruction. This authorizes a preacher or teacher to write his sermon or other lesson and send it to be read to the congregation if he cannot go in person. If it authorizes him to write it, of course it authorizes the congregation to read it and hear it read. This was done in the days of inspiration more than it is done now. But it may be objected that they were inspired men and that what they wrote is the word of God itself. Thus Paul did; when he could not go, he wrote lessons that the church needed. And this is "literature;" for "literature is a body of writings having to do with a given subject," says Webster. Now hear God's command to us to use it in reaching every creature with the word of life. Through Paul, the Holy Spirit says to the Philippians, who were uninspired as we are: "Those things, which ye have both learned, and received, and heard, and seen in me, do." And then he adds: "And the God of peace shall be with you." (Phil. 4: 9.) Paul taught with his mouth. When absent from the church, he taught with his pen. "Do" "those things." In teaching and being taught by literature, I cannot see a single principle of divine truth violated, but believe it God's will to use that method of instruction.

"Preachers and Preaching. No. 8. By An Observer."

BY JOHN E. DUNN.

In the Gospel Advocate of May 6, 1920, appears, on pages 442-444, an article under the above caption. In said article, on page 444, column one, is the following paragraph about me and my work: "It seems to some that this comes with poor grace, since Brother Dunn turned to a man-made religious institution—the Y. M. C. A.; drew a salary of about twenty-four hundred dollars a year, or two hundred dollars per month, either from it or the War Work Council; and followed the army which was engaged in carnal war to France and lent his influence to the destruction of human life. I should be very glad indeed if Brother Dunn and other preachers and Christians who did the same could see their mistake and would come out squarely and plainly and say they did wrong. There is much good work for Brother Dunn to do yet, and we should all be glad to assist him into it." "This convinces" *me* that *Mr.* Observer, "with not a few others," who have been firing at me wide of the mark, not knowing the facts in the case, have "not studied this matter sufficiently. If so, they could not make such bald assertions. It is grievous, too, because people look to preachers" *(and all other Christians)* "for correct information from the word of God" *and the truth about matters not in the Bible.*

Observer says: "Brother Dunn turned to a man-made religious institution—the Y. M. C. A.; drew a salary of about twenty-four hundred dollars a year, or two hundred dollars per month, either from it or the War Work Council; and . . . lent his influence to the destruction of human life." All three of these statements are not true. Six different editors and contributors—and there may have been others whose writings I never saw (for two years I only occasionally saw a religious paper)—have seen fit to criticize me and the work I did unto the soldiers. I feel sure none of them would ever have written what they have written about me if they had known how I came to be in the army, what I did, how I lived, what I received as salary or rather no salary, what my support or lack of support was and where it came from. These brethren have written a good deal about me, falsely accusing me and misrepresenting me. Not one of them ever wrote me a line or spoke a word to me. Why did they not come to me privately like the New Testament says and try to convert me from the error of my way, if they thought I was doing wrong, instead of publishing me to the world in a false light and trying to ruin my good name and influence before the public.

I have tried to look with charity on all of these brethren, because the whole world was in the throes of the most terrible catastrophe ever known. Almost everybody was excited. Even now the people, the world, and our own country, are in a miserable condition. I have tried to serve, suffer, and bear false accusations patiently. If these brethren had known my heart and life and if they had not been under the heat of war times, they never could have said what they have about me. I have felt that it would do no good to try to correct people who would write and talk about me when they did not know the facts and never came to me for firsthand information.

I have had some desire to write a running story of how I was led to go into the army, how I got in, what I did, how I lived, how my family was supported *(my salary?)*, or you might call it the story of my experiences, observations, and the causes that led me both in the United States and in France, but I have not had the time to undertake it. I believe it would do good and correct many false impressions.

I regret with all my soul the bitterness, discord, strife, nagging, criticism, and "knocking" that is rife among us. It seems to me that the whole world—people in the church and out of it—and the elements also are militant. I certainly desire to see the world readjust itself and get back on a peace basis. We do not see ourselves as others see us, and others do not see us as we see ourselves.

Let me also add here that before I decided to go to the army I carefully studied the matter and counted the cost. I talked much with my wife and children. I remembered what my father told me of army life. I advised with Brethren M. C. Kurfees, A. B. Lipscomb, J. C. McQuiddy, F. L. Rowe, elders of churches, and a number of other good people. I did not go into it blindly. One able brother preacher publicly said to me: "Brother Dunn, my heart is with you. I approve your going. But you will suffer much; you will be under the fire of some of your brethren as well as under the fire of the Germans."

I count the work I did during the two years I was among the soldiers in France and the United States by far the greatest service I ever rendered unto God. I hate war with every fiber of my being. I never said, did, or thought one thing in favor of war. I put in all of my time and lived a life of suffering in hell here on earth saving life, saving souls, and saving boys from wreck and ruin here on earth. I was saving your boys in order that they might be fit to be the husbands of your girls and the fathers of your grandchildren. I have positive proof that I succeeded. I have nothing to regret. My conscience is clear.

Yours with an earnest desire to follow Christ in serving suffering humanity and sowing the seed of the kingdom.

Brother Dunn's article is a reply to itself. What he says about one's going to him *privately* does not apply. When, as he says, he had consulted numerous brethren, had taken their advice, had gone into the war work in the United States and had followed it to France; after his public service in this work; and after he had published in the papers that he had not received from the church the proper support, he cannot complain that one should comment on his course as a preacher of the gospel of the Prince of Peace and as one who has all his life taught the all-sufficiency of the church to do all the work God has committed to it, or complain after all this that one does not go to him *privately*. This, too, comes with poor grace.

All I said was in *defense of the churches* that could not support such a course and in support of the all-sufficiency of the church. I still believe in *the all-sufficiency* of the church and that unto God must be "glory in the church by Christ Jesus, throughout all ages, world without end." (Eph. 3: 21, A. V.)

Brother Dunn knows what he did; the Y. M. C. A., "the

War Work Council," the church at Cookeville, and Brother Dunn know all that passed between them. My only purpose and effort is to defend and protect the church, so far as I am able, and to uphold it as the pillar and ground of the truth, the manifestation of the manifold wisdom of God, and its all-sufficiency to do all God requires of Christians. The gospel of the Prince of Peace does not lead Christians into any "war work councils," Y. M. C. A.'s, or any other religious institutions. E. A. ELAM.

Observations of "An Observer."

BY F. O. HOWELL.

Let this "Observer" plant himself in the open. Why, sir, withhold your name and hide your identity from the readers of the Gospel Advocate?

This "Observer" tries to tell us that God exalted the fact that Paul worked with his hands in order to support himself and often those that were with him into a law to govern all preachers. This brother is certainly an observer. Paul tells us that he did this in order that he might have something about which to glory. I deny that this incident in Paul's life was exalted into a law to govern preachers, and call upon this "Observer" to give chapter and verse for his "bald assertion."

This "Observer" says that Paul had the God-ordained right to receive a full support from the churches and not to work at tentmaking. Then how does he observe that God exalted tentmaking into a law to govern preachers?

"Observer" says that Paul had the right to demand support at the hands of the churches and could have used it, yet he wants to insist to the contrary for preachers now. When the change, Brother "Observer," in this divine law?

"Observer" continues: "It was not the support that Paul was seeking, but the salvation of the greatest number." This is true, and equally true to-day of preachers of the gospel who are laboring for the salvation of souls. Almost any preacher among us who gives his entire time to preaching would receive much more money for his work in other callings. We have a large number of preachers, Brother "Observer," who are teaching and doing other things for no reason on earth other than to secure sufficient funds to supply life's necessities; and such writings as yours only serve to shut off the support of preachers and force them to give more of their time to entanglements of this world to support those who have a claim upon their bounty.

You say: "All that Paul said about the laborer being worthy of his hire, the soldier, the ox, the vineyard, the flock, and those who serve at the altar, is true; because God has ordained that 'they that proclaim the gospel should live of the gospel?'" This is all Brother Holt, myself, or any one else claims who contends for God's eternal decree. There is no exception in all of the divine record to this rule. Yet, when we thus contend, you are pleased to call it "bald assertion," and insist "that Brother Howell, with not a few others, has not studied this matter sufficiently." It is plain to the contemporary reader that if God is right, we are right and you are wrong. I admit that our contention in this matter is not according to the traditions that some of our preachers have handed down to us, but it is God's eternal decree. Away with orthodoxy! Let God be true. The man of God is thoroughly furnished unto every good work by the gospel and needs no shelter under the wing of orthodoxy, tradition, or anything else.

You say: "The language used by some of these brethren does not agree with sound words." What about the teaching of "Observer," who contends in the absence of sound words that God contradicted his decree, "They which preach the gospel should live of the gospel," and exalted Paul's tentmaking into a law to govern all preachers?

Brother "Observer" says that when Paul was making tents he was giving himself wholly to the ministry, and cites us to 1 Tim. 4: 15, 16. Let the reader observe the teaching of the passage and decide who has studied the word for naught. You make up your own mind as to who is reversing God's order.

After contending in his long article that one should do all he can for the salvation of souls, Brother "Observer" makes a very unnecessary and vulgar attack upon Brother John E. Dunn for his efforts during the war and calls upon him to confess his sins. From what "Observer" says, it seems that he would serve tables, sit idly by, see the government take all our Christians boys to the war, and put forth no effort to supply to them the bread of life while there. What did Brother "Observer" do during the war to feed the babes that were taken the bread of life? And let me lovingly suggest that anybody can criticize and cast reflections; but he that is ignorant, let him be ignorant—that is, if he knows not the law and tries to teach, his teaching does not edify.

Brethren, the church is greatly handicapped to-day because of the fact that so many good preachers are doing other things and have not the time to qualify for the proper ministry of the word; and so many that are qualified, their time is taken in a thousand other things than preaching the gospel, and we cannot secure their services.

What we need most is all preachers preaching all the time, more young men preparing for the ministry of the word, and all preachers of the gospel being encouraged by the proper support. Let us all do all the good we can and as little harm as possible.

In reply to the above, I wish to say, I have never *tried* "to tell us that God has exalted the fact that Paul worked with his hands in order to support himself and often those that were with him into a law to govern all preachers." I think our readers can understand what I say. I can say a thing straight out and straight forward without *trying* and *failing*. I believe that Paul worked with his own hands in different places and, therefore, at different times; I believe he did this for the *reasons which he gives*. I do not believe that, when he says he had the right to marry, he means he would have married, but no sister in the church anywhere would have him. I do believe he means he could have married, but that he waived this right in order to accomplish the more good. Just so, when he says he had the "right to forbear working" and that he did "not use to the full" his "right in the gospel," he means he could have used to the full this right and, therefore, churches would have supported him, as some did when he saw fit to use this right; hence, he does not mean and does not say that he would have always taken a support, or used "to the full" this right, but that the churches *would not* support him. He does not say he never worked at all until out of money. The man who *denies* Paul ever worked until out of money and affirms that his only reason for working was to supply his own immediate needs until some church or churches gave him something does not know all that Paul says or the New Testament teaches on this subject. I do not believe Paul ever quit preaching for lack of support or "struck for higher wages." A preacher of the gospel of Christ can no more quit preaching and teaching the word than he can quit studying the Bible, praying, singing the praises of God, being honest, *paying his debts*, telling the truth, or in any way living the Christian life. Here is the high and holy and eternal principle which governed Paul:

> But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well that ye had fellowship with my affliction. . . . Not that I seek for the gift; but I seek for the fruit that increaseth to

your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. And my God shall supply every need of yours according to his riches in glory in Christ Jesus. (Phil. 4: 10-19.)

Let us all follow Paul, because he followed Christ. (1 Cor. 11: 1.) Let us teach, as Paul did, all the word of God on God's "ordinance" that all who proclaim the gospel should live of the gospel, on helping the poor, on cheerful giving, on the blessedness of giving, and on being "*rich in good works*" and "*rich toward God*," and all *for the reasons Paul* taught these lessons—not that it may be so done to *him* and not that *he* sought for the gift, but because he sought for the fruit to abound unto the account of the churches, or sought the salvation of the churches. All true preachers of the gospel to-day seek the good and salvation of all the churches, and they cannot be saved without the grace of giving. Hence, they preach all the will of God on giving, and on the *true motive* and *right purpose of giving*. (See 1 Tim. 6: 17-19.)

There was a dearth of preachers in Jesus' day. His remedy for this dearth is the right remedy. His remedy was not more pay, yet *he teaches that the laborer is worthy of his hire*. His remedy was prayer to God to send more laborers into the harvest. God's law is for the laborers to work for him in his harvest for the salvation of souls for his glory, and then for the churches and the ones who have received such great spiritual blessing to supply "to the full" the needs of carnal things of the laborers. So Paul preached; and riches or poverty, fullness or emptiness, liberty or imprisonment, life or death, could not stop him. One such laborer whom God sends into the harvest is worth a thousand who are governed by the money they are to receive or are not to receive.

It is useless and harmful to discuss false issues.

I regret that Brother Howell raised a false issue and challenges me in a private letter to discuss this false issue, stating what *he* wishes me to affirm. No man will go into such a discussion. I believe that Paul worked with his own hands and preached the gospel, and I believe the reasons *he* gives for doing this.

We can all settle these matters for ourselves by ceasing to discuss for a while and by studying carefully *all the will of God* on these *subjects*. Much of the useless and harmful discussions and strife in the papers now can be eliminated by studying the word of God for a while with the determination—*the will*—to do and teach only the will of God. (See John 7: 16, 17.) Then all will come to one mind, one heart, and one soul—"the unity of the Spirit in the bond of peace."

Our readers know that I have tried from time to time to place all the Bible teaches on this subject before them. I cannot do more now, and God forbid that I should desire to do less.

Every man—editor, teacher, elder, preacher, and every other one—must meet his writings, his teaching, his sermons, his influence, his *very motives*, and his whole life at the judgment.

I trust Brother Howell will read what I say in reply to Brother Dunn.

E. A. ELAM.

Letters to McHenry and Martin. No. 4.

BY J. MADISON WRIGHT.

IV. THE FIRST DAY OF THE WEEK.

1. *Has God made sacred any day for Christians?* (Rom. 3: 21, 22; 1: 16, 17; Gal. 2: 20, 21; Heb. 10: 38, 39; Heb. 6: 11; Rom. 14: 23; 10: 17; Col. 3: 16, 17.) Christianity is a religion of faith, and faith comes by hearing the word of the Lord. So faith cannot exist where the Lord has not spoken. Then the boundary of the New Testament is the boundary of faith in Christ. As the New Testament does not teach Christians to meet on the Sabbath day, or in any way keep it sacred, they cannot do it by faith; and whatsoever is not of faith is sin. To meet for worship on the Sabbath day or keep it sacred to God would be sin. The day the New Testament teaches Christians to meet on is the day they can keep by faith; and to not meet on the day the New Testament teaches them to meet on would be sin, failing to walk by faith. (James 4: 17.)

2. *The resurrection day.* Was it the Sabbath? (Lev. 23: 9-14.) The sheaf of the first fruits of the harvest offered to Jehovah on the morrow (first day) after the Sabbath (seventh day) was typical of Christ's resurrection, the first fruits from the dead. (1 Cor. 15: 20-23.) The law makes the resurrection to come on the first day of the week. (Matt. 28: 1-7; Mark 16: 1-9; Luke 24: 1-7; John 20: 1.) These scriptures not only make it positive that it was not on the Sabbath, but on the first day of the week, that Jesus arose from the dead; but they also tell us when the Sabbath ended and the first day began. Note this: not on Saturday evening, not at midnight Saturday night, but at dawn of day Sunday morning, was the beginning of the first day of the week. Sunday morning at dawn is the beginning of the first day of the week, and the evening following this day is called the evening on the first day of the week. (John 20: 19.)

3. *Jesus met with his disciples on the first day of the week.* (John 20: 19, 26.) Sunday and Sunday is eight. "After eight" is after the eighth day begins, or on the eighth day or next first day. "After three days" was on the third day. (Matt. 16: 21; 27: 63, 64.) They understood "after" to mean "on" the third day. The only day recorded of Jesus meeting with his disciples after he arose from the dead was on the resurrection day, the first day of the week.

4. *Pentecost was the first day of the week.* (a) Lev. 23: 10-16. The morrow after the Sabbath that came during the seven-days' feast of unleavened bread at the passover, on which they brought the first ripe sheaf of harvest to offer to the Lord, was necessarily the first day of the week. Count from this day seven Sabbaths complete. 7×7=49, the forty-ninth day is a Sabbath day; the morrow after is the first day of the week, the fiftieth day—"Pentecost," the Greek word for fiftieth. The morrow after the Sabbath (seventh day) makes Pentecost always the first day of the week. The day on which they waved the sheaf of the first fruits was the day Jesus arose from the dead. The fiftieth day after that was Pentecost, the day the Holy Spirit came to earth to abide.

(b) Pentecost was the beginning of the gospel work. The Holy Spirit filled and submerged the apostles (Acts 1: 26 to 2: 4), thus setting up the kingdom and making them charter members of it (Rom. 14: 17); establishing the church Jesus calls "my church" (Matt. 16: 18, 19; Acts 2: 47); beginning the gospel age (Acts 11: 15). The Holy Spirit gave the apostles power to speak with tongues, and by revelation (Acts 1: 8; 2: 1-13), and proclaimed the gospel for the first time in fact and fullness (Luke 24: 46-49; Acts 2: 14-36); and the door of God's kingdom, the church of Christ, was opened by laying down terms of admittance (Matt. 16: 18, 19; Acts 2: 36-38). All doing this were saved from past sin, added by doing it to the church of Christ, the kingdom, and received the Holy Spirit (Acts 2: 39-41, 47); the worship of God began as soon as baptized into Christ (Acts 2: 42), good works (Acts 2: 43-45), every day Christian life (Acts 2: 46), saving souls (Acts 2: 47).

(c) Because the beginning of the worship of God on Pentecost has been questioned, I wish to give my reasons for accepting it without question. (1) Everything else connected with the gospel economy began with that day. The worship is admittedly a most important part of the gospel. If verse 42 does not refer to the worship, then the first day of the church's existence on earth the apostles directed by the Spirit omitted a most important part of the gospel and failed to record the omission as a part of Christian duty,

while they began and recorded every other part. (2) Verse 42 records the next thing done on the first day of the week after baptism and church membership, which would naturally be the worship of God. (3) The items of verse 42 are separated from verse 41 and verse 43 by the conjunction "de," which serves either to distinguish from what precedes and follows verse 42, or to pass from one thing (verse 41) to another (verse 43); but each item of verse 42 is connected by the coördinate conjunction "and" (kai), which serves to join them together in equal importance. The literal Greek reads: "To the teaching of the apostles, and to the fellowship, and to the breaking of the bread, and to the prayers." (4) Each item describes a particular part of the worship of God: Apostles' doctrine—teaching (1 Cor. 14: 26; 15: 1, 2; Col. 3: 16, 17); fellowship—Greek "*koinonia*" translated "*fellowship*" (2 Cor. 8: 4; Phil. 1: 5; 4: 15), *contribution* (Rom. 15: 26; 2 Cor. 9: 13, in each case referring to the particular act of giving); breaking bread—communion (1 Cor. 10: 16); prayer (1 Cor. 14: 15, 26; Eph. 5: 19, 20.) This is connected with Pentecost, the first day of the week; "and they continued steadfastly," implying regular observance.

5. *The first day of the week the Christian's day of assembly.* (Acts 20: 1-14.)

(a) "Upon the first day of the week, when the disciples came together to break bread, Paul preached to them," implies this was their custom as much as, "Upon the fourth day of July, when the Americans came together to celebrate the Declaration of Independence, the President spoke to them," states a custom. Under the apostles we see the Savior's word (Matt. 28: 19, 20), "teaching them to observe all things I have commanded you," carried out wherever they established a church. They taught them what the Savior had commanded them—to meet on the first day of the week to break bread, contribute, attend to the apostles' teaching, prayers, and praise. (1 Cor. 11: 1, 2; Phil. 4: 9; 2 Thess. 2: 15; 3: 6-10; 2 Pet. 3: 1, 2.)

(b) The Revised Version, which you use in all your quotations in this tract, makes as little sense in Acts 20: 7 as it does in Acts 8: 37, when it says "we were gathered together" and "Paul discoursed with them." The Common Version makes, in both these scriptures, sense and harmony with the context and entire Bible, and I accept it and the Greek text it is based on as containing all the word of Christ to us. But you do not follow the Revised Version in your analysis of Acts 20: 1-14. Here is what it says: (1) Some of Paul's traveling companions came before him to Troas, and tarried till Paul and the writer of Acts came. (Verse 1-6.) (2) When Paul came, all abode at Troas seven days. (Verse 6.) (3) Seven days would include one Sabbath and one first day, but no mention is made of how the Sabbath was spent any more than the other five days. (Verse 6.) (4) On the first day of the week, according to custom, from the language used, Paul, the writer of Acts, and others gathered together to break bread. This being the purpose of their meeting, and as nothing is said to the contrary, we understand they did what they met to do—broke bread. (Verse 7.) (5) Paul, ready to depart on the morrow, discoursed with them, and spoke till midnight. (Verse 7.) (6) Because of the long speech, a young man fell into a deep sleep and fell from the third story and killed himself. (Verses 8, 9.) (7) Paul went down and restored him to life and returned. (Verse 10.) (8) Paul embraced the opportunity to break bread—eat something. No one else is named as eating with him. After long speaking, something was needed to strengthen him for another half-night's speech. (Verse 11.) (9) Then he continued talking till the break of day (Monday), having been the first day and first-day night with that assembly. (Verse 11.) (10) His traveling companions went before he left and took ship to Assos, where Paul could get on. (Verses 12, 13.) (11) Paul went by land to Assos, where he took ship. (Verses 13, 14.)

(c) You say, "*This meeting was held on our Saturday night. This was the way the count was made in Paul's day, as is testified to by all scholars,*" and quote Conybeare & Howson's "Life of Paul." That life of Paul is not in the "roll of the Book," and, sir, you said it was the Book you were being guided by, and the Holy Spirit was leading. Then let the Spirit lead by the Book. We have already seen (2) that the Spirit in the Book says the first day begins at dawn and the night following is the evening of the first day. Sometime after daybreak Sunday morning they met, and continued their meeting till daybreak Monday morning. Exactly what it says.

(d) Again: "*Does Acts 20: 7 prove the early disciples observed the communion weekly? Then why does not the same phrase used by the same writer in Acts 2: 46 prove that the early church observed the Supper daily? 'Steadfastly,' it says; they continued in this act of breaking* bread daily." "Steadfastly" is connected with the acts of worship (verse 42), which we have seen is associated with the first day of the week and their daily service at the temple (Verse 46). Breaking bread at home is connected with their daily food. That's the difference God makes.

(e) Also: "*Why not accept Acts 20: 7 as a mere incidental reference to a meeting that happened to be held on the first day?*" The language forbids it. It is the language of a custom, for a stated meeting at a stated time.

(f) "*But does the phrase 'to break bread' refer to the Lord's Supper in this passage?*" Then quote Luke 24: 30, 35; Acts 27: 35 to show it is more applicable to a common meal. Then to break bread means to eat a meal. Supper is a meal. What is the difference, then, in saying "break bread" or in saying "eat supper?" To break bread in the act of sacred service to God is to eat the Lord's Supper (1 Cor. 11: 20-26), is to commune (1 Cor. 10: 16, 17), is to partake of the Lord's table (1 Cor. 10: 16-21), is to keep the feast (1 Cor. 5: 7, 8). What difference which term we use, when, according to the Bible, all refer to the same thing?

(g) You add: "*The truth of the matter seems to be this: All the disciples observed the Sabbath according to the commandment.*" "Thy word is truth," says Christ to God. (John 17: 17.) In this word of truth there is not one word about the Sabbath in the entire twentieth chapter of Acts. Here is the place to bring it in to make a clear distinction between the Sabbath and the first day. Paul and his companions tarried seven days at Troas. It is natural and easy for the Holy Spirit to record: "They observed the Sabbath according to the commandment, and on the first day of the week some started on their journey, but Paul and the others attended a breaking of bread the brethren prepared for him, and he discoursed with them all night." This would have settled it. But the Holy Spirit did not say it; and not saying it, reversed your "truth of the matter," and left the Sabbath no more sacred than Monday or Friday, and by the record shows the first day of the week to be the sacred day for Christians. The last time any servants of God kept the Sabbath according to the commandment (Luke 23: 56) was the Sabbath Jesus slept in the grave. The next dawn brought life and immortality to light, and in this light Christians have since rejoiced and worship God. This is the truth of the matter as shown by the word of truth.

(h) You say: "*Why do we refuse to observe Christmas? Is it not because the Lord has not advised us to celebrate the birthday of Christ?*" And for the same reason we refuse to observe the Sabbath day, because the Lord has not advised Christians to keep the Sabbath. But all the advice God has given is that the first day of the week, the day on which Christ arose from the dead, is the Christian's holy day.

(To be continued.)

A Visit to Winchester, Ky.

BY F. W. SMITH.

This beautiful little city of ten or twelve thousand inhabitants is situated about eighteen miles from Lexington, in the very heart of the famous blue-grass region. This was my fourth visit to the place, the first being at least thirty years ago. Twenty years had glided by since my last visit—years fraught with many changes, some for the better and some for the worse. In material things, Winchester seems to have kept abreast of the times, more than doubling its population, increasing in wealth and general prosperity as the world terms prosperity. Up until a few years past it had one of the best churches in the land, but—alas!—the evil hour came when the fellowship and unity of the body was broken. The shame and attendant evils of division followed, until the church of Christ in Winchester was reduced from a membership of three hundred and twenty-eight to about one hundred, who are still worshiping in the old home on Fairfax Street. I remained with the church over two weeks, and believe that much good was accomplished.

After the division came, Brethren J. W. Shepherd, F. B. Srygley, and T. Q. Martin, the latter having been reared in that community, were invited to visit Winchester to counsel and advise regarding the condition of affairs. As a result of their investigation, they advised those who had pulled off to go back, that they had not acted on scriptural grounds in going away. Having known all three of these men intimately for more than twenty years, and knowing them to be absolutely honest and beyond bias, fully competent to judge between brethren in the light of facts and the Scriptures, I could not find it in my heart to override and trample underfoot the counsel and advice of these brethren. Hence, I labored with what I and many thoughtful brethren regard as the true church of Christ in Winchester. More than twelve months ago I proposed to those who went off (in response to a request from them to aid in getting a preacher for them) to come to Winchester and labor with them with the view of bringing about peace, harmony, and the unity, fellowship, and brotherly love which had been rent asunder. My coming on this mission was flatly turned down with the statement that such efforts would be useless, as *that matter was a closed incident*. I was urged, however, to come on and labor with them, but I declined to do so, because I believed then and believe now that it would have been displeasing to God to lend my influence in helping to perpetuate a division in the body of Christ which was *wholly unjustifiable*. Even when "doctrinal" questions arise in churches, the greatest efforts in prayer, love, forbearance, and patience should be resorted to upon the part of all to restore harmony and purity of teaching. The church at Corinth were forming *factions* over preachers, and, instead of advising a separation, Paul rebuked them and taught them the wrong and sinfulness of dividing the church over men. They were exalting preachers instead of Christ. Paul had too much self-respect and love for the cause of Christ to permit any church to divide over him as a man. I unhesitatingly say that any preacher that will permit a church to divide over him, when it is within his power to prevent it, manifests a degree of self-love and egotism that unfits him for ministrations in a church of Christ. When a preacher is aware that even a respectable minority in a church is opposed to him, *self-respect*, if nothing else, should lead him to change his field of labor. Most certainly, if he has any love whatever for the cause Jesus Christ died to establish, he will quietly fold his tent and steal away. But there are preachers who know that trouble is brewing over them, who will not only remain on the ground, but add fuel to the flames by posing as martyrs, the subjects of mistreatment, thus exciting sympathy for themselves instead of being men. I love babies, real babies, but am not "heels over head" in love with overgrown babies in the pulpit ready to *cry* if some one crooks a finger at them. Another sad feature about such matters is that some preachers who permit themselves to become "a bone of contention" to the rupture of a church aid and abet their devotees in perpetuating division (though they move into other communities) by selecting and sending such preachers to minister to them as are in sympathy with themselves and will not tell of the sinfulness of such a course. If it were not for the good women in our churches, the cause of Christ would languish; but sometimes women permit themselves to become the tools of Satan in dividing churches. They do this when they undertake to manage and run the church, usurping the work God placed within the hands of the elders or overseers. Some preachers' wives seem to think they have "charge" of the church. Most certainly such women have *charge* of their husbands, and these poor, pitiable "hubbies" should, as a mark of distinction, put on petticoats, bonnets, etc., that no one mistake them for *men*.

The church in Winchester has called to their aid Brother M. D. Baumer, an able and godly man. He began work the first of May and will remain at least through this year. He is a prudent and thoughtful man, and it is predicted that he will do a good work in the community.

The church was greatly encouraged by the meeting, and seemed anxious for me to visit them again, which I hope to do some day, if I should live. Two precious souls were baptized into Christ and the church was greatly strengthened. Brother H. H. Adamson will be with them in October, and I predict a good meeting.

Mrs. Barclay Passes Away.

A telegram from George Manifold announces the decease of Mrs. Decima Barclay, which occurred at 10:20 P.M., May 4, 1920.

Mrs. Barclay, widow of John J. Barclay, and youngest daughter of Alexander Campbell, will be remembered by thousands who have, in one way and another, known and loved her. And, while she has been living in the summits of age, the announcement of her passing will come as a shock to the entire brotherhood. In losing her from their midst, a million hearts will be bereaved.

Sister Barclay was intellectual, sweet, lovable. On the island of Cyprus, where she resided for a number of years while her husband was United States consul; in Alabama, where she and her husband lived for thirty years after their return from Cyprus; in Morocco, where she sojourned with her husband, who was again sent East as consul; and at Bethany, W. Va., where her husband died in 1910, and where she resided until the Lord called her home, this good woman let her light shine for Christ, and her life was a blessing to all who came under the touch of her influence.

No one who has visited Bethany to deliver an address in recent years will ever forget the plainly, but elegantly, dressed old lady, with the "sunbeam" face, who sat "up front," listened attentively, and at the close of the meeting said: "I want to thank you for that message." Nor will the visitor to Bethany forget the beautiful face which greeted him at the "Old Homestead"—Alexander Campbell's home—when Sister Barclay, leaning on her cane, said: "Come in, and I'll take you through." Whether pointing to the portrait of "Dear Father," tenderly opening to the eyes of her visitor "Father's Bible," or leading the way to "Father's Study," this remaining daughter of Alexander Campbell was of more interest to her guest than were the things she so delighted to show him. And when he said "Good-by" on the porch, or out in the yard, whither she accompanied him, he felt that he was parting from an old friend.—Christian Standard.

Georgia and the Far Southern Field

By S. H. HALL

A Good Letter.

The following good letter from Brother Adair Chapman, received some time ago, is worthy of notice:

Brother Hall: Before I was called into the army I was teaching in a Sunday school near my home. Because there was no church in this community, we met in the schoolhouse for study.

I did not approve of everything that was done there; but I thought by teaching they might be led to see things in the true light. I suggested that we use the literature published by the McQuiddy Printing Company, and they all agreed to this. Everything went on smoothly until sometime after I was in the army. They made some few changes then, and when I returned I found the advanced class studying from the Bible (Acts), and the other classes were using the Baptist literature.

I was asked to teach the Bible class, which I did, and said nothing of the other literature until I found that it was misrepresenting the Bible. I could not stand to see such error taught, and I felt it my duty to call their attention to it. I hardly knew what the people would think of this, since most of them were Baptists; but I meant to condemn it, regardless of the outcome. I tried to do this in the spirit of Christ, and to get the people to understand, too, that I was trying to lead them and not drive them. It was unanimously agreed that we should drop that literature and use that published by the McQuiddy Printing Company.

Under separate cover I am mailing you a copy of the book which I condemned. I hope you will review it through the Gospel Advocate if you think best.

I am trying to the best of my ability to preach the word here every other Sunday night, and it is finding its way into the hearts of the people. If possible, we must have a good man of experience for a meeting this summer. Please let me know at once if you can send us a suitable man.

I know, Brother Hall, that you are a busy man, and perhaps I should not have taken up so much of your time with my lengthly letter, but I wanted you to know the condition here. May the Lord bless you. Yours in Christ,

ADAIR P. CHAPMAN.

Certainly we must send a man to help this good brother teach the people "the way of the Lord more perfectly." We are delighted with his uncompromising stand for the pure word of God and for the success he is having in getting people to lay aside such "rot" as the quarterly he sent me contains. In looking it over, I hardly remember of being more disgusted than at some things I find in it. It is entitled "Primary Sunday-school Lessons," and is published by the "Sunday School Publishing Board of the National Baptist Convention of America, Nashville, Tenn." Whoever edited it seemed exceedingly desirous to make the impression on the young and tender minds who studied it that the church Christ built was a Baptist church and all the apostles were Baptist preachers. Please note the following:

1. On the first lesson for the year, he begins by saying: "We are beginning this year's study of the Sunday school, Primaries, with a very interesting bit of history upon which the Missionary Baptist Church, as to time, came into active and equipped existence. It is the day called Pentecost." The idea! Whoever read of a "Missionary Baptist Church" anywhere in the Bible? And when our Baptist friends go to history for this name, they have to come about seventeen or eighteen centuries this side of Pentecost before they hear anything about it.

2. In commenting on the lesson based on Peter and John's healing the lame man, he says: "Well, one day as Peter and John, walking, perhaps, arm in arm, were going to the temple to worship God, this man saw them, and held out his hands, asking them for an alms. But the Holy Ghost spoke to these two Baptist preachers, telling them, Now is a good chance to 'lift up Christ' and do a thing that will turn all eyes and hearts to him." Thus, throughout the quarterly, the apostles are spoken of as "Baptist preachers." Then, to emphasize the thought of their being "Baptist preachers," in the prepared questions to be asked by the teacher, the question is put in these words: "How did the people take this miracle done by these two Baptist preachers?"

This gives our readers a small bitter taste of the kind of literature that covers our fair land and is being continually taught to the children of this generation. How much literature are we putting out that has nothing but the pure word of God taught in it? Should we not be ashamed of the little we are doing? There are two things that the church of Christ should do, and that abundantly—(1) keep every pulpit and place where we can get a hearing filled with a man that will preach nothing but the doctrine of Christ, and (2) flood the country with literature that is as sound in its teaching as our sermons delivered orally should be. Will we not arise to the needs of the day and give as we have never given before and see that all needed funds are available to answer every call? Brethren, we are trying to do this in this field. Will you not strive with us to do more and more along this line?

In the early part of 1909 I had a very interesting correspondence with B. P. Robertson, then minister of the Central Baptist Church, of this city, and he declared that the name "Baptist" was given to them by their enemies; that God never gave it to them, nor did they themselves originate the idea of wearing it; that their enemies gave them the name, and they adopted it. Baptists, therefore, should have more respect for the institution that Christ calls his church (Matt. 16: 18), and which is declared to be "the church of God" (1 Cor. 1: 2) or the church of Christ (Rom. 16: 16), than to call it by a name the devil has suggested. It is all right for them to call the human organization that now exists "the Baptist Church" and to speak of their ministers as "Baptist preachers," but they should shudder at the idea of applying this name to the blood-bought church of God and to its God-ordained ministers. If any one doubts that Mr. Robertson took this position, send me ten cents, and I will send you the correspondence that you may see for yourself.

But all of this emphasizes the importance of those who love the truth, unmixed with the errors of men, doing more to teach it and get it before the people. I have more respect for the Baptist who wrote the quarterly under consideration than I have for that man or woman who claims to be a Christian and is not trying to get the pure word of God before the people.

Out of the chaos of the actual, God is calling the harmony of the ideal; out of the night, the dawn; out of pain and discord, the white peace and melody of man's unrecorded dream. We see not yet all things put under him, but we see Jesus. Blessed is the universe, and blessed are the souls that have caught the light of his vision splendid! For that vision strengthens, sustains, and heals as we go on toward the sunrising of heaven's perfect day. Scientists say that blood flows more freely to the sound of music. And have not the blood and tears of the noble and great of all ages flowed more freely because they heard the golden bells of heaven ring far up among the peaks of eternity, and joined by faith in the song of Moses and the Lamb, and the hundred and forty and four thousand chanting the new song of the wilds before the throne of God? —Selected.

AT HOME AND ABROAD

God's work is never small work, no matter how unimportant it may look.

A. B. Lipscomb will deliver three addresses at the union meeting of churches in Canada, to be held at Toronto, beginning next Saturday.

From J. A. Hudson, Oklahoma City, Okla., June 1: "J. M. McCaleb was with us last Lord's day. He goes to Holdenville, Ada, and Muskogee next. Two were added last Sunday."

From W. F. Ledlow, Thorp Spring, Texas, June 4: "I am moving to Austin, Texas, and desire my friends to note change in my address. I have resigned as president of the college and will do graduate work in the State University."

From G. W. Jarrett, Woodlawn, Tenn., June 1: "I am now visiting my old friends and preaching in Hardin County. Any congregation who may want me this summer or fall to hold meetings should address me at Woodlawn, Tenn."

From F. O. Howell, Obion, Tenn., May 25: "Our meeting at this place closed last night, after continuing fifteen days, with nineteen additions. Brother Holt did some splendid gospel preaching. His message was much appreciated by the church."

Mr. and Mrs. John Jefferson Walker announce the marriage of their daughter, Mary Lucille, to Mr. Robert Harrell Bell, on Saturday, May 29, 1920, at McMinnville, Tenn. They will be at home, Springfield, Tenn., after June 5. The Gospel Advocate extends congratulations.

From Charles F. Hardin, 843 Phillips Street, Springfield, Mo., June 3: "I have just closed a week's meeting in Newton County, Mo., with the Waddle congregation, which resulted in four baptisms. I shall go next to West Point, Miss., to assist in a meeting, beginning on June 13."

From B. U. Baldwin, Shawnee, Okla., May 24: "Last Lord's day brought us much happiness. Five more precious souls made the good confession. Three were baptized that evening, two are to be baptized Wednesday evening. I have time to hold two meetings—one the last of August, the other the first of September."

From Hugh Potter, Bowling Green, Ky., June 2: "H. C. Shoulders, of Sellersburg, Ind., who has been asking help to buy a car for the Potter Orphan Home, has more than succeeded in his undertaking. He drove in with the car on June 1, and a check for one hundred dollars besides. We appreciate the love that prompted the gift, and wish to thank all the donors."

Wanted—A loyal brother, who can lead singing and teach vocal music, to locate at Moultrie, Ga. Moultrie is the county seat of Colquitt County, and is a thriving little town of eight or ten thousand inhabitants. There are several industries there, which makes it possible for almost any one to find employment. For further information, write G. A. Shaver, Moultrie, Ga.—A. L. Colson.

From D. S. Helms, Pocahontas, Tenn., June 3: "The brethren at Essary Springs would like to get in touch with a teacher as principal of the public school, which begins about the first Monday in November and runs six months. We would like a gospel preacher who could work for the cause during vacation and preach on Lord's days during school. Address C. P. Caruth, Pocahontas, Tenn., Route 3."

From W. D. Bills, San Antonio, May 24: "My meeting at Port Arthur closed with three baptisms and two from the progressives. The meeting was pleasant, and I think much good was accomplished. The brethren supported me well. W. T. Blackman is doing an excellent work. He is loved by all. Both members and those who are not speak in the highest terms of his life and labors. My next point is Charco."

From John H. Arms, Celina, Tenn.: "May I put a question as an open query? Inasmuch as there has been much said by the learned scribes on the kingdom question, pro and con, I should like an answer from a scriptural standpoint to the following question: Can one be a loyal citizen of two governments at the same time? I do not mean merely a subject, but a full participant in each, performing all the duties as a citizen of each."

Herbert E. Winkler writes, June 5: "I preached to large audiences at Hilham, Tenn., last Lord's day. B. C. Goodpasture is in an interesting meeting at Livingston, with five additions to date. Brother Collins, of Algood, who is laboring with the church at Livingston this year, is conducting the song service. My meeting at West Point, Miss., will begin on June 13. Charles F. Hardin, of Springfield, Mo., will conduct the song service."

From Tice Elkins, Fort Worth, Texas, June 1: "I will begin a mission meeting in the Vanzandt addition next Sunday night, to run three weeks or longer, if I can hold out so long. I never was busier, and never happier than when busy. Love prevails among us. Brethren, old Brother Mitchell, at Sabinal, Texas, is in need of your help. Old and almost blind, and what money he had all gone, he is not able to preach or support himself. Send him a donation at once."

From Aruna Clark, East Lake, Tenn., June 1: "Our meeting with the Rossville congregation, which has been in progress for the past two weeks, closed last night. Attendance and interest were as fine as I ever had in any meeting. Twelve were baptized, one confessed Christ who has not yet been baptized, and one immersed Methodist gave up her unscriptural name and identified herself with the Lord's people. I think this was one of the best meetings that I have ever held. I feel sure that the cause of Christ has been greatly strengthened. I am devoting my whole time to the Rossville work now."

Wanted—All the churches everywhere to coöperate with us in the month of June and finish the Washington work—I mean pay for and seat the new house. This can be done easily if all congregations will give according to ability. Make June 13 "Washington Day." We have set the brotherhood a good example. On May 30, Lord's day, our little band raised seven hundred and seventy dollars. Where can we find a small congregation that did more on one Lord's day? Brethren, is not that enough to cause you to give a big-hearted donation on June 13? Do not complain and "whine," but smile and push and boost.—W. S. Long, 110 Second Street, S. E., Washington, D. C.

J. W. Grant recently returned to Bridgeport, Ala., from a stay of more than a month in Florida and Southern Georgia. While away he preached at Avon Park, Mango, Plant City, and Miami, and also visited Moore Haven, Hall City, Titusville, and New Smyrna, all in Florida, and Dasher, Ga. The churches where he preached seem to be prosperous and wide-awake. He met the following preachers: T. B. Thompson, John B. Peden, and H. C. Hinton, at Avon Park; Joe Netherland and J. P. Prevatt, at Miami; and Brother Rucker, at Mango. These brethren are all active in the work, though not all giving all their time to it. At Miami the church was in a mission tent meeting out in a suburb of the city, with Brother Netherland doing the preaching and Brother Prevatt conducting the song service. The latter also preached two excellent sermons during the meeting. This meeting had the largest attendance we have ever had in Miami. It has been a hard fight to get a good hearing there. The church at Dasher, Ga., is wide-awake in sounding out the word, and the church in Valdosta (near by) has just closed a most excellent meeting, with more than twenty additions to its number, and a thorough awakening of its membership. Dr. L. K. Harding was the efficient evangelist in this most successful meeting.

Brother Jelley writes from London, England, May 5: "I am sailing to-day for Bombay. I have spent about five weeks in England, and have been much comforted and encouraged by the loyal few of England and also by letters and fellowship money from brethren in Nashville, Tenn. I expect to land in Bombay in about three weeks. My address until further notice will be Berinag, U. P., District Almora, British India. I have preached two Lord's days, morning and evening, in London. I received about sixteen dollars from two little congregations, which have withdrawn from the British digressive organization. I held an eight-days' meeting for the brethren in Birmingham, to their satisfaction. There were five baptisms. The congregation contributed about six dollars for the purchase of Scripture portions, and two sisters agreed to support a Christian boy in school at two dollars per month and four dollars per year for clothing. Also we received from another source a promise of ten pounds sterling per year for Scripture portions and also the support of a preacher. Last Saturday and Lord's day I preached in Bristol at two different meetinghouses. The authorities wired to India at my expense (to save time in correspondence), traced my record, found it a good one, and in consequence my passport is indorsed, 'With the sanction of the Secretary of State for India' to 'resume missionary work.' Kindly remember me in your prayers."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

"It Is More Blessed to Give Than to Receive."

BY J. C. M'Q.

This is the language of the Lord Jesus as quoted by the apostle Paul. Paul has left an example unto Christians by showing them that they should labor to help the weak. Every Christian should improve the opportunities that God gives him to lift up the fallen and strengthen the weak and to so labor as to advance the kingdom of Christ in the world. When Paul was at Troas, a vision appeared to him in the night: "There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us." Paul was not disobedient to the vision, but concluded that God had called him to preach the gospel unto them, and set sail from Troas. God seemed to time the winds and the waves so that they were favorable to bringing Paul on his journey to Philippi, which is the first city of that district of Macedonia. Here he tarried a number of days, and first preached the gospel by a riverside, where he supposed there was a place of prayer. He spoke to the women that were come together, and here he made the first converts in Europe. It was here that he founded the Philippian church, which clearly demonstrated the truth of the language that "it is more blessed to give than to receive." When Paul was at Thessalonica preaching the gospel, it was this church that did not forget him, but remembered him by sending to his relief a contribution "once and again." In writing to the church at Philippi he says: "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account." (Phil. 4: 15-17.) We learn that when he was preaching to these Thessalonians, he worked in order not to be a burden to them. He says, in 1 Thess. 2: 9-12: "For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory." Also, he says to the same church, in 2 Thess. 3: 8, 9: "Neither did we eat bread for naught at any man's hand, but in labor and travail, working night and day, that we might not burden any of you; not because we have not the right, but to make ourselves an example unto you, that ye should imitate us." Thus he labored night and day with his own hands and supplied his necessities, as he tells us in Acts 20: 34 that "these hands ministered unto my necessities, and to them that were with me." He did this without murmuring and without complaining, thus showing every faithful preacher of the gospel that, when he is called upon to support himself while preaching the gospel, he should do it without murmuring and complaining. Paul is an example that preachers would do well to imitate in this respect. He tells us in Phil. 4: 11 that he knew how to be content in whatever state he was called upon to be. "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content."

It seems that whether Paul was in Thessalonica or in Corinth, the church in Macedonia was ever ready to remember him and to look after his necessities. While he was in Corinth making tents and dwelling with Aquila and Priscilla, he reasoned in the synagogue every Sabbath and persuaded Jews and Greeks. It appears that on this occasion he was actually in want, for he says, in 2 Cor. 11: 9: "And when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and so will I keep myself." Again, the Macedonian church came to his relief and supplied his need, as we learn from Acts 18: 5, which reads: "But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ." On this verse Adam Clarke remarks: "When Silas and Timotheus were come from Macedonia, Paul set himself together with them wholly *to the word*—that is, he was fully employed, now that he had their assistance, in preaching the gospel, called 'word' in chapter 4: 4; 16: 6-22; 17: 11." After this, Paul continued to preach the word for a year and six months in Corinth. Many of the Corinthians heard, believed, and were baptized. Paul seems to have been somewhat discouraged in his work; so the Lord appeared to him in the night by a vision and said: "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city."

Thus we see that while Paul went to the relief of the Macedonians who called for help, the Macedonians also came to his relief time and again when other churches brought him to want or failed to support him. While we may not always appreciate the fact, and while in our selfishness and greed we may hold on to our dollars instead of helping the weak and ministering to those who need

our help, yet it is nevertheless true that "it is more blessed to give than to receive." The sweetest joys and the most lasting pleasures come to us when we make sacrifices to minister to the needs and wants of others. It is certainly pleasant to receive a gift, but it is a thousand times more pleasant to be the one who brings joy to the hearts of others. There is far more pleasure in laboring to feed, educate, and clothe orphans than there is in hoarding up money for our own selfish gratification.

The church at Denver, Col., is calling for help. Brother John D. Evans, who went there an invalid over eleven years ago, has been giving his time, means, and talents for the establishment of a church of Christ in that city. His work has been measurably successful. There are now about seventy-five members meeting at 125 South Sherman Street. None of the members of this church are wealthy people; only a few of them, I think, own their homes. Brother E. E. Shoulders is assisting Brother Evans in the work. He labors with his own hands to make his support. Brother Evans is in the furniture business, and labors six days in the week in order to make a living and to have means to build up the church. These brethren need about fifteen hundred dollars in order to free from debt the house that they have recently purchased on South Sherman Street. There are thousands of churches scattered throughout the country that would bring themselves nearer to God and do a noble work by contributing to the payment of this fifteen hundred dollars. Considering the needs of the Western field, there is no better missionary work just now than this. Will not the churches send a liberal contribution to John D. Evans, 12 Broadway, Denver, Col.? Your contribution will be wisely handled and rightly applied. I only ask those who are able and those who need to give for their own sake to make as liberal a contribution as possible, remembering that "the Lord loveth a cheerful giver" and that "it is more blessed to give than to receive." I would like to announce very soon to our readers that the liberality of the brethren has paid this church out of debt.

More Speculation on the Harps of God—Wilkinson and Hardison Both Reply.

BY M. C. K.

On page 563 of this issue of the Gospel Advocate our readers will find another article from Brother U. G. Wilkinson on the "Harps of God," followed by one on the same subject from Brother D. R. Hardison, both of which they will please examine before reading these comments in reply. Brother Wilkinson not only comes back with more speculation, but with a downright misrepresentation of the Advocate's reply to his former article. For no other reason except to use it as an occasion to further emphasize the important lesson against speculating on any part of God's word and the equally important lesson against misrepresenting brethren from whom we differ do I consent to publish Brother Wilkinson's article at all. It is wholly inexcusable to twist a brother's language and attribute to him what he not only never said, but what it would be sinful and wicked to say, and, on their own merits, articles which thus misrepresent do not deserve publication. Hence, respectfully declining to notice the details of his article, I shall confine my remarks to the two points named.

1. He says: "His entire answer contains not one single denial of any of my arguments, does not even raise an issue, but takes the mere agnostic position, 'I do not know.' This leaves me without the necessity of any answer to any of his conclusions, because all my positions stand absolutely undenied." Then, why did he not let them "stand" that way? If they are true, would not that be a good way for them to "stand?" And if, as he says, he was left "without the necessity of any answer to any of" my "conclusions," why did he make "any answer?" "O consistency, thou art a jewel!" When he takes the position that a thing is true, he seems to expect that others must either say with him that it *is true*, or say that it is *not true*, thus never taking "the mere agnostic position, 'I do not know.'" But in this our brother is radically and sadly mistaken. To say *we do not know* is often the quintessence of true wisdom, and hence is exactly what we should say, and this is always the case in our dealing with matters merely mentioned, but not explained, in the Bible. Even if God had not forbidden us to speak where he has not spoken, thus adding to his counsel, what conceivable good could be gained by disturbing the people with our mere guesses and prognostications over things not revealed in the Bible? The one point on which I did before and do now join issue with him is his statement that the "harps of God," mentioned in Rev. 5: 8; 14: 2; 15: 2, "are symbols, not real harps." Since he failed to produce a single passage that says it, I said in reply: "Of course Brother Wilkinson thinks they were not, or he would not say so; and maybe he is correct. I do not know." I was careful then, as I am careful now, *not* to say that his position is not true, for the simple reason I do not know. What I *do* know is that the position he takes on this point is not in the Bible. He says: "The Book does say so." This I respectfully deny. The Bible nowhere says either in so many words or in words which necessarily imply that "harps of God" in the Revelation passages mean what Brother Wilkinson teaches they mean. What the Bible does not, in some way, say, it does not, in any way, teach. He says I teach in my book on music "that the musical instrument" to be used in the worship of the church "is the heart." Yes, I teach that in my book and out of my book; but the reason I teach it is because the New Testament, in Eph. 5: 19, *says it*. It distinctly says that the "melody" to be made is to be made "with the heart." That settles it. But the Revelation passages which he cites *do not say* that the "harps of God," mentioned in them, are the heart. If Brother Wilkinson could refer us to some Bible passage which says "harps" in the Bible *always* mean "the human heart," that would settle it, and his position would not only be true, but we would *know it is true*, and we could all teach it and declare that "the Book does say so." But there is no such Bible passage. Symbolic language abounds in the Bible, but no passage anywhere says "harps" in the passages in question "are symbols, not real harps." He finds statements and facts in different passages which would be entirely in harmony with the position he takes, but no one of them says, nor do all of them together say, anything from which it necessarily follows that harps in the Revelation passages mean the heart; and if his opinion here is the truth, it is not revealed in the Bible. Hence, he cannot and does not *know* that it is true. It is merely his speculative opinion. That is the reason why, with the present revelation on the subject, I say I do not know; and I modestly suggest that Brother Wilkinson and all others would serve the cause of God better if, in their treatment of all such matters, they would say the same thing for themselves. But he says: "If Brother Kurfees had read the three first verses of Revelation and the three last, . . . he would have learned that the Book does say so." "Does say" *what?* There is not a word in the whole six verses that says harps in Revelation "are symbols, not real harps," *and that is the issue*. What if these verses do say that the things in Revelation are "prophecies?" That does not prove that harps in Revelation "are symbols, not real harps." Even if all the things in Revelation "are really prophecies concerning future events," that does not prove what he says.

2. A glaring misrepresentation. He says: "Brother Kurfees should be more discriminating and not make all studies of the prophecies speculation. And if he does not know, as he so frankly acknowledges in his answer to my article, 'Harps of God,' he should not, for that reason, necessarily take the position that others do not." These are the state-

ments which, had I been controlled by their merits alone, would have promptly excluded his article from our columns. There is simply no justifiable excuse for such misrepresentation. I not only *never said* "all studies of the prophecies" are "speculation," nor that *any study* of the prophecies is speculation, but I never said anything that is even *remotely like it* either in my reply to his article or anywhere else at any other time, nor did I ever say anything anywhere or at any time that even *implies* such a thing; but, on the contrary, whenever and wherever I have spoken on the point at all, I have encouraged the most careful, diligent, and persistent study of all the prophecies. Before some of the young preachers who have been disturbing the churches with their pretentious interpretations and opinions of the prophecies in the Old Testament and in Revelation were out of their ministerial swaddling clothes, I had made a close and diligent study of the said prophecies, and in the case of some of the most important of them, such as that peerless, profound, and sublime world vision of Isaiah, I had not only studied every word of them in both English and Hebrew, but had them, including the book of Revelation, substantially committed to memory; but on unfulfilled prophecies, whether in the Old Testament or the New Testament, I prefer to be modest, and when men come with the cocksureness of Brother Wilkinson about their interpretations and assume to *know* things that are not revealed in the Bible, I prefer to say I do not know, and thus not to take chances on either going wrong myself or misleading others. And because the pretentious interpretations and conclusions of some of these prophetic wiseacres, who have disturbed the churches with their notions, have been called in question, they, like Brother Wilkinson, make the ugly and groundless charge that we oppose *studying and teaching the prophecies*. In an article in these columns two weeks ago this wickedness was pointed out and exposed. There is absolutely no excuse for such misrepresentation, and Christian men should exercise sufficient care at all times to avoid it. Some of the would-be wise prophetic interpreters, apparently determined to teach and to bolster up their pet interpretations at all hazards, have even misrepresented the beloved and sainted David Lipscomb, twisting his language so as to make it support their theories! This is a shame. When such tactics are properly exposed, the churches will not be imposed on by them.

3. I am glad to publish Brother Hardison's courteous criticism. If he will carefully study the question, I think he will see his failure at one point to grasp the *principle* involved. He says: "If the musical instrument is harmful and sinful in its use in assisting the voice in worship, we should use prohibitory methods by discarding it from our homes." Now let us look at this closely. Brother Hardison's logic assumes that, if it be right and proper to have a thing in "our homes," it is right and proper to have it "in worship;" or, *vice versa*, if a thing be wrong "in worship," we should discard it from "our homes." But is this true? *Assuredly it is not.* It is right and proper to have meat and vegetables on the table in "our homes" and to partake of them there, but would it be right and proper to have them on the Lord's table "in worship" and to partake of them there? If not, why not? And so it does not follow, because it is right and proper to have instrumental music in "our homes," it is therefore right and proper to have it "in worship." The "anxiety and much training" by parents and others should be "to get our children to" learn the vital and radical difference between *God's worship* and *man's entertainment*—that the worship of God is not for the entertainment of the people, but to please and honor God, and that the way to please God is to do what he says without addition, without subtraction, and without modification. Jesus says: "He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him." His followers should pursue the same course.

Sermons and Sermon Material.

(The titles appear under the authors' names.)

ABERNETHY, ARTHUR TALMAGE.
"Center Shots at Sin" $1.50

ADCOCK, ADAM K.
"The Glorious Gospel" 1.00

BOOK, W. H.
"Columbus Tabernacle Sermons," two volumes; per volume 1.00
"The Indiana Pulpit" 1.25
"Sermons for the People" 1.25

BOTELER, MATTIE M.
"Lights on Scripture Truths" ..... .85
"Sermon Notes from the Ministry of Jesus" 1.25

BRANDT, JOHN L.
"Soul-Saving Revival Sermons" 1.00

BROWN, WILL H.
"Illustrative Incidents for Public Speakers" 1.50
"Patriotic Illustrations for Public Speakers" 1.50
"Stories of the Great War for Public Speakers" ... 1.50
"Wit and Humor for Public Speakers" 1.50

COOMBS, J. V.
"The Christ of the Church" 1.00

DARSIE, GEORGE.
"Before the Throne" ..... .85

DUTT, MEADE E.
"Jesus Christ in Human Experience" 1.50

ERRETT, ISAAC.
"Evenings with the Bible," three volumes; per volume 1.00
"Bible Readings," two volumes; per volume 1.50
"The Querists' Drawer" 1.50

FARIS, JOHN T.
"How It Was Done in Harmony" 1.00

LORD, J. A.
"On the Lord's Day" 1.25

MCGARVEY, J. W.
"Biblical Criticism" 1.25
"Lands of the Bible" 2.00
"Jesus and Jonah" ..... .50
"Sermons" 1.25
"New Commentary on Acts" 1.50
"Commentary on Matthew and Mark 1.50

MCGARVEY-PENDLETON.
"Commentary on Thessalonians, Corinthians, Galatians, and Romans 1.65
"The Fourfold Gospel" 1.65

MEACHAM, EDGAR JONES.
"Training to Teach" 1.00

MOFFETT, ROBERT.
"Seeking the Old Paths" 1.00

PITTMAN, J. C. FERDINAND.
"Bible Truths Illustrated" 1.50

RUTLEDGE, GEORGE F.
"Pushing the World Along" 1.00

SWEENEY, Z. T.
"The Spirit and the Word" 1.25
"Pulpit Diagrams" 1.25

UPDIKE, J. V.
"Updike's Sermons" 1.25

WILSON, LOUIS C.
"Twentieth Century Sermons and Addresses" 1.50

ZOLLARS, E. V.
"Baccalaureate and Convocation Sermons" 1.75
"The Commission Executed" 1.25

Send all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

It is a good thing to shut out for a time the overpressing demands of business, to turn the back for a few weeks upon the world's pleasures and amusements, to discipline for a season the body's inclinations, while you review the progress of your soul's interest and growth.—Exchange.

CHURCH NEWS

Kentucky.

Chaplin, June 3.—The rain closed my meeting of eight days at Harrisonville, four miles from Waddy. This church was digressive, if alive, and had not met for worship for some time. A few Christians who went to Waddy for worship, and who became tired of the unscriptural practices there, got me to assist in getting the true worship started at Harrisonville, so that they could go there. The effort proved a success for such a short meeting. The use of the organ in worship and fellowship in societies were discontinued for the sake of unity. One of the elders and principal leaders of the Waddy church is to go to Harrisonville in search of New Testament worship.—J. G. Malphurs.

Louisiana.

Haynesville, June 1.—I came here on Thursday of last week and have preached five sermons. Our audiences Saturday night and Lord's-day, both morning and night, were good, and, considering the pressure of farm work, the first two nights also did well. I find a number of good, faithful, earnest disciples of our Lord at this point, and they have some good material with which to build in the future. —Andrew Perry.

Oklahoma.

Wewoka, June 1.—Brother T. W. Phillips, of Fort Worth, Texas, began a meeting with the church at Wewoka on April 28, and closed on May 16, which proved to be the most successful meeting in the history of the church here. It has been said by many, especially by the preachers who have labored here, that this was the hardest place in the State, or perhaps in the Southwest, to get people to hear the gospel; but the "ice" was broken during this meeting and the prospects for the future are very bright for the little congregation here. Twenty-two additions—seven by baptism, one by restoration, one from the "digressives," and thirteen by membership. Brother Tillit S. Teddlie, of Alba, Texas, conducted the song service. He came a week before the meeting began and had the members drilled in song and a good interest worked up for the meeting. This is the home of Brother W. H. George, formerly of Cumby, Texas. He has done much since moving here to help build up the cause of primitive Christianity. This is his second year with the church here. His time is being divided between this place and Stuart, Okla. Brethren Phillips and Teddlie have promised to return for a meeting with us about May 1, 1921, the Lord willing.—T. E. Burch.

Tennessee.

Nashville, June 1.—The revival services conducted by Brother E. A. Elam for the Grandview church of Christ, this city, came to a close last Sunday night. This meeting continued two weeks, and the results are very gratifying and encouraging. There were four additions to the church. I do not believe we have ever had a meeting that was more edifying to the church than this one. On account of what Brother Elam had done for this congregation in the past and because of the great good we anticipated from this meeting, he was the unanimous choice of the congregation to hold this meeting; for truly to the church at large he is a "balance wheel," and, in his kind, gentle, but forceful, manner, comes nearer filling the place of Brother David Lipscomb than any other man.—L. B. Corley.

Franklin, June 1.—I preached at Lyle on May 30, morning and night, to very attentive audiences. One was restored. During the fall and winter I taught school at White Bluff and preached monthly for them and held Bible study on Thursday nights. I have preached every Sunday, except one or two, and I think some good was done as a result. I would be glad to be kept busy in meetings during the summer and fall. I have already arranged for some meetings. I can take some mission meetings, and would be glad to hear from a few places of that sort. I would also like to arrange meetings with a few stronger congregations. I have one Sunday in each month to preach at home (Leiper's Fork), and they are willing for me to use some of them wherever good can be done.—Oscar Parham.

Cleveland, June 1.—I have just arrived home from a ten-days' visit to my old home. It had been nearly two years since I was to see my parents. They are getting old now, and I can see they are not nearly so active, physically, as they were. While visiting, I preached once at Red Hill, near my father's home; and as the Red Hill meetinghouse is on the farm formerly owned by father, who gave the building lot and also paid for the erection of the building, while the other members of the church furnished the material, I felt very much at home. At night of the same day I preached at Pikeville. The good people of Pikeville made me feel that they were glad to have me visit them. Some of the brethren thought I was a little indiscreet in the use of an illustration or two, and in the Christian spirit called my attention to the fact. I appreciated their interest in my welfare and shall love them more for their frankness. I think we suffer sometimes for the lack of confidential advice. If I make mistakes, how am I to improve if some one does not call my attention to them? I preached twice at Whitwell on the fifth Lord's day in May. There was a singing convention in Whitwell that day, also the picture show was running, yet a fair audience was present each service. Whitwell is a mining town, and there are so many things to attract people that it is hard to get a great number interested in church affairs. Brother R. E. L. Taylor held a meeting there in May, with good results. They love Brother Taylor and appreciate his preaching.—Fred M. Little.

Texas.

Fort Worth, June 1.—We have been having a feast of good things here for the past few days. Brother H. W. Busby has been holding a mission meeting in the Lake View addition of this city. The crowds have been large, and much zeal and interest have been in evidence throughout. Brother George Klingman, of Abilene, began a meeting with the Central church of Christ here yesterday. I preached at Briar on Saturday night and on Sunday at 11 A.M. and 4:30 P.M., with large and seemingly interested crowds at each service. My first meeting is to begin on June 10 at Leslie, Ark. From that date until late in the fall I will be constantly engaged in meetings. I am desirous of finding a good permanent location where I can settle down and work for the brethren, either in the extreme northwest part of Arkansas or in Oklahoma or Texas. Correspondents should address me at 1202½ Main Street, Room 211, Fort Worth, Texas.—J. A. Cullum.

Getting Ready to Build.

BY F. P. FONNER.

Our meetings are doing well now; but in this locality they are all held in private dwellings. Three more persons will be baptized here soon. Thus it may be seen that we are gaining all the time. With the work here and in the surrounding country, I am kept busy all the time. We eat no idle bread here. We go where we are needed. Many times we go almost entirely at our own charge. Brother T. P. Hall and Brother George E. Hypes are my helpers here. They often go with me to our mission points. We are all poor men and need help in keeping up the work. Personally, I am hard pressed financially. Please help me some now. I am not very well; but the work must go on. We have bought and paid for our church lot. The restrictive clause is in the deed. We have seven hundred and eighty-six dollars and fifty cents with which to begin our church building; but that will not pay for the material at present prices. The house will cost more than we expected. We need three hundred dollars more at once to help pay for the lumber. We will do the work ourselves. We have three carpenters in the congregation, but they all have large families to support. We have pinched and saved in order to get a house of worship. Brethren, please do help us out without further delay. Let every one who reads this send us some help at once. Let every congregation do something now. Please do not delay action. Send to F. P. Fonner, treasurer, Box 81, Buffalo, W. Va. Kindly state what your offering is for. A full report of all receipts and expenditures will be made later.

Our supreme aim as Christians not comfort, but holiness—not t make things easy all round for ourselves, but to grow in clearness of spiritual vision and readiness to hear the voice divine.—Selected.

GET A GOOD GRIP ON HEALTH

Look out for the unnatural weakness that indicates thinning of the blood and lack of power. It means that your bodily organs are starving for want of good nourishment; that the red corpuscles are fewer, unequal to demands of health. Hood's Sarsaparilla increases strength of the delicate and nervous, restores red corpuscles, makes the blood carry health to every part, creates an appetite.

If you need a good cathartic medicine, Hood's Pills will satisfy.

STOP

Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

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

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

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

Warren

Johnnie Warren, son of Mr. and Mrs. T. W. Warren, was born, in Tennessee, July 10, 1887, and passed from this life to the immortal life on March 25, 1920. His death was caused by pneumonia. His life was an inspiration to all who knew him. He obeyed the gospel ten years ago. His mind was always pure. "Blessed are the pure in heart." He dearly loved these words, as he loved all the words of Jesus. Besides his friends and brethren, he leaves, to mourn his loss, a father, mother, two sisters, one brother, and his wife and two little children, all of whom he dearly loved. Jesus said: "Come up higher." In the wisdom and love of God, Johnnie has been placed in a better world, to wear "a crown of glory that fadeth not away." A FRIEND.

Burford.

On the morning of April 10, 1920, God, in his love, saw fit to take our darling mother, Mrs. Lou Burford. Since then we have repeatedly asked the questions: "Is it really true that our beloved mother is gone? Will we see her dear old face no more, nor hear the music of her voice with its glad welcome, as hereafter we wend our way to this sad and lonesome old home?" But the answer to this question brings us face to face with that awful reality that forces itself upon us. Mrs. Lou Burford was sixty-five years old. She was married, October 11, 1877, to W. C. Burford, who, with five children, survives her. She obeyed the gospel more than forty years ago and lived a true and faithful Christian. She lived such an unselfish and uncomplaining life that to know her was to love her. Her life story can be told in one brief sentence: She was an affectionate sister, a loving and faithful wife, one of the sweetest mothers, and a conscientious child of God. She devoted her time to her home and its duties; in fact, she seemed so necessary to make our stay on earth worth while that we felt as though she was bound to this life as with hooks of steel. However, we must say: "God's will be done." It grieves us to give up our dear mother even for a time; yet, no doubt, while through our tears we say good-by, she even now makes the glad response.

HER DAUGHTER.

Willis.

Just as the old year of 1919 was completing its calendar and merging into the realms of the past, the life of Mrs. Marion Stalker Willis was completing its record and passing into the sphere of the future. She had lived more than her threescore years and ten, and of this time she had given one-half a century in service to her Lord, having confessed her faith in Christ, repented, and been baptized into citizenship of his earthly kingdom at the tender age of sixteen years. I was present at her marriage, and I heard her mother say to the bridegroom: "If she makes such a wife as she has a daughter, you will indeed

A Prominent Nurse Testifies

COVINGTON, KY.—"I have been recommending Dr. Pierce's Favorite Prescription to my patients and personal friends for several years, ever since it restored me to perfect health after a very serious illness with inward trouble. In every instance that I have known women to take Dr. Pierce's Favorite Prescription for feminine weakness, or if in need of a special tonic during expectancy, it has never failed in giving the utmost satisfaction. It is a woman's medicine that can be depended upon to relieve nervous conditions, besides building up and strengthening the entire womanly organism. I shall always praise Dr. Pierce's Favorite Prescription most highly."—MRS. PATTIE ELLIOTT, 1413 Kendall St.

Favorite Prescription should have the full confidence of every woman in America because in contains no alcohol and no narcotic. Doctor Pierce knew, when he first made this standard medicine, that whisky and morphine were injurious, and so he has always kept them out of his remedies. Dr. Pierce's Favorite Prescription can be procured in all drug stores in either fluid or tablet form.

Send 10 cents to Doctor Pierce's Invalids' Hotel in Buffalo, N. Y., for trial package of the tablets.

Better Than Pills For Liver Ills.

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

NR Tonight, Tomorrow Alright

Get a 25c. Box.

Everything About Cuticura Soap Suggests Efficiency

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

have a helpmeet, who will make your home an Eden." This is sufficient to tell of her family relations. Hers was a life of service, having watched at the bedside of a father's protracted illness, shared the care of a sick sister, and kept untiring vigil over the declining health of a fond mother, while for years a large portion of her time was spent in ministering to an afflicted brother. Then began another sacrificial career for daughter and grandchildren and all who needed her help and comfort. Her place was seldom vacant from the memorial table on the first day of the week. May her children, her friends, and her associates follow in the way she led—the paths of righteousness—and may we all meet in the green pastures and beside the still waters of everlasting peace. MRS. ELVIRA DEBOW.

Caneer.

Brother Atlas L. Caneer was born, near Cornersville, Tenn., on October 27, 1858. On September 22, 1881, he married Miss M. E. McClintock. To this union two children were born, Marcus Caneer and Wilma Caneer. Brother Caneer and wife were faithful members of the church of Christ from their days of youth. Brother Caneer departed this life on January 31, 1920. He had been a constant reader of the Gospel Advocate for about thirty-five years, and each week eagerly awaited its coming. He was ever ready to discuss religious subjects, that he might know how to live the Christian life. His chief aim in this life was to live the life of a true Christian man, that when he departed this life there would be a home in heaven awaiting his coming, "a house not made with hands," where all would be joy and happiness, with all life's pains and worldly evils forever vanished. Brother Caneer had been afflicted with a complication of diseases for many years, but always bore his afflictions patiently and without murmuring. He was ever ready to say: "Lord, thy will, not mine, be done." He leaves a wife, one son, one daughter, and two brothers, together with relatives and friends, to mourn their loss. His life was such a noble one that it will stand out as an example to his children throughout their lives. "Weep not as those who have no hope." We must ever be submissive and ready to say: God knows best; his works are all good.

A FRIEND.

Neutralizes Uric Acid.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists (price, 50 cents) or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

Renew your subscription to the Gospel Advocate.

THE SEAL OF APPROVAL PLACED ON THIS MEDICINE BY TWO GENERATIONS

Merit decides the popularity of a remedy the same as for any other piece of goods. For nearly fifty years Pe-ru-na has held the confidence of the American family. The real goodness of the medicine, its success in the treatment of catarrh and catarrhal conditions has made this possible—nothing else.

PE-RU-NA
FOR EVERYDAY ILLS

Whether the catarrhal inflammation takes the form of a cough and cold or a derangement of the stomach and bowels Pe-ru-na has proved equally good. It regulates the functions of digestion, enriches the blood, aids elimination, tones up the nervous system and thus carries its soothing, healthful influence to the mucous membranes, which line all parts of the body.

Pe-ru-na is a tonic laxative with great power in overcoming catarrhal conditions. Very effective as a body builder after a protracted sickness, an attack of the grip or Spanish Influenza.

Sold Everywhere **Tablets or Liquid**

SONG BOOKS

Our song selections are prepared with a special view to meeting the requirements of churches of Christ in psalms, hymns, and spiritual songs. We have spared neither time, pains, nor money in order to make up collections of the best of the old and late compositions in sacred song. State whether round or shape notes are desired. Returnable copies for inspection (to be retained if an order is given) will be sent upon application of teachers or song leaders. Binding, superior star jute.

By Mail or Express, Prepaid	Copy	Doz.	50	100
Songs of the Reapers	$ .15	$1.50	$ 5.00	$10.00
Gospel Songs Number Two, 1920 book	.40	4.50	17.50	35.00
New Songs of Praise	.35	4.00	15.00	30.00
New Songs of Praise, with Rudiments	.40	4.50	17.50	35.00
New Gospel Song Book, limp	.35	4.00	15.00	30.00
New Gospel Song Book, with Rudiments	.40	4.50	17.50	35.00
Twentieth Century Rudiments	.20	2.00	8.00	15.00
Jewel Quartets	.10	1.00	4.00	7.50
Rudimental Nugget	.15	1.25	4.50	8.00
Select songs (a special selection for singing schools)	.25	2.50	10.00	18.00

FIRM FOUNDATION PUBLISHING HOUSE
AUSTIN, TEXAS

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

ALLEN'S FOOT=EASE DOES IT

When your shoes pinch or your corns and bunions ache so that you are tired all over, get Allen's Foot=Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot bath. It will take the sting out of corns and bunions and give instant relief to smarting, aching, swollen, tender feet. 1,500,000 pounds of powder for the feet were used by our army and navy during the war. Sold everywhere.

WINTERSMITH'S CHILL TONIC

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

TETTERINE
Drives Away Pimples

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

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

In answering advertisements, please mention the Gospel Advocate.

Figure it Out

A quart of milk and a package of Jell-O Ice Cream Powder make

Two Quarts of Ice Cream

There is nothing else to put into it and nothing to do but stir the powder into the milk and freeze it.

Five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

THOUSANDS AGREE AS TO THIS

That Black-Draught Is Excellent for Stomach and Liver Disorders, Hence Its Great Popularity.

Mississippi Planter's Indorsement.

Houston, Miss.—Mr. J. A. Trenor, a well-known planter, of this place, recently related his experience in using Thedford's Black-Draught:

"I don't believe there is a better liver medicine made," said Mr. Trenor. "I use it for headache, stomach disorders, and torpid liver.

"It is not bad to take, does not leave a constipated condition, as so many of the liver pills and medicines do. It does its work and leaves you feeling like a new person."

Thousands of others have found Black-Draught as helpful as Mr. Trenor describes, and a valuable remedy for derangements of the liver, stomach, and bowels. It is purely vegetable, having an active effect upon the bowels, gently stimulating the liver, and helping to increase the flow of bile.

[illegible]k-Draught has been found to [illegible] in the digestion of food, and [illegible]ves constipation in a prompt and [illegible]mal way.

On account of Black-Draught's long-[illegible]roved merit and immense popularity, [illegible]nany imitations are being offered for sale. For your own satisfaction it will pay you to insist upon the genuine, and be sure the package bears the name, "Thedford's Black-Draught."

At your druggist's; ready for instant use. Full directions in package.

The Will to Do.

We know the path wherein our feet should press:
Across our hearts are written thy decrees;
Yet now, O Lord, be merciful to bless,
with more than these.

Grant us the will to fashion as we feel;
Grant us the strength to labor as we know;
Grant us the purpose ribbed with steel
to strike the blow.

Knowledge we ask not—knowledge Thou hast sent;
But Lord, the will—there lies our bitter need;
Give us to build above the deep intent,
the deed, the deed. —Selected.

Gems of Thought.

Not what, but how, is the test of life.

Reflecting on God leads to reflecting him.

God lived as man that man might live as God.

It is better to fail in a good cause than to succeed in a bad one.

He who is willing to guide a child is preparing to lead a nation.

The comfort of having a friend may be taken away, but not that of having had one.

I do not want to possess a religion. I want a religion which will possess me.

Little things are little things, but faithfulness in little things is something great.

We reach the stars sometimes by stooping down to the mud of the world's need.

God has not left himself without witness. The light of the great imperative is in every soul.

The church which is not a missionary church will be a missing church during the next fifty years.

When our Lord says, "Take my yoke upon you," he invites us to become linked to his omnipotence.

A heathen could say when a bird, scared by a hawk, flew into his bosom for refuge, "I will not kill thee, nor betray thee, to thine enemy, seeing thou fliest to me for sanctuary;" much less will God either slay or give up the soul that takes sanctuary in his name.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Healthy Babies Sit Up and Play

Good digestion and keeping the bowels open insure good health in babyhood. Thousands of babies are kept healthy and happy by

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Promptly and satisfactorily relieves diarrhoea, wind colic, flatulency, constipation and other disorders. You can give it with pleasure and the utmost confidence of only the most beneficial and satisfactory results. Add a few drops, depending on age, to each feeding—it keeps baby's bowels regular. It is especially good for teething babies.

The complete, open published formula of this safe, health giving, purely vegetable preparation, guaranteed free from narcotics, opiates, alcohol and all harmful ingredients, appears on every label.

At All Druggists

ANGLO-AMERICAN DRUG CO.
215-217 Fulton Street, New York

General Selling Agents:
Harold F. Ritchie & Co., Inc.
New York, London, Toronto

The Twenty-Third Psalm.

God is my Shepherd: I shall not want.
He maketh me to feed in pastures green,
He leadeth me where waters are serene,
He saves my soul, and guideth me to take
The paths of righteousness for His Name's sake.
Yea, though in death's dark valley I shall be,
I fear no evil, I am safe with thee;
Thy rod and staff console and comfort me.
A table thou hast set against my foes,
Anointed me with oil—my cup o'erflows;
Thy kindness follows me till life is o'er,
And I will dwell in thy house evermore. —Charles N. Holmes.

Acknowledgment.

BY J. OSCAR PAISLEY.

I desire to thank the good, loyal, truth-loving brethren and sisters once more for their kind remembrance of the little congregation of loyal worshipers in Metropolis, Ill. Those who have responded to our call for help are as follows: Sister A. J. Kerr, Brookport, Ill., $2; Brother E. S. Kerr, Brookport, $2; church of Christ at Brookport, $10; Sister Blanch Cletcher, Dixon Springs, Ill., $1. Many thanks to all the donors. Brother J. L. Holland closed a good meeting with us on May 28, in which a brother from Missouri took membership with the church, the church was strengthened in zeal and courage, and the seed of the kingdom was sown.

Must Have Real Merit.

Anybody or anything to command confidence must deserve it.

A medicine that has commanded the confidence of the public for half a century, as Hood's Sarsaparilla has done, has merit, real merit.

This is something for you to bear in mind when you are in need of a medicine for your blood, stomach, liver, or kidneys, the ordinary diseases or ailments of which are cured or relieved by Hood's Sarsaparilla, as thousands of three generations have voluntarily testified.

When you buy Hood's Sarsaparilla, you buy a medicine that has outlived the formative period, in which there is more or less experiment, and has been fully developed for years, during which it has made a unique record by what it has accomplished for the sick and ailing, according to their own story.

Use MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes, Refreshes.** Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

How Nuxated Iron Feeds The Blood

Helps Restore Wasted Tissues and Give Increased Strength, Power and Endurance

"Without iron there can be no strong, sturdy men, or healthy rosy-cheeked women," says Dr. Ferdinand King, New York Physician and Medical Author. Iron is red blood food, and when the iron in your blood runs low your red blood corpuscles die by millions, the strength goes from your body, the color from your face—that mirror of yourself—and your every action lacks in power.

Actual blood tests show that a tremendously large number of people who are weak and ill lack iron in their blood and that they are ill for no other reason than lack of iron. Iron deficiency paralyzes healthy, forceful actions, pulls down the whole organism and weakens the entire system. A pale face, a nervous irritable disposition, a lack of strength and endurance and the inability to cope with the strong vigorous folks in the race of life—these are the sort of warning signals that Nature gives when the blood is getting thin, pale, watery and literally starving for want of iron.

By enriching the blood and creating new red blood cells, Nuxated Iron strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and power into the whole system.

Unlike the older inorganic iron products Nuxated Iron is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

THE TEST THAT TELLS—

If you are not sure of your condition, go to your doctor and have him take your blood count and see where you stand or else make the following test yourself: See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

"Diamond Dyes" Don't Spot, Run

Don't Risk Material in Poor Dyes that Fade or Streak

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

"Sentence Sermons."

Patience is the ballast of the soul.

Let nothing come between you and the light.

All the light of hope is the reflection on our hearts of the light of God.

The path of duty looks harder than it is; that of pleasure is harder than it looks.

If the heart goes with the gift, it may be small and homely in the eyes of men, and yet it will be great in the sight of God.

PELLAGRA

Indigestion, and Impure Blood—all three embrace the one dreaded Pellagra. Moore's Stomatone is strongly effective, because it purifies the blood and corrects the stomach. Don't wait till other remedies fail. Order today, your nearest druggist, or $1.00 postpaid.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

Kill All Flies! THEY SPREAD DISEASE

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

DAISY FLY KILLER, at your dealer or 5 by EXPRESS, prepaid, $1.25.
HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Our Earnest Prayer.

The death of hate, the end of war,
The birth of love that naught can mar,
The reign of peace both near and far—
This, Lord, we ask. Grant it, we pray.

Men are not wearied by wearing Christ's yoke so much as by trying to wear other harness at the same time.

The Test of Time

When an article is without merit, public sentiment condemns it. It immediately dies a natural death. When an article has merit it will be everlastingly in demand. Gray Ointment has now been used for a full round century. No greater proof can be offered of its effectiveness. One hundred years of honest, good, old-fashioned value for money received has made it a family word in every household. Effective for sores, boils, burns, cuts, bruises, stings, eczema, and the many forms of skin eruption. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 813 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business

Calotabs are not sold in bulk Get an original package, sealed. Price, thirty-five cents.—(adv.)

Constipation Quickly relieved by Red Cloud Liver Berries. Used in thousands of homes since 1883. Full-size family package sent on thirty days' free trial. Costs you nothing, if not relieved. Send no money. Write to-day.

H. CLARKE & SONS, DEPT. 34,
P. O. Box No. 1162, Baltimore, Md.

ITCH!

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S. C.

The Master's Vineyard

Alabama.

Huntsville, June 1.—The meeting at Merrimac Mills is a week old. Large attendance and apparently good interest, but no additions. It will continue through most of this week.—R. N. Moody.

Arkansas.

Saratoga, May 27.—Please let me tell you of our great fortune in having with us for a second time our own native son, J. Will Henley, now of Coleman, Okla. For quite a long time we have been trying to secure him for our annual meeting, but owing to our tardiness in calling for him and the great draw upon his time, we have failed, until last winter we had him one week. The weather was bad and his stay short, but it was profitable, for several souls accepted the Lord. On May 1 he came again and remained over two Lord's days, preaching at night. Rain fell almost every day, but our hearts were made glad to see fourteen of our loved ones line up for the Lord.—Walter Fricks.

California.

Fresno, May 25.—Beginning on Sunday, May 2, and continuing till Sunday night, May 9, Evangelist G. W. Winter, of Forestville, assisted the Nevada Avenue congregation in a meeting. Brother Winter did some fine preaching, and the brethren were highly pleased with his efforts. We hope to have him with us again in the future. One person was baptized and one took membership with the congregation during the meeting. Brother Winter also preached two evenings at Madera, and baptized one man. I preached at Turlock on the first Sunday in May, and baptized two people, and four others took membership. I also preached at Chowchilla the second Sunday, and one young man was reclaimed.—W. H. Trice.

Florida.

Taft, May 31.—Yesterday was a pleasant day for us in Orlando. We now have a nice place to meet, and can seat one hundred and fifty people. Our attendance is increasing. I preached at 11 A.M. and Brother Frank Morrow preached at 3 P.M. Brother Morrow will preach for them while I am in protracted-meeting work. I go to Texas to begin at Cove on June 5; at Maxey, July 11; at Annona, August 1; then home. I could hold one more meeting. Address me at any of the above-named places.—G. B. Lambright.

Georgia.

Atlanta, June 1.—I preached for the West End congregation, this city, on Sunday, morning and evening. There were three additions—one by baptism and two by relation. Brother S. H. Hall began a meeting in Athens, Ala., yesterday. The Lord willing, I will

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.
WHITE SERUM COMPANY.

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)

A TONIC

For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY

A. D. HEINEMANN, Chemist

Jackson and Decatur Sts. MEMPHIS, TENN.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make your hear. Address,

Medicated Ear Drum, Pat. Nov. 8, 1908.
GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

PAINS NEARLY DOUBLED ME UP

Nothing Helped Me Until I Took Lydia E. Pinkham's Vegetable Compound.

Wyandotte, Mich.—"For the last four years I have doctored off and on without help. I have had pains every month so bad that I would nearly double up. Sometimes I could not sweep a room without stopping to rest, and everything I ate upset my stomach. Three years ago I lost a child and suffered so badly that I was out of my head at times. My bowels did not move for days and I could not eat without suffering. The doctor could not help me and one day I told my husband that I could not stand the pain any longer and sent him to the drug-store to get me a bottle of Lydia E. Pinkham's Vegetable Compound and threw the doctor's medicine away. After taking three bottles of Vegetable Compound and using two bottles of Lydia E. Pinkham's Sanative Wash I could do my own housework. If it had not been for your medicine I don't know where I would be today and I am never without a bottle of it in the house. You may publish this if you like that it may help some other woman."—Mrs. MARY STENDER, 120 Orange St., Wyandotte, Mich.

SOUTH IS TURNING AGAINST CALOMEL

Mr. Dodson, the "Liver Tone" Man, Responsible for Change for the Better.

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

In answering advertisements, please mention the Gospel Advocate.

leave for Kentucky to-morrow. I expect to hold two mission meetings in Todd and Logan counties, near my old home, while there. I shall return to Georgia for protracted-meeting work during July, August, and the first of September. On the third Sunday in September I am to begin a meeting in Mangum, Okla.—S. E. Templeton.

Kentucky.

Monticello, June 1.—The fourth Sunday in May was a great time with us. Brother Price Billingsley preached for us Saturday night and twice on Sunday, morning and night. We were all edified and the cause strengthened by his visit. We had one hundred and thirteen in classes Lord's-day morning. If Brother Srygley sees this, let him be reminded of the first little tent meeting he held here some five years ago. Brethren, visit us when possible and pray for us always, for the fight is still on in Monticello.—O. F. Shearer.

Glasgow, June 1.—On the third Sunday in April I began a song drill at the church of Christ, Tracy City, Tenn., and continued it through the week, and on the fourth Sunday Brother C. E. Wooldridge began a meeting which continued until Thursday night of the following week, with good interest throughout and twenty-eight additions—twenty-five baptized, two by membership, and one reclaimed. We found quite a number of earnest workers there. They have a good Sunday school, and all, both old and young, take great interest in the study of the word of the Lord. They give liberally of their means to every good work. Brother R. C. White and I are now in a very interesting meeting at the Green Street church of Christ, in Glasgow. The meeting began last Sunday and is growing in interest. Five have been baptized and the members are much encouraged.—J. D. Derryberry.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and overcomes that tired feeling.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

For Sour Stomach

Bloating, Gas, Coated Tongue, Sick Headache, Bad Breath, Biliousness, Indigestion or Constipation—take

FOLEY CATHARTIC TABLETS

They cleanse the bowels, sweeten the stomach and invigorate the liver. Do not gripe or sicken.

P. S. Meehan, Elm St., Hancock, Mich.: "I have given Foley Cathartic Tablets a thorough trial and can positively state that they are the best laxative."

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

Moore's Stramoline

The Wonder Worker for Coughs, Colds, Catarrh, Asthma, or Incipient Tuberculosis. Stramoline usually gives quick relief from the first dose. Your druggist, or $1.00 postpaid to any address.

MEMPHIS CHEMICAL CO.
948 Linden Ave., Memphis, Tenn.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

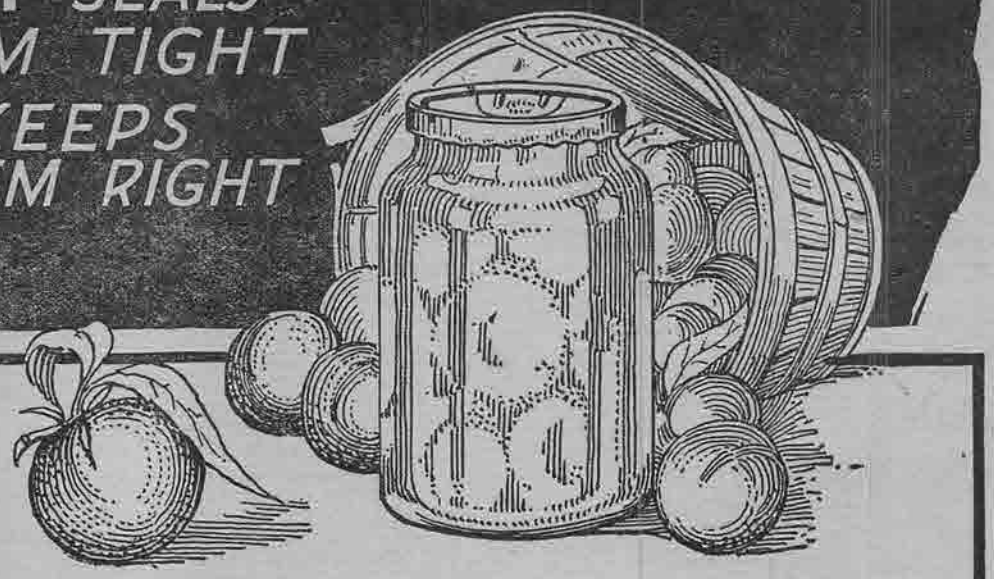
GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

"THRIFT" SEALS THEM TIGHT AND KEEPS THEM RIGHT



They Taste Better Canned the Thrift Way

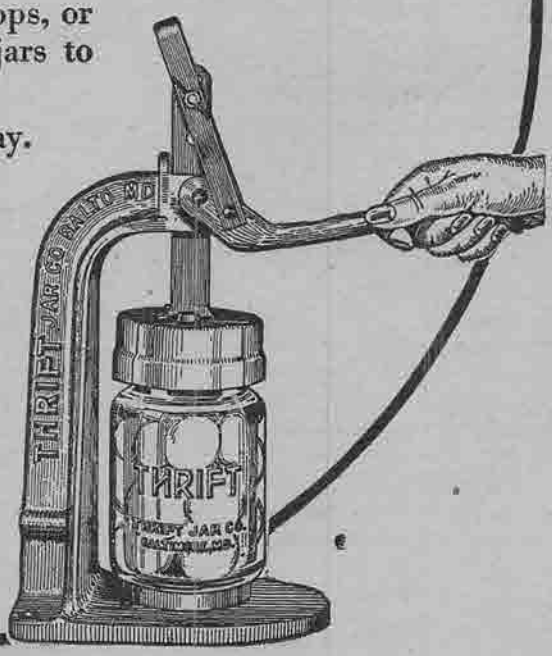
THE reason is simple: foods canned the Thrift Way are *hermetically* sealed *before* cooking.

All the flavor, all the juices, are kept *in* the jar: none can "boil away" as in old-style canning where jars are but partially sealed during processing.

And Thrift canned foods *can't* spoil. Jars are never opened after sterilizing until food is served.

The Thrift Way is the modern method of canning. It is being adopted rapidly by home canners everywhere.

A time and labor saver, too — no fussy tops, or rubber rings to bother with; no hot jars to handle.



Plan to can this season the Thrift Way. Ask your dealer for the Thrift Jars, Caps and Sealer. If not in stock, show him this advertisement; or write us direct for *"The Thrift Way Makes Canning Pay"* — a free booklet containing prices, canning chart, testimonials and valuable data on canning.

Local Agents and Dealers Wanted — Liberal Terms

THRIFT JAR COMPANY
BALTIMORE - - - MARYLAND
FORT AVENUE AND LAWRENCE STREET

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.
A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.

For the **HAIR**—
To make it soft, fluffy, and free from dandruff, use
TETTERINE
60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

GOSPEL ADVOCATE

Volume LXII. No. 25. NASHVILLE, TENN., JUNE 17, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 585
OUR CONTRIBUTORS 586
QUERY DEPARTMENT 591
A LINE O' CHEER 592
AT HOME AND ABROAD 593
EDITORIAL 594
GEORGIA AND THE FAR SOUTHERN FIELD 598
TRAINING LITTLE CHILDREN 599
CHURCH NEWS 601
PADLOCK ARGUMENT 602
THE WORK AT OAKLAND, MISS. 603
SUNBEAMS 603
OBITUARIES 604
MORMONISM, ALIAS "LATTER-DAY SAINTS" (NO. 1) 605
THE MASTER'S VINEYARD 608

Edifying as the Need May Be

BY A. B. LIPSCOMB

How Faith Justifies.

Luther's explanation of how faith justifies apart from works is unique. He harmonizes Paul and James by bringing out the nice distinction between the application of the precepts of the Bible and the application of its promises. The commandments are incapable of providing salvation. But in acceptance of the promises one may find the happy solution. Luther's advice may be stated thus: "Believe in Christ, in whom I promise thee all grace, righteousness, peace, and liberty." These promises, he contends, give what the commandments demand and fulfill what the commandments require. The first virtue of faith is found in its relation to the word of God and to the efficient power of that word. Luther's estimate of its efficiency in redeeming from sin is boldly expressed in the following statement: "Christ, that rich and pious husband, takes as a wife a needy and impious harlot, redeeming her from all evils and supplying her with all good things." Christ can never be separated from that person who has committed himself unreservedly to him. It is hardly possible to conceive of a closer spiritual union than that which Luther suggests. Not only does the soul become like the divine word, but is bound up with Christ as the bride with the bridegroom in one body. In his exultation Luther leaps from the Canticles to a Pauline epistle. In the one instance it is the assurance of personal ownership: "My beloved is mine, and I am his." In the other instance it is a shout of triumph: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

✡ ✡ ✡

Kingship and Priesthood of Believers.

To Luther the glorifying of God on the part of the Christian seems as natural as breathing. Worship is the essential characteristic of faith. His exposition of the kingship and priesthood of which believers become participants through this union with Christ occupies an important place in his theology. His elevation of the average man to the highest place of spiritual privilege is no doubt the most distinctive part of his teaching. It is on this point that he sets at naught the whole papal system. The average man can become a *king*, a lord of all whom nothing can harm; this is his precious liberty and power. But, what is more important, the average man can become a *priest*, because he is worthy to approach God and pray for himself and others. He may be the humblest of God's servants, but at the same time perform an office that had for ages been the exclusive prerogative of the priestly order. Raising the question as to how the priestly order may be distinguished from the laity, Luther, without calling any names, takes a center shot at the pernicious system of the Roman Curia: "Through this perversion of things it has happened that the knowledge of Christian grace, of faith, of liberty, and altogether of Christ, has utterly perished, and has been succeeded by an intolerable bondage to human works and laws; and, according to the Lamentations of Jeremiah, we have become the slaves of the vilest men on earth." For sharp though polished invective, Luther's lamentation could hardly be improved upon.

✡ ✡ ✡

Treatment of the "Outward Man."

In analyzing Luther's treatment of the outward man, we hark back to the second of his two main propositions: "The Christian man is a ministering servant of all things, and subject to every one." Here he first speaks of the government or discipline of the body. The time and extent of such duties as fasting, watching, and praying, he contends, must be determined by the man himself. Not the priest, but Christ, is the true pattern. No better mottoes for social service can be found than the following excerpts from Luther's treatise: "They flowed from Christ into us; from us they must flow into others." "I will therefore give myself as a sort of Christ to my neighbor, as Christ has given himself to me, and will do nothing in this life except what I see will be needful, advantageous, and wholesome for my neighbor, since by faith I abound in all good things in Christ." "A Christian man does not live in himself, but in Christ and in his neighbor: in Christ by faith; in his neighbor by love. By faith he is carried upward above himself to God, and by love he sinks back below himself to his neighbor." But Luther, in his appeal for neighborliness, is exceedingly careful not to vitiate his preceding argument concerning the supremacy of the inward man as obtained through Christ and his promises. This cardinal truth must never be lost sight of. It must be remembered that "we do not contemn works and ceremonies —nay, we set the highest value on them; but we contemn the belief in works, which no one should consider to constitute true righteousness." Luther sees in works the strong but *temporary* value that Augustine saw in miracles. They are like the scaffolding of a rising temple.

Liberty Distinguished From Lawlessness.

We find a splendid illustration of Luther's conservatism and far-sightedness in the word of caution with which he guards against a possible abuse of his definition of liberty. This is given in the Latin edition. Who will say that such caution is not always needed? The worldly-minded crave a liberty that recognizes no law or one that tends toward lawlessness. That is the bane of Bolshevism. But Luther declares against a carnal use of his doctrine of liberty. Here he is following the example of a greater teacher. Paul taught that the very purpose of Christian freedom is found in the fact that we are free to serve. "For he that was called in the Lord being a bond servant, is the Lord's freedman: likewise he that was called being free, is Christ's bond servant." (1 Cor. 7: 22.) Lyman Abbott gives this domestic illustration: "On my lawn is a goat tethered by a rope to a stake. He is not at liberty. Why not cut the rope and let him go where, and do as, he pleases? Because, if I do, he will gnaw the bark of the young apple trees, trample down the garden beds, pull up the strawberry plants by the roots. In a word, because he is not able to perceive and be obedient to the invisible law, he must be subjected to a visible and tangible one. But I have a collie dog who has learned obedience and has acquired his right to liberty." Even in America, the "home of the free," no man without respect for law should be turned loose upon the community. Freedom is not the power to do what we please unless we please to do right.

After all has been said, Luther's definition but serves to repeat and emphasize the oft-repeated lesson of the Scriptures that there can be freedom of spirit only where there is freedom from sin. One is not free merely because shackles have been struck from his limbs. The apostle Paul was wearing the chains of a prisoner when he wrote concerning "the glorious liberty of the children of God." Luther reflects the transcendent happiness of the man who said to Agrippa: "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

Our Contributors

"Paul's Plan for Christian Unity."

BY F. W. SMITH.

"Paul's Plan for Christian Unity" is a tract of forty-four pages, by John B. Cowden. The author sends this tract to me, I presume, for review, and I take pleasure in giving it such notice as, in my judgment, it demands. Much that our brother says on the subject is commendable in a high degree, and I only wish that I could commend the tract as a whole. The basis he submits for unity, in so far as it pertains to what are termed the "fundamentals"—that is, the one body, or church—what it is, and how to become a member of it—is eminently scriptural, and his argument on these is clear-cut and fully sustained by the word of God. He finds no room and no excuse for denominationalism or sectarianism, and pleads for the one *faith* and one *baptism* of the New Testament with commendable zeal. I will not undertake to give his line of argument on this phase of the subject, but suffice it to say that the matter is placed in an invincible style.

The author's treatment of his subject on the line indicated had all but disarmed me of the suspicion with which I started to read his production, when—lo and behold!—I stumbled on "the nigger in the woodpile." In referring to the seven things which he terms "the essentials," and warning against leaving out any one of them, he says: "On the other hand, some desire to add to the above essentials rather than omit any." At this, I felt the old suspicion creeping over me again, and began to look for "the nigger in the woodpile." I was not long in suspense, for the very next sentence showed the top of the "nigger's" head—namely: "For instance, some would like to add 'one way of doing missionary work' and 'one way of leading the singing.'" I walked around the "woodpile" a few times, and the "nigger" jumped out and ran away like this:

Now, if Paul had put these in his statement of the essentials for Christian unity, and had clearly defined in the Scriptures this one way of doing missionary work, whether by organized coöperation or independent action, and had clearly set out the one way to lead the singing, whether by a man with a tuning fork or by a woman with an organ, we would offer no protest to these being made essential to Christian union; but, since he left them out, we must insist on their being left out of the program for unity to-day, and likewise every other one thing that any one desires to add.

Although the "nigger" ran swiftly, I have caught him, and intend to set him astride of Brother Cowden's back. He makes the following the pivot wheel of his thesis:

As shown in a preceding chapter on the standard of authority in religion, the mind of Christ is found in the words, deeds, and character of Christ, as set forth in the Christian Scriptures, which fully reveal his mind on every essential matter that has to do with the work and worship of the church to-day. Any one to-day that claims to have an added revelation of the mind of Christ should be able, as Paul, to give his credentials for the same; otherwise, it is no part of the mind of Christ.

This is well put: and since the whole of the New Testament is an expression of the "mind of Christ," *we must be governed by what we find in it* regarding "the work and worship of the church to-day." Now, what do we find in the New Testament regarding the way or ways in which missionary work was done? Mark you, our brother has said the only authority in religion is "the mind of Christ . . . as set forth in the Christian Scriptures;" and I will ask him, Is the society way of doing missionary work set forth in the Christian Scriptures? He knows it is not; hence he is guilty of "adding a way" of doing missionary work not found in the Christian Scriptures. Where are *his* "credentials" for doing this? Can he find any "organized coöperation" for doing missionary work in the Christian Scriptures other than congregations with their divinely appointed board of elders? When churches and individual Christians do missionary work as Paul and the church at Philippi did, are they not following the mind of Christ? When you do missionary work through your society, are you following the mind of Christ? If so, please cite the place in the Christian Scriptures, which you say set forth the mind of Christ, where we may find it. Paul said he declared "the whole counsel of God" (Acts 20: 27); and I ask: Did not this include missionary work—*when*, *where*, and *how* it was to be done? If not, *how can any mortal tell whether or not he is following the mind of Christ?* If the disciples in New Testament times were not governed by "the mind of Christ" in the way they did missionary work and the kind of music they employed in worshiping God, by whose mind were they governed? Did they do as they did in those matters by faith? Were they walking by faith (2 Cor. 5: 7) in the way they did missionary work and the kind of music they employed in their worship? If so, how could they have faith without the mind of Christ expressed in his word, since faith comes by the word of God? If they were not

walking by faith in these things, why should we walk by faith in anything in religion?

You are welcome, my brother, to the "nigger" you had hidden in that "woodpile," unless you are willing to class such an *important* and *far-reaching* matter of doing missionary work, involving, as it does, the salvation of mankind, as among things not essential to Christian unity, whereby the strength and power of the church may be employed. Does it stand to reason that the apostles, guided by the Holy Spirit, did not adopt and instruct the churches in the most efficient way of doing such work? Is it safe to turn away from the examples of doing such work as we find in the Christian Scriptures to one of your own devising?

But he thinks we are at sea about the kind of music to be employed in worshiping God to-day. It is true that he misstates the case under the guise of "leading the singing." That is not the issue at all, my brother, and it is surprising that you would put such a "nigger" in the "woodpile." He deceives no one, but ruins your cause. If the organ did no more than the tuning fork—viz., give pitch to the song—there could be no objection to it; but it does more, and the very thing it does when played in connection with the singing is the very thing the Christian Scriptures excludes from the worship under Christ—viz., *instrumental music*. The mind of Christ, which you hold as the only authority in religion, is expressed on this point as follows: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5: 19.) This kind of music, and this kind *only*, can you find used in the worship as revealed in the New Testament. Your instrumental music is *added;* and where is your new revelation, and where are your "credentials?" By stating the *kind* of music to be used in praising God—viz., vocal—instrumental music, the other and only other kind of music, is *excluded* as certainly as infants are excluded from baptism when we are told to baptize believers.

Brother Cowden's tract, instead of being a plea for Christian unity, is, in reality, a plea for division, or, rather, to perpetuate division among the disciples of Christ. He adopts a popular theme and puts enough truth in it to catch the unsuspecting and uninformed. I will take the "woodpile," and let Brother Cowden keep his "nigger."

Can We Keep the Sabbath?

BY L. D. PERKINS.

I have noticed the statement in a number of our papers that Brethren McHenry and Martin had gone to the Adventists and were keeping the Sabbath. Let us see if the Scriptures will bear out this statement. Because of the wickedness of the people of God, by the mouth of Hosea he declares he will visit her with many calamities. Beginning with verse 6, chapter 2, he begins to enumerate them, and verse 11 reads as follows: "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." In verse 23 he tells those he was writing to when this would happen: "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." It is easy for us to-day to understand that reference is here made to the time that the Gentiles would have an equal chance with God's chosen people. But the Jews were blinded, the veil had not been lifted from their eyes, and they could not understand, consequently they make further inquiry regarding the taking away of the Sabbath. This inquiry is made of the prophet Amos: "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit." (Amos 8: 4, 5.) It will be observed by the careful student that the children of Israel wanted to know when God would fulfill his threat as recorded in Hos. 2: 11, and, in accordance with this desire, they asked Amos, whom they recognized as a servant and prophet of God, to tell them. I am of the opinion that they went to the right authority, and to-day we may do the same thing. If we want to know about the kingdom being established, about the plan of salvation, about how to worship God in an acceptable way, about how to treat our brethren and those who are unsaved, then let us do as did the people in the days of good old Amos, and get our answers direct from God through his recorded word, and if that does not settle the question, it will never be settled correctly; but the word of God will settle them all, or, at least, enough to save and get us home to heaven. But I know all want to know what answer Amos gave to the children regarding the question they had asked, and I give the answer in the words of Amos: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." (Verse 9.) This statement from Amos is so clear that none but those whose eyes are closed to the truth can but see. The day that the new moon and Sabbath were to be gone was when God would cause the sun to go down at noon and darken the earth in the clear day. For further proof, please note verse 10: "And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day." Christ was the only begotten Son of God, and the mourning for him was by the saints at the cross.

Matthew (27: 45) says in his account of the crucifixion: "Now from the sixth hour there was darkness over all the land unto the ninth hour." All who are at all acquainted with the Jewish count will observe that the sixth hour was noon. The clearest part of the day is around about noon. Amos said the sun was to go down at noon, and darkness was to cover the earth in the clear day, and that when this happened the Sabbath and the new moon would be gone. Mark (15: 33) confirms the statement of Matthew as follows: "And when the sixth hour was come, there was darkness over the whole land until the ninth hour." The statement is made stronger by Luke (23: 44, 45): "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst."

In order that none might claim truthfully that this was an eclipse of the sun, all these make the statement that the earth stood in darkness for three long hours; and Luke adds that the sun was darkened, which is never the case in an eclipse. This was the fulfillment of Amos, the prophet of God, telling those to whom he prophesied when the new moon and the Sabbath would be gone. The Sabbath came by the commandment of God at Mount Horeb when the Ten Commandments were given; it went, in fulfillment of the prophecy of the prophet of God, Amos, at the crucifixion of Christ. It has never been established this side of the cross by the authority of God; and this all being a truth proven by the word of God beyond successful contradiction, I am ready to affirm that neither Brother McHenry, Brother Martin, or any one else, is keeping the Sabbath, and never will, from the simple reason there is none to keep. They may keep a day, and call it the "Sabbath," but that is far from making it the Sabbath from a Bible standpoint.

Paul warns as follows: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily.

And ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, and which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." (Col. 2: 8-16.) I am sure that Paul pointed back to the cross as did Amos forward to it, and both of them teach that the Sabbath was gone at the cross. Let us all note the warning of Paul not to allow any man to spoil us through philosophy and vain deceit, after the traditions of men, and the rudiments of the world, and not after Christ. He knew if any man kept a day and called it the "Sabbath," it would be by the philosophy and vain deceit and traditions of men; for he knew as well as I do that there is no Sabbath existing by the authority of God, and a day can only be called that by philosophy of men and their traditions. It is to be regretted that, by the philosophy, vain deceit, and traditions of men, McHenry and Martin have been led astray; but it is about as much their fault as any. They had no business to go until they understood the teaching of God's word in the overthrow of all traditions of men, and none others should be sent until they are rooted and grounded in the faith.

May God help us to continue to fight the good fight of faith, that we may lay hold of eternal life.

State the Facts.

BY W. H. CARTER.

I have read with interest what has been written by McQuiddy, McCaleb, and others in regard to missions, missionaries, and speculative teaching. While I have known of these men for quite a while, I am personally acquainted with few of them; hence what I may say is not because of any personal feeling toward any. What I wish to say is meant only for the good of the cause of Christ and those concerned, and all who are interested. I shall not seek to join the discussion on either side, but to set forth and contend for certain principles and truths which should be, and are, of importance to us all. We may be careless, indifferent, and unconcerned, as some no doubt are, but this is a mistake. I cannot see how one can fail to be interested in matters of such great importance. I cannot speak for the brethren at large; I can only speak for myself. As an individual Christian, I have certain rights; and as a teacher, I have duties to perform. It is often the case that congregations look to the preacher for instruction and demand it of him. That he may be able to do this, he must have received instruction himself.

Now to the point. When the trouble first came up over Boll's teaching, McCaleb had a piece in the Gospel Advocate that impressed me that he was in sympathy with Boll. The recent articles written by him confirm that impression. Yet I realize that it is possible that I am mistaken. It may be that some principle, some reason that I know not of, causes him to withhold the information that I so much desire—whether or not he is in full sympathy with Boll in his speculative teaching. If only in part, then what part does he indorse, and what part does he condemn?

To evade is to fail to satisfy. If I am correctly informed, Boll and others teach in regard to the kingdom of God things that are in opposition to what the Bible teaches. I had an article on this subject, which was copied by the Christian Companion, in which I spoke of Russell's teaching. Jorgenson, of Louisville, Ky., felt called upon to reply, and said that Russell taught some truth, and we should not discard truth because Russell taught it. This put him in line with Russell; and when I asked him if what Russell taught about the kingdom was "some truth," he kept silent. Now, if McCaleb indorses Boll, Jorgenson, and others in these things, it is right that I and all others upon whom he calls for support as a missionary should know it. Therefore a full, open, frank, and unevasive statement should be made. To do this might clear the water; to refuse to do it will still leave things in a muddled and doubtful condition, with the odds against him.

But it has been said that "It is much easier to stoically criticize a McCaleb or a Bixler than it is to try to create and maintain these strategic outposts." If I were going to criticize, I might ask, is it much easier to get a support by evading—camouflaging—one's real faith than coming out in the open and letting those whom you ask for support know whether you indorse certain speculative theories or not? I have been of the opinion that there has been too much winking at this matter on the part of some preachers and college professors. Paul withstood Peter to his face. I do not know whether he thought it was easier than to have dissembled with them. Is the encouragement of sin the best way to check it? It seems that Paul did not think it best to go on and fellowship Peter and say nothing about it and let his conduct go unrebuked. This same Paul said: "Them that sin rebuke before all, that others also may fear." Is it a sin to join Russell in teaching that the kingdom has not yet been established, and then say the church is the kingdom, and then say the church is only the vestibule to the kingdom? Does this not deny a fundamental point of teaching? This is why I want to know, and am sure others do, how one stands on these things before I encourage and help support him. It is right that the brethren should know just how McCaleb stands on these things, and I see no reason why he should not speak out plainly.

"The principles of the doctrine of Christ" should be so close and dear to our hearts that we will not deviate from them nor allow others to do so without our protest. To "earnestly contend for the faith which was once delivered unto the saints" is a duty enjoined upon us all. There is a wide difference in doing this and in contending for our speculative theories. God's command is, "Preach the word," "Speak as the oracles of God." To preach our opinions is to disobey God, and deserves rebuke. To espouse the cause of the theorist is to become a partisan, a factionist, which is condemned. It is not good to become irritated and stubborn and undertake to conceal our departures from truth behind the thought that *I* stand as highly and am as well known as the one who calls my teaching and conduct in question. God knows us all, and will judge us righteously. To hold to a theory and refuse to state it plainly, but seek to keep it hid from the public, to my mind, denotes cowardice or a desire to deceive. To be willing to support a man regardless of what he teaches is to be lacking in fidelity to God and his truth.

Simplicity of the Gospel.

BY JAMES A. ALLEN.

On the day of Pentecost, at the conclusion of the first gospel sermon delivered under the great commission given by Christ to his apostles, the audience, laboring under an intense conviction, "said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2: 37.)

The answer to that question is of superlative interest to every responsible subject of the gospel call. No sane man, unbiased by passion or prejudice, desires to die in his sins or to appear before God, in the judgment, without a well-

grounded hope of meeting God in peace. The plainness, clearness, and simplicity of the gospel is conspicuously exhibited in the simple and easy answer given by inspired men to this question. "God is love," says an inspired oracle; and the very fact, therefore, that God commands a thing to be done shows that it can be done. God, who is the Creator of man, understands man's abilities and capacities far better than any conference, synod, or general council ever assembled. Inspired men spoke "as the Spirit gave them utterance;" "men spake from God, being moved by the Holy Spirit;" and the Holy Spirit, who is the Advocate of Christ and the Author of the gift of tongues, is supremely more competent to address human intelligence than any manual, discipline, or creed in existence.

That the gospel was intended for popular consumption may be observed from the writings of the prophets before the dawn of the Christian era. Seven hundred years before Christ, Isaiah said: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein." Many have, and do now, err because they are *thereout;* but the illiterate and unlearned, and even those of limited intellectual abilities, if they come to the Holy Scriptures, and to them alone, as their only source of information, "shall not err therein." Habakkuk writes: "And Jehovah answered me, and said, Write the vision, and make it plain upon tablets, that he may run that readeth it." Anything that is so simple and plain "that he may run that readeth it" seems easily within the mental grasp of all, except infants and idiots, and readily adapted to universal consumption by the public.

No human vocabulary contains plainer terms than those used by Christ in commanding his apostles to evangelize the world. "Go ye therefore," said Christ, "and teach all nations." No one not utterly blinded by bias and prejudice could possibly misunderstand it. "Baptizing them into the name of the Father and of the Son and of the Holy Spirit." Who, in his right mind, could misunderstand it, if he really desired to understand it? John baptized in Ænon near to Salim, because there was much water there." (John 3: 23.) "Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins." (Matt. 3: 5, 6.) Jesus made and baptized "more disciples than John (although Jesus himself baptized not, but his disciples)." (John 4: 1, 2.) The language used by Christ could not be plainer: "Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (See Matt. 28: 19, 20.)

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Is it possible for language to be plainer or simpler? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (See Mark 16: 15, 16.)

Any man not blinded by bias or prejudice who cannot understand such language is not responsible enough to be a subject of the gospel call.

Letters to McHenry and Martin. No. 4.—Continued.

6. "*Where in all the word of God are we asked to celebrate or observe in any way the resurrection day? It is not in the Bible.*" *(Page 12.)*

(a) See 1 Cor. 16: 1, 2. To whom is this epistle addressed? 1 Cor. 1: 2: To the church of God, all in Christ, in every place. Who is its author? 1 Cor. 1: 1; 14: 37: God is the author. What is the command? 1 Cor. 16: 2: "Upon the first day of the week let each one of you lay by him [not by another, but by him] in store [treasury, collection], as he may prosper, that there be no collections [each man's contribution being in the store, or treasury] when I come." What language could be more brief, full, clear? No way to make the words mean what you say—"a private duty performed at home." All collections were to be in one place, store, treasury, that there be no gathering when the need came. Each member was to go where this store was and personally place it in on the first day of the week. God connects the collection with the first day of the week. The day of Christ's resurrection is the day we are to offer the first fruits of our worldly prosperity to God, and the day on which and with which we are to commemorate his death by breaking bread. The contribution, breaking bread, and the first day stand together. With these acts God joins the apostles' doctrine, prayers, and praise. These are all named in this epistle as being a part of the service we render to God when we come together in one place on the first day of the week (1 Cor. 9: 13 to 16: 2); doctrine, teaching (1 Cor. 14: 26, 37; 15: 1-4); contribution, collection, gift (1 Cor. 9: 13, 14; 16: 1, 2; 2 Cor. 8: 4; 9: 6-14); breaking bread, communion, Lord's table, supper, feast (1 Cor. 5: 7, 8; 10: 16-21; 11: 17-34); prayer and praise (1 Cor. 14: 15, 26). This and Acts 2: 42 show God joins these acts in one service, and 1 Cor. 14: 37 shows it is God's command to the church of God, all in Christ in every place, as often as the first day of the week comes, to assemble together in one place and perform these acts in worship to God. To observe the Sabbath of the decalogue was to rest; to observe the first day of the week of the gospel is to engage in religious service to God. The Old Testament lesson to Christians on the Sabbath is, what God connects with a day must be done on that day. He connected rest with the Sabbath for the Jews; he connects religious service with the first day for Christians. To do as God directs on the first day is to obey God; to not do as he directs is to disobey him. The law by type emphasizes the resurrection day as a special day of rejoicing, when the people brought the first ripe sheaf of the harvest to the priest and he waved it a peace offering to Jehovah. (Lev. 23.) The prophet in promise speaks of the resurrection day and how it should be kept, the stone the builders refused is raised to be the headstone of the corner in God's marvelous way, the day the Lord made sacred above all other days. Let us rejoice and be glad in it. (Ps. 118: 22-24.) The gospel makes the worship God appoints on the resurrection day a service of joy and rejoicing before God in all its parts. So the law in type, in prophecy, in promise, and the gospel in fact, all join in emphasizing this day and the way it should be observed. You had been reading something else than "the roll of the Book" when you arrived at your conclusion. "It is not in the Bible." "What God hath joined together, let not man put asunder."

(b) "*In the Lord's Supper we do not remember his resurrection, but his death. It is the event and not the day we observe,*" you say. On the day of his resurrection, when he brought life and immortality to light, he commands us to commemorate his death. (1 Cor. 11: 24-26.) His death and resurrection are thus joined together by the event and the day. "Ye proclaim the Lord's death till he come." His life and promised return are thus proclaimed in the celebration of his death. Disconnect the day from the memorial of his death, and we destroy the force of this scripture.

(c) You continue: "*When or how often the Lord's Supper must be observed is a matter that was left to the congregations to decide. Paul gives the rule: 'For as often as ye eat this bread.' (1 Cor. 11: 26.)*" A rule for what? Not the *when*, but the *why*, is the rule here given. The *when* is not even suggested. Verses 23-26 show *what* constitute the Supper and its *purpose*. The bread and cup are memorials of the crucified body and bread of Christ. For as often as eaten it is for the purpose of remembering his

death. It is never to be eaten for any other purpose than to remember Christ's death. But the remembrance of Christ's death alone has nothing of joy or hope in it; but joined to the thought of his resurrection, it blooms with all the ecstasies of hope and gladness. Hence, in Scripture the Supper is joined with the first day of the week, and no one can ever eat it on any other day by faith; and whatsoever is not of faith is sin. It is sin to eat it on any other day. *How often* is every first day? "*Kata*," *on, upon, every:* Luke 2: 41, every year; 16: 19, every day; Acts 14: 23, every church; Tit. 1: 5, every city; 1 Cor. 16: 2, every first day. But *on* or *upon* the first day we all know has the force of *every* first day, since each week has but one first day. "Remember *the Sabbath* day, to keep it holy," means *every Sabbath day.* To omit keeping one Sabbath holy was to break the command and brought the death penalty for nonobservance. (Num. 15: 32, 33.) On the first day of the week means every first day as much as it means any first day. To omit the Supper and its worship any first day is to break the command and be guilty of nonobservance.

(7) *So related to God is this assembling on the first day of the week that God makes its nonobservance a sign of the soul's apostasy from him.* (Heb. 10: 23-31.) "Forsake not"—a command not to stay at home, but meet together, and exhort each other to assemble the more as the day (of assembly, of course) approaches. We know Christ says: "This do in remembrance of me." If we disobey by not assembling, we sin willfully. For willful sin there remains no more sacrifice.

(8) (a) You ask, "*Did John refer to the first day of the week when he used the expression, 'the Lord's day,' (Rev. 1: 10)?*" *and quote Isa. 58: 13, 14, and say that "the Sabbath is the Lord's holy day.*" These words, "Sabbath, from doing thy pleasure on my holy day," addressed to the Jews, has no connection in wording or meaning with the words, "I was in the Spirit on the Lord's day," addressed to Christians. This expression, "the Lord's day," is used once in the Bible, and the way in which John speaks of it indicates that it is a day well known and in which is connected the thought of giving it to spiritual service. There is but one such day in the New Testament service, the first day of the week. And this day of the resurrection is called "the day which the Lord hath made" in a marvelous way (Ps. 118: 22-24), hence appropriately called "the Lord's day."

(b) You say: "*John's Gospel was the last book of the Bible to be written, its date being placed near the close of the first century. John used the expression, 'first day of the week,' twice in his Gospel, but not once did he call it 'the Lord's day.'*" In 1 John 1: 1, John 1: 1-4 is referred to, which shows the Gospel of John was written before 1 John was written. Rev. 22: 18-20 shows nothing from God through man comes after that was written. So Revelation was the last book written. Hence, the order is clearly John's Gospel, 1 John, 2 John, 3 John, and Revelation. Its chronology is placed about the year A.D. 96. In it we have the expression, "the Lord's day."

(c) You add: "*When the Emperor Constantine in A.D. 321 passed the first Sunday law, he did not call it 'the Lord's day,' but 'the venerable day of the sun.'*" The Emperor Constantine, giving law to a pagan people who connected the first day with sun worship and called it 'the day of the sun,' in making it a universal holiday for his people, would naturally call it by the name the day was known by among the pagans. But why quote Constantine, who lived A.D. 321, instead of Justin Martyr, a Christian, who lived A.D. 100-150, who said: "On the Lord's day Christians come together and break bread and give thanks?" But why quote human authority at all for divine things? If God has not made his Book plain enough for any one to know his duty, how can he justly judge men by it? But the fact that God is just and judges men by the gospel shows the New Testament is plain enough to make each soul responsible to God. And on the subject of the day Christians are to regard as sacred, we ask the question and look to the New Testament for the answer. (1) God's commands show it is the first day of the week. (Matt. 28: 20; 1 Cor. 16: 1, 2; 14: 37.) (2) Apostolic example shows it is the first day. (Acts 20: 7; Phil. 4: 9.) (3) Gospel principle shows it is the first day. Type (Lev. 23: 9-14); prophecy (Ps. 118: 22-24); fulfillment (Matt. 28: 1; Mark 16: 1-9; Luke 24: 1-7; John 20: 1; Acts 2: 1-42). (4) Inference, that is necessary, shows it is the first day of the week (Heb. 10: 25; Rev. 1: 10), the day of Christ's resurrection, the Lord's day. By precept, practice, principle, and inference, God shows it is the day of the resurrection, the first day of the week, the Lord's day, that is the Christian's holy day. How are we to spend the day? Read all the references, take the sum, and we have God's answer how to observe the first day of the week. To do this is to walk by faith.

"This day from toil and pleasures free,
We walk by God's divine decree,
And spend the hours his love has giv'n
In services that lead to heav'n."

In a Rose Garden.

BY CLARA COX EPPERSON.

How can I see your roses bloom
When you are in your lonely tomb?
Their perfume sweet, how can I bear,
Filling with fragrance the summer air?

Would that the perfume-laden air
Could rise to heaven, like a prayer
Floating on incense straight to God—
A prayer for you beneath the sod—

That God may rest your troubled soul,
Which broke in twain life's golden bowl,
And give you joy and sweetest peace;
This would my heart from grief release.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine, or Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

Query Department

By J. C. McQUIDDY

Brother T. S. Humble, of Pikeville, Tenn., wishes an explanation of Matt. 26: 27, which reads: "And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it." The meaning is clear. Each disciple was to partake of the contents of the cup, which was the fruit of the vine and which represented the blood of Jesus Christ, which was shed for many for the remission of sins.

☼ ☼ ☼

Brother J. C. Ridgway propounds an unusual question in regard to what preachers do when they are filled with the Holy Spirit. He says: "When Peter was filled with the Holy Ghost, he preached baptism for the remission of sins. Can a preacher to-day, filled with the Holy Ghost, say that baptism is not for the remission of sins?" No preacher to-day is filled with the Holy Spirit as was the apostle Peter on Pentecost and throughout his ministry. Preachers to-day who receive the Holy Spirit, and who, in a measure, may be full of it, will not say that baptism is not for the remission of sin. Peter said this when he was full of the Holy Spirit, or, rather, the Holy Spirit said it through him; hence, the preacher who says baptism is not for the remission of sins is not under the guidance and direction of the Holy Spirit when he says it. The Spirit of God does not use such men.

☼ ☼ ☼

Sister Lee Holt, of Franklin, Tenn., asks a question which she desires me to answer through the Query Department. The question is this: "Are all people who are pronounced 'man and wife' married, or could it be true that they are living in adultery if they are not pronounced 'husband and wife?'" As the marriage ceremony is required by the civil authorities and as the law of the land provides no specific ceremony, it is not actually necessary that the officiating minister pronounce the couple husband and wife. A man and a woman should have congenial spirits—should be one in heart, purpose, and aim in life, as far as possible—before asking any one to say the ceremony that pronounces them husband and wife and in which the woman says to the world, "This is my husband," and in which the man says to the world, "This is my wife." A man and woman who are united in heart and who have an affection for each other which by far transcends every earthly love should not be annoyed over such unnecessary things as the words used by the officiating minister.

☼ ☼ ☼

Brother J. S. Oliver, of Daylight, Tenn., wants to know what is the distinction between Hebrews, Israelites, and Jews. He asks when and how each of these names was acquired, and wishes to know if it includes the whole family of Abraham. Without attempting to answer each question separately, I will simply state the meaning of each word. "Hebrew" is perhaps the broader, more national meaning. This word first occurs as given to Abram by the Canaanites (Gen. 14: 13) because he had crossed the Euphrates. Abraham and his posterity were called "Hebrews" in order to express distinction between the races east and west of the Euphrates. The word may also be derived from "Eber," one of the ancestors of Abraham. (Gen. 10: 24.) The term "Israelite" was used by the Jews of themselves among themselves. The term "Hebrew" was the national name by which they were known to foreigners. "Israel" was first given when Jacob wrestled with the angel and prevailed. (Gen. 32: 28.) It became the national name of the twelve tribes collectively. The twelve tribes are called "Israel" in Ex. 3: 16 and afterwards. At a later date the word is used in a narrower sense, excluding Judah. (1 Sam. 11: 8; 2 Sam. 20: 1; 1 Kings 12: 16.) Ever afterwards it was applied as the name of the northern kingdom. After the Babylonian captivity the returned exiles took again the name "Israel" as the designation of their nation. The name "Jew" was properly applied to one who belonged to the kingdom of Judah after the separation of the ten tribes. The word first makes its appearance just before the captivity of the ten tribes. (2 Kings 10: 6.) Later the word received a larger application, and now embraces all the remnants of the race scattered throughout the nations.

☼ ☼ ☼

Brother Pride E. Hinton, of Hanceville, Ala., says: "I have carefully studied the subject of instrumental music in worship, and find that there is absolutely nothing in the New Testament to warrant the use of it. But suppose the Christian leaves the Lord's-day worship where no instrument is used and in the afternoon attends a singing where it is used (which is called "worship"); is he not as guilty of sin as if the instrument were used in the assembly of the church of Christ?" If it is wrong to use the instrument in the worship in the assembly of the saints, it is wrong to use it anywhere else. The brother sinned in leaving the worship on Lord's-day morning in order to attend the singing in the afternoon. Faithful Christians meet upon the first day of the week to break bread, sing, pray, and study the Scriptures. The brother who does this commits the sin of breaking away from the worship, and he also sins in worshiping God with an instrument. This is undoubtedly true of the man who believes that an instrument should not be used in the worship. "To him who accounteth anything to be unclean, to him it is unclean." Christians should never desert the worship of God upon the first day of the week; and if they love Christ supremely, they will never be guilty of such conduct unless it is absolutely necessary, and then it would not be considered desertion.

☼ ☼ ☼

Brother F. M. Green asks an explanation of Matt. 5: 23, 24, which reads: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." The meaning of the passage is that the Christian shall not harbor hatred or enmity in his heart, for even an evil thought may lead to murder and crime. Christians are required to cultivate a forgiving spirit; so when the Jew came to the altar and made his offering, if he remembered that his brother had aught against him, he should leave his gift before the altar and go and seek to be reconciled to his brother, and then come and offer his gift. If this were necessary for the Jew, it is also necessary for the Christian. Unless a Christian does this, he cannot worship God acceptably. The man whose heart is filled with malice and evil thoughts concerning his brethren cannot expect God to hear him when he comes and prays for mercy and forgiveness. The religion of Christ, which is the very essence of love and forgiveness, cannot suffer at its altars a heart filled with hatred and resentment. If our hearts are filled with obstinacy and hatred, we are wholly unfitted to worship God, and must right ourselves before God will hear and bless us.

A LINE O' CHEER

BY MRS. J. U. YARBROUGH

I am offering to the readers of the Gospel Advocate, without apology, the work of another—a selection from a little book, called "Mind and Work," by Luther H. Guick, this particular chapter bearing the title, "What is Real:"

It is possible to select the bulk, as well as the most real part of one's mental atmosphere. This may be more readily illustrated than proved. For example, I have in mind a certain image of a house, the windows of which overlook in the far distance some beautiful hills. In front of those hills there may be seen in the fall yellow fields of waving wheat. In the immediate foreground of the picture is a great stretch of smooth, green grass. But in the middle distance is a row of horrid little tenements—five room houses—built as cheaply and kept as wretchedly as possible. The inhabitants of that house, whenever they looked out the windows, at first saw very prominently the dirty little tenements. They stared at them in all their ugliness. Presently, however, these people discovered that it was possible not to perceive the tenements at all, but, deliberately directing the vision beyond, to enjoy the hills and the waving wheat and the green grass. It was not so much a question as to which view first caught the eye, as it was a question of which view should take hold and endure. The view from those windows became a symbol in that family of the resolute holding in mind of the things in life that are beautiful instead of those that are ugly, of things that are pleasant as contrasted with those that are disagreeable, of things that are true as contrasted with those that are untrue.

That picture is life itself. It is not something out of a laboratory, or something out of a textbook. Deliberately to see the hills in the distance lies within our control.

There is probably no person in the world but has tragedy enough and pain enough straight along to warrant pretty complete discouragement. And I imagine there is no person so perfectly adjusted by nature, so entirely balanced in health, that there are not times when he finds it necessary to hold himself by deliberate will power—to forget how he has been hurt, to turn aside from some things ugly in a friend's character, to turn aside from the bad in his own character, for every one of us has in his character that which is bad. Our characters are ugly enough in part, so if we were to dwell constantly on that part, the prospect would seem pretty disheartening, and justifiably so.

I met a young man once who told me he was studying music. He said that his teacher had trained him to hear every defect in the voices of singers. And he added: "Now I am able to detect defects in the finest singers." Of this he was very proud.

This, I believe, is the primary point with reference to the whole subject of the sanity and clearness of one's mental operations: we can have the fine things of life, or we can have the opposite—just as we choose. The type of person who is habitually seeing faults in others, who is constantly feeling for pain, who is always imagining slights, loses the sense of balance and proportion.

My first point, then, is this—the atmosphere which makes for sane, simple, straightforward thinking is predominantly one that can be chosen by each one for himself.

It is not playing a false part to choose deliberately for one's self the truest thing and to hold to it constantly, even when the thing that is less true presses at the moment and seems to dominate—that is, the deliberate assumption of the attitude of health in mind and body is not a false thing. It is the essentially true thing, because unless we are predominantly healthy in mind and in body, we cannot live; if the sum total of our lives were mainly defective, we should be dead or insane. So it is absolutely fair during the upstroke of life to formulate that attitude and carriage of the body, those words which one will use when the downstroke comes; and every person who has an upstroke in life also has a downstroke.

This attitude does not mean turning away from the world's suffering and the evil of life. People have made that criticism. They have said that this deliberate assumption of the position of health and happiness is just turning away from the suffering and evil in the world, but it is not. This can only be done when one looks with wide-open eyes at the wickedness and the suffering within and about one's self, but sees at the same time the good and realizes that the good is the thing to hold; believe that the deliberate selection of the best is possible; that one can to the extent of one's will—whether it be a strong will or a weak will, but at least to the extent of one's will—select the thing that is strong.

People sometimes say that those persons who deliberately choose to look at the good of life are dodging life's responsibilities and its realities. I think that is wholly a mistake. The hills in the picture that I have described are a great deal more real, more enduring, than those dirty little houses. The houses could not last very long; the hills will endure a long time. The thing that was real in the situation was the beauty, not the ugliness of it.

I think that is true about the most of life. Every one of us has things in life that are wretched. We are sick in some way, we are in trouble, or we have friends, those who are dear to us, who are in sorrow, pain, or trouble. We do not have to go far to find pain and sickness and evil in the world; and there are people of that temperament and that philosophy who pick out all the evil things and who perversely hold them in mind. They thus maintain about themselves an atmosphere of depression. We call them "pessimists." They are the people who of two evils will choose both. But is such a person dealing with reality in the world more than the person who takes life's good deliberately and conscientiously, and daily holds it in mind?

It seems to me to be a question of ultimate reality. So far as I see, the ultimate reality is one toward good far more than toward evil. Evil tends toward its own extinction. It is becoming more and more ephemeral. I do not think we shall ever get away from it entirely, but it tends toward its own elimination. . . .

Pessimism does not work out. The pessimist has relatively poor circulation, digests food less well, is less muscular, and particularly has fewer motives in life than the optimist. Pessimism is negation, denial, believing that the evil is more than the good, that life is not worth while; it is the dampening down of life. Pessimism tends to its own annihilation, because it takes away life's vigor, life's power. Optimism tends toward the increase of life, increases the joy of living. If one accepts the pragmatic point of view, optimism is justified. Hence, I for one believe in the optimistic point of view—believe in it as absolutely and in the same sense as I believe that two times two make four. It operates to make life a better thing; it makes for sanity as distinguished from insanity.

Optimism does not mean being satisfied. It says: "Here is a good thing. What is better?" Optimism is the pursuit of the better, and the attitude which it takes is the attitude of success, as distinguished from the attitude of failure. The realities of life are its successes, its dreams and hopes, its health and love.

In keeping with the spirit and the theme of the above, I should like to add a few recent observations of my own.

We spent last week-end in the wonderful sand dunes of Indiana. Spring is just coming up here, and out in the dune country flowers and grass and orchards are a riot of spring colors: every shade and tint of green is in the trees. Add to all this rolling hills of silvery, glistening sand and a blue lake in the distance. It is a sight good to see. Yet, with such a prospect, we found one farmhouse with its pigsty to one side in plain view, with its motor truck and other implements "parked" in front of the door. And it was all so useless. Nature had placed a screen, so to speak, for that pigsty. It would have meant but few additional steps to have placed the thing back of a near-by clump of bushes. And surely the farm implements could have been placed elsewhere. I am in accord with the writer quoted above in that, when the undesirable is unavoidable it is the part of wisdom to simply ignore it, forget to see it. But I wonder if we do not sometimes mistake our own inertia for the quality of inevitableness in the situation. So few homes I know (this is particularly true in the country, for in the city we have to combat a rather uniformly dreary aspect to begin with)—so few country homes realize their own innate possibilities for beauty. How many times have you seen splendid natural view hidden by some unsightly building which might just as well be elsewhere? It is philosophical to be able to look beyond the pigsty to the dunes, the sky, and the lake, but how essentially practical to hide the pigsty beyond the grove!

AT HOME AND ABROAD

We enjoyed a visit from W. A. Sisco, of Lyles, Tenn., last Thursday.

James E. Scobey preached last Lord's day to the church at Woodbury, Tenn.

Change of address: H. Leo Boles, from David Lipscomb College to 1400 Cedar Lane, Nashville, Tenn.

J. S. Newman changes his address from Thorp Spring, Texas, to Clifton, Texas. Correspondents will please note the change.

S. H. Hall, of Atlanta, Ga., made us a pleasant visit last Saturday. He was en route to West Huntsville, Ala., to hold a meeting.

We enjoyed a visit last week from C. E. Wooldridge, of Murfreesboro, Tenn. He reports the church as doing well in Murfreesboro.

R. C. White left last week to begin a meeting at Niota, Tenn., which is a mission point. Let us hope that his meeting may be a success.

Any one desiring the services of a vocal-class teacher or song leader should write A. L. Dixon, Dellrose, Tenn., as he has some time not yet taken up.

R. T. Cawthon recently held a meeting at the Green Street Church, this city, which resulted in two baptisms and one restoration. The church was edified.

R. A. Hovious recently held a well-attended meeting of ten days' duration at the mission on Twenty-second Avenue, North, this city, with considerable interest manifested, but no additions.

Married, Wednesday, June 9, at the Russell Street Church, in Nashville, Tenn., Mr. William B. McCord and Miss Mary Elizabeth Parman, A. B. Lipscomb officiating. The Gospel Advocate extends congratulations.

R. E. L. Proffitt, of Cookeville, Tenn., made us a call last week. He is in the city on account of his son's undergoing an operation. He reports that his son is doing well and that he thinks he is on the road to recovery.

William P. Walker, evangelist, of Clarksville, Tenn., wants a good song leader to be with him in two tent meetings during July. The work is a good one, and one that will give a good song leader more than a living.

From Cled E. Wallace, Temple, Texas, June 7: "The meeting in McKinney resulted in eleven additions—eight baptisms. V. O. Teddlie did excellent work as song leader. My next meeting will begin at San Angelo, Texas, June 13."

H. H. Adamson, of Lewisburg, Tenn., and Brother Rutherford, of Lynnville, Tenn., attended the annual meeting of the Tennessee Orphans' Home at Columbia on June 8. Both appeared to be pleased with the work that the Home is doing.

There were four baptisms at the Belmont church of Christ, this city, last Sunday. Brother Lambeth, who is here attending Peabody College, preached for them in the morning. The church was much edified and pleased with his sermon.

From A. J. Traylor: "C. C. Brewer and I have just closed a good meeting at Wartrace, Tenn. We had large crowds, splendid singing, and close attention. Brother Brewer is a courageous man, one who loves souls and works earnestly to win them to Christ."

S. P. York, of Westmoreland, Tenn., Route 6, is open for leading songs in protracted meetings, teaching vocal music in schools or preaching for some country church that is in need of a preacher. He is young in the ministry, but is earnest, and will be able to accomplish good.

H. Leo Boles closed a two-weeks' meeting with the congregation on Eighth Avenue, North, this city, Sunday night. The attendance was good and the services were helpful in reviving an interest in the work of the church at that place. There have been three baptisms there lately.

A. J. Veteto, the song leader, would like to locate with some congregation desiring his services for one year, beginning on October 1. He is fully able to build up the song service and make it a great stimulant in the worship. Write him at Bonnerdale, Ark., in care of J. B. Massey.

Andrew Perry writes from Fouke, Ark., June 8: "I came to this place with Brother Westbrook, of Texarkana, last Lord's day, and listened to a good sermon from him that day. I preached at night, also on Monday and Tuesday nights. I hope good was done, as the attention was good."

A. B. Lipscomb, the editor of this page, left last Thursday morning for Toronto, Canada, to deliver three addresses at the union meeting of churches in Canada, which began on Saturday, June 12. He will begin a meeting for the Harbert Avenue congregation, in Memphis, Tenn., next Sunday.

We are pained to learn of the serious sickness of Sister E. C. Fuqua, of Fort Collins, Col. She has been very sick for a number of weeks, and Brother Fuqua has been forced to get a trained nurse to look after her. Faithful brethren will pray for her recovery. May the Lord speed the day when she shall be entirely well again.

From L. R. Wilson, Tupelo, Ark., June 7: "I preached for the faithful at Beedeville yesterday. Brother Whitaker, of Henderson, Tenn., is expected to hold their summer meeting. I have time to hold two more meetings this summer, the last of August and first of September. If you have not arranged for your summer meeting yet, you should do so at once."

Elsewhere in this issue, on the editorial page, is an article concerning the annual meeting of the directors of the Tennessee Orphans' Home. On the first Lord's day in July the regular contribution will be taken for the support of the orphans in the Home. Our cash is exceedingly low, so we shall need a liberal contribution at this time. We believe that Christians will not disappoint us.

From U. G. Wilkinson, Comanche, Okla., June 6: "Last Lord's day I was near Yukon, and to-day I am at home. If I continue to improve in health, I will soon be able to arrange for some preaching again. Any brethren who would like to have me for some meetings in July and onward can write me, and I will arrange to be with them in meetings, the Lord willing. I would like to have the address of Sister Thomas J. Bonner, as I wish to communicate with her. Will some one please furnish me her address?"

From W. Clarence Cooke, Lewisburg, Tenn., Route 1, June 10: "Last Saturday night I closed a singing school with the congregation at Lewisburg. I am now teaching a class for the Union Chapel congregation, near Rockwood. The brethren tell me this is the only congregation in Roane County worshiping as the New Testament teaches. On June 21 I shall begin again at Lewisburg, to continue ten nights. I have an open date the first of July. Any one needing my help as a song leader or teacher of vocal music should write me at my home address."

E. C. Fuqua, of Fort Collins, Col., is preaching every night in Loveland, Col. He reports an encouraging hearing. A new crowd to that which greeted him there in former meetings greets him at each service. On June 7 he announced that the meeting would continue for another week. He also states that the meeting is handicapped by having to use a German meetinghouse, as some people have not yet forgotten the late war with the Germans, and for this reason will not attend. He hopes to be able to convert them to the truth later.

Jennie Clarke, superintendent of the Belle Haven Orphans' Home, Luling, Texas, writes: "We wish to express our sincere thanks, through the medium of the Gospel Advocate, to the Woman's Institute, Correspondence School, of Scranton, Pa., for three scholarships presented to three girls of this Home several months ago, embracing one course in millinery, dressmaking, and domestic science. The girls are making rapid progress and are working hard to secure diplomas from this well-known and efficient school, teaching all branches successfully by correspondence."

We are informed that the work at 125 South Sherman Street, Denver, Col., is progressing nicely. When I was there last year, Brother Evans was anxious that we help him secure some good evangelist for that city. So far we have not been able to find an evangelist suited to the field. Brother Shoulders, who is assisting Brother Evans in the work, would be an able assistant to any one who would go to Denver, and would cheerfully lead the song service. Denver needs a good, live, energetic preacher to give all his time to evangelization of that great city; but, above everything, he must be a tried and trusted man, one loyal to the truth—not merely the truth of "first principles," but truth as it is in Christ Jesus. We would be glad to hear from brethren who know of such an evangelist.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

EDITORIAL

The Annual Meeting of the Directors of the Tennessee Orphans' Home.

BY J. C. M'Q.

As the date of the annual meeting has been changed from October to June, the Board of Directors of this institution met on Tuesday, June 8, in the office of the Home. The public had been invited, and the good women of Columbia had made ample provision for feeding the large crowd that attended the meeting. The gathering not only enjoyed a feast of good things for the physical man, but were also entertained and helped by an address from C. C. Menzler, Secretary of the State Board of Charities of Tennessee. The address abounded in gems of thought and in teaching that was calculated to stir those present to greater enthusiasm in the work of caring for orphans. The management of the Home had also arranged for a number of brief talks, which were made by F. W. Smith, S. F. Morrow, and H. H. Adamson. John W. Fry, the efficient treasurer of the Home, read a paper setting forth the work of the institution for the year and giving a number of letters from the children that were instructive and helpful to the assembly. The children of the Home sang a number of songs in a very attractive manner, winning the hearts of the hearers. A young lady gave a recitation that captured the audience. Brother Rutherford, of Lynnville, Tenn., sang two solos which made a deep impression on the audience. A number of people said to the writer of this article that the day was the most enjoyable and the most successful that had ever been spent in the Home.

Some person (I have forgotten the name) presented a Victrola to the institution, and a number of people present contributed for the purpose of buying records. A bookcase was also presented and a number of good books contributed to the Home, so that the children might be able to read and enjoy them. Some very valuable volumes were given, and it is to be hoped that no worthless volumes will be given to the institution. The directors are very anxious to have only the very best books and literature placed in the hands of the children.

The time given to the business of the institution by the directors was briefer than usual, but the meeting accomplished much and was the most satisfactory one the directors have held. At the suggestion of the chairman, a committee of five good, Christian women are to be selected to act in an advisory capacity in assisting the matron and her assistants in the institution. It is believed that this will be very helpful in the work. It was also decided to select an assistant matron who is specially adapted and qualified to look after the spiritual welfare of the children, whose duties will be to teach the Bible to them as well as look after their temporal requirements. This is regarded as very important, as the Home is endeavoring to be as nearly like the perfect Christian family as possible. Of course we can only approximate the work that a devoted, Christian mother does for her own children, and it is the purpose and wish of the directors to place the children in good, Christian homes at the earliest possible moment. It is desired that the children be retained in the Home the very shortest time possible and practicable. A resolution was spread on the minutes of the institution to begin at once the work of raising a permanent endowment fund. This fund is in no way to conflict with the liberality of the churches in supporting the institution, but is for the purpose of providing for the maintenance of the Home in case of emergency. The fund that is to be raised is to remain intact, and only the interest is to be applied to the maintenance of the Home. Of course such interest would not go far toward taking care of all the expenses of the institution.

It is the wish of those managing the affairs of the institution to encourage men to contribute liberally to such institutions while they are living. Actual experience has taught some of us that this is far better than for one to wait until he dies to give his money to such institutions. When one wills an institution of this kind money, usually the lawyers get a good part of the amount that is willed to it, and sometimes the intended beneficiary loses the entire gift. There is not an example in all the word of God where Christ ever authorized or encouraged one of his disciples to wait until death and then bequeath a large sum to caring for orphans and the helpless. The woman with the alabaster cruse of ointment who anointed the head of Jesus and wet his feet with her tears, and wiped them with the hair of her head and kissed them, did not wait until death to do this, but she did it while she was living. Of course her good works followed as a memorial, as the good works of any man always follow after his death. God used the dead Elisha as well as the living; so when a dead man touched his bones, he revived to life. The action of the woman who anointed Jesus is one of the most beautiful acts of humility on record, and, instead of being an example for doing our good works in order to be seen of men or encouraging us to will money to charitable institutions to stimulate others to give in the same way, it bids us to do our good works in love and in humility

in life, then put a seal upon our lips, retire to the shade, and leave God to take care of the results. The Savior said to his disciples: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 16.) He encouraged his disciples to do good works, to glorify him and not themselves. If a man does good, if he is truly humble and is a servant of the Lord Jesus Christ, he cannot hide his light under a bushel, for the world will find out what he is doing without any advertisement upon his part. Men who make contributions to the Tennessee Orphans' Home may rest assured that such contributions will not be in vain; and if they make them while living, they can see that they are being properly used and are not diverted from the purpose for which intended. I do not like the idea of encouraging a man to use his money for his selfish ends so long as he lives. I do not like to see one gratify every whim and desire, enjoying every temporal blessing, and then, when he can use it no longer, try in vain to compensate for his neglect and do what he should have done while living by giving his money to the Lord. The good works that we do while we are passing through this world, like those of the woman who anointed Jesus and like those of Elisha, will live as memorials after us to light and guide men to the throne of God. Such good works are the only memorial that any man should want. It is to be hoped that we will find many who will contribute liberally and cheerfully now, for "'Now' is the watchword of the wise," and "'Now' is written upon the banner of the prudent." To will money to such an institution may be too late. Do not wait for to-morrow, but do it to-day. Do it now!

The chairman was a little disappointed when he learned from our treasurer that we had only about forty-six dollars in bank to the credit of the institution; but it is not long until our next quarterly contribution from the churches for the Home. The churches have been so thoughtful and so liberal and so optimistic about the work of the Home that I hardly feel that it is necessary to urge upon them the necessity of a liberal contribution at this time. We recently had to make repairs on the Home, which consumed most of our ready cash. This in a large measure accounts for the shortage. The improvements that have been made were not extravagant, but were actually necessary in order to take care of the best interests of the Home. We only ask that when our readers come to make a contribution to the Home, they will contribute as their souls require, and that they will do unto others as they would have others to do unto them. "The Lord loveth a cheerful giver," and he has taught us that "it is more blessed to give than to receive." Soon our work will be done; soon the things that delight us and trouble us now will be forgotten forever and our hearts will have ceased to beat. If we have been faithful in giving unto "one of these little ones a cup of cold water"—if we have fed the hungry, warmed the cold, and given the thirsty drink—at the great judgment day our hearts will be filled with inexpressible joy when the Redeemer of the world says to us: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Seeing Things As God Sees Them.

BY D. L.

[We are inserting this article from Brother David Lipscomb at the request of a number of our readers. Besides, the article is good reading and is as appropriate for the present time as it was for the time when formerly published. It is our purpose to give our readers an occasional article from the pen of our able and lamented Senior Editor who has gone to his reward.—EDITOR.]

We have been writing of the difficulty of doing what God wishes us to do, and stopping with that. We are fleshly, material beings. We see things with our fleshly, material eyes; we think of them with our fleshly thoughts and feelings; and it is exceedingly difficult to regard things that our fleshly senses can see no evil in, wrong or sinful. The mind must be educated and trained to regard and esteem things that are not material and sensual as good or evil. A man unschooled in literature cannot judge of the quality of literature, what is helpful or what is hurtful. This is more so in moral and spiritual truths than in the secular. We need to have our thoughts and minds trained into looking at things from a spiritual standpoint. We need to have them trained to look at them through the eyes of God. We must get God's standpoint, and his moral and spiritual vision, and view things from that standpoint and with the vision of God. Much of our religious training consists in schooling our minds to look at things through this vision of God and with the divine wisdom. Our aptitude to improve in the true life that brings us into union and harmony with God is the ability and readiness to acquire this vision and standard of right with God. It is difficult to adopt God's standard of right or to follow its principles of morality. A man selfish in his life and in all his habits finds it difficult to see it right to divide with the poor and help the needy as God does and requires us to do. We need to be educated and trained up to the point that we can see the justness and fitness of this rule of right. Much of the education of the Christian consists in training his thoughts so as to lift them out of the control and management of the flesh and bring them into harmony with and under the control of the Spirit—the spirit of man trained and led by the Spirit of God. "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 5-9.) A man with a heart controlled by the flesh, its passions and impulses, will not be a godly or elevated man. The Spirit of God must dwell in and control man's spirit to make him a holy or godly man. It will take time, education, training in Christ, to make him a godly man. The natural tendencies of the flesh will lead him back to sin and rebellion against God. This explains man's constant tendency to stray from God, and the necessity of constant watchfulness and carefulness lest he be led into sin. This explains the necessity of constant watchfulness on the part of man and the props and helps he needs at every step to hold him back from sin and lead him forward in a growth of righteousness and truth. Man continually needs helpfulness and watchfulness at every step to keep him in the path of fidelity to God and of uprightness before men. He needs the help of God and of his fellow men to keep his zeal and life straight. He finds the helpfulness from God coming in the acts of worship God has provided to help him, both in his own approach to God and in his union in prayer and worship with others. In the mutual helpfulness afforded each other in prayer and worship to God, much of good and strength comes to man. Helping another in his hours of weakness and temptation gives help and strength to ourselves when tempted and tried.

God who knows the weaknesses and failures of man, has made provisions to help him, or for him to help himself by coming to the places and the channels, using the provisions of wisdom and strength God has provided for his use. Peter (2 Pet. 1: 1-16) gives at once a picture of our need and of God's provisions of mercy and happiness: "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and the Savior Jesus Christ: Grace to you and

peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ. Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with you. And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance. For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty." If we will listen to Peter, hear his wisdom, and be guided by it while here, we will be blessed with the peace that comes from God, which is not of this world, and which lifts those who possess it above the influence of the world.

Things That Are Pure and Honorable.

BY E. G. S.

[A number of our readers have requested us to publish articles from Brother Sewell. While we are blessed in having Brother Sewell still with us and while his influence is still active, yet on account of the decrepitude of age he is not able to write for the paper as heretofore. We are gratified to see that our readers are anxious to hear from this faithful soldier of the cross, so it is with profound pleasure that we grant the wish and publish this article from Brother Sewell. Others will follow as we have space for them.—EDITOR.]

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.)

There are many passages of scripture that are taken very loosely, are applied variously, or are thoroughly perverted by many readers. There are many goody-goody sort of people that will accept anything as true and pure that suits their ideas of truth and purity. Anything in religion that seems pious and in which people seem devoted will save, and they use this passage and others similar to it to prove it. The religious world is full of such ideas to-day, and people are confidently expecting to be saved by doing what seems to them right. They do not stop to consider what the standard of right is, seeming to feel that they know what is right; and whatever fills their ideas of right they accept, and risk their eternal all upon it, without further investigation. This passage was never intended to teach any such loose conceptions of what is right. Paul never expected anybody to take it in any indefinite way; and to prevent any from so using it, he immediately says: "The things which ye both learned and received and heard and saw in me, these things do; and the God of peace shall be with you." (Verse 9.) He had preached and taught among them, they had heard him, they knew what he taught, had seen his own course of life, and he gives that as the standard by which they were to determine what was true and pure and honorable.

God never left people to guess or decide by their own wisdom or by their own choice what was right; but, on the other hand, he warned them against such a course in all ages and dispensations. It was a terrible warning to all future generations when Adam and Eve were shut out of the garden of Eden, shut out from the tree of life and doomed to mortality, because they substituted something else than the plain and pure word of God which he had given them, and thus they brought a blight upon the whole world, and the primeval state of man was lost to the whole human race. Solomon said: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14: 12.) Men have always been rejected when they substituted something else in place of the word of God.

Jeremiah (10: 23) said: "O Jehovah, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Man's wisdom is too weak and blind to guide him to heaven. The wisdom of men is foolishness with God. No man can know the way to heaven by his own wisdom. His only hope is to learn it from the word of God. The Philippians had no means of knowing what was pure and honorable in the sight of the Lord but by the word of God; and that is why Paul refers them so earnestly to what they had learned of him. It is impossible for us to know what is truth to-day, save by the word of God. Christ prayed to his Father to sanctify the disciples through his truth, saying: "Thy word is truth." There is, therefore, no truth in religion but the word of God, and hence there is nothing right in the service of God that does not harmonize with his word. Nothing can save or lead to salvation but the word of the Lord. There is no passage of scripture that in its proper connection intimates that any sinner can be saved, except through the teaching of the word of God. Paul, in this same letter, says: "Have this mind in you, which was also in Christ Jesus." (Phil. 2: 5.) The mind of Christ was a mind of obedience. He says he came down from heaven to do his Father's will. We will have the same sort of mind all the time if we obey the above passage. Jesus said: "And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." (Matt. 7: 26, 27.) This passage shows the utter impossibility for any sinner to be saved that will not hear the words of Jesus. If one were to do all the things that all the men of this world have ever invented, and not do the words of Jesus, he would be lost. Again, Jesus said: "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spoke, the same shall judge him at the last day." (John 12: 48.) All are to be judged for eternity by the words of Jesus. That being true, we must live by them. No invention of men will be brought up in the judgment except for the condemnation of men. Not one soul will be saved by them. Everything God did not authorize will be destroyed.

We know of no one opinion of men that is more generally accepted or that is more dangerous to the interests of the soul than that anything a man thinks right will save. This idea is widespread, and millions to-day are depending upon human opinions to save them. The passages last quoted show beyond any doubt the delusion there is in such an idea. No matter how earnestly a man may think that

an abstract spiritual influence is God's converting power; that does not make it so. No matter how earnestly one thinks the Sabbath of the Old Testament is binding upon all the world to-day; that does not change the plain passages of the New Testament that so plainly show that the Sabbath was set aside, together with the whole law of Moses. No matter how much and how earnestly people may think baptism a nonessential; that does not change the language of Jesus: "He that believeth and is baptized shall be saved." The word of God stands sure, but the opinions of men are certain to fail. Men may earnestly think for a lifetime that people once saved cannot fall away and be lost, but that can never change the decree of God that only those that hold out faithfully to the end shall be saved. All know that those who obey the word of God until death will be saved. On the other hand, all know that those who fail to obey have no promise of eternal life. Why not take the safe side, obey the gospel as it is written, become Christians, and then live the Christian until death, and thus secure all the promises of God here and hereafter? In this way, and in this alone, is perfect safety.

Finally, why would God have been so very minute in giving every item bearing upon our souls' salvation if it were possible for us to devise anything, even the very least, that would be acceptable to him? He says in his word that he has given to us "all things that pertain unto life and godliness." (2 Pet. 1: 3.) Not one single thing, therefore, that man can invent has anything to do in the way of saving his soul. Especially is this made clear when Jesus says: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.) This passage fixes the whole matter.

The Rochester, (N. Y.) Mission Not Receiving Enough Help.

BY E. A. ELAM.

A direct report from the workers on the ground and of the work in Rochester is better and stronger than anything I can say.

I trust our readers saw the most hearty indorsement Brother R. L. Whiteside, of Denton, Texas, gave Brother Miller as a man first and then as a faithful preacher of the word. I hold, too, an indorsement and warm commendation of Brother Miller from the elders of the church at Ashland City, Tenn., where he lived and worked last year. The preacher and the preaching are all right, and the work is scriptural and greatly needed. Japan and India are not more needy of the true gospel and the pure worship of God, so far as the New Testament order of work and worship are concerned. Now let the support of the work be equal to its need and it will move on to success.

Sister Fisher says the first knowledge she had of the publication of her letter, which she never once dreamed would be published, was from a good sister in Nashville, who sent at once a check for fifteen dollars, saying she would send something each month and that the letter was a personal appeal to her. Sister Fisher says:

I guess it is a good thing you published my letter without permission: in fact, that is the only way it could have been published. You know I so much dislike publicity and prefer always to remain in the background; but if it will help to arouse the churches to more liberality, then I shall be glad. The letter with your article is bringing results, forty-five dollars being received this week as a direct result.

She referred in her published letter to the contributions of the Catholics. Now she adds:

I haven't a full report on the Catholic contributions during Lent and on Easter Sunday, but it will be between twenty and thirty thousand dollars. The smallest church in Rochester—in fact, the chapel is above the school building—contributed on Easter Sunday $3,557. I have a friend who attends this church, and she told me this voluntarily without knowing that I wanted the information.

In a letter written later she says:

We begin a meeting Sunday, and Brother Miller has been doing some good preliminary work visiting and getting acquainted, and has made such a good impression upon those with whom he has come in contact.

Brother Miller writes that the meeting began the last of May, and says:

Our meeting opened Sunday per agreement, and moves along nicely, and we hope to accomplish much good. The crowds have not been large, but new ones keep coming in, and that is, of course, encouraging. It is pretty hard to get these people to listen to the pure gospel, but we intend to hold it before them until they do.

These statements are published in order to show what is being done and the progress of the work.

Not enough has been pledged to the work to support it. The incidental expenses—hall rent, lights, and other things—must be met as well as the support of the preacher.

The Union Church, Sumner County, Tenn., gives fifteen dollars per month, but says it will increase that amount if necessary.

We want enough churches and individuals to give so much each month to support the work fully; then not another appeal will be made. The money will be properly used to the best advantage. Let others say what they can do per month. And let congregations make one Lord's-day's contribution to this work.

Send contributions directly to Mrs. Eunice Fisher, Mechanics Institute, Rochester, N. Y.

But why is she, Brother Miller, and I writing and working for this mission? Only because we love the cause of Christ and seek the salvation of souls. There is not a busier woman in Rochester, whose responsibilities are greater, than Sister Fisher. Besides, she is physically frail and works beyond her strength. If the churches could only realize their duty, a mere mention of this field and its needs would be sufficient to bring all the financial support required. Giving the money is the smallest part of it. Reader, you will not miss what you give; but you ought to give until you miss or feel it. Why be so indifferent to such work? Talk it over, give so much a month, or make a Lord's-day's contribution to it. Remember where to send the contributions.

The Eternal Recompense.

Still in my breast, despite its load of sorrow,
Despite the pressure of o'erwhelming care,
I sense the thrilling joy of a to-morrow
Whose dawn shall brighten up the darkness there.

I sense a moment nigh when, woe abating,
I'll tread the path that leads on to release,
And find a cure for troubles dire awaiting,
Safe in the Everlasting Arms of Peace.

For life and love so close are interweaving
That none can live and yet be portionless;
And days must come with hours all retrieving,
The dreary years of unfound happiness;

And he whose share of Love is not yet ready,
Whose measure of its joy is yet unknown,
Need only keep his faith both both sure and steady
To come sometime, somewhere, into his own.

—Selected.

It is easy in this world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—Emerson.

Georgia and the Far Southern Field

By S. H. HALL

Much Is Needed to Be Done.

When we take the time to look over the field and see how much needs to be done, it is staggering. I see so much that needs to be done just in the State of Georgia, so much that we cannot get to, that I have to put up a fight to keep it from discouraging me. But slip out of Georgia into any adjoining State, and you find plenty to do. Much has been said, in the last twelve months, of the neglected condition of South Carolina. May the Lord bless Brethren Burton and Nix with every needed thing in their efforts to give all in that State an opportunity of hearing the pure, simple teaching of the gospel before it is too late. It hardly seems possible for the few preachers there to get to all in this generation. Then there is much room for mission work in Florida. More has been done in that State than in South Carolina, but only the hem of the garment has been touched in comparison to what yet needs to be done. And even north of us, in the much-boasted State of Tennessee, we have county after county in which no effort has been made to establish the cause of Christ. So, standing in Georgia and looking just a State deep in all directions from us, we see enough work that needs to be done that is not being done to make us feel a bit discouraged. But how about it when we look at the world? Well, let us not look so far, but stay in America, and we have about all we can stand to seriously think of in its neglected condition.

But there is another thing that some of us have to think of along the way—that, in spite of the world's sad need of the gospel, unmixed with the teaching of men, we have to face the fact that many who claim to love souls and want the cause of Christ extended have to waste so much precious time speculating and teaching "foolish and ignorant questionings" which "gender strifes." If ever a people should strive with all their might and main to obey the command, "Foolish and ignorant questionings refuse" (1 Tim. 2: 23), we are the people—every one of us! If we have any mission whatever, it is to give to the world the pure word of God; and the task is so immense that we have not the time to lose one moment in teaching things not essential to the salvation of the soul. The time has come when it should not be left with preachers to say just what they shall teach; the churches should arise, in the name of our Lord and Savior, and stop the mouths of those who would waste precious time and money in wrangling over those things not vital to the needs of man. Such a stand all of our papers should take. There is so much that needs to be done that we should give our best, let not one obstacle come in our way, but all, as one man, move onward in the glorious work of giving dying men and women a knowledge of the One who can save, and how he may be received and enjoyed.

✡ ✡ ✡

We Have Many to Do What Is Needed to Be Done.

I would not be at all surprised if some reader will not doubt the heading of this paragraph—"We have many to do what is needed to be done." But this is true, comparatively speaking. We have many disciples compared to the few with whom the church started its work on the first Pentecost after Christ's ascension. I think it safe to say we have enough to take the immense field before us, if we could only get them to work. I know a few who are so working that, if all would fall in line and work as hard as they, the time would soon come when there would not be one that could say that he had not had an opportunity of hearing the pure word of God preached just as it is. If all would work as the apostles worked; if all would give as they are taught to give; and if all would hunger and thirst for the salvation of souls as our Lord hungers for them, what would the results be? May no lover of souls and God's truth allow himself to be discouraged one moment. Keep working, keep praying, and your world—that part of the whole field that God is expecting you to fill with a knowledge of his truth—will be worked and your soul will be saved.

✡ ✡ ✡

Some Propositions.

In the revival in which I recently engaged at Athens, Ala., Brother L. B. Jones put out quite a number of cards, on the back of which were these propositions: (1) "Show us one thing we teach, practice, or advocate, for which we cannot give a 'Thus saith the Lord,' and we will quit it:" (2) "Show us one thing the word of God requires us to teach, practice, or advocate, that we are neglecting, and we will begin it at once."

I like these propositions, and am glad that Brother Jones and Brother Pettey Ezell were careful to so teach here and get the work properly started. These propositions mean much, and it would be well that they be thundered into the ears of the members of all the congregations on earth. I could not circulate this card in some congregations I have seen and defend them. The Lord says for us to "sound out the gospel." But there would be staring me in the face the fact that the church at that place is not doing it, and that their so-called elders or leaders will not let it be done. Under such circumstances, I would have to deal with that church just like I would any other false church—viz., condemn it. I could defend my propositions as an individual, but could not for that congregation. It is bad to substitute sprinkling for baptism; it is bad to introduce instrumental music into the church worship; it is bad to teach that baptism is not essential to salvation and that just any old name will do for us to be known by in religion; but it is worse to have the gospel and make no effort to give it to other people. Not for one moment do I believe that such disciples will be saved. I think, too, I have seen congregations in which I would be handicapped because of a failure to obey this command: "Let love of the brethren continue." (Heb. 13: 1.) It would be well to take this second proposition and get some congregations to try themselves out by it. If the Bible teaches anything, it teaches that we must love the brethren or be lost. If we are not doing this, then here is one thing the Bible says do that we are not doing, and it is just as essential as baptism. We are in a bad way if we do not love the brethren as the Bible teaches us to love. Then take what the Bible teaches on the subject of giving. It says: "Let each one of you" lay by him in store, upon the first day of the week, as he may prosper; it says for you to purpose in your heart, and give, not grudgingly, but willingly and cheerfully. (See 1 Cor. 16: 2; 2 Cor. 9: 7.) While we put out cards with these propositions for the purpose of making our religious neighbors think of the things they are doing that the Bible does not teach, we should sweep clean before our own doors and see to it that we are living up to these propositions to the best of our ability.

Carefulness is generated by interest in one's job, by determination to make good, by ambition to master the work in hand and to earn promotion.—Selected.

Training Little Children

By ANNE GOODWIN WILLIAMS

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

The Guiding of Imagination.

"When my boy was only four years old, I began to punish him every time he told a lie. It took great persistance to cure him, but now he is the most truthful child you ever knew. You can depend upon his word every time." The father spoke with great pride, ignorant that the merry little lad next door who was the companion of his own sullen boy had also passed through three years of "romancing," but with no punishment for lying, and consequently no unhappy memories to carry into later life.

Every little child passes through a mental stage when he finds it difficult, if not impossible, to distinguish between memory and imagination.

Five-year-old Harold spent a very happy day with little Jack, whose mother had so tamed a squirrel that it came to the window and ate from the children's hands. "Wouldn't it be fun if it would come into the room and play with us" "Yes, and get into the doll's bed and sit in a chair and eat from a table." Each child made his contribution to the delightful romance. Two or three weeks later something was said in Harold's presence about squirrels, and immediately there came to his mind all the memories of Jack's squirrel. Memory and imagination became confused so that the little lad thought he was telling the truth when he told of the squirrel which had eaten from his hand, slept in a doll's bed and sat in a chair, and he naturally resented as an injustice the punishment which followed.

"What is truth?" four-year-old Margaret asked earnestly of a loving friend who rebuked her for not telling the truth. The friend, by definite illustration, helped her to understand the difference between fact and imagination, and for several weeks the child's stories were followed by the question, "Was I telling the truth that time?" Finally she was able to distinguish the difference and her imaginative stories were introduced by: "This isn't true, but—." "Once upon a time," etc. So she lived in her make-believe world joyously increasing a very valuable mental power, yet being saved the reproof and punishment too often meted out to children who are not understood.

Miss Elizabeth Harrison, in her book, "Misunderstood Children," tells of a little girl who prayed in her own simple, childlike way that the wonderful gift of imagination might be taken from her, because of the scorn and ridicule with which the teacher of geography treated her attempt to picture Arabia, about which she was studying, instead of merely bounding the country. "Please, God, help me not to see people and animals in Arabia instead of an old map on the wall," she prayed.

Fortunately that little girl's prayer was not answered, and her imagination developed and was so guided and controlled by a wise and understanding mother that when the child grew to womanhood she was able to use that imagination to write stories which have brought joy to thousands of little children.

The world of imagination is really the kingdom of the little child in which he lives with the companions we adults choose for him. Let us help him by telling him of the great heroes of history and literature, and cease to acquaint him with the cruel villains and coarse buffoons of the "movies" and the newspaper headlines. During their early impressionable years, children are influenced more by their imaginary companions than by the actual children with whom they come in contact.

"Let's pretend," the imaginative child says over and over again. "Yes, let's pretend," the wise mother answers, and jokingly may add: "Let's pretend that we are fairies and that all the specks of dust are wild animals for us to chase."

Let us pretend and pretend with the children and be thankful with reverent, humble gratitude when we as grown men and women are allowed to reënter the wonderland of childhood, living with the little people and guiding them in their use of this very great gift of Imagination.

✡ ✡ ✡

Worship.

When the great sun sinks to his rest,
His golden glories thrilling me,
And voiceless longings stir my breast,
Then teach me, Lord, to worship thee.

And when the stars—the daylight fled—
In serried, shining ranks, I see,
Filling the splendid vault o'erhead,
Then teach me, Lord, to worship thee.

If roaming by the ocean's shore,
The murmuring waves sing low to me,
Or thundering billows hoarsely roar,
Then teach me, Lord, to worship thee.

Or if in solemn forest shades,
The calm of nature steals o'er me,
And silence all my soul pervades,
Then teach me, Lord, to worship thee.

Not in the sacred shrines alone,
Which chime their summons unto me,
Would I look to thy heavenly throne,
But everywhere would worship thee.

—Maltbie D. Babcock.

✡ ✡ ✡

Short Sermons.

God will not let us be without pleasures of our own. The fields are full of such: flowers, verdure, beautiful plants at every step; birds everywhere; and then an air all perfumed.—Eugènie de Guérin.

✡ ✡ ✡

It is because we are not humble enough in the presence of the divine daily fact that adventure knocks so rarely at our door. This very day, straining my eyes to see the distant wonders of the mountains, I nearly missed a miracle by the roadside.—David Grayson.

✡ ✡ ✡

Christ is the amen of the universe to the righteousness in God and the deathless in man. It is this that lends an infinitely sweet and profoundly significant authority to his words for the race: "I am come that they may have life, and may have it abundantly."—Selected.

✡ ✡ ✡

Faith and prayer represent habits of the soul which express our dependence on God and invite the divine intervention. This we shall never cease to need and, therefore, we are being trained by faith and prayer for that fuller appropriation of the divine which will differentiate the more perfect ministry of heaven from earth's imperfect service; and it is through temptation that the training comes.—W. Hay Aitken.

INTER NOS

From Ed S. Duncan, Mount Pleasant, Texas, June 9: "I spent the fifth Lord's day in May with the church at Sulphur, Okla., preaching three times. This is one of the best congregations I know, and it is a pleasure indeed to meet with them. Here I met J. D. Dossey, the blind man, and heard him preach one of the most masterful sermons I ever heard. His home is at Caney, Okla. The Lord willing, I will begin the annual meeting with the Gunter Bible College congregation, at Gunter, Texas, on the third Lord's day in July. I shall hold a mission meeting in Bowie County, Texas, beginning the first of July. This is the mission point I reported some time since. We have large attendance at each meeting and the best of attention. I think great good will be done there this summer, if we can get outside help enough to put it through."

Here is a model advertisement for preachers of the church of Christ who wish to announce their protracted meetings. I am leaving out time, date, and place of meeting, which, of course, will be supplied as the circumstances demand. This is an announcement used by E. C. Fuqua, of the church of Christ: "The church of Christ, founded by him, A.D. 33, is the oldest church on earth, and is to-day, in faith, doctrine, work, and worship, exactly what it was when he made it. It is no human sect in religion, but is the true and original institution founded by Christ. This church presents to you the vital benefits of the Christian religion, demanding of you only those duties which Christ demands, and safeguarding your spiritual interests as only the church of Christ can. Come and hear the unquestionable truth preached. It can't harm you, and will do you inestimable good."

E. C. Fuqua, of Fort Collins, Col., writes concerning the discussion between D. Austen Sommer and me as follows: "I am especially interested in your 'bout' with Brother Sommer, but fear he is not getting the satisfaction that I am. It confirms my long opinion that he and his colleagues have no argument or reason to present, have never had, and never can have, so long as they oppose things they do for the reason they oppose them. However, I think you did wisely in drawing the 'discussion' to a close, seeing there is nothing to discuss. The point at issue they will *not* discuss; so why prolong the wrangle?" We have also received two other letters which we publish below. G. W. Farmer, who wrote one, is a most excellent man and a preacher of no mean ability. I am glad to have him express himself, and assure him that I shall engage in no wrangles and will discuss subjects only when I believe it is best for the cause of Christ. The two letters show that it is impossible to please every one and that an editor must have a mind of his own and do what he believes God commands him to do. Brother Farmer says: "I do not propose to dictate the policy of the paper, but I suggest that you let Brethren McCaleb and Sommer alone for a while. I am anxious that the paper find more favor up in East Tennessee. Some people think there is too much wrangling in the Gospel Advocate. It makes an unfavorable impression on people who do not know how to take it." The other letter is from E. S. Kerr, of Brookport, Ill., who says: "I want to tell you how I feel about your discussion with Brother Sommer. He held a meeting for us a year ago last April, and had me believing as he does; yet I had never heard the question debated, and told my brethren that I would never be satisfied until I heard it discussed, but that it looked like, from the reading of the Review, you and your brethren were afraid to debate the question with Sommer, all of which made me stronger for the Review's teaching. But now I am perfectly satisfied that you are right and Brother Sommer is riding a hobby. I think this debate has done good and that we should have more debates than we do. The prevailing idea to-day is to get sweet and be goody-goody and do like a good many of our brethren are doing in Texas." I feel sure that if Brother Farmer and others knew conditions in the West where the Apostolic Review is circulated and that if they understood just how Sommer and his satellites were exercising what they call "evangelistic authority," thereby taking over churches of Christ and shutting out brethren who believe in teaching the Bible in schools, they would take a different view of this matter. For fuller information on the subject, I refer Brother Farmer and others interested to E. C. Fuqua, of Fort Collins, Col., and G. W. Riggs, of Riverside, Cal.

Sermons and Sermon Material.

(The titles appear under the authors' names.)

ABERNETHY, ARTHUR TALMAGE.
"Center Shots at Sin" $1.50

ADCOCK, ADAM K.
"The Glorious Gospel" 1.00

BOOK, W. H.
"Columbus Tabernacle Sermons," two volumes; per volume 1.00
"The Indiana Pulpit" 1.25
"Sermons for the People" 1.25

BOTELER, MATTIE M.
"Lights on Scripture Truths" ..... .85
"Sermon Notes from the Ministry of Jesus" 1.25

BRANDT, JOHN L.
"Soul-Saving Revival Sermons" 1.00

BROWN, WILL H.
"Illustrative Incidents for Public Speakers" 1.50
"Patriotic Illustrations for Public Speakers" 1.50
"Stories of the Great War for Public Speakers" ... 1.50
"Wit and Humor for Public Speakers" 1.50

COOMBS, J. V.
"The Christ of the Church" 1.00

DARSIE, GEORGE.
"Before the Throne" ..... .85

DUTT, MEADE E.
"Jesus Christ in Human Experience" 1.50

ERRETT, ISAAC.
"Evenings with the Bible," three volumes; per volume 1.00
"Bible Readings," two volumes; per volume..... 1.50
"The Querists' Drawer" 1.50

FARIS, JOHN T.
"How It Was Done in Harmony" 1.00

LORD, J. A.
"On the Lord's Day" 1.25

MCGARVEY, J. W.
"Biblical Criticism" 1.25
"Lands of the Bible" 2.00
"Jesus and Jonah" ..... .50
"Sermons" 1.25
"New Commentary on Acts" 1.50
"Commentary on Matthew and Mark 1.50

MCGARVEY-PENDLETON.
"Commentary on Thessalonians, Corinthians, Galatians, and Romans 1.65
"The Fourfold Gospel" 1.65

MEACHAM, EDGAR JONES.
"Training to Teach" 1.00

MOFFETT, ROBERT.
"Seeking the Old Paths" 1.00

PITTMAN, J. C. FERDINAND.
"Bible Truths Illustrated" 1.50

RUTLEDGE, GEORGE F.
"Pushing the World Along" 1.00

SWEENEY, Z. T.
"The Spirit and the Word" 1.25
"Pulpit Diagrams" 1.25

UPDIKE, J. V.
"Updike's Sermons" 1.25

WILSON, LOUIS C.
"Twentieth Century Sermons and Addresses" 1.50

ZOLLARS, E. V.
"Baccalaureate and Convocation Sermons" 1.75
"The Commission Executed" 1.25

Send all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

So long as we dare to think that secular life must be separate existence from the spiritual, that earthly engagements cannot be fulfilled in uninterrupted communion with God, just so long are we living outside the purposes of God, contradicting the majesty of our true nature and denying the efficacy of the gospel.—H. W. Webb-Peploe.

BUILD YOURSELF UP SO AS TO FEEL BETTER

Eat and sleep better, as well as look better, by taking Hood's Sarsaparilla. It is an all-the-year-round medicine, good in all seasons.

It purifies, enriches and revitalizes the blood, creates an appetite, aids digestion, assists assimilation of the food you eat, and wonderfully builds up the whole system. In many cases it succeeds where other medicines fail to do any good.

If you need a mild effective cathartic, get Hood's Pills.

HEINEMANN'S 3 - 11 'S

Non-Alcoholic
(Trade-Mark Registered U. S. Patent Office)

A TONIC

For La Grippe, Colds in the Head, Fevers, Torpid Liver, and Flu

MANUFACTURED BY

A. D. HEINEMANN, Chemist

Jackson and Decatur Sts. MEMPHIS, TENN.

TETTERINE

Clears Baby's Skin

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

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

Martin College—Junior College

For girls and young women. Not sectarian, but positively Christian. Meets standard tests in all departments. Fifty years old. No experiment. Write for catalog.

GEORGE A. MORGAN, President,
Dept. A, Pulaski, Tenn.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

CHURCH NEWS

Arkansas.

Fort Smith, June 2.—Sunday was a great day with the Park Hill Church. Brother J. B. Nelson, of Dallas, Texas, began our meeting on Friday night, and we had an all-day service Sunday, with dinner and a big song rally. We had visitors from Rowland, Spire, Shady Point, Cameron, Sallisaw, and Gans, Okla.; and from Greenwood, Charleston, Delaney, Booneville, and St. Paul. Brother Nelson is surely a great preacher and teacher of the word of God. We are having a good meeting and the brethren are all rejoicing. —Will W. Slater.

Fort Smith, June 7.—The Park Hill church of Christ, of Fort Smith, wants to employ a young minister for three or four months this summer while their regular minister, Brother Will W. Slater, is away in protracted-meeting work. Brother Slater will be away three or four months. Here is a fine opportunity for some young preacher to get some real good experience and be well cared for financially at the same time. The church is not expecting to get an experienced man, but one who is modest and wants a chance to develop his talents. For further information, write to Brother Will W. Slater, 1600 South T Street, Fort Smith, Ark.—J. B. Nelson.

Texarkana, June 5.—After preaching at Cross Roads, near Emerson, to good and attentive audiences Monday, Tuesday, and Wednesday nights, I came on Thursday night to Texarkana. A meeting will be started here to-morrow by Brother Wainwright, the preacher who resides here, and will be carried on after Tuesday night by Brother Joe Warlick. At Cross Roads several of the members spoke to me about conducting a Bible reading and drill next winter. I go to Fouke to-morrow, and will preach at night, also Monday and Tuesday nights. Brother Wainwright has recently been in some successful mission meetings in Louisiana. A promising mission has been started by Brother Wainwright and the College Hill congregation in another part of Texarkana, and it is thought a second meeting will have good results.—Andrew Perry.

District of Columbia.

Washington, June 7.—The following contributions have been received for the house of worship in Washington during April and May and up to June 4: From H. P. Lucas, Florence, Ala., $100; Murfreesboro, Tenn., $50; donations through F. L. Rowe, $2.50; "A Sister," Jacksonville, Fla., $10; church at Avon Park, Fla., $24.50; church at Dickson, Tenn., $100; Mrs. J. J. Walker, McMinnville, Tenn., $5; Flat Creek, Tenn., $25; L. H. Bretz and family, $5. One brother in Alabama has agreed to join two hundred others and give one hundred dollars each. He has sent his, and two sisters and a brother have followed his example. How many others will give according to their ability? Let us finish the Washington building fund and then turn to St. Louis. My address is 110 Second Street, S. E.—W. S. Long.

Kentucky.

Louisville, June 10.—Last month I visited five churches in Kentucky, preached eleven sermons, and baptized one person—a young woman who had been a Catholic. I find a number of churches lacking in organization and system, and I take it for granted that this condition prevails in most of the churches of the rural districts. Some of our preachers do not take very kindly to the "sticks," or country churches, and this has brought about a deplorable condition. If the denominations about us can systematize their work and bring such wonderful results, and this without divine authority, surely the church of Christ has authority from the Most High to organize and systematize her work to bring the very best results. If the Lord wills, I shall devote my time to bringing about a better condition in the country churches of Kentucky. Any brethren interested in this work will please address me at 1740 Chichester Avenue, Louisville, Ky. If a meeting is needed, I will come or send some loyal preacher.—R. A. Craig.

Missouri.

Sedalia, June 5.—I began a meeting here last Thursday. Three confessions to date. Brother S. W. Bell is doing a great work here among the poor people. We are greatly in need of a tent here to reach the people that we should reach. The meetinghouse is small and rather far out toward the edge of the city. The brethren here are few in number and poor in this world's goods, but seem to be rich in faith and love for the cause.—E. P. Watson.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

CANCERS CURED AT KELLAM HOSPITAL,

1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store—Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

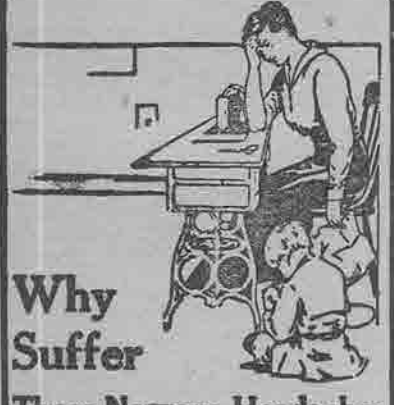
McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS
Memorials a Specialty

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.



Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

Padlock Argument.

BY J. J. VANHOUTEN.

One of the strongest arguments ever used in the early part of the Reformation against the truth, and one that usually settled the importance of the commission and the mode and design of baptism, was the "padlock argument." It was used frequently forty and fifty years ago. And only some point in law pertaining to the ownership of the property was sufficient to remove the padlock from the doors of houses where the people met to hear the truth and were deprived of the privilege, for the last resort to show that the gospel was not true was to lock our preachers out. Old pioneer preachers of thirty-five to fifty years ago can tell how they were locked out of schoolhouses, union houses, and sectarian houses which our people helped to build, and thus thousands of people were deprived of the "bread of life," while a few, sometimes just one or two, with a padlock argument, would stand between the people and God's plan of redemption, and assume the responsibility over their souls, and, Elymaslike, try to prevent people from hearing the truth. Not very long ago several writers wrote about the dearth and scarcity of preachers. Brother Larimore described several incidents similar to many through which I have passed. Since the establishment of the dividing line between the "church of Christ" and the "Christian Church," some preachers and church officials have gone to extremes in both organizations in regard to who shall or shall not preach at certain places; and three Sunday nights in a month the padlock argument against all preachers is used, unless, perhaps, a skeleton key may be used and an occasional visit may be granted, but not approved of. Where in the New Testament do we find where the Lord ordained that a man should go into all the congregations and take a corner on suitable places and keep all other preachers out? I am aware that there are over one thousand less places in Illinois where a loyal preacher can go and preach, to what there were before the division. And the padlock argument is more killing and destructive to a loyal preacher's influence than ever the sectarians' padlocks were when they used to lock their doors against the old pioneer gospel preachers.

There are seven items in the commission, and at a sectarian revival no one can escape the padlock argument who attempts to harmonize them. Matthew says to go, teach, and baptize, and gives the ceremony to be used in baptizing. Mark says to go and preach, and enjoins belief and baptism and promises salvation. Luke enjoins repentance; and Paul, Philip, and Luke all enjoined confession. So we have: (1) Go; (2) preach, or teach; (3) belief, or faith; (4) confession of that faith; (5) a reformation, called "repentance;" (6) baptism "into the name of the Father, and of the Son, and of the Holy Spirit;" (7) salvation—"He that believeth and is baptized shall be saved." Even a padlock argument cannot destroy the truthfulness of the seven items in the commission. And T. B. McCauley said: "Whoever hinders the expansion of Christianity in any way in the world, or tries to injure it, is guilty of high treason against God and the civilization of mankind." But the padlock argument still holds good in some places when an unscriptural position cannot be fairly met. Did not Isaiah say, "Come, let us reason together?"

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

A Pretty Face should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

PARKER'S HAIR BALSAM

Removes Dandruff-Stops Hair Falling

Restores Color and Beauty to Gray and Faded Hair

50c. and $1.00 at druggists.

Hiscox Chem. Wks. Patchogue, N.Y.

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

Sunbeams.

BY ANDREW PERRY.

"My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; do ye not make distinctions among yourselves, and become judges with evil thoughts." (James 2: 1-4.)

Each Christian consists of two men—an inner man and an outward man, a visible man and an invisible man. The visible man is temporal and will come to an end; the invisible man is eternal.

But how are we treating the two men? Treating the spiritual or invisible man far worse than the poor man of whom James speaks. We are spending almost hundreds of dollars for food, residence, clothing, and pleasure of the visible man, to a small amount of time and expense for the welfare of the spiritual man. We must cease this.

Consider the great question of profit and loss raised by our great Teacher: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark 8: 36.) Brethren, let us cease being judges with evil thoughts. Let us look at and care for the things that are eternal and labor for heavenly meat.

Look at the way people are spending money for moving-picture shows, snuff and tobacco, and cold drinks for the visible or fleshly man. Are we a party to this? Are we spending money as freely for the preaching of the word, for good books and to extend the circulation of our church papers, for the care of orphan children, and to relieve those who need our help?

Let us one and all make up our minds to be better stewards of the goods of our Master.

The Work at Oakland, Miss.

BY J. P. LOWREY.

For several years there have been a few brethren meeting in the school building at Oakland, Miss., and about a year ago Brother W. A. Burford, one of the most active workers of old Thyatira congregation, moved to Oakland and went to work with all the earnestness of his soul to help to build up the church at that place. If every one who moves into a new place would do as Brother Burford is doing, it would bring results in many destitute places. Since he went to Oakland a well-located lot has been secured and a few hundred dollars raised to build a meetinghouse. What has been done thus far has been accomplished at a sacrifice upon the part of Brother Burford and others who are anxious to see the cause permanently established in this splendid little town. They are anxious to complete the house in time to hold a meeting in it this year, and, with men like W. A. Burford behind the proposition, it will be done. He is not rich in this world's goods, but rich in the faith. Why let men like this shoulder all the load in such places, when a little help from a few congregations would show them that others are interested in what they are trying to accomplish and encourage them to press forward? Unless such places are encouraged, when the Savior comes, he will find Mississippi destitute of the gospel. The writer has been over a great part of the State since the first of January, and is more convinced than ever before that it is the greatest field for evangelistic work in the South. If you help to establish the cause of Christ permanently at Oakland, you will thus make it possible for people over a large territory to feel the influence of the church and hear the gospel preached long after you shall have passed away. If you wish to have fellowship in this work, send your contributions to W. A. Burford, Oakland, Miss. This work will be done whether you help or not; but what is your duty?

Recuperation. There is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

Kintho Beauty Cream

For the Treatment of

FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

At All Druggists and Department Stores.

OH, DEAR! MY BACK!

Merciful Heavens, how my back hurts in the morning!" It's all due to an over-abundance of that poison called uric acid. The kidneys are not able to get rid of it. Such conditions you can readily overcome, and prolong life by taking "Anuric" (anti-uric-acid). This can be obtained at almost any drug store, in tablet form.

When your kidneys get sluggish and clog, you suffer from backache, sick-headache, dizzy spells, or twinges and pains of lumbago, rheumatism or gout; or sleep is disturbed two or three times a night, get Dr. Pierce's Anuric, it will put new life into your kidneys and your entire system. Send Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., ten cents for trial package.

MEMPHIS, TENN.—"Dr. Pierce's Anuric is the best medicine for the kidneys and for backache that I have ever taken. For some time my kidneys have been giving me a lot of trouble. I suffered with backaches and rheumatism in my joints and limbs causing me a lot of misery. On learning of the 'Anuric Tablets' I began their use and they have given me real relief when all other kidney medicines failed to help.

"I am glad to recommend 'Anuric' to others who suffer with this ailment."—MRS. E. C. WILSON, 660 N. Sixth St.

We place White Teachers in Public, Private, and Normal Schools, Colleges, and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tenn.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues — a Specialty

HOME OFFICE
CLINTON, S.C.

OBITUARIES

Burns.

Sister Alice Payne was born on December 15, 1859. On November 10, 1897, she became the wife of Brother R. C. Burns, of Bohon, Ky. In happiness and peace these two lived together as husband and wife until November 9, 1919, at which time the home was broken by the death of Sister Burns. She became identified with the church at Bohon about fifteen years ago, and we believe that she faithfully followed the Lord until she departed from this world. Brother Burns feels sad and lonely, but sorrows not as those who have no hope; he believes that his loss is her gain. Sister Burns was a living example of Paul's teaching in 1 Tim. 2: 9-12. The writer of these words conducted the funeral service at Bohon, after which her body was laid to rest in a near-by grave.

THOMAS D. ROSE.

McCampbell.

Truly, "one by one our friends are crossing over the river." On Saturday, April 10, 1920, about five o'clock P.M., Mrs. Amanda McCampbell died, at her home, in Bridgeport, Ala., after several weeks' illness of pneumonia. Mrs. McCampbell lived in this bright, beautiful world, with all its grand achievements and with its many wonderful opportunities for doing good, about seventy-six years. Think of the good one could accomplish in seventy-six years! Mrs. McCampbell obeyed the gospel in early life and tried to always live true to her profession. She certainly ministered to the sick and needy. The weather was never too hot nor too cold for her to help the sick and afflicted. She was a true friend, and I cannot believe she was deceitful in the least. Mrs. McCampbell came from one of the best families in Alabama, and I am sure her relatives and friends did all in their power to help her get well. But she seemed to know from the first that her summons had come, and she was willing to go. She was intelligent, industrious, well read, frank, honest, and a Christian. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

MATTIE HOLDER.

Archer.

With sorrow we record the death of H. L. Archer, at Memphis, Tenn., April 24, 1920. He was forty-five years of age. He leaves a wife and six children to mourn his departure. He died at the Baptist Hospital, where he had gone for an operation. He seemed to improve for a short time, then came a change and he grew rapidly worse. His devoted wife reached his bedside a short time before the death angel wafted his spirit to the silent land. He recognized her, asked her to arrange his pillow, and then said: "I want to go home." With a breaking heart, she bravely answered: "I have come to carry you home." His death was doubly sad on account of the pathetic plea of his little children: "Bring papa home." That home meant more to Logan than mere space inclosed by four walls. It was a place where the latchstring was ever hanging on the outside, with peace and happiness reigning supreme within. He obeyed the gospel while young and lived a life worthy of imitation. He will be sadly missed, not alone around the family hearthstone, but by the community in which he lived. Brother Knight, of Henderson, Tenn., conducted the funeral service, and his form was laid to rest in the cemetery at Refuge, the place where he was wont to go every Lord's day.

A SISTER IN CHRIST.

Moore.

Permelia Moore was born on July 10, 1846. When but a girl, she came to Guntersville, Ala., an orphan, where she lived until her death. She obeyed the gospel when sixteen years of age, at Bagdad Church, in Tennessee. She was married to Capt. E. B. Moore during the Civil War. She died on March 5, 1920. For years she was the only disciple in Guntersville. It was through her influence that the late Dr. A. C. Henry, some time in the eighties, was invited to Guntersville to preach, and at the close of the first discourse seven came forward to confess their faith in the Savior and obey him in baptism. As the result of this meeting, a strong congregation was built up and a good house built. For years the congregation flourished, and numbered in its membership some of the most prominent people of the town. Numbers of the strongest preachers in the brotherhood have held meetings there, and I dare say that all of them who are living remember with pleasure Sister Moore. By deaths, removals, and indifference the congregation went down until there was not a man left to conduct the worship. Instead of giving up, she, as leader, and three or four other faithful sisters continued to meet for worship and tided the church over a time that in most instances would have meant the death of the cause in Guntersville. She was "full of good works and almsdeeds which she did;" ready always to visit and attend the sick, comfort the distressed, and help the needy. When her health and circumstances would permit, she would have a class of women to meet at her home once a week to study the Scriptures, and no doubt her labors will bear fruit in days to come, especially in the lives of a few faithful girls who have had the benefit of her teaching and example. She had no children of her own, but reared, or partly so, two nieces, a girl who was committed to her keeping in childhood, and a boy whom she and Brother Moore adopted in his infancy and reared to manhood. He is now an active member of the little congregation in Savannah, Ga. As she had always requested, a short funeral service was held in her home, and her body was laid to rest in the Guntersville cemetery to await the resurrection of the just.

R. N. MOODY.

MASSEY MILITARY SCHOOL
PULASKI, TENN.
Junior R. O. T. C. On Preferred List of Colleges. Teachers, University Men.
SCHOOL OPENS SEPTEMBER 8, 1920. Dept. A.

SAVE YOUR BODY
Conserve Your Health and Efficiency First
"I Would Not Part With It for $10,000"
So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE
Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense
Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

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

Howard C. Rash
Pres. Natural Body Brace Co.
289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

In answering advertisements, please mention this paper

For Constipation

Indigestion, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath or other conditions caused by clogged or irregular bowels, take

FOLEY CATHARTIC TABLETS

A wholesome and thoroughly cleansing physic—mild and gentle in action.

B. B. Haward, Unadilla, Ga.: "I find Foley Cathartic Tablets give me quicker relief from constipation than anything I ever tried."

Mormonism, Alias "Latter-Day Saints." No. 1.

BY R. B. NEAL.

David Whitmer says: "We asked Joseph how it was that he had received a revelation from the Lord for some of his brethren to go to Toronto and sell the copyright of the 'Book of Mormon' and the brethren had utterly failed in their undertaking."

The "we" represented John Whitmer, Jacob Whitmer, Hiram Page, and Oliver Cowdery, as well as David Whitmer.

The prophet's "back was against the wall." He had to front the question and answer it. His reputation as a prophet was at stake. Joseph admitted he "did not know how it was." So he "inquired of the Lord about it, and, behold, the following revelation came through the stone: "Some revelations are of God; some revelations are of man; and some revelations are of the devil."

"This was a jump out of the frying pan into the fire." 'Twas bad enough to profess a revelation from God to sell the manuscript of the only book that had "the fullness of the gospel" and upon which the salvation of the world depended, from his viewpoint, in a public market, and the prophet was more than willing for it to be sold for "considerable money;" but it was worse to put such words on the lips of God as a revelation to explain the fiasco.

Under what head must the Toronto "revelation" be put? It was not of God; yet Joseph got it in the same way he did his other revelations. Was it of the devil? I think not. His Satanic Majesty would have worked against his interests had the copyright been sold and the book, perhaps, never published, or, if published, would simply have been as a book of fiction. Then the revelation must have been of man, and that man Joseph Smith, and the motive money—"considerable money."

I would regard it a privilege and a pleasure to go through the "Book of Commandments" with a seer, or an elder, and have him put a proper tag on the many revelations (?) Joseph had. The last was a "makeshift" and of man, and that man Joseph Smith. The devil is not a "revelator;" man is not. Neither can be. Hence, it was a fake revelation that he put on God to satisfy his grieved brethren. Did he satisfy them? He did not, Whitmer being judge.

I have a note from Dr. A. B. Morris, of Valdosta, Ga., which I think wise to insert here:

"Joseph Smith is the mainspring of the Mormon watch. I am sorry that the people of Carthage, Ill., lost their heads and shot him. He would have soon killed Mormonism with his licentiousness and thievery. But killed, he became a martyr, and that is the chief secret of the perpetuity of their fake system of religion—the foundation upon which the whole superstructure rests. The effort of every anti-Mormon worker should be concentrated against the foundation. Destroy it, and the superstructure will tumble into ruin."

He is right. With Smith revealed in his true colors, as a man and as a prophet, there is no foundation for any other conclusion than that the "system was conceived in sin, born of iniquity, and perpetuated through fraud and deceit."

Was Joseph Smith a prophet? The fact established that he was not cuts the taproot of the tree of Mormonism, and it withers and dies too dead to even send out "suckers" from the stump.

TETTERINE

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

PILE RELIEF.

No matter what kind of piles you may have, no matter how serious the case, if three jars of Hancock's Pile Remedy does not cure you, we will refund your money. Price, 50 cents a jar. At your druggist's or by mail from

HANCOCK CHEMICAL COMPANY.
Oxford, N. C.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

A LETTER FOR WOMEN

From a Woman Whose Serious Illness Was Overcome by Lydia E. Pinkham's Vegetable Compound.

Garnett, Kas.—"I first took Lydia E. Pinkham's Vegetable Compound for a complete nervous breakdown following the birth of my oldest child. I got up too soon which caused serious female trouble. I was so weak that I was not able to be on my feet but very little and could not do my housework at all. I had a bad pain in my left side and it would pain terribly if I stepped off a curb-stone. One day one of your booklets was thrown in the yard and I read every word in it. There were so many who had been helped by your medicine that I wanted to try it and my husband went to town and got me a bottle. It seemed as though I felt relief after the second dose, so I kept on until I had taken five bottles and by that time I was as well as I could wish. About a year later I gave birth to a ten pound boy, and have had two more children since and my health has been fine. If I ever have trouble of any kind I am going to take your medicine for I give it all the praise for my good health. I always recommend your medicine whenever I can."—Mrs. EVA E. SHAY, Garnett, Kansas.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

"The Model Church," by G. C. Brewer, treats of live subjects, and is a book that should be distributed among the churches. This book has been almost universally commended and is being read with interest by many people. Price, $1.

Sign Your Name Here

If you suffer with any curable disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer, and you will never have cause to regret it.

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

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

Gentlemen: I accept your offer and inclose herewith three dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address.....

Shipping Point .....

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.
60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

A Few Things.

BY W. S. VICKREY.

The courts of our country require all legatees of a man's will to accept the terms therein expressed without any addition thereto or subtraction therefrom. In other words, what is not stated in it is held as binding as the items specified in writing. This is true of all wills adjudged valid by all the courts having jurisdiction in such cases. But it is quite different as to God's will. Even the courts, that will not permit any changes in a man's will, recognize the right (?), or privilege, of making as many changes in God's will as men may see proper to do. And this is as it should be, for the laws of our country could not be framed so as to allow full religious liberty and at the same time require the courts to interfere with such liberties. The religious class of people in our country consider themselves the most law-abiding, and would scorn the idea that they are prompted to be thus through fear of punishment. But why is it that this same class of people will change God's law with impunity—a thing they would not dare to do with the laws of the country? Some of our brethren are guilty of this very thing. They must have less regard for God's laws than they have for the laws enacted by men. If this is not the cause, what is? There is no authority to punish violations of divine laws on earth, but punishment is expected to follow infractions of the laws of the country; and this fact must account for the preference entertained for human statutes. But all should realize the all-important truth that a time will come when the divine laws will be fully vindicated and every violation punished without mercy. I sincerely wish that this truth could be indelibly stamped on the memory of every member of the church of Christ Jesus—viz.: The silence of the New Testament, as to how persons may become members of the church and as to all the work and worship in the church, is as binding as the most positive commands; and we may expect to be punished for doing anything not commanded as work and worship just as certainly as for refusing to obey any written command. Just what is given, by precept, example, or necessary inference, must be strictly and faithfully followed, if we desire and expect an eternal inheritance.

Many of us do not realize our indebtedness and obligation to our Heavenly Father and loving Savior, and will be woefully disappointed at the judgment day unless we change for the better. Many of us spend dollars for pleasures and fleshly gratifications and contribute pennies to the

NUXATED IRON

FOR RED BLOOD STRENGTH AND ENDURANCE

OVER 3,000,000 PEOPLE USE IT ANNUALLY

MR. DODSON WARNS USERS OF CALOMEL

Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

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

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

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

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

Soothes Heals ECZEMA

As well as all other skin injuries.

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK
Ointment

Keep it handy for emergencies. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on It."

cause of Christianity. "He that soweth to the flesh shall of the flesh reap corruption." Hundreds of dollars are freely given to "have a good time"—visiting, attending "movies" that are sometimes shameful exhibitions, buying cars, building costly homes and furnishings to correspond, etc., but the Lord's work is neglected as if of little importance. Such persons are surely "sowing to the flesh," and will most assuredly reap the fearful consequences of their sowing. Such persons show plainly that the gratification of their fleshly desires is more important to them than God's service. Some members, who are engaged in different vocations, it seems to me, say to the Lord by their actions: "Lord, I can't afford to neglect my business to look after yours; for mine is of more importance to me than yours, and you must get others to attend to yours for you if you want it done." What a great misfortune it be to some that God has not made arrangements for them to pass their lives as they please, and then allow them to purchase an entrance ticket into heaven! Brethren should be very, very careful, for God is not and cannot be deceived. If our contributions to the Lord's cause are not greater than our expenditures for pleasures and fleshly gratifications, we need not expect any favors from him, for he will not accept a divided service. He requires the best of everything and will not be satisfied with less, and all who refuse to give to Him the service he demands will be woefully disappointed at last. Of course, he is willing for us to have and enjoy all that is necessary in this life; but we must distinguish between what is needed for our health and comfort and our fleshly desires. God's people should be the happiest of any on earth, and they should manifest it to the world; but not in revelry and deviltry, as do those of Satan's kingdom.

We cannot copy the great work which Christ did for the world, but we may copy his Spirit. The smallest trickle of water down a city gutter will carve out of the mud at its side little banks and cliffs, and exhibit all the phenomena of erosion on the largest scale, as the Mississippi does over half a continent, and the tiniest wave in a basin will fall into the same curves as the billows of midocean.—Alexander Maclaren.

The church of the living God must fulfill its mission if scientific materialism is not again to lure men away from the truth which will make them free.—Selected.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.)	*1.54 gr.*
Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	*2.02 gr.*
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.
A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

Piles Cured Dr. A. Upham's valuable electuary or internal remedy for PILES. CURES all kinds of PILES, old or new cases. It eradicates the disease from the system. If your druggist cannot supply you, send $1.00 for trial treatment, 6 packages for $5.00. Guaranteed, if not satisfied money back. Thousands of satisfied patients all over the United States. References any Bank, Postmaster or City officials.
Why Suffer? **Get CURED. J. G. & A. HALL, Oxford, N. C.**

The Master's Vineyard

Alabama.

Snowdoun, June 9.—Since returning from David Lipscomb College, I am giving as many Sundays as I can to the church at Highland Avenue, Montgomery, until they can get a man to take Brother McBroom's place. One Sunday I preach at Liberty.—Guy Renfro.

Millville, June 8.—I filled my regular appointment at Locust Bayou last Lord's day, preaching to two large audiences. At the evening service a young lady made the good confession, and at the water four others came forward and confessed their faith in Christ and were baptized. My work here has been very pleasant and continues with growing interest. I will go to Dubach, La., for a meeting the first Sunday in July, then to Mississippi and Tennessee.—R. L. Colley.

Oklahoma.

Muskogee, June 8.—I was with the brethren at Lenna on the fourth Lord's day in May. The fifth Sunday found me at Fayetteville, Ark., where Brother John T. Hinds lived for so long. The church invited me back for a five-weeks' meeting this summer, provided I can get some other loyal preacher to take some work I had already promised to do. I spent last Sunday with my home church (East Okmulgee Avenue), and baptized one young man.—W. L. Oliphant.

Braman, June 9.—The work in Oklahoma is progressing nicely. Brother H. K. Walling dropped in last Lord's-day morning and delivered two enthusiastic addresses—at 11 A.M. and 8 P.M. The congregation sent the congregation at Palestine, Texas, through Brother Walling, fifty dollars toward building their meetinghouse. On Lord's day wife and I drove five miles out in the country to Brother George Austin's home, where the writer united Sister Mary N. Austin and Mr. Isaac Shaffner in the holy bonds of matrimony.—W. T. Hines.

Texas.

Vernon, June 7.—Brother R. D. Smith, of Denton, closed a good meeting in this city last night, with six additions. Brother Smith's preaching was fine, and good will follow his work.—Tom Walker.

Fort Worth, June 7.—I am leaving this afternoon for Leslie, Ark., for a ten-days' meeting, after which I will go to Alma, Ark., for my next meeting. This will be my third successive meeting with the church there. I have learned to love the brethren there very much for their loyalty to the truth.—J. A. Cullum.

Itasca, June 4.—I was with the church in Keller the fifth Sunday in May. The church there is poor in this world's goods and few in numbers, but rich in faith. They have been enjoying the labors of Brethren N. L. Clark and Tice Elkins, and, of course, have been ably taught. While in Keller I solemnized the rites of matrimony between Brother J. V. Knox and Miss Ruth Ragsdale. Brother Knox is one of the earnest workers in the Keller church. The church in Itasca continues to increase in interest and the attendance is steadily growing.—W. P. Skaggs.

Fort Worth, June 7.—Yesterday was one more glad day for us at Southside-Central Church. Brother F. L. Rowe, of Cincinnati, Ohio, was with us. He preached for us at 11 A.M., and his sermon was inspiring. We went to Smithfield in the afternoon, and Brother Rowe and I talked a little for the brethren there. Brother Ed Stewart, who preaches there twice a month, was there yesterday. I will begin a mission meeting in the Vanzandt addition to Fort Worth next Monday night. The work here is rapidly getting better, and I am greatly encouraged. I preached at Kellar last Wednesday night, and baptized two young people. —Tice Elkins.

Houston, June 5.—My work with the First church of Christ, of this city, is growing in interest, with increasing attendance and with additions often. Last Lord's day I baptized a fine man, the head of a family, and on the fourth Lord's day in May I baptized another, and there is another to be baptized on Lord's day. The interest among the members is growing and we now have much Bible reading in the congregation. Brother Smith and I are now engaged in a tent meeting, and the attendance to date has been excellent, with one confession and one by letter. We are much encouraged with the outlook for the cause in Houston. Brother Shelton is laboring with the Central Church while Brother Dunn is away in meetings. Brother Shelton is a new man to Texas, but I am sure that he is a safe teacher and that he will be a valuable man to the cause here. We like him. Brother C. R. Nichol will be with the Heights Church, beginning the second Lord's day in June, for a siege of three weeks, and we are expecting a feast of good things. Let us labor while it is day.—J. H. Lawson.

To live is hard; and there is not one of us, I fancy, who has not again and again been tempted to despair of life when he has dared to look upon its dark mysteries; but again, there is not one of us who has not found a great sorrow, a great disappointment, a great trial, an avenue to unexpected joy.—Canon Westcott.

Cuticura Talcum

Fascinatingly Fragrant

Always Healthful

Sample free of Cuticura Laboratories, Dept. V, Malden, Mass. Everywhere 25c.

ICE CREAM

When you make ice cream don't try the old way, but use

Jell-O

Ice Cream Powder

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a very low cost.

No eggs or sugar needed, but only the Jell-O Ice Cream Powder and the milk. That's the way to make ice cream. Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

SAVE SHOES AND STOCKINGS

They will last twice as long if you shake into your shoes ALLEN'S FOOT-EASE, the antiseptic, healing powder for the feet. It takes away the sting of corns, bunions, callouses, sore, aching, swollen, tender feet. Allen's Foot-Ease stops the friction which causes the wear on shoes and stockings, saves expense, and makes walking a delight. Shake it into your shoes, sprinkle it in the foot bath. Sold everywhere.

"Diamond Dyes" No Risk Then!

Don't Spoil or Streak Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

In answering advertisements, please mention the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 26. NASHVILLE, TENN., JUNE 24, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

SCIENCE AND THE BIBLE 609
OUR CONTRIBUTORS 610
EDITORIAL 617
GEORGIA AND THE FAR SOUTHERN FIELD 622
TRAINING LITTLE CHILDREN 623
AT HOME AND ABROAD 624
FROM ANOTHER VIEWPOINT 626
THE DOUBLE NATURE OF MAN (NO. 5) 627
OBITUARIES 628
MEETING AT DAYTON, OHIO 630
THE MUSKOGEE MEETING 631
THE CHURCH AT DUNCAN, ARIZ. 631

SCIENCE AND THE BIBLE.

It shall be my purpose in this article to describe and illustrate the use of the Bible in its most helpful relationship to science, and particularly toward sociology, which many consider to be the crown of all the sciences. Before entering into the discussion proper, let us note some popular misconceptions of the place really occupied by the Bible in the great field of scientific research. There are at least three important fallacies that need to be exposed.

(1) *The Bible is opposed to science.* Some contend that the Bible in its teachings discourages, if it does not prohibit, scientific investigation, and especially such as may likely disprove its history or its tenets. It is true that the Bible inveighs against vain philosophy and science "falsely so called;" but there is nowhere any stricture against real science. The Bible, like any other sensible book, is opposed to tomfoolery and humbuggery, but it encourages honest thought and experimentation. To say that the Bible is opposed to science is just another way of saying it is opposed to thinking. Fortunately, this view is not held by a large number of people, and would, perhaps, disappear altogether were it not for the popes who sit in high places of ecclesiastical authority and legislate against what they are pleased to call the "Modernist Movement." Certainly it is not illicit for reason to touch the mysteries of religion. In his "Philosophy of the Christian Religion," A. M. Fairbairn truly says: "The men who defend faith must think as well as the men who oppose it." Paul says ours is a "reasonable service."

(2) *Science is opposed to the Bible.* We would be surprised to learn just how many people of average intelligence about other matters hold to this erroneous view. The fallacy in this instance is based upon ignorance as to the real meaning of science. Fundamentally, it is a *quest for laws.* Descartes defined it as "the reduction of the unknown to the known, of the inexplicable to the explicable, of the obscure to the evident." The Bible is directed to the same goal—namely, to truth. To say that science is opposed to the Bible is to discount one of Jesus' fundamental teachings to the effect that truth makes men free. Of course he referred to a higher quality of truth than that usually sought by the scientist. But his principle is applicable to all truth, so far as the advantage of knowledge over ignorance is concerned.

Historically, the idea that scientists find a keen delight in undermining the Bible is easily refuted. Here we should distinguish between believers, agnostics, and infidels. The number of agnostics or skeptics among the truly great scientists is comparatively small; the number of infidels is fewer still; but the number of believers is very large. Professor Dana, the eminent geologist, bespeaks the sentiment of most of the scientific leaders in these words: "That grand old Book of God still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word." In the Bodleian Library, in Oxford, England, is a paper signed by five hundred and ninety-seven scientific men, and they declare in that paper: "We conceive that it is impossible for the word of God as written in the book of nature and God's word written in the Holy Scriptures to contradict one another." This historic document suggests the important truth that the truly great are never bigoted, they never claim infallibility. Some scientific theories may be incorrect and misleading; but usually when a great scientific law is developed at the cost of years of study and research, it will stand the crucial test of criticism from all sides and will give no offense to the Bible lover. Religion, which is the best product of the Bible, rests upon faith. No one would care to stake his life and eternal welfare upon a mere fantasy of a supposed soul. The foundations of faith must be deep and firm. Science, too, in all of its experimentation, rests upon faith. In view of this analogy, an eminent preacher has concluded that "the forlorn effort to divorce religion and science results simply in the murder of both."

3. *The Bible is the best textbook.* There are many enthusiasts who claim that the Bible is the most authoritative textbook upon any subject. True enough, the Bible is very comprehensive in its teachings. Its great depth is only paralleled by its marvelous scope. But the Bible was never intended as a textbook on any subject outside of the spiritual and ethical realms.

What, then, is the true relation of the Bible to scientific study? The best answer is to describe it as a *source book* from which any or all scientists, who are working along the right lines, may find valuable material for constructive and illustrative purposes. As a reference book of this sort, its value is unequaled. Furthermore, it enjoys an unrivaled precedence in point of antiquity and circulation. The Bible is not a history, and yet it contains the foundation of all history. It is not a book of poetry, and yet the world has hardly remembered the name of a single poet who was not inspired by it. It is not a law book; but what principle of law is found in Blackstone that is not a development of the law of Moses? It is not a philosophical work, and yet it treats the most profound subjects of thought.

It has been my observation that scientific writers use the Bible sparingly, but, when used, the majority treat it with profound respect.

OUR CONTRIBUTORS

Brother Dunn's War Service.

BY ELKANAH.

Brother John E. Dunn went to war in 1917-1918 as a noncombatant, a religious worker, having the permission and the encouragement of government and military authorities. His course has provoked some discussion and unfavorable criticism. This article is written not to increase, but to calm, the dissatisfaction arising from his having gone.

It appears to the writer that a desire to condemn war and an anxiety lest the church be contaminated by the spirit of officialdom, either religious or political, have obscured the main point. Brother Dunn hates war. Nobody can doubt this who read his article in the Gospel Advocate against compulsory military training. Likewise, I am confident that he surrendered no part of the independence in spiritual matters which it is the right and duty of every Christian to exercise.

The question is, did Brother Dunn do wrong in putting himself into a position where he could lead and strengthen our sons, our brothers, our neighbor boys, in the great crisis facing them? Did he do wrong in living on terms of intimacy with boys and men who were away from home and home influences, who were in anti-Christian surroundings, and who were being daily confronted with every form of vice? Did he do wrong in exhorting Christians in uniform to be firm in the faith and to resist the forces of evil, or sinners with whom he was necessarily thrown into close contact to repent and obey? Did he do wrong in contending with the very authorities by whose leave he was there for better moral conditions near the cantonments?

If Brother Dunn and men like him had not done these things, would they have been done? Who caused it that the American army remained the freest from disease of any ever organized, and that cities having camps were made to purge themselves for the protection of the soldier boys? The combined sentiment and action of all moral and Christian agencies in America. Does the church of Christ regret having aided in this? Could Christians have accepted this service from the denominations, from semi-religious and social organizations, for Christian boys, while themselves refusing to contribute anything toward the protection and salvation of the sons of others and their own sons as well?

The question is not, should these boys have gone to war? We were past that stage. They had already volunteered, many had. Yet many more were drafted and accepted service. These boys and men were firm in the determination to answer the call of the nation. No preaching nor teaching nor praying then could have stopped them. They were misguided, it is argued. That is not the question. Was it wrong for a Christian to go along with them, endure with them, steady them, furnish them the bread of life?

Brother Dunn went to war clad in the armor of God. For God he battled against Satan. He went under an arrangement not ideal, perhaps, but he went in the only way he was allowed to go. He ministered to American men and boys, our own and other people's, in a period of strain and sorrow. The writer believes that in so doing he pleased God.

This article is prompted by a desire to do good and by a knowledge of camp conditions and soldier needs acquired by close study of army life extending over three years.

[We are publishing the foregoing from "Elkanah," as no one should intentionally do Brother Dunn an injustice. A private letter from Brother Dunn brings the information that he did not receive any two hundred dollars a month from the Y. M. C. A., and denies that he ever turned to the Y. M. C. A. for support. From him I understand he voluntarily went to the army camp, sent by the church at Cookeville, Tenn. The church at Cookeville supported his family until it had assurances that the Y. M. C. A. would support him. Brother Elam had this information when he wrote what he did; but it now appears from Brother Dunn's statement that these assurances miscarried. The war is over, and Christians should devote their talents and energies to something more edifying. Doubtless we all made mistakes, for only dead men make no mistakes. The Bible teaching against war should be presented vigorously; but there is no necessity for condemning men who did what they understood God wanted them to do, unless in so doing they contravened the clearly revealed law of God. Let us forget the things that are past and move forward to purer and nobler things.—EDITOR.]

He Sat at the Wrong Table.

BY F. W. SMITH.

The following is somewhat antiquated, having occurred in the early part of last year, but is given for the lesson it teaches:

On Sunday morning Rev. H. T. Crumpton tendered his resignation as pastor of the first Baptist Church of this city, at the solicitation of the majority of the deacons of the church.

We do not desire to go into the details of the circumstances which have brought about the severance of the pastor from his flock. This is a matter, as we understand, of creed, and is too far removed from our jurisdiction as a newspaper.

But we do know our friend, Pastor Crumpton, to be a man of exceptional worth, and in this hour of sorrow, disappointment, and heavy rebuke our heart goes out to him, and we offer the consideration that when the days were dark in our own life, when the shadows fell heavy around the hearthstone, and the Grim Reaper passed over and left only a trace of those who were once with us, this man of God came to us and offered his tender sympathy and Christian prayers, and the influence of these were like a ray of light in a darkened cell. We knew his motives were not selfish, nor his intention insincere.

This note of praise is from one of the largest secular papers in Northern Arkansas. The offense against the Baptist Church for which the "pastor" was asked to tender his resignation is expressed by himself thus:

The action of the First Baptist Church in accepting my resignation last Sunday morning should be presented in its true light, that no misconstruction be placed upon the course pursued.

I partook of the Lord's Supper with the good people of another faith and order. This is contrary to custom of the Baptist Church in Arkansas. But it is practiced elsewhere. Among prominent ministers of this type, I may mention Dr. Len G. Broughton, Dr. A. C. Dixon, and Charles H. Spurgeon. However, that is not the question. I believe in brotherly love and Christian fellowship and have always thought our position wrong, but, on the basis of majority rule, I have held with the old teaching, accepting, if not cordially embracing. I believe the time has come for God's people to pull together and not apart. I believe in the congregation rather than the segregation of the saints. The day of creedal demands is in the past. Once it was: "What do you believe?" Then came another period when the emphatic question was: "How do you feel?" To-day it is: "How do you live?" This last includes the other two. I am modern in my views, progressive in my plans, and try to be like my Master in spirit.

There is no friction or personal unpleasantness prompting the church's action. It was for the sake of doctrinal conformity. I believe in personal freedom and soul liberty and love my fellows.

Abou Ben Adhem's name led all the rest because he loved his fellow men. May his tribe increase! Nobody is mad,

and I trust no spiritual setback shall now or ever come to this noble, true, blessed little flock, all of whom I love.

Sincerely, H. T. CRUMPTON, Ex-Pastor.

We have in the foregoing excerpt some food for thought and material for some preachment. In the first place, there is not one word of complaint from any source against the moral character of this Baptist minister; but, on the other hand, he was of good report from those without the Baptist fold. His sole offense against the church to which he ministered was sitting at the wrong table in commemorating the Lord's death. He says: "I partook of the Lord's Supper with the good people of another faith and order." Now, if what he partook of was "the Lord's Supper," and he was a child of God, what could have been wrong in his action? Is not the Lord's Supper for God's children? Again I ask, what made it wrong for Mr. Crumpton to do as he did? Let him tell us: "This was contrary to custom of the Baptist Church in Arkansas." Let us look at that custom a little. Where did the Baptist Church in Arkansas, or anywhere else, as to that matter, get such a custom? Most certainly they did not get it from the New Testament, for that book knows nothing of any such thing as the Baptist Church, and much less of "partaking of the Lord's Supper with the good people of another faith and order." There were only two classes in those days—viz., Christians and those in the world—and the idea of "people of another faith and order" was neither mentioned nor thought of. There was only one faith (Eph. 4: 5) and only one church or body (Eph. 4: 4). The conclusion is irresistible, then, that this Baptist custom, which Mr. Crumpton violated, originated since the days of the New Testament; and no matter in what age of the world nor by whom it originated, it should be repudiated because not found in the word of God. It will be observed that Mr. Crumpton localized this custom, confining it to the Baptist Church of Arkansas, and instanced as proof that Len G. Broughton, A. C. Dixon, and Charles H. Spurgeon did not observe such a custom. Friend Crumpton rated himself a little too high in putting himself in a class with those celebrities of the Baptist Church. Those men could do as they pleased, and the Baptist Church was not big enough to bind their man-made custom regarding the Lord's Supper on them. The Baptist Church can handle small men, such as Mr. Crumpton and hosts of others; but Broughton, Dixon, and their stamp snap their fingers at Baptist customs when it suits them, and go on preaching to thousands of people.

But Mr. Crumpton displays a gross inconsistency when he says: "I have always thought our position wrong, but, on the basis of majority rule, I have held with the old teaching, accepting, if not cordially embracing." What sort of a religion is that? Here is a man assuming the rôle of a religious teacher doing things in religion on no higher authority than "the basis of majority rule!" The Bible teaches that "whatsoever is not of faith is sin" (Rom. 14: 23), and that we must walk by faith (2 Cor. 5: 7) in the service and worship of God. Again, we are told that whatsoever we do, in word or in deed, we must do all in the name—that is, by the authority—of Christ. (Col. 3: 17.) Majority rule may do in politics and other worldly institutions, but there is not so much as even toe-hold in the word of God for such a rule. Majority rule can have no place in even the smallest matter in the worship and service of our God, and all such procedure is usurping the prerogatives of Almighty God by puny man in assuming to legislate in religious and spiritual matters. The idea of Mr. Crumpton or any one else doing a thing in religion which he or they believe to be wrong shows a strange conception of Christianity and moral philosophy. But this is exactly what a certain class of religionists ask others to do who oppose instrumental music in the worship; and because they refuse to stulify their conscience they are charged with making such music a test of fellowship.

One more peep at that custom in the Baptist Church born of "majority rule." See where it places our Baptist friends. They freely admit that people of "another faith and order" are Christians—children of God, redeemed by the blood of Christ; but *they will not let these children of God eat at their Father's table!* Why? Because of *water*—the water of baptism; and yet they tell us that baptism has nothing to do with one's salvation. I know of no people on this earth who lay more stress on water than the Baptists, and yet with them it cuts no figure in the matter of salvation.

Friend Crumpton sat at the wrong table. He must sit at a Baptist table or not stand in a Baptist pulpit.

Reminiscences.

BY JAMES E. SCOBEY.

Recently I went to Huntland to fill an appointment which had been made for me to preach there. I left Nashville on the 8:30 A.M. train of the Nashville, Chattanooga & St. Louis Railway and arrived at Huntland about 1 P.M., stopping, by invitation, at the home of Hon. H. R. Moore, an old Franklin College schoolmate. It had been arranged that Brother J. O. Blaine, another old schoolmate, should accompany me, but business engagements prevented his going with me; but he came on the afternoon train.

We found our old friend in pretty good health, considering the circumstance of his being subject to a slight attack of paralysis in the early winter, from which it appeared to me he had almost, if not entirely, recovered. His good wife, who was a pupil of the beloved Charlotte Fanning at Franklin College, has excellent health, and, as Blaine said, "she is pert as a cricket." Brother Moore and his wife have reared a large family of children to manhood and womanhood. They have all married and are living in different States. They have one son, Brother Knox Moore, who lives near them.

It was a really enjoyable occasion, as we old people lived over again our young school days, rehearsing many incidents, some grave, but many gay, with others exceedingly ludicrous.

We discussed the characteristics of "Old Boss"—President Fanning; and we concluded that for strong intellectual ability he was the foremost of his age, with none succeeding him his equal; that his comprehensive view of the Divine Oracles was such as enabled him to lay the foundation upon which others now stand, who maintain that the word of God, without addition to, or subtraction from, or modification of it in any way, furnishes man all that is needed in the work of life, necessary to his own safety or the good of humanity, for time and eternity.

We talked of Prof. William Lipscomb, Prof. Frank Carmack, Prof. Jack Fanning, and other teachers in the college. All these have passed over the river. They rest from their labors, and their works do follow them. But I must not omit to say that we had much to say about Mrs. Fanning, but more of the pretty, attractive girls who were in her school; for both Moore and I got, each, one of them to consent to marry us. He married Miss Annie Hunt; and I, Miss Sarah Alice Harris. Miss Hunt's mother was a Lipscomb. The town of Huntland takes its name from her father, who was about the first settler in that vicinity. It was, indeed, a pleasant evening's chat, and a little late we retired for the night to sleep.

Sunday morning came, and after a generous breakfast there was more talk, but mostly of the religious teachings of the present age—infidelity, higher criticism, etc. The time came for Sunday school, and Brother Moore, with his Book in hand, marched off, in company with Brother Blaine, to the church house not far away to meet and in-

struct his Bible class. Having to do the preaching, I did not follow immediately, as I wished a little time to collect a few thoughts on the subject on which I purposed to speak. However, I soon went over to the church, and within there was a busy scene. Brother Moore had a large class before him, to which he was propounding questions and giving explanations in as vigorous style as if he were a much younger man. There were other classes, all of which seemed to be interestingly busy.

I preached both morning and evening. At the morning service there was a good congregation in numbers. At the evening service the house was nearly full. From my observations and from what I learned from others, I should think the Huntland congregation may be said to be doing well.

There was a pleasant circumstance coincident with our visit to Brother Moore. That Sunday was his birthday. He passed the eighty-seventh milepost in his life's journey. His wife and one of his daughters, who was staying a while with her parents, had prepared a nice birthday dinner. Besides the daughter, there were seated at the table five persons who had been students at Franklin College. J. O. Blaine, eighty-five; John Lipscomb (brother of Granville Lipscomb), eighty-two; H. R. Moore, eighty-seven; Mrs. Moore, eighty; and James E. Scobey, eighty-six. Of Franklin College students now living, we could call to mind only about ten. Of all the men educated there, who became preachers, only two are now living—E. G. Sewell and the writer. Many became preachers, and only two or three ever ceased to preach the pure, simple, effective gospel of our Lord and Savior Jesus Christ, and went off after the societies, organs, etc.—the commandments or teachings of men. And now to God, our dear Heavenly Father, through Jesus Christ our Savior, we lift our hearts in thanksgiving and praise for his tender care over us in the long journey of our lives. To the only wise God, our Savior, be honor, glory, majesty, and power forever.

Campbell's Estimate of Sir Walter Scott.

BY JAMES A. ALLEN.

Perhaps no book was ever written about which was no good. Something can be learned from even the most veritable trash among the yellow-backs. The most blasphemous productions of Robert Ingersoll sparkle with an eloquence that was stolen from the Bible. But in the great mass of reading trash, so ravenously devoured by the public, there predominates an insidious and most subtle poison. Good fiction is well enough in its place, and possibly no man's education is complete without it. But there is a vast distinction between the proper use of it and that exhibited by novel-soaked dupes who snook over fastidious and romantic tales until their taste for beneficial reading is destroyed. Readers may find some interest in the following editorial on the death of Sir Walter Scott, written by Alexander Campbell, and transcribed from Mr. Campbell's magazine, the Millennial Harbinger, for January, 1833:

Sir Walter Scott, the star that beamed with such effulgence in the heavens of romance, has vanished from the gaze of mortals. The lovers of poetry and fiction are in deep mourning, and all the votaries of Waverley are clothed in sadness. The fall of a monarch from the giddy heights of his ambition, or the demise of some mighty chief who guided the destinies of nations, could not call forth such a display of sorrow as the exit of this most accomplished story-teller. The genius, the admirable genius, of the author of fifty tales of fashion dwells upon the tongues of all the young misses and masters who riot upon the delicious products of imagination. The veteran maids and the ruthless old fellows, who frequent enchanted fields and castles, exclaim that the immortal author of a hundred romantic visions has "paid the debt of nature," and that mortal eyes shall never see his like again. The critics and reviewers, the poetasters and novelists, the romancers and fabulists, are in bitterness because their model is no more—because this liberal purveyor for their amusement has left the world of shadows and has mingled with the nations of the dead in the world of realities.

The world often most admires that which has the least true merit. If some extraordinary genius, or some giant of prodigious stature, appear upon the stage, the pigmies are all amazed, and know not how to limit their admiration. But if real goodness, which is only another name for real greatness, happen to appear among us, only one in a thousand sees anything divine in it. Yet even the giddy multitude, in some reflecting moment, is constrained to admit that no person is worthy of praise for his intellectual stature more than for his animal dimensions, and that matters of choice, and not of contingence, are the proper subjects of praise or blame.

But no man is a scholar, a poet, or an author, by the mere force of genius. Much labor, care, and toil are necessary to furnish the most splendid genius with the materials for future creations. Grant all this, and more: the miser, too, is laborious; so are all the votaries of pleasure. Neither talent nor toil, apart or united, are worthy of admiration, unless consecrated to some high end, pregnant with real good to man.

To whom, then, let us ask, is the memory of Sir Walter Scott most dear? To those, doubtless, to whom the labors of his pen administered the most gratification. And who are they?

We ask not whether he offered incense to the Whigs or Tories or labored to prop the falling glories of the British throne in his "Life of Napoleon." We ask not whether he sought to rivet again the chains of a heartless hierarchy upon the lacerated necks of an oppressed people. We do not inquire whether he labored to erase from the escutcheons of English lords and Scottish peers the stigma of their ancestors, either in his poems or his novels; but we ask, To what taste, and to what fashion, and to what sort of minds, did he devote the whole labors of his life? The airy, frothy, and fantastic minds of those who live without an object and die without a hope.

But "he wrote some sermons." So did the author of "Tristram Shandy" and the far-famed Swift. Yes, these versatile genii have ministered to the stage, the toilet, and the pulpit with equal impartiality and eclat. They have made the theaters resound with acclamations; and on Sundays their sermons, well pronounced, have extorted from the eyes of sinners tears of the deepest contrition. Admirable men! No wonder the glare of their genius so dazzles the eyes of their admirers that they cannot see objects of real worth.

The world, however, knows how to appreciate them that appreciate it, and will be lavish of its praises upon them who minister to its taste. But it has no honors nor encomiums for them who honor God and their own race. The closest imitator of the great model of every perfection—the most devoted follower of the Savior of the world—who spends his days and nights in acts of human kindness, who points the perishing sinner to the Lamb of God, who visits the abodes of affliction and distress, who wipes the tear of misery from the cheek of woe and pours the wine and oil of Christian sympathy into the wounds and bruises of the unfortunate—gives up the ghost, and the world is silent! No panegyrist dilates upon his excellencies or recounts his hundred acts of heaven-born charity, the least of which will shine with incomparably superior splendor in the true heaven of real glory than ever shone this meteor in the ideal heavens of the idolaters of fiction.

It is thus, however, the god of this world holds in homage to himself the sons of the flesh; and by such rewards he allures and binds to his interests the best talents, as well as the thoughtless crowds who feel not the majesty of Almighty Love and brook not submission to the Prince of Peace. Alas for the times! alas for Christian nations! when the taste and fashion, which fill the higher circles and the lofty places in society, can bestow such unmeasured praises on the inventor of a thousand fables, because he has told them in a graceful style, and allow to die neglected and unnoticed the sons of God, the unassuming disciples of Him who assiduously went about doing good.

But they are not of this world, and the world acknowledges them not. Yet there is a world where they will shine in brighter glories, where their virtues will be all appreciated; for there is one whose judgment of human worth, of true greatness and true goodness, cannot be biased by false appearances, and which infinitely preponderates over the reviews and criticisms and verdicts of the whole race of sycophants who judge after the flesh. He it is that can bestow an immortality of fame on earth and an eternity of

honor in the highest heavens. It was he who said: "Wheresoever in all this world the gospel is preached, this token of love to my person, which this woman has bestowed, shall be told to her honor."

Christians, let us aspire to the honor which comes from God, and let us devote our talents, whether few or many, to the honor of our Lord, and to the good of those he loves; and thus our names, though not enrolled among the mighty, and the noble, and the illustrious on earth, will be found engraven on the heart of Him who wears the eternal crown of unfading glory in the Palace of the Universe.

"These characters will fair abide,
Our everlasting trust;
When gems, and monuments, and crowns
Are molder'd down to dust."

A Service of Remembrance.

BY JAMES E. CHESSOR.

"This do in remembrance of me." Observing the Lord's Supper is peculiarly a service of remembering, of loving remembrance. Hence, those powers or faculties of the heart and soul which are employed in remembering, reflecting, visualizing, should be keenly alert and active during the service. I think the worshiper who has the greater power of concentration and reflection, and who employs that faculty, will be able to get greater spiritual benefits out of the service than those more deficient in this spiritual asset.

This is not a time to look forward, to concern oneself with the problem and responsibilities of the future; but it is a time to look backward—a time to forget the present and the future and to lose oneself in the central event of all history, the sacrifice of Jesus Christ for the redemption of the race. Our vision backward must span the centuries for nearly two thousand years and rivet upon the picture of the cross and the shed blood.

It is not a time to resolve, but a time to reflect, to visualize the atonement. Following a soul-stirring sermon we are likely to engage in reproving ourselves for the barrenness and shallowness of our past lives and in formulating devout resolutions to improve opportunities for service as they shall come in the future. This is all very commendable if engaged in at the right time. But the Lord's Supper is not the time for good resolves; it is a time to be reminded of the body and blood of Christ.

The object of our remembrance is a divine Personage, and precludes secular meditation during the service. To think of earthly things and affairs is to desecrate and defile the worshiper and profane the sacred institution. Whispering and talking about temporal matters diverts the mind from divine reflection to worldly considerations and transforms the true worshiper into the vain worshiper. There is a real danger here manifest in many congregations.

We are to remember Christ. I do not think we are called upon to remember the entire scope of the earth-life of our Savior, those outstanding events which so readily come into the disciple's thoughts. I do not know that we are called upon to remember the full volume of trials and sufferings embraced in his three and a half years of personal ministry—the various crosses that he bore. But I do know that we are to remember one cross—the Roman cross which he bore to Calvary and upon which he tasted death for every man. We are to reflect upon that cross; we are to see that picture; we are to visualize that scene. We are to know nothing but Jesus, and him crucified—we are to remember and see nothing but the Son of man lifted up—during this service. We are to be drawn unto Christ and God by such holy reflection. We have but the one picture upon which to meditate, the picture that God in his infinite love and Christ in awful agony gave us. Jesus would not have us forget it. "There is power in the blood."

Who is it that "eateth and drinketh unworthily," save the worshiper who, because his mind is filled with carnal considerations, fails to see this picture, forgets to visualize the sacrifice whereby he is to be saved? He fails to "discern"—that is, "see by eye or understanding"—the Lord's crucified body. To fail to behold the bleeding Lamb of God is to eat and drink with the heart all wrong and the actions "unworthy" the sacred service. To discern the Lord's body is to observe the Lord's Supper in remembrance of Christ, and vice versa. May God's people learn to esteem it a very sweet service fragrant with the "rosemary of remembrance."

Short Sermons.

God would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his purpose that we mar the web.—Selected.

Just as sweetness comes from the bark of the cinnamon when bruised, so can the spirit of the cross of Christ bring beauty and holiness and grace out of the bruised and broken heart.—Robertson.

You need God in the very things that seem to separate you from him. You must seek him in the very places where the misery of life seems to be that he is not. You must question the stoniest paths for streams of water.—Phillips Brooks.

When in the center of the hosts we meet the One to whom all thoughts and hearts converge, there will be no need of introduction between the glorified Lord and his glorified servant, however humble he may be. The instant, rapturous recognition will be: Rabboni! Mary!—Selected.

Sunday is God's peculiar shore of life. That day is dedicated to rest and uplook. It is the particular section of time that wears the flavor of eternity. To preserve it rigidly, for noblest uses, as a portion of life peculiarly consecrated to God, is to stand by the divine program for a human life.—Selected.

A Prayer.

Ah, could I know thee, Savior mine,
As even I am known;
Could I behold thee face to face,
And not upon thy throne;
Could I but feel thee take my hand,
And hear thee whisper, "Come!"
As on a darkening road I stand,
Perplexed, and far from home—

How gladly, then, with thee for guide,
I'd hasten on my way!
No doubts disturb, no ills betide,
When thou art strength and stay.

But thou dost hide thy face from me,
No more I feel thee near:
No guiding touch is on my hand,
No still voice in my ear:
For earthly cares have clogged my soul,
And bound my spirit's wings,
I cannot feel thy presence, Lord,
Absorbed in petty things.

Help me to walk the daily round,
My duties to fulfill,
With lifted heart and mind intent
To do thy perfect will.

Help me to bring my cares to thee,
And leave them at thy feet:
Then shall my soul be strong and free,
My purpose true and sweet.
Then shall I feel thy guiding hand,
And know thy warning voice;
Then things now dark I'll understand,
And in thy smile rejoice.

—Gene Scott Wright, in Exchange.

Letters to McHenry and Martin. No. 5.

BY J. MADISON WRIGHT.

V. CONCLUSION.

1. *Who changed the Sabbath to the Lord's day?*

(a) "The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday." (Catholic Mirror.) God makes no secret of the change from the Sabbath to the first day. (See Heb. 7: 12-21.) *Who* changed the day? The Lord. (Verse 21.) *What* did he do? Changed the law of which the Sabbath was a part. (Verses 11, 12.) *When?* At the time the priesthood was changed. (Verse 12.) *Why* did he change it? The priesthood being changed, there is made of necessity a change also of the law. (Verse 12.) God says he changed it; the Catholic Church says it changed it. Which tells the truth? As the Catholic Church did not exist before the fifth century, and Christians had observed the first day of the week, Sunday, as a sacred day from Pentecost, A.D. 33, the Catholic Church's boasted change is without foundation of truth or fact.

(b) Your error is seen in taking up this false statement of Rome on which to base your doctrine of the mark of the beast. When the premises are a lie, how can the conclusion be truth? You say: "Changing the Sabbath from the seventh to the first day of the week is preëminently the mark of the beast." God says: "The mark, even the name of the beast or the number of his name." (Rev. 13: 17.) You say the mark is keeping the first day of the week. God says the "mark" is the name, or the number of the name of the beast. Which will you say is right?

2. You connect the doctrine of your tract with the everlasting gospel. (Rev. 14: 6-12.) The everlasting gospel is the everlasting covenant, the New Testament. (Heb. 13: 20.) This contains the commands of God and the testimony (which, when believed, is the faith) of Jesus. (John 12: 44-50; 1 Cor. 14: 37 to 15: 4.) This is to be preached by God's saints to all nations. (Matt. 28: 19, 20; Mark 16: 15, 16.) Why leave this work and preach a perversion of the gospel? (Gal. 1: 6-10.)

3. You add: "The Seventh-Day Adventists, a small and persecuted people, have encircled the globe with this stirring message, and are carrying the story to every nation." As this name is not in the Bible, the thing itself cannot be there. The names God gives his people in the New Testament exactly fits them, and no other name describes them. When names outside the New Testament are needed to describe a religion, that religion is outside the New Testament. And the Savior's words apply with awful force to all such religions. (Matt. 23: 13-15.)

4. "Our brethren of the church of Christ." "This body, the Seventh-Day Adventists." You associate yourself with two bodies. Christ has but one body. (Eph. 4: 3-6; 1 Cor. 12: 21.) To be joined to Christ and another body is spiritual adultery. (Rom. 7: 1-4.)

5. "When the apostle Paul saw the wonderful light from heaven, he could not disobey. After long and careful, prayerful study of God's word relative to his holy Sabbath, we were startled at the light that shined upon us. We could not exercise a pure conscience before God and longer trample under our feet the law of God." The light Paul saw led him to leave the law and follow the gospel. The light you saw led you to leave the gospel and go to the law. Evidently it was not the same light. The light Paul saw came from heaven. Where did yours come from? The Book Paul prayerfully and carefully studied led him to leave the Sabbath and observe the first day; the book you studied led you to leave the first day and go back to the Sabbath. Clearly it was not the same book. He studied the Bible. What book did you study? Paul must do as he did to have a pure conscience. How can you have a pure conscience and act as you did?

6. You say the law of ten commands is the law of liberty by which we are to be judged. God calls the law containing the ten commands "the yoke of bondage" (Gal. 5: 1), "the law of death" (Rom. 7: 10; 8: 2), and "the law of liberty" (James 2: 12). He explains James 1: 21-25 to be the law that saves the soul, which is the gospel of Christ.

7. "We shall continue to preach faith in Christ, repentance, confession of Christ, baptism, newness of life, remembering Christ's death, the faith." To lead souls to believe and be baptized and be saved and then teach them to keep the law is to disobey Christ yourself (Matt. 28: 20) and sever every soul thus saved from Christ. (Gal. 5: 4.) Why do such work?

8. Not "what is written in the roll of the Book" nor the Holy Spirit has led you to take this step. Whatever it was stands between you and heaven. So long as that thing influences you, so long is heaven barred against you. But God says repent and do the first works (Rev. 2: 5; Acts 8: 12-21), confess the sin (1 John 1: 9), and ask some righteous brother to pray God for your pardon (James 5: 16). God will forgive it. Not till then can you subscribe yourself, Yours for the commandments of God and the faith of Jesus."

Years ago I turned from the writings of uninspired men to the word of God to learn what God says for me to do to serve him. In this spirit I accepted your proposition to consider this tract, "In the Roll of the Book it is Written." Here is what God says in the Book. Will you stand by it?

Jehovah pleads: "I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live." Jesus entreats: "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren." The Spirit says: "Come." "Whosoever will, let him come." Will you?

Help the Fanning Orphan School.

The following letter from Brother Trice shows the last donations to this school. As the school grows it needs more money. Send all donations to Brother A. N. Trice.

Nashville Tenn., May 4, 1920.—Brother Elam: I beg to report donations received for the Fanning Orphan School since last report as follows: From Washington Manufacturing Company, Nashville, Tenn., $250; Belmont Avenue Church, Nashville, $50; C. H. Williams, Nashville, $25; W. W. Harlin, Nashville, $25; A. F. Harlin, Nashville, $25; M. B. Comer, Nashville, $25; G. L. Comer, Nashville, $25; Harriet E. Kerr, Nashville, $3; Lawrence Avenue Church, Nashville, $25; Russell Street Church, Nashville, $100; Mr. and Mrs. J. C. Shacklett, Nashville, $25; W. E. Stephens, Nashville, $10; Charlotte Avenue Church, Nashville, $20; Chapel Avenue Church, Nashville, $100; Charlotte Avenue Church, Nashville, $50; Hugh D. Smith, Fayetteville, Tenn., $5; H. D. Lipscomb, Grapevine, Texas, $100; D. L. Lindsay, Stamford, Texas, $250; unknown, $5; Maida Austin, Scott's Hill, Tenn., $4; Billy Young, Sparta, Tenn., $1; Ben F. Gill, Jr., Allensville, Ky., $12. Total, $1,135.

On account of the absence of the writer from the city, no report has been made previous to this since November 13, 1919, and the above donations cover a period of about six months. In the meantime we have been compelled to spend a considerable sum of money in building a new laundry at the school, costing something over twenty-five hundred dollars, and about eleven hundred in repairs, painting, etc., which has brought us considerably in debt, and we now owe the bank forty-seven hundred dollars.

You will recall that we have been getting out some of the timber from the school farm, which we have cut into lumber, and expect to realize something from this source at an early date, but it will not be nearly sufficient to pay our debts. On account of the low cost of the rate charged in this school and the high cost of living, we have not been able to run without sustaining a loss. This loss must be

met in some way, if we continue to maintain the usual number of pupils in the school.

It will soon be time to plan for a new term; and unless we have means in sight to maintain the school without running in debt, we shall be forced to cut down the number of pupils admitted or continue to run in debt. It is to be hoped that the friends of the school will give the necessary support.

With best wishes for the school and kind regards to you and yours, I am, Yours fraternally, A. N. TRICE,
Treasurer for Fanning Orphan School.

Mormonism, Alias Latter-Day-Saints. No. 2.

BY R. B. NEAL.

The "Book of Doctrine and Covenants" is the working book, the "New Testament," of the Mormons. It is made up of revelations (?) of Joseph Smith, Jr., and his successors.

David Whitmer, one of the "three witnesses" to the "Book of Mormon," and who states and proves that Joseph Smith, Jr., ordained him to succeed him as "seer, prophet, and revelator" of the church, says of the book: "But the Latter-Day Saints have another book of Doctrines and Covenants, in which are doctrines that Christ never taught to the 'twelve' at Jerusalem nor to the 'twelve' upon this continent."

This not only "blacks both eyes" of that book, but it hits Joseph, the so-called "prophet," a knock-out blow as a true prophet, and brands him too deeply ever to erase as a false prophet.

Mormonism, from the start, was full of prophecies, through Joseph Smith, Jr., concerning the Indians, the "Lamonites" of the "Book of Mormon."

David Whitmer, on page 27 of his pamphlet, "An Address to All Believers in Christ," commenting upon the claims of Joseph, Jr., being the "choice seer" (2 Nephi. 2), asks and answers a question that knocks the bottom out of his claims as a prophet.

Query: "How many Indians did Brother Joseph convince?"

Answer: "He never preached a sermon to them in his life, to my knowledge."

In other words, David Whitmer says: "I know that Joseph, Jr., never preached a sermon to the Indians."

In classical language, "that pulls every feather out of Joseph's cap as a prophet."

David Whitmer, who was something of a prophet himself, makes a cyclone argument that sweeps away the whole Joseph Smith business and all that has since grown out of it at Salt Lake City, Lamoni, and Independence. He says: "If you believe my testimony to the 'Book of Mormon;' if you believe that God spoke to us 'three witnesses' by his own voice, then I tell you that in June, 1838, God spoke to me again by his own voice from the heavens and told me to separate myself from among the Latter-Day Saints; for as they sought to do unto me, so should it be done unto them." ("Address to All Believers," page 27.)

He puts it strongly, and puts a Mormon elder in a dilemma, either horn of which will pierce him to his very vitals.

"If you believe my testimony to the 'Book of Mormon.'" You must believe this, and, believing this, both "Josephites" and "Brighamites" represent "a bastard church."

"If you do not believe this last testimony of mine, you cannot believe my first, for you must brand me as a liar, and therefore I'm not to be believed, and my testimony to the 'Book of Mormon' is no good." That's just the size of his argument, and it puts the elders in a very painful position. Either way they saw, they saw between themselves and the trunk of the tree, and the limb is the very tiptop one, and the ground below is full of thorns and rocks. But saw they must.

I next call attention to a wonderful prophecy, printed in the Utah "Book of Doctrine and Covenants," not printed in the Lamoni "Book of Doctrine and Covenants," though they know as well as the "Brighamites" that it was made.

AT AND ABOUT SALEM, MASS., AUGUST 6, 1836.

I, the Lord your God, am not displeased with your coming this journey, notwithstanding your follies; I have much treasure in this city for you, for the benefit of Zion; and many people in this city whom I will gather out in due time for the benefit of Zion, through your instrumentality; therefore it is expedient that you should form acquaintance with men of this city, as you shall be led, and as it shall be given you; and it shall come to pass in due time, that I will give this city into your hands, that you shall have power over it, insomuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours. Concern not yourselves about your debts, for I will give you power to pay them. Concern not yourselves about Zion, for I will deal mercifully with her. Tarry in this place, and in this region round about; and the place where it is my will that you should tarry for the main, shall be signalized unto you by the peace and power of my spirit, that shall flow unto you. This place you may obtain by hire, etc. And inquire diligently concerning the more ancient inhabitants and founders of this city; for there are more treasures than one for you in this city; therefore be ye as wise as serpents and yet without sin. And I will order all things for your good, as fast as ye are able to receive them. Amen.

There it is. Each utterance is clear. What about the fulfillment? Joseph's "rep" is at stake as a prophet.

Fortunately, I have a full history of this visit to Salem, why he (Joseph) went, and of the origin, or cause, of this prophecy, from Mormon pens.

Here is a statement from the pen of Joseph himself: "On Monday afternoon, July 25, in company with Sidney Rigdon, Brother Hyram Smith, and Oliver Cowdery, I left Kirtland, etc. From New York we continued our journey to Providence on board a steamer, from thence to Boston by steam car, and arrived at Salem, Mass., early in August, where we hired a house and occupied the same during the month, teaching the people from house to house, and preaching publicly as opportunity presented; visiting occasionally sections of the surrounding country, which are rich in the history of the Pilgrim Fathers of New England, in Indian warfare, religious superstition, bigotry, persecution, and learned ignorance." He then gives verbatim the revelation (?) given above. ("Millennial Star," Volume 15, pages 821-822.)

Here we have the whole Presidency and the "Second Elder" (Oliver Cowdery) of the Mormon Church at Salem, Mass. "What was up?" The sequel will show that each went along to watch the other.

Elder E. Robinson, one of the most intelligent and purest men ever connected with the "Latter-Day Saint's Church," "lets the cat out of the bag." He writes and prints in "The Return," a monthly magazine of which he was the editor, page 105, this: "A brother in the church, by the name of Burgess, had come to Kirtland and stated that a large amount of money had been secreted in the cellar of a certain house in Salem, Mass., which belonged to a widow, and he thought that he was the only person now living who had knowledge of it, or of the location of the house."

There it is. Money, mammon, is the moving cause. The whole Presidency, Joe and Hyram Smith and Sidney Rigdon, representing Peter, James, and John, with Oliver, who wrote the "Book of Mormon" and baptized Joe and had John the Baptist lay hands on him—"the whole shooting match" out hunting for Captain Kidd's gold.

So sanguine was Joseph that he poured forth the above prophecy.

He makes the Lord say:

1. I have much treasure in Salem for you, for the benefit of Zion.

2. You shall have "many people," a "big meeting"—many additions in Salem for the benefit of Zion.

3. The whole city will be given over into your hands. "You shall have power over it, inasmuch as they shall not discover your secret parts."

4. Its wealth shall be yours, its gold and its silver.

5. Don't be concerned about your debts, gentlemen, for I'll give you power to pay them.

"Brother Burgess" met the "Presidency" and Oliver, the "Second Elder" of the Church of Latter-Day Saints, in Salem, according to appointment, but time had wrought so many changes in the place and in his memory that he could not for a certainty point out the house.

"They, however, found a house which they felt was the right one and hired it." "It is needless to say they failed to find that treasure or the other gold and silver spoken of in the revelation." ("The Return," page 106.)

Note the fulfillment (?) of the prophecy (?), for that "settles the question" as to the prophet:

1. He never got "a nickel."

2. He never got "a joiner."

3. The city was not "given into his hands" in any sense; he never had any "power" over it; and his "secret parts," or trickery and treachery, are laid wide open to the world.

4. Its "gold and silver" never became Joseph's, or any part of it.

5. The Lord did not pay Joseph's debt.

Such work as this not only places Joseph in the ranks of false prophets, but it easily gives him the lead of them all. Not one item of his predictions above "came to pass."

The Burgess hint was to them like a straw to a drowning man. No wonder they went on what proved to be the grandest "snipe hunt" of the ages. Their creditors were after them. Their "Lord" deceived them, and the Peter (Joe Smith), the James (S. Rigdon), and the John (H. Smith) of Latter-Day Saintism took the bankrupt law. Shades of Gulliver! Stand aghast at the fact that thousands are gulled by them even to this day!

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine, or Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

Sermons and Sermon Material.

(The titles appear under the authors' names.)

ALEXNETHY, ARTHUR TALMAGE.
"Center Shots at Sin" $1.50

ADCOCK, ADAM K.
"The Glorious Gospel" 1.00

BOOK, W. H.
"Columbus Tabernacle Sermons," two volumes; per volume 1.00
"The Indiana Pulpit" 1.25
"Sermons for the People" 1.25

BOTELER, MATTIE M.
"Lights on Scripture Truths" ..... .85
"Sermon Notes from the Ministry of Jesus" 1.25

BRANDT, JOHN L.
"Soul-Saving Revival Sermons" 1.00

BROWN, WILL H.
"Illustrative Incidents for Public Speakers" 1.50
"Patriotic Illustrations for Public Speakers" 1.50
"Stories of the Great War for Public Speakers" ... 1.50
"Wit and Humor for Public Speakers" 1.50

COOMBS, J. V.
"The Christ of the Church" 1.00

DARSIE, GEORGE.
"Before the Throne" ..... .85

DUTT, MEADE E.
"Jesus Christ in Human Experience" 1.50

ERRETT, ISAAC.
"Evenings with the Bible," three volumes; per volume 1.00
"Bible Readings," two volumes; per volume..... 1.50
"The Querists' Drawer" 1.50

FARIS, JOHN T.
"How It Was Done in Harmony" 1.00

LORD, J. A.
"On the Lord's Day" 1.25

MCGARVEY, J. W.
"Biblical Criticism" 1.25
"Lands of the Bible" 2.00
"Jesus and Jonah" ..... .50
"Sermons" 1.25
"New Commentary on Acts" 1.50
"Commentary on Matthew and Mark 1.50

MCGARVEY-PENDLETON.
"Commentary on Thessalonians, Corinthians, Galatians, and Romans 1.65
"The Fourfold Gospel" 1.65

MEACHAM, EDGAR JONES.
"Training to Teach" 1.00

MOFFETT, ROBERT.
"Seeking the Old Paths" 1.00

PITTMAN, J. C. FERDINAND.
"Bible Truths Illustrated" 1.50

RUTLEDGE, GEORGE F.
"Pushing the World Along" 1.00

SWEENEY, Z. T.
"The Spirit and the Word" 1.25
"Pulpit Diagrams" 1.25

UPDIKE, J. V.
"Updike's Sermons" 1.25

WILSON, LOUIS C.
"Twentieth Century Sermons and Addresses" 1.50

ZOLLARS, E. V.
"Baccalaureate and Convocation Sermons" 1.75
"The Commission Executed" 1.25

Send all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

We know in order to follow; we follow in order to know. Light prepares the way for love. Love opens the mind for new love. The gifts of God are interwoven. They multiply and produce each other until we come to the perfect state of eternity. Through eternity we shall follow on to know more of God.—E. B. Pusey.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Brother W. H. Carter's Article Last Week.

BY J. C. M'Q.

Under the heading, "State the Facts," Brother W. H. Carter had a most thoughtful and timely article in last week's Gospel Advocate. It would have been proper to have accompanied it at that time with the comment here made; but I take occasion to say now that what Brother Carter so justly and pointedly says Brother McCaleb should do, with the potent and serious reasons why he should do it, is the very identical thing which led us to the course which we adopted with Brother McCaleb. Brother Carter now testifies that he, in common with many others, has the impression that Brother McCaleb is in sympathy with the speculative movement. Knowing that this impression was abroad, I asked Brother McCaleb, in a brotherly and courteous way, for a personal interview, that we might know the facts in the case, but he declined it. Not only did he decline it, but when the matter came before the public, instead of coming out in a straightforward denial of the charges, he evaded the issue and wrote on irrelevant matters in a way that only confirmed the correctness of the impression in question. It is "an ill wind that blows nobody good," and along with his evasions and irrelevant matters the truth in full leaked out about his appropriation of money from the churches to an Episcopalian school.

Religious papers, churches, and individuals have the unquestionable right to ask about the teaching of those whom they support in missionary work; and when, like Brother McCaleb, they call in question this right by refusing to give the desired information and by charging that such inquirers are trying to sit in judgment on their soundness in the faith, they show clearly where they stand. We did not get a straightforward answer to our courteous inquiry, but we got enough to show the churches the essential facts of the situation.

Reverence for God and His Word.

BY M. C. K.

Reverence for God and for all sacred things cannot be too early impressed upon the human mind, and yet it is often sadly neglected and children grow up without any appreciation of what it means or of its serious importance. Sometimes even among children of God themselves, lack of it is sadly and painfully manifest. Of course the fault lies, in large measure, with both parents and all others who occupy the position of teachers of God's word.

That we may have the proper angle from which to view the matter in this statement, let us here consider some pointed passages which God has placed in his word for the very purpose of impressing the lesson of reverence for sacred things. After saying, "Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest?" Jehovah then added the solemn declaration: "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66: 1, 2.) Let that passage be calmly and seriously weighed. There need be no failure to understand its language and the solemn lesson of reverence for God and his holy word which it so plainly sets forth; and yet, in spite of its plainness and evident meaning, men sometimes speak lightly of the word of God, and sometimes act in other ways which show an utter lack of reverence for it. For example, think of persons assembled for divine worship and engaging in conversation while a lesson from God's holy word is being read! Such conduct does not even show respect for God, much less does it show that reverence for his word which leads one to tremble. But not only is this sin committed while God's word is being read, but sometimes even while the sacred emblems of the Lord's body and blood are being passed from member to member, persons with apparent but inexcusable thoughtlessness engage in conversation! This is a great sin, and the very thought of it is repulsive. It shows a complete and utter lack of reverence for sacred things. It should not only be promptly corrected, but sometimes, if such a method of correction can be wisely administered, it should be met with a sharp rebuke.

Listen to these words from an ancient servant of God: "My flesh trembleth for fear of thee; and I am afraid of thy judgments." (Ps. 119: 120.) Every Christian man and woman ought to be able to say the same thing. If they have not been trained up to it, then let them immediately begin the cultivation of this spirit. The same servant of God added this statement: "Princes have persecuted me without a cause; but my heart standeth in awe of thy words." (Ps. 119: 161.) What a beautiful fact in his life! He was persecuted by princes, maltreated by his fellow men, but he allowed nothing to hinder his reverence for God and his holy word. This is precisely as it should be in the life of every child of God. Hence, parents should teach it; elders in the churches should impart the lesson; teachers of Bible classes should impress it; preachers in the pulpit and out of it should proclaim it; and all religious journals and teachers of the Bible in any and every capacity should feel the solemn obligation upon them to teach and impress the great lesson.

Again, the Psalmist says: "Ye that fear Jehovah, trust in Jehovah; he is their help and their shield." (Ps. 115:

11.) This is a blessed assurance. Christians not only maintain a great principle by teaching reverence for God and exemplifying it in their lives, but God has promised to be "their help and their shield."

Again, the sacred record deposes: "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God hath done it, that men should fear before him." (Eccles. 3: 14.) Let the reader ponder that passage. Jehovah is not only great over all his works, but he has graciously taught in his word that these things are meant to teach that men may fear before him. No Christian has even begun to grow properly until this spirit of fear and reverence for God has been firmly implanted in the heart; and no Christian has the fear of God properly implanted in the heart until there is also implanted the spirit of reverence for God's word. No matter what the subject may be on which God is speaking, whether it be sin, righteousness, justification, faith, repentance, baptism, the Lord's Supper, giving money to help the poor and spread the gospel, life, death, the judgment, heaven, hell, immortality, or what not, it should receive the profoundest and most reverent attention from every child of God.

Surely a subject which stands forth in such a light in God's word should be fully taught and appreciated in the churches. In the home, of course, is the place where the teaching should begin. Let fathers and mothers and guardians learn the lesson and solemnly impress it upon those placed under their guidance and care. The position which they occupy imposes upon them a most fearful responsibility, and the same responsibility rests upon all other Christians to the full extent that they have the opportunity to teach the lesson. The fact is, all teachers of God's word are under the solemn obligation to show reverence for it and to impress the lesson upon others.

In view of all these things, the one solemn and instructive conclusion to which we should all come is happily stated by the wise man of the ancients. After calling attention to numerous unsatisfying experiences, he significantly says: "This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man." (Eccles. 12: 13.) That passage gives us the divine and, hence, the proper conception of God and his holy word; and it finds a beautiful and reverent echo in the following impressive poem by Isaac Watts:

How should the young secure their hearts,
And guard their lives from sin?
Thy word the choicest rules imparts
To keep the conscience clean.

'Tis like the sun, a heavenly light,
That guides us all the days;
And, through the dangers of the night,
A lamp to lead our way.

Thy precepts make us truly wise;
We hate the sinner's road;
We hate our own vain thoughts that rise,
But love thy law, O God.

Thy word is everlasting truth;
How pure is every page!
That holy Book shall guide our youth,
And well support our age.

God's Commands vs. Man's Doctrine.

BY J. C. M'Q.

Christians walk worthily of the calling wherewith they are called by "giving diligence to keep the unity of the Spirit in the bond of peace." There are not many bodies of Christ, but there is only one body. Protestants are as inconsistent in representing that Christ has many bodies as are the Roman Catholics in representing that there are many heads to the one body. Both positions are absurd and monstrous. The Holy Spirit says: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4: 4-6.) While a union of denominations is becoming popular with the mass of the people, such union as is favored is unknown to the oracles of God. Men are prone to have many standards instead of appealing to the one divine standard; they imagine that whatever way seems right unto a man is right, and cling more tenaciously to their own opinions than they do to the inspired word of God. As I see it, one of the greatest evils of the church to-day is in exalting human opinions above the word of Jehovah. Men fail to duly exalt the word of God; they are prone to argue with the commands of the Christ when he speaks and bids them obey. Few seem to have the spirit that moved and controlled Philip; for when the angel of the Lord appeared unto him and bade him go unto the desert way which led from Jerusalem unto Gaza, he did not stop and reason and combat the command of the Holy Spirit; he did not say, "I am doing a great work here in Samaria, baptizing many, both men and women;" but, in obedience to the authority of the Spirit, "he arose and went." This is the respect and reverence that every one should have for the authority of the Lord Jesus Christ.

How often do we find people stopping to reason with, and making an effort to overthrow, a plain, positive, pointed command of Jehovah! So many imagine that just so a man thinks to worship, his worship is all right, regardless of what he does. They ignore the positive declaration of the Savior when he says: "But in vain do they worship me, teaching as their doctrines the precepts of men." The multitude even of church members, instead of holding fast the pattern of sound words and instead of "speaking as it were oracles of God," speak in the language of Ashdod. How often do we hear men talking about joining the church and what church they shall join, when there is but one church! We learn from Col. 1: 18 that "he is the head of the body, the church;" and we also learn from Eph. 1: 22, 23 that Christ is "head over all things to the church, which is his body." Thus the church is the body, and the body is the church. We learn, furthermore, from 1 Cor. 12: 20: "But now they are many members, but one body." Why should people persist in talking of joining the church, or in asking, "What church shall I join?" when Christ has but one church on the earth? How much better to speak as the Bible speaks and to be silent when it is silent!" It will never be possible for us to enjoy "the unity of the Spirit in the bond of peace" so long as men use the language of Ashdod, so long as men set up their own opinions and notions and unduly exalt these instead of clinging firmly to what God says.

We often hear men to-day talking about "unbaptized believers," but we nowhere read in the New Testament of a man who had a living faith being unbaptized. Believers with all the heart in the days of the apostles were always baptized. In this sense we never read of "unbaptized believers." Whenever one heard the gospel, believed and obeyed it, that one became a member of the church of Jesus Christ. In order that men might hear the gospel and their faith come by hearing, when the divine philanthropy had accomplished its work and all authority in heaven and on earth had been given unto the Christ, he commanded his apostles to "go . . . into all the world, and preach the gospel to the whole creation," with the assurance that "he that believeth and is baptized shall be saved." Here salvation is affirmed of the man who believes and is baptized. There is no affirmation made of the man who simply has a dead faith and does nothing more; there is no affirmation made of the man who is simply baptized; there is nothing said of the man who sits still with folded hands, failing to go forward in obedience to Christ's command. The language is clear and easily understood—so

clear that it seems an insult to the divine wisdom to undertake to make an argument and show that the man who believes and is baptized shall be saved. Again, men are commanded everywhere to repent. (Acts 17: 30.) Repentance began to be preached from Jerusalem. "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 46, 47.) These men who thus believed and who hated and loathed their sins and went forward in obedience to the command of Christ, being baptized into the name of the Father, the Son, and Holy Spirit, became members of the one body, or church. The same conditions that had to be accepted in order to obey Christ, when complied with, made them members of the body of Christ. You may examine every example of conversion recorded in the Acts of the Apostles, and you will find this to be true. Whenever and wherever any man does what God commands him to do, he thereby obeys Christ and becomes a member of the church of Christ. The same things that constitute his obedience bring him into the church of God.

It does seem that men who have the proper respect for the word of God and for the authority of Christ would be satisfied with simply being members of the church of God without joining any human institution. Whenever a man becomes a member of a denomination, he is a member of two things instead of being simply a member of one—the church of Christ. Why should men turn away from the simple word of God to denominationalism and other "isms," and thus bring confusion and strife among the people of God? Christ never prayed that his followers should be united in denominationalism, but he prayed that they might be united in the truth. He says: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17: 20, 21.) The union for which Christ prayed was union in the truth—such union as the Father and Son enjoy. The result of such union would be the conversion of the world. God would not have his people united in error, but he would have them united in the truth. Union in error would give strength to sin, just as union in the truth gives strength to righteousness.

After one thus becomes a member of the body of Jesus Christ by taking God at his word, he must continue to be satisfied to allow God to direct and control him. Saul's great sin was in the fact that he preferred his own wisdom to the wisdom of God. He thought he could modify the command of God and save Agag, the king, alive, and bring the best of the fatlings and of the flocks to Gilgal and offer as a sacrifice to Jehovah. He overlooked the truth that sacrifice without obedience is sacrilege. God will have no such. He wants our whole hearts; he wants our whole lives; he wants our entire being—body, soul, and spirit. He is a jealous God, and with nothing less will he be satisfied.

In the Sermon on the Mount, Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." (Matt. 7: 21-27.) So we learn from Christ that many who prophesied in his name, who cast out demons and did many mighty works in his name, were rejected at last. The trouble with them was that they did not have enough respect for God and for his authority. All that we do, in word or in deed, must be done "in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.) The Christian's life is one of self-denial; it is one of continued perseverance; it is a severe conflict from the cradle to the grave. The Christian must fight—subdue the world, the flesh, and the devil; and it is only upon a subdued nature that he can rise to the presence of God and finally hear the welcome plaudit, "Well done." If we will only thus continue faithfully, when we come to the great judgment bar of God, we shall be filled with inexpressible delight to hear our Savior say: "Well done: enter thou into the joys of thy Lord."

Money Matters, Again.

BY T. B. LARIMORE.

I had a friend—a good one—who lived a little less than twenty miles from the capital of the county in which we both lived, and about the same distance from me. As I am now, so he was then—somewhat on the sunset side of life.

His home was a pleasant home, likewise a hospitable home. He and his ever-busy wife lived happily together there. Many a peaceful, restful night have I spent in that delightful, happy home, it being near enough to my preaching place for me to easily be on time next morning. That sweet home was not a palace. It was a log-cabin, country home, always neat, cozy, comfortable, and clean, where love lightened labor and made life sweet.

My friend had a son, a benedict, about fifty years old. This son persuaded his father to sign a paper granting the son certain privileges which, he said, would enable him to take better care of his father. The paper, however, granted and gave more than the father was aware of or even suspected; and a few days after that contract was closed and that paper was signed, the son ordered his father off the premises, telling him one family was enough for one house, and two were too many.

The distressed and almost distracted father, thus driven by his own son from the home where he and the wife of his youth had lived happily together nearly threescore years, and where he had been so sad and sorrowful since she went away and left him to weep alone, walked to town, procured poison, swallowed it publicly, and died.

A vigorous youth married an industrious girl, and, together, they reared a family. By incessant toil, self-denial, and close economy, he built up a landed estate of nearly a thousand acres, having every acre of it deeded to his wife, that, in the event of his death, she and the children might have no trouble about it. When he grew old, some of his own children, their mother having passed away, refused to permit him to have a few acres of that selfsame land cleared for cultivation, to add a little to his meager income in his declining days. But the Lord has lifted him up, caused him to prosper, and made him useful, healthy, and happy, so that his latter days promise to be days of peaceful, blissful triumph.

A friend who never forgets, forsakes, or fails me, who has reared about a dozen exemplary sons and daughters, owns much valuable land—thousands of acres—all of which he expects his children to own, control, and enjoy; but he purposes to hold the title in his own name as long as he

lives. He has divided his estate among his children, however, his will making everything perfectly clear, and they have their homes on, control and cultivate, their respective parts of the paternal domain.

It is certainly not difficult to determine which of these three courses is the safest, the wisest, the best, "yet show I unto you a more excellent way;" and this is that way: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6: 19-21.)

Trust the Lord and do the right, and he will provide. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. 37: 25.) Leave it to the Lord. Mortal man hath never trusted the Lord Almighty in vain. Leave it all to him.

"Grief" and the Remedy.

BY E. A. E.

The beautiful and touching poem, entitled "Grief," by our sister, Clara Cox Epperson, which recently appeared in this paper, aroused to the depths my sympathy; opened the fountain of my tears; made me want to reach across, take by the hand and encourage her, praying for her God's guidance and strength and protection; increased my desire to look through the thin, strong, mystic veil which intervenes between this life and "the better land," and to wonder what glorious things our own *there* behold and what eternal joys are theirs, while we weep and labor on here; caused me to pray that I, more Christlike, may more fully weep with those who weep; and stirred in my heart a stronger desire to be able to learn and in tenderness and love to teach our Father's remedy for unceasing sorrow, his balm which heals the broken-hearted, his peace and rest for tempest-tossed souls.

Are there none to be found? Is there no bright side? Ah, yes. Jesus was anointed by Jehovah to bind up the bruised and wounded spirit, to heal the broken-hearted, and to give the peace which passes all understanding. Can he not do it? The "man of sorrows, and acquainted with grief," who bore our afflictions and took upon himself our diseases, has now in heaven a heart touched with the feeling of our infirmities and is able and ready to succor all who are tempted. (See Heb. 2: 13-18; 4: 14-16.) Here is comfort. Jesus, though stricken and marred, was really the happiest being who ever lived on earth, and is the true and only source of all peace and rest. Then, does he not know? The great Physician—has he no remedy, can he not cure? All who are burdened with sin and sorrow and the deep grief which follows sin are warmly invited to him for rest. All who will are exhorted even to roll their burden upon Jehovah and to cast all their care upon him, because he cares for them. (See Ps. 55: 22; 1 Pet. 5: 7.) "He will never suffer the righteous to be moved." "Like as a father pitieth his children, so Jehovah pitieth them that fear him." "Faith, hope, love, these three," are the remedy. Love is service.

> And O, when human hearts by storms are tossed,
> And life's lone bark drifts in the dark
> Mid wildest waves, when all seems lost,
> He now, as then, with voice of power and peace,
> Murmurs: "Stormy deep, be still—still—and sleep;"
> And lo, a great calm comes, the tempest's perils cease.

In all Job's afflictions—the loss of property, the loss of *ten children* at once, the loss almost of life itself with piercing pain and bitter suffering, the loss of friends, the advice of his wife that it was enough and to curse God and die—with all this upon him at the same time, he held fast his integrity—his faithfulness to Jehovah; told his wife she was talking as a foolish woman; never charged God with foolishness; and declared that although Jehovah should slay him, yet would he trust in Jehovah. I have thought that a man could endure anything, with his faithful wife to encourage and comfort him.

In this are the remedy and peace!

In the chastisement of the Lord we obtain the blessing of salvation.

> My son, regard not lightly the chastening of the Lord,
> Nor faint when thou art reproved of him;
> For whom the Lord loveth he chasteneth,
> And scourgeth every son whom he receiveth.

All affliction and sorrow God will *overrule* for the good of all who really love him. If we endure this chastisement as from God and are exercised by it, or take it to heart, in order to be benefited, it yields in us peaceable fruits, even the fruits of righteousness—a more useful and better life—and draws us closer to God.

In God's own goodness and love he works all things together for good to those who *love* him, who are the called according to his purpose—those who hear and heed the gospel call and work according to God's plan for the accomplishment of his purpose to save men, and not for the accomplishment of their own purposes of worldly positions and honors, wealth and ambitions. To love God is to obey him, not to do something else. To love men is to treat them as God directs.

All my fears center in myself—in my weakness and worldliness, my failures and shortcomings, human wisdom and ways—not in God's promises and power, grace and love. This heart-stirring poem on "Grief" brought to mind Osgood's poem on "Labor," "labor" being used to mean one's mission, which is as follows:

> Pause not to dream on the future before us;
> Pause not to weep the wild cares that come o'er us;
> Hark, how Creation's deep, musical chorus,
> Unintermitting, goes up into heaven!
> Never the ocean wave falters in flowing;
> Never the little seed stops in its growing;
> More and more richly the rose heart keeps glowing,
> Till from its nourishing stem it is riven.
>
> "Labor is worship"—the robin is singing;
> "Labor is worship"—the wild bee is singing;
> Listen! that eloquent whisper, upspringing,
> Speaks to thy soul from out Nature's great heart.
> From the dark clouds flows the life-giving shower;
> From the rough sod blows the soft-breathing flower;
> From the small insect, the coral bower;
> Only man in the the plan shrinks from his part.
>
> Labor is life—'tis the still water faileth;
> Idleness ever despaireth, bewaileth;
> Keep the watch wound, for the dark rust assaileth;
> Flowers droop and die in the stillness of noon.
> Labor is glory!—the flying cloud lightens;
> Only the waving wing changes and brightens;
> Idle hearts only the dark future frightens:
> Play the sweet keys, wouldst thou keep them in tune!
>
> Labor is rest—from the sorrows that greet us;
> Rest from all petty vexations that meet us;
> Rest from sin promptings that ever entreat us;
> Rest from world sirens that lure us to ill.
> Work—and pure slumbers shall wait on thy pillow;
> Work—thou shalt ride over Care's coming billow;
> Lie not down wearied 'neath Woe's weeping willow!
> Work with a stout heart and resolute will!
>
> Labor is health—Lo! the husbandman reaping,
> How through his veins goes the life-current leaping!
> How his strong arm, in his stalwart pride sweeping,
> True as a sunbeam the swift sickle guides!
> Labor is wealth—in the sea the pearl groweth;
> Rich the queen's robe from the frail cocoon floweth;
> From the fine acorn the strong forest bloweth;
> Temple and statue the marble block hides.

Droop not—though shame, sin, and anguish are round thee!
Bravely fling off the cold chain that hath bound thee!
Look to yon pure heaven smiling beyond thee!
Rest not content in the darkness—a clod!
Work for some good, be it ever so slowly!
Cherish some flower, be it ever so lowly!
Labor!—all labor is noble and holy;
Let thy great deeds be thy prayer to thy God.

Jesus, although a man of great sorrow and deep grief; although buffeted, abused, accused of being under the prince of devils, spit upon, ridiculed, scorned, mocked, and crucified, was happy, because he knew no sin himself and endured and did all this for others and even for his enemies. Purely unselfish, he died to save the world from selfishness. Selfishness is partly the cause of much grief. Unselfish service and suffering are the source of real happiness and abiding peace. Our trials become occasions of great joy when we endure for Christ's sake. When our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory, we can rejoice with exceeding great joy in them all. When our loss of dear ones for a few days is their eternal gain, we can sorrow not as those who have no hope.

Poor Naomi! But in her bitter sorrow she led Ruth to the true God, and Ruth became one in the line of the mother of Jesus. To lose ourselves—our sorrow and grief, our earthly pleasures and ambitions—in self-forgetfulness in love and service according to the will of God for others is rest and peace and salvation. So I have learned thus far from the life and teaching of Him who says he did always those things which pleased God.

The deepest, bitterest, most cruel grief is that caused by the sins of others. "O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!"

A Trip to Canada.

BY A. B. L.

The writer of this has just returned from a brief trip to Canada and wishes to write down a few of the impressions gained. The occasion was the June meeting of Christians living in the province of Ontario. For several years this gathering has been an interesting and inspiring event in the history of these congregations. The meeting has no other purposes than to promote acquaintance among the disciples and to cooperate with each other in doing missionary work. The Bathhurst Street congregation, in Toronto, was the host for the 1920 meeting. Its members left nothing undone as relates to kindness and hospitality. Every visitor was assigned to a Christian home. A social session was held in the basement of the meetinghouse, during which tea was served and short speeches were made by visiting brethren. For the Program Committee, Fred Sommer announced that the keynote of the meeting was "Forward" along the lines of fellowship with one another, communion with God, ministry of the word, and a full sense of stewardship. The topics assigned to the speakers were in perfect accord with the chosen watchword. The need of greater evangelistic effort was particularly stressed. W. D. Campbell, of Detroit, Mich., and the writer each delivered three addresses bearing on these themes. The audiences were very large and appreciative. I have never heard better singing anywhere. Visiting brethren were present from Detroit, Mich.; Pekin, N. Y.; Beamsville, St. Catherines, Newmarket, Stouffville, Pine Orchard, Smithville, Meaford, and Hamilton, Canada. The four churches of Toronto are Bathhurst Street, Fern Avenue, Wychwood, and East Toronto. Among the preachers were O. E. Tallman, of Owen Sound; J. L. Hines, of Meaford; C. E. Petch, of Pine Orchard; Gordon McPhee, of Carman, Manitoba; D. H. Jackson and Fred Sommer, of Toronto; G. E. Claus, of Valdosta, Ga.; and W. D. Campbell, of Detroit, Mich. The celebration of the Lord's Supper on Sunday morning was most impressive. J. G. Waterfield presided, and Dr. Paul L. Scott made an appropriate talk. The Canadian people are more grave and settled in their ways than their neighbors to the South. The city is not noted for joy rides. They impress one as being dead in earnest about their undertakings. I noted the absence of Sunday newspapers and a quiet atmosphere on the Lord's day such is rarely seen among us. Some of the townspeople spoke almost reverently of "the king" and "the prince," who recently paid them a visit. All of this seemed strange to those of us who admit only of allegiance to the "King of kings, and Lord of lords." But in the church meetings we were all made to feel the blessedness of "the unity of the Spirit in the bond of peace."

The Eternal Quest.

I reach out to the vast unknown,
I preen my wings to fly;
All former hopes are now outgrown,
I seek the open sky.
My body hath its bounds, I know,
But like an arrow from the bow
My spirit seeks the throne on high.

For thought can travel fast as light
And faster far; the bounds of space
Are left behind, and cherubs bright,
I meet the Eternal face to face.
It is my right, no barren claim,
For I have come in Christ's own name,
It is my true abiding place.

From that vast height what can we bring
To bless this weary earth?
What glories past imagining
To give it second birth?
To be the home of sons of God,
For Christ's own sacred feet have trod
Its fields and given them heavenly worth.

Let us with joy then enter in,
Invited by His gracious hand;
All things are yours, no need to win
The heights of heaven on which we stand;
Take what thou wilt, his choicest boon
Shall give to earth a brighter noon
And make the whole world Beulah Land!

—Selected.

RELIEF FUND

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

Church at Lavergne, Tenn.	$ 8.52
Church at Celina, Tenn.	50.00
A few Christians at Cookeville, Tenn.	3.50
Church at Harms, Tenn.	12.00
Church at Charleston, Miss.	10.00
Church at Ethridge, Tenn.	9.88
Three friends at Trenton, Ky.	11.00
Sister McChristian, Kirksey, Ky.	1.00
Intermediate class at Quebeck, Tenn.	1.75
Church at Dunlap, Tenn.	33.21
B. E. Wilkins, Only, Tenn.	2.00
Mrs. B. F. Scruggs, Morven, Ga.	1.50

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Georgia and the Far Southern Field

By S. H. HALL

The Meeting at Athens, Ala.

On May 30, assisted by Brother B. H. Murphy, of Springfield, Tenn., as song leader, I began a two-weeks' revival at Athens, Ala. Brethren J. Pettey Ezell and L. B. Jones were with us the first week and had the meeting well advertised and all things ready for success. It was a glorious meeting, and I sorely regretted that I could not stay longer. Seven were baptized into Christ, and more than twenty who had formerly stood with our digressive brethren or aloof from either side, trying to decide which way to go, took their stand with us in the effort to have a church there that stands foursquare for primitive Christianity. Brother Murphy remained over to help them in their first service after the meeting, June 13, and Brother Ezell run over from Albany and preached for them. Brother Murphy reports a glorious service, with everybody in high spirits. A good man who is not ashamed to work and make sacrifices for the cause of Christ is sorely needed at Athens for all of his time. Jones and Ezell are looking for such a man, and I hope he will soon be found. I am expecting one of the best churches in Alabama to soon exist at Athens. I have never seen a brighter future for a young congregation.

Brethren Ezell and Jones are most excellent men, and they are doing a great work in that part of Alabama. I wish time and space would allow me to write it up fully, but this I cannot do just now. I hope, however, to soon make a full report of the great work they are doing. To know these brethren is to love them and esteem them for their work's sake. They are in love with the plain, simple teaching of our Lord, and men who indulge in speculating and preaching things they know nothing about would find little comfort from them. Murphy is a splendid song leader, and I enjoyed every moment of the time with him.

It will not be amiss, I hope, to give a bit of our experience with our digressive brethren at Athens. They are just moving into a most excellent building a half block from the old house that was purchased for five thousand dollars by the brethren with whom I was laboring. Some of the townspeople thought it very strange for two churches to be worshiping so close together and agreeing in so many things. Many thought instrumental music to be such a little matter to divide over. The request, from various sources, became insistent that I preach on why we do not use it, and this request was granted, with the time well announced. The house was full. I have never received more compliments than I received from that effort, many expressions coming from people who are members of other religious orders. But the address was painfully discomforting to Brother P. H. Mears, who was present and who believes in such things. He used bad judgment and took the streets next day and was making some very strong statements about it. Things continued to come to my ears until I thought duty demanded a word from me; hence, I sent him the following letter by Brother E. S. Robison:

Athens, Ala., June 10, 1920.—P. H. Mears, Athens, Ala.—Dear Brother Mears: It has not been my pleasure to meet you, but I feel constrained to take steps to make an acquaintance with you.

1. You are perfectly aware of the fact that I have been here in a series of revival services with the church of Christ, and I am told that you have been at my meetings some two or three times. I wish you had tarried till I could have met you, else come to the front at the close of the services and met me—a thing that local ministers always do for the visiting minister, provided they consider him their brother in Christ.

2. By the request of quite a number, I spoke Monday night of this week on "The Blood of Christ," in which discussion I gave one of our reasons for not using instrumental music in church worship. I am told that you were there, and have heard quite a bit that it is claimed you have said since then. If you thought I was wrong in my position, it is strange to me that you did not do me the kindness to come forward at the close of the service and speak to me about it. I think I left the way open.

3. The following news has come to me (it may be correct, and it may be incorrect; anyway, you should know it):

(1) I am told that you say that you can give two arguments in favor of the use of instrumental music to my one against it. If you said this or anything like it, I am begging you to give me the arguments. I claim that you cannot make one argument for it that is one whit better than the burning of incense, which our Roman Catholic neighbors try to defend.

(2) I am told by another that you say you will give me one hundred dollars for a scripture that says not use it, or words to that effect; and this friend informs me that you told him to tell me so. My good brother, it would have been more elegant for you to have made this statement to me. But I do not need the one hundred dollars; but I promise you the scripture, if you will let me give it to you before the people of this town.

(3) I am also informed that you say you will soon preach on the subject, a thing you have a perfect right to do. But may I insist that you do this before I go, that I may have the opportunity of hearing?

Give these thoughts your prayerful consideration and let me know by to-night if these requests will be granted. My time is limited here, but I can extend it to meet your convenience. Can't we meet each other and, in the spirit of our Savior, thrash out this question before both the people for whom you preach and the brethren who are helping me in this meeting? Why not? May the Lord bless you is the prayer of one who stands for "the old paths."

S. H. HALL.

Brother Mears admitted to Brother Robison saying just what I had heard, but said he could not grant my request; that he thought such would be wrong. Just why it would have been wrong for him to let me have his arguments for instrumental music, I cannot imagine. It is my honest judgment that his only reason for not giving them to me was because he did not have them. And why he would not let me give him the scripture he offered one hundred dollars for, just because I wanted to give it before the people of the town, is stranger still. I am quite sure it was because he was afraid I had it. And, worst of all, why he would not preach on the subject while I was there caps the climax. I gladly consented when asked to preach on it, and he was sent a special invitation to be there and hear it. Why it was right for him to listen to me, but would have been wrong for me to listen to him, is strange. I am sending him a marked copy of this Gospel Advocate, and am insisting that he still let me hear him try to defend it. I am exceedingly busy, but will gladly hurry back to Athens to hear him in the effort.

One of the strangest things in the world to me is that people who claim to be Christians cannot discuss their differences together, and love each other the more for the discussions. I am opposed, with all my being, to wrangles. God's people simply cannot afford to indulge in such. But they certainly should meet, as brethren, and study their differences together. May Brother Mears and those with whom he labors come to see the matter this way is the prayer of one who would be ashamed to teach something he is afraid to defend.

By what they said I perceived that He had been a great warrior, and had fought with and slain Him that had the power of death, but not without great danger to Himself, which made me love Him the more.—Pilgrim's Progress.

Training Little Children

By ALICE WINGATE FRARY.

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

Home Occupations for Children.

A woman who overheard her small daughter discussing mothers with her playmates was gratified to hear her triumphantly conclude the argument with the words: "Well, your mother isn't such a play mother as mine!" Being a "play mother" evidently meant one who did not permit household duties to crowd out companionship with her children. The "play mother" had not known before how fully her efforts were appreciated.

Grown people sometimes fail to realize how children delight in their companionship. Every mother should employ care and insight as well as love for her child when she selects his occupations. Given an eager desire to enter the child's world, he will welcome her with countless suggestions. It is often the mother's privilege to modify these ideas—to make a quiet occupation more attractive than a noisy one, to offer materials that are large and easily handled when little fingers show signs of restlessness, or to direct active games when repression becomes unkind.

If limited to the simplest of materials with children, I should choose paper. Used with pencil, scissors, and paste, it has limitless possibilities, and to adults who puzzle their way through toy departments I would say: "When in doubt, buy paper." Colored paper, cut in various sizes; a large, plain tablet, the child's undisputed possession; the wrapping of a kodak film pack, or any colored advertisements, will all be hailed with joy. One four-year-old was made happy for days with sample coffee wrappers, bright-colored and glazed. The little child should have the opportunity to experiment freely with new material, expressing his own ideas. He should also have suggestions from the mother as he needs them and her appreciation of every achievement. Child direction and adult suggestion should be wisely balanced in order that the child may make the greatest progress.

For more active play, there are games which can be carried on with only a little help while the mother is busy. The simple hiding or guessing games can be played by very young children. One game which trains in observation consists in placing different common household objects, such as a pencil, a thimble, a spool, scissors, etc., on a tray, covering them, then allowing the guesser a brief glimpse, after which he is to tell what he has seen. It is wiser to begin with two or three objects, increasing the number with each turn.

Physical feats also fascinate children. I recently saw a small girl amuse herself for an hour walking away from a full-length mirror with a block balanced on her head. Each time it fell she marked the spot, then began again at the mirror, watching the block as she backed away. The same little girl has her happiest play times being tossed and swung by her father, "walking wheelbarrow" and various improvised feats being equally entertaining to both.

Why not substitute an extra fifteen minutes of games or stories for the more elaborate "treats" in offering rewards? Is it not an ideal worth striving for to be considered a good "play father" or "play mother?"

✡ ✡ ✡

There is a pleasing story that when a beloved artist pupil had wrought long at his picture, growing weary and discouraged by reason of the many faults of his work, and had fallen asleep by his easel, the master came softly and with his own hand corrected the pupil's mistakes and finished his picture. So, when we strive to be holy and to do our best, and yet are disheartened by our failures, the Master will come and with his own hand correct our mistakes and finish our work—the fashioning of his own image on our soul. When we awake, we shall be satisfied with his likeness.—J. R. Miller.

✡ ✡ ✡

The distinguishing characteristic of man is not his affinity with the lower orders of creation; it is not that he is a composite museum of all the past; it is not even in the fact that he builds cities and modifies in countless ways the earth on which he lives. Man's supreme and distinguishing uniqueness is this: he has power to respond to and be transformed by the Holy Spirit of God in Jesus Christ. The end of the natural order, man is the beginning of the new creation. He closes the old series involved in the natural and inaugurates the reign of the spiritual.—Selected. ✡ ✡ ✡

To My Mother.

BY ALBERT TERRY, JR.

(Sixteen years old.)

May this, my mother, be a helpful thought for you,
May this be a poem in honor of you who are true;
May this, dear mother, tell what I think of you,
The person who always has stood true blue.

To you, my mother, do I give my praise;
You are the one who helped me through dark days,
You are the one who has kept me straight,
You are the one who is really and truly great.

To you, dear mother, do I tell this little story—
A story of love, of cares, of pleasures, of worry—
A story that is meant only for your ears;
For when I think of you, I lose all my fears.

Dear mother o' mine, sweet mother o' mine,
A thought of thee makes life sublime;
For you teach love, obedience, truth, and trust;
For you, dear mother, I must live—I must.

O true mother o' mine, my thoughts turn to you;
How happy you make this world that we live through!
Your ideals are pure, your thoughts are the best,
Your place is guaranteed in the home of the blest.

True mother o' mine, my ideal in life,
You seem to make easy the hard part of the strife;
You seem to "carry on" after many others fell;
You work right on, and encouraging words tell.

Beautiful mother o' mine, with life so pure,
You kept your heart right when there was much to endure;
You filled your place well and helped other people,
When your own troubles reached high—yes, high as a steeple.

Dear mother o' mine, O mother o' mine,
Your life has been to me so beautiful and kind;
You mean so much, your aims are so high,
To reach them I must work—yes, climb to the sky.

True friend you are, O mother o' mine,
You teach a good life—yes, one that's divine;
Your true Christian faith has kept the road clear,
You cheered me on when things seemed drear.

O how I pray to live and to be
As good a Christian as thee—as thee!
O truly great are those who fight!
And you work on through day and through night.

O mother o' mine, may this now be
A story of love, praise, and of hope in thee,
May your dreams for me be fulfilled in life,
May I live up to your aims and fight in the strife.

Dearest mother o' mine, so kind you are,
You challenge me to hitch my wagon to a star.
O how I pray that you may live to see
Your hopes, your aims, your dreams, completed through me!

AT HOME AND ABROAD

E. A. Elam has recently closed a meeting at Lone Oak Church, near Paducah, Ky.

Dr. J. S. Ward is in a good meeting with the Joseph Avenue congregation, this city.

A. B. Lipscomb is preaching for the Harbert Avenue congregation, in Memphis, Tenn., this week.

F. B. Srygley has recently closed a meeting at Anniston, Ala. We are not informed as to the results of the meeting.

J. C. Estes advises us that the meeting place at Davenport, Iowa, has been changed from 510½ Brady Street to Junior Hall, No. 2, Palmer School of Chiropractic Building.

On account of a conflict in meetings, Herbert E. Winkler has the period from July 4 to July 16 open for a meeting. If interested, write him at 23 Grove Street, West Point, Miss.

Condensed reports of meetings: L. B. Jones closed at Bay Minette, Ala., June 13, three baptisms; J. W. Dunn closed at Mineral Wells, Texas, June 13, fourteen baptisms and one restoration.

We enjoyed a visit last week from our associate editor and colaborer, M. C. Kurfees, of Louisville, Ky. He always shows much insight into the work in which we are all deeply interested.

S. N. Johnson, of Millport, Ala., requests us to announce that John T. Lewis, of Birmingham, Ala., will begin a meeting at Mount Pleasant Church, about three miles north of Millport, on the first Sunday in July.

Change of address: H. W. Wrye, from Roaring Springs, Texas, to 5004 Kentucky Avenue, Nashville, Tenn.; L. E. Carpenter, from 102 Osage Street, Abilene, Texas, to Abilene Christian College, Abilene, Texas.

From Dillard A. Lynn, Whitleyville, Tenn., June 14: "I preached at Pine Hill yesterday, morning and evening. We had fine singing, and all seemed encouraged to go onward with the Lord's work. I ask the prayers of all the people."

From R. D. Smith, Denton, Texas, June 15: "We begin a meeting with the home congregation next Lord's day, to continue several days. Brother Teddlie, one of the best song leaders we know of, has been secured to conduct the singing."

From W. F. Roberts, Troy, Tenn., June 14: "Eph. P. Smith, of Martin, Tenn., will begin a series of sermons here the second Sunday in July, Leon Holland leading the singing. Brother Freed preached for us yesterday at 11 A.M. and 8 P.M."

Professor Morrison, of Dickson, Tenn., made us a pleasant call on Monday, June 14. He reported John T. Smith in a good meeting at Dickson. The meeting resulted in nineteen baptisms, and the church was much pleased with the preaching of Brother Smith.

From M. C. Cayce, Jackson, Miss., June 17: "Our tent meeting on the corner of Gallatin and Winter Streets closed on Sunday night, with two added and much other good done in seed sowing that I trust will later yield fruit. On Tuesday night we began another meeting under the tent on the corner of West and Fortification Streets."

For the benefit of brethren who wish to visit Los Angeles, Cal., the following announcement is made: The church of Christ of Los Angeles meets regularly at the corner of Sichel and Altura Streets. Take North Broadway car, get off at Sichel Street, and go one block north; or take Griffin Avenue car, get off at Sichel Street, and go one block south.

From Ben West, Waxahachie, Texas, June 17: "The new addition to our church auditorium and five Sunday-school rooms were opened here last Lord's day, and the church was filled. Preparations have begun for our revival in March, 1921, when Brother Busby will assist us again. The church is an enthusiastic crowd of workers and worshipers."

From Charlie Taylor, Paducah, Ky., June 15: "The tent meeting conducted under our large tent on South Fourth Street closed on the first Sunday night in June. Four persons were baptized. We feel that much and lasting good was accomplished. Brother Nichol is a forceful speaker. We hope to have him again sometime. The work moves along splendidly at Goebel Avenue."

From E. W. Sewell, Dinuba, Cal., June 14: "One more addition at our evening service yesterday. We were glad to have several visiting brethren and sisters from Visalia and Fresno. Among them were a sister and daughter of Brother Larimore. I go next Lord's day to Fresno, where Brother Trice preaches, to deliver a discourse on 'The Purpose and Beauty of the Church of Christ.'"

R. A. Craig writes: "I was at Van Buren, Ky., on the third Sunday in June, and preached two sermons. This church has much good material; the members are nearly all sound and seem to want the work to move along in a scriptural way. Some improvement could be made in the business affairs of the church. I think a little system would do good. We are looking for bigger and brighter things of the churches of Kentucky."

Four loyal sisters living at Samson, Ala., a town of twenty-five hundred population, need contributions with which to purchase a lot for a meetinghouse. The price is six hundred and twenty-five dollars, and they have raised four hundred dollars of the amount. W. J. Butler, of Andalusia, Ala., preaches for them, and will give full information concerning the prospect. The sisters are anxious to get the balance of the money by July 1. Write Mrs. P. Killgore, Samson, Ala.

Morgan H. Carter writes: "We want the names of members of the church of Christ who have moved to the following cities, which I expect to visit in the interest of the cause of Christ during the next few weeks: New York City, Washington, Baltimore, Newark, Philadelphia, Boston, Pittsburgh, and Buffalo. It is very important that you send these names. Let all respond, that I may visit these people and help promote Christ's kingdom. In some of these places we have not yet established congregations. We shall deeply appreciate your prayers in the interest of saving souls. Address me at 275 Oak Street, Atlanta, Ga."

We have a letter from John W. Fry, treasurer of the Tennessee Orphans' Home, concerning the expenses of the entertainment at the Home on June 8. He reports that letters of thanks have been written to the friends who supplied baskets of food for the dinner on the grounds; to the merchants who supplied fruits, cream, coffee, etc.; and to the young lady who contributed a Victrola. He also reports that cash contributions aggregating ninety-two dollars were received, of which amount thirty-two dollars was unused. He states that this amount is to be used as the donors designate, and extends the hearty thanks of the institution for the many kindnesses shown on the day of the annual meeting.

We have a letter from a good brother in the South asking that we help him secure a good preacher for the congregation with which he worships. Of the field he says: "We are a typical *old* city congregation, or a typical *old city* congregation—good people, good name in the community, rather inclined to be self-satisfied, conservative. Yet we are liberal with our means, giving a preacher good support; hospitable, well taught, inclined to the right always. A good field, in my judgment. The right man could build for himself a wide influence which, rightly used, could serve effectively the Master cause." We should be glad to hear from a good preacher who thinks he would fit this position as a key fits the lock.

On Sunday afternoon, June 13, the Maury County Automobile Association gave the children of the Tennessee Orphans' Home an automobile ride. Shortly after three o'clock on that day a score or more of automobiles appeared in front of the Home and took all the children, as well as the matrons of the institution, for a ride to Mount Pleasant and back. The Columbia Daily Herald reports that the children had a delightful time, and that when they arrived at Mount Pleasant they assembled on the lawn of the old Williams place, where several prominent citizens of Mount Pleasant greeted them. Some one kindly presented to the children a large basket of home-grown peaches. It is needless to say that the children enjoyed them very much. They were also served with ice cream. During the afternoon a number of the ladies who were in the party told interesting stories, which, as well as the ice cream, were enjoyed very much by the children. The grown-ups also had a delightful time, and it is to be hoped that a number of occasions like this will be enjoyed by the occupants of the Home. Our readers will please remember that the first Lord's day in July is the time for the regular contribution to the Home.

MEDICINAL ROOTS, HERBS, BARKS AND BERRIES

And other alteratives, tonics and health-giving ingredients that are recommended in the best medical books, are combined in Hood's Sarsaparilla. It builds up the blood, improves the appetite, invigorates the digestion, tones the stomach and gives nerve strength so as to promote permanent good health. Has merited and held the praise of three generations. You should give it a trial.

As a gentle thorough cathartic many recommend Hood's Pills.

Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Dye It Right!

"Diamond Dyes"

Don't Risk Material in Poor Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

The Master's Vineyard

Arkansas.

Leslie, June 14.—The meeting here is progressing nicely. We had two splendid services yesterday. The crowds last night were about as large as we could well accommodate. My next meeting will be at Alma, beginning on June 27.—J. A. Cullum.

Ohio.

Akron, June 10.—Last Lord's day we met in our new house. We had a very large crowd. One noble young man made the good confession and was baptized. The work here, so far as I can see, is doing nicely. Our house is very nice, but too small.—H. F. Pendergrass.

Kentucky.

Sharon Grove, June 15.—I am in a meeting at Sharon Grove this week, with good interest from the beginning. I shall go from here to Ivy Point, Robertson County. The Lord willing, I will be on the firing line without any intermission until October 1.—W. M. Oakley.

Tennessee.

Cleveland, June 14.—We had two fine services here yesterday, with one baptism at the evening service. I preached at Waterville Schoolhouse at 3 P.M. Good audience. Yesterday was a great day for the church in this section. Brother Little was at Liberty, Brother Daugherty at Liberty Hill, Brother Wilson at Riceville, and Brother Rozar was at Athens. These four points are in McMinn County. Brother R. C. White, with Brother J. D. Derryberry to lead the singing, both of Nashville, will begin a tent meeting at Niota this evening. We shall need help here. Brother Vernon Rozar, our new evangelist for this section, is now located at Athens. He has succeeded in getting fifty or more brethren and sisters together, and they have gone to meeting. They will assemble under the shade of the trees till they make arrangements for a meeting place. The prospects for the cause at Athens are very encouraging. In fact, the work all through this country seems to be taking on new life. Brother Clarence Cook, of Lewisburg, is with the Union Chapel congregation at Rockwood, teaching them how to sing. We have got the tent from the church at Rome, Ga., for one month, and shall move it to Athens or Lenoir City when done at Niota. I hope to be able to put in the order for our tent soon. We need it so much right now. Chairs and lamps for lighting have already been bought. Some are here and others are coming. On we go with this great work.—George W. Farmer.

Texas.

Brownfield, June 8.—On Lord's day at the hour of worship a lady came forward, confessed her faith in Christ, and was baptized. She is seventy-four years of age and has spent her life in the Methodist Church. Our meeting will begin on June 13, the preaching to be done by me.—J. P. Kimbrell.

Lockhart, June 10.—We are having one of the best meetings we have had here in a long time. Brother C. H. Kennedy is doing some of the best preaching I ever heard. I have time for a meeting in August. Who wants the time? Address me at Lockhart, Texas, Box 677.—W. M. Mann.

BAD RISK TO KEEP SICK

Insurance Companies Won't Take a Man Who Suffers Continually from Stomach or Liver Troubles.

Acworth, Ga.—"We have used Black-Draught in our family for years, and can say I never have found a liver medicine that could equal it," writes Mrs. J. A. Millwood, of this place. "It is fine for indigestion, headache, and sour stomach," she continues.

"I use it for the family, and certainly feel it has saved me a lot of money.

"I am glad to recommend Black-Draught, and am sure if others would use it they would be as glad as I've been."

Thousands of families keep Thedford's Black-Draught in the house all the time, for its use at the first sign of indigestion constipation, colic, colds, and fever, thereby preventing illnesses that might develop seriously.

When you notice that you are bilious, have a bad taste in the mouth, coated tongue, offensive breath, or if you are dizzy at times, restless, sleep poorly, do not neglect your liver. It is calling for prompt treatment. Use Thedford's Black-Draught. Its merit is widely acclaimed from long, satisfactory use.

Your druggist sells Black-Draught.

TETTERINE

for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

NERVOUS PROSTRATION

Mrs. J. Christman Proved That Lydia E. Pinkham's Vegetable Compound is a Remedy for this Trouble.

Binghamton, N. Y.—"I was in a very nervous condition for over a year, my mind was gloomy, could see no light on anything, could not work and could not have anyone to see me. Doctor's medicine did not help me and Lydia E. Pinkham's Vegetable Compound was recommended. I took it and am now well. I recommend it to all afflicted with nervous prostration."—Mrs. J. CHRISTMAN, 193 Oak Street, Binghamton, New York.

The success of Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, is unparalleled. It may be used with perfect confidence by women who suffer from nervous prostration, displacements, inflammation, ulceration, irregularities, periodic pains, backache, bearing-down feeling, flatulency, indigestion and dizziness. Lydia E. Pinkham's Vegetable Compound is the standard remedy for female ills.

If there are any complications about which you need advice write in confidence to Lydia E. Pinkham Medicine Co., Lynn, Mass.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga.

A Treat for the Skin

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

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.

Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.) 203 Adelaide St., Detroit, Mich.

From Another Viewpoint.

BY S. T. ANDERSON.

By way of introducing myself and as a reason for writing this brief article, I will state that I have been a member of the church of Christ for more than thirty years and a reader of the Gospel Advocate for practically the same length of time, and realize the need of a good paper in keeping before us the things that pertain to life and godliness. Especially at this time, when so much that is transient, fleshly, and worthless is being scattered broadcast through the press, and when the follies and sinfulness of men thus revealed is so great as to almost overwhelm us in doubt and despair, the religious papers should go out as messengers of hope and carry messages of cheer. Believing that the Advocate desires to meet this great need and to be of the greatest service to its readers, I hope a little friendly suggestion to the able writers who contribute to its pages will not be amiss.

First, it seems that some are presenting too many little gnats to be strained at, while great elephants of distrust and discouragement stalk through the land. From reading some of the things written, where minor points, personal thrusts, and sharp criticisms are so conspicuous, it seems like an elephant of egotism and vainglory must have appeared somewhere.

We have heard hairsplitting theories and personal opinions presented in regard to preachers and their support. From one extreme to the other have we seen this question presented—murmurings at the church by some who, perhaps, had not fully considered the obligations of the church to them, and who had not proven by their zeal, talent, and work that they were entitled to support up to the standard they desired, or that they had any just grounds of complaint. Brethren, I fear that neither the lack of preachers nor the lack of support is the one great lack. These are but the gnats we are straining at. We squabble over these things, while zeal expires, faith weakens, and the dark cloud of indifference lowers over all. We need something to awaken and stimulate the conscience of both the preachers and the church to the needs of the hour, something to fire the zeal of all for the love of God; then the question of preachers or their support will need no discussion.

Another question that has given ground for many words and much controversy is the one of ways and means of teaching the word of God. Reading much that has been written on this subject, I am constrained to think that much of it is a further illustration of that same weakness charged against the religious teachers of his day by Jesus, who saw that they were straining at gnats and overlooking more important things. The Master said: "Go, . . . teach." Shall we not go until all the gnats have been dissected and analyzed and all agree whether we shall go on foot or by airplane? Shall teaching lag while we fall to discussing whether all who teach shall be of the same age, sex, and color; or whether all teaching should be by word of mouth, by writing, or by printing; or, perhaps, whether the teacher should teach from the pulpit alone or might stand anywhere in the house where most convenient to those being taught?

I appeal to those who write to give us something to fill the minds of God's people with the beauty, worth, and meaning of the Bible to the children of men, and get every soul imbued with the idea of its great importance—that it is the one thing, the only thing, that can bring peace to a troubled world to-day, or a life of peace beyond this sinful world. If such were done, then no further discussion of how to teach it would be heard.

Brethren, these thoughts are expressed with the hope that some may see the harm being done by these endless discussions along the lines mentioned by leading us away from the more important things and helping to create a spirit of indifference as to whether the thing be done at all.

Likewise, such wrangles are hurtful to our papers, because many think that we have gnat hunters enough near us without subscribing for a paper to learn what they are doing elsewhere. Worse still, this spirit is helping to destroy the life interest and usefulness of the church by creating a burden within and distrust without.

Every writer should seriously consider whether what he writes is done in a true spirit of meekness and is prompted only by a desire to do good before sending it out to take its place in the thought force that moves the world for good or evil.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.

Headache

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

RAMON'S LIVER PILLS

The Double Nature of Man. No. 5.

BY TICE ELKINS.

With the mention of a few of the practical suggestions growing out of the subject, we will close this phase of our discussion:

1. The possession of a physical nature is not necessarily an evil. What is said by inspiration of the vegetable body is also true of the animal body, that "God giveth it a body as it pleaseth him." The ancient philosophers were often accustomed to regard the body as an encumbrance to the soul—a sort of jail in which the spirit was imprisoned and from which it longed for deliverance. Such also seems to be a too-prevalent notion among many religious folks to-day, those of minds with a mystical cast. But the fact that God gave us these bodies, and that they, in our resurrection state, are to be the inheritance of the children of God, sufficiently demonstrates that the human body is not an evil in itself. God intended man to be, not a seraph, but a human being, and, therefore, endowed him with a body as well as with a spirit.

2. This union of soul and body, though mysterious, is by no means incredible. The combination of material substances, the impenetration of the one by the other, are scarcely less mysterious; and yet they are facts observable every day. How the electricity of thought can find expression in the movement of the tongue or of the hand is no more wondrous than that the electricity of nature, conducted by the metallic wire, shall give expression to its message thousands of miles away in an instant of time. As with a thousand other things, our inability to comprehend the mode is no argument against the fact. The endowment or connection of animal life with a material body is of the same sort of mystery, and yet the fact of such connection is too palpable for denial.

3. This union of soul and body is essential to the objects of our humanity. A physical organism was necessary to adapt man to the physical world designed to be the theater of his action and the scene of his embryo growth and development. But, without the spiritual element, the higher link that united him to his God and made him the representative of the divine image and likeness of the divine Being in the lower state would be wanting. Nor is the material body without its uses. It is the inlet of numerous enjoyments to the soul. It is a source of infinitely varied knowledge. It brings the soul into visible and tangible connection with the material world and gives it a wonderful control over the elements of nature. Then, too, our humanity will not reach its ultimate perfection until a reunion of these elements is consummated by the resurrection of the body. Hence, like the apostle, all we "which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. 8: 23.)

4. In the creation of so august a being as man, there must be ends or objects commensurate with his character and endowments. He was to occupy a preëminent position in the animal creation. In this subdivision of the kingdom of God he was to be the ruler and governor. The sublime mysteries of creation were to be explored by his intellect; the rough outlines of nature were to be molded to forms of beauty by his hand. He was to be at once the representative and friend of God. The very contemplation of such a being awakens within us the loftiest expectations with regard to his destiny. The poorest and the darkest specimen of humanity upon the face of the earth has yet some glimmering indications of what humanity is capable in its present or future state.

5. Organism and life. "Spirit and soul and body." (1 Thess. 5: 23.) "The body without the spirit is dead." (James 2: 26.) "Being yourselves also in the body." (Heb. 13: 4.) "God giveth it a body as it hath pleased him, and to every seed his own body." (1 Cor. 15: 38.) We have already seen that man possesses a double nature—the one organized from the dust of the ground, the other imparted directly from the living God. These two natures were necessary in order to constitute him the connecting link between the spiritual and the material worlds. Without the former, his present relation to the earth and the inferior animal and vegetable creations would have been impossible; without the latter, his present relation to the spiritual universe could not have existed, and he would have become one with the brute creation. Without the combination of these two natures, then, there could have been no such thing as humanity. On the one hand, man has organism and life in common with the animal and vegetable creations; but, on the other hand, he has soul and spirit in common with angelic or heavenly natures. This question, then, of organism and life is essential to the full understanding of the nature and the destiny of man. It becomes especially necessary in order to determine his relation to animated beings and his rank among them.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

Renwar vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism, when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood, and in order to effect a complete cure it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatments, and what it did for me—why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists (price, 50 cents) or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

In answering advertisements, please mention the Gospel Advocate.

For Bad Breath

Coated Tongue, Biliousness, Sour Stomach, Sick Headache, Bloating, Gas, Constipation, or other result of Indigestion, no remedy is more highly recommended than

FOLEY CATHARTIC TABLETS

They cause no griping or nausea. Cleanse the bowels, sweeten the stomach and benefit the liver. Never disappoint.

Mrs. Elizabeth Slauson, 137 So. Main St., So. Norwalk, Conn: "I can honestly say Foley Cathartic Tablets are wonderful."

YOU WOULDN'T TRY TO TAME A WILD-CAT

Mr. Dodson Warns Against Use of Treacherous, Dangerous Calomel.

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

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

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

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

Write for Catalogue

BUDDE & WEIS MFG. CO.

JACKSON, TENNESSEE

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS, prepaid, $1.25.

HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

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

Swinny.

Our father, J. W. Swinny, was born on December 2, 1839, and departed this life on May 15, 1920, aged eighty years, five months, and thirteen days. He had suffered with kidney trouble for several months, which was the cause of his death. His suffering was great, but he bore it patiently. In early life he joined the Baptist Church and lived with them for a number of years, but he became dissatisfied with their teaching and practice, and, in the year 1874, united with the church of Christ at Trezevant, Tenn. He was an elder of the church of Christ for about forty years. He was a man of much courage and Christian fortitude, a Christian at all times and under all circumstances. He was the father of four children—three sons and one daughter. Of these, three are still living—J. H. and C. L. Swinny and Mrs. Ella Calhoun. Besides these, he leaves eleven grandchildren, one great-grandchild, and one brother to mourn after him; but we mourn not as those who have no hope. We believe that, if we live as he lived and as he taught us to live, we will meet him again on the shores of sweet deliverance, where partings will be no more. To this end let us all work, watch, and pray.

J. H. SWINNY.

Carpenter.

On Saturday night, May 15, 1920, at 7:40 o'clock, the death angel made his sad call at the home of Brother S. E. Carpenter and took away the spirit of Sister Carpenter, leaving "Brother Eddie," nearly sixty-six years of age, to battle all alone here below as far as earthly companionship goes. Sister Carpenter became obedient to the faith at the age of about sixteen, being baptized by Brother I. C. Sewell, near Hornbeak, Tenn., and lived an earnest member of the "one body" till death claimed her. She was afflicted for the last few years so she was not able to attend the worship at the place she loved, Oak Ridge; but part of the time brethren met with her and her devoted husband when he was with her, so faithfully doing all that loving hands and willing hearts could do. I can now well remember how she looked last summer coming down the aisle in her invalid chair to be at worship on Lord's day and listen to the old story of the cross again. She could not walk a step, as one foot had to be taken off two or three years ago. Her faith was great; her patience, almost unsurpassed; her love for her friends, beautiful—and I feel the loss keenly, for I know wife and I have lost one of our best friends; her devotion to husband and her children, all that could be wished, so far as I know. Her friends were only limited by her acquaintance, for all loved "Aunt Dulcina." She leaves six living children, one son adopted at the age of two years, several brothers and sisters, her aged husband, and many relatives and friends, to mourn their loss. May God sanctify this and other recent bereavements that have come to the Oak Ridge congregation to their spiritual good, to the end that all may imitate the faithfulness of Sister Carpenter, overlook any faults that might be known, and at last have the consolation that she had, that death may come as a gateway into the paradise of God, where the spirit waits for the resurrection of the just.

R. C. WHITE.

Humphries.

Mabel, daughter of H. A. Brown and wife, was born on October 6, 1895, and was "born again," being baptized by her father, at the tender age of twelve. She was married to Everett Humphreys on April 22, 1910. On March 28 this beautiful young life completed its mission on earth, and, surrounded by loved ones, answered the summons, "Come up higher." She leaves two children (a little boy and a baby girl), husband, father, mother, six brothers, many relatives, and a host of friends, to mourn her departure. Mabel was of a sunny disposition and made many friends and won the esteem and love of all with whom she came in contact. Her life was the embodiment of all that makes character lovable. She was truly a Christian character. The writer was called upon to speak words of comfort and Christian condolence to the bereaved; and it was certainly a great pleasure to have such a noble, Christian life to hold up as a beacon to those left behind. While it is sad for her loved ones to give her up, yet it is a joy to know that she had made the necessary preparations and was ready when God called. I would say to the bereaved ones: Be comforted in the thought that, while her body has been consigned to the tomb and will molder back to the dust from which it came, her spirit is basking in the sunlight of God's love, and that, by living as the Father of mercies admonishes us, you can meet her in that home "whose builder and maker is God," where trouble, sorrow, sadness, and death never come. It is one tie less to bind you to earth and one tie more to bind you to heaven. May the God of love and peace be with you and help you to bring up her children "in the nurture and admonition of the Lord." After the funeral services, which was conducted at her father's home, Paris, Tenn., her body was laid away in Ma-

plewood Cemetery beneath an abundance of pretty flowers, another indication of the high esteem in which she was held by her many friends.

J. B. BROWN.

Lee.

On November 2, 1844, was born into the home of Alexander and Sallie Ann Montgomery their first child, whom they named "Martha Abigail." At the age of fourteen Martha was, by the death of her mother, forced to assume the duty of taking care of her younger brothers and sisters, which she faithfully did until her marriage to J. Minis Lee, in the year of 1863. To this union were born eleven children, of which six are still living, two having died in infancy, and Jennie, James P., and Willie M. have been dead only a few years. Her husband died in the year of 1891, thus leaving her with this family to train and care for, which she did with credit to her life. Besides those of her children left to mourn her departure are twenty-two grandchildren, five great-grandchildren, four brothers, four sisters, and a number of nieces and nephews. In 1859 she confessed her faith in Christ and was buried with him in baptism by Jesse Sewell, and she lived a consistent Christian life until her death. On December 16, 1919, her spirit took its flight back to God who gave it, and on December 18 we tenderly laid her precious body by the side of her loved one to await the resurrection morning. Words of comfort to the sorrowing Christians and words of warning to the unprepared were spoken by her grandson, J. B. Beck, of David Lipscomb College, Nashville, Tenn. She had been a patient sufferer for several years, but was suddenly stricken by pneumonia, which was the immediate cause of her death. The last Lord's day that she knew in this life found her at her post of duty in the house of the Lord. God, by the pen of inspiration, said: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." With these blessed promises, let us not think of her as being dead, but asleep in Jesus. Let us strive to imitate the life of the Master, whom she faithfully served, that we may meet her in the great beyond, where there will be no parting.

ANNIE BARTLETT.

Redding.

The years are swiftly passing by and our friends and brethren are now and then called away from their labors on earth. Their bodies we place in the grave and their spirits go to God who gave them. We greatly miss them in the associations and fraternal relations in this life. Years ago I became acquainted with a man for whom I formed a feeling of great attachment because of his manifest interest on the subject of Christianity. He was especially fully fixed and grounded on the proposition that God's word is the only safe guide for the journey of life from time to an eternity of happiness. He maintained that he would neither work nor worship in the vineyard of the Lord outside the clearly revealed methods given in the inspired Scriptures. Joseph Taylor Redding lived in Maury County at Campbell's Station. He was born on October 27, 1838, and died on April 3, 1920, in his eighty-second year. In the course of his life he had married four women. He was the father of seven children—three boys and four girls. Four of these children preceded him to the grave. Surviving are R. T. Redding; Mrs. J. E. Hobbs, of Campbell's Station; and Mrs. Nettie Hodge, of Lynnville, Tenn. He had eighteen grandchildren and seven great-grandchildren. His last wife, who died only a short time before his death, was the mother of all his children, save one. Her maiden name was "Hardison," and a more devoted wife and consecrated Christian woman would be hard to find. Brother Redding became a Christian in early life. He had heard that Brother Wade Barret would preach at Robinson's Fork on a certain Sunday, and, having become convinced of his duty and understanding the conditions of entrance into the service of his Lord, he determined he would go to the meeting and be baptized. He took with him a change of raiment. At the close of the sermon, while a song was being sung, Brother Redding went forward and demanded baptism. He confessed his Savior and was baptized. No man, so far as I know, ever lived a more consistent, consecrated, Christian life from the day of obedience to the gospel to the close of his life. His integrity was unquestioned, his honesty unimpeached, and, so far as I know, his life as a Christian was never called in question. His life was an epistle read of all who knew him. He leaves the heritage of a good name to his progeny. May they emulate his exemplary life, and may the blessing of heaven be theirs.

JAMES E. SCOBEY.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

Doctor Cupid

That love sometimes cures disease is a fact that has been called to the attention of the public by a prominent physician. Love is not, however, the cure for all women. Many a woman is nervous and irritable, feels dragged down and worn out for no reason that she can think of.

Doctor Pierce's Favorite Prescription gives new life and new strength to weak, worn-out, run-down women. "Favorite Prescription" makes weak women strong and sick women well. It is now sold by all druggists in the United States in tablets as well as liquid form.

Send 10c to Dr. Pierce, Buffalo N.Y., for trial pkg. of the tablets.

NASHVILLE, TENN.—"I have used Dr. Pierce's Favorite Prescription and found it to do what it is recommended to do. It did me more good than the doctors. I had several and none of them did me any good. Dr. Pierce's Favorite Prescription is the only thing for weak, broken-down women. I felt like a new woman after taking it. I weighed 155 lbs. and never felt better in my life."—MRS. AGNES TATUM, 175 L. Green St.

CURED HER FITS

Mrs. Paul Gram, residing at 916 Fourth Street, Milwaukee, Wis., recently gave out the following statement: "I had suffered with Fits (Epilepsy) for over fourteen years. Doctors and medicine did me no good. It seemed that I was beyond all hope of relief, when at last I secured a preparation that cured me sound and well. Over ten years have passed, and the attacks have not returned. I wish every one who suffers from this terrible disease would write to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., and ask for a bottle of the same kind of medicine which he gave me. He has generously promised to send it postpaid, free to any one who writes him."—Advt.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents.—(adv.)

Meeting at Dayton, Ohio.

BY C. O. VINCENT.

The Lord willing, beginning on the first Sunday in July and running three or four weeks, the small and faithful band of Christians in Dayton will make an earnest effort to firmly establish the church in that rapidly growing and important city. The church now consists of about fifteen members. None of them are either rich or "well to do" as to money. They meet in a private home. They have been laying by in store for this meeting. A tent has been engaged. They need about one hundred dollars more in order to properly advertise and otherwise meet the demands of such a meeting. Brother R. A. Zahn, of Dugger, Ind., will conduct the song service. He will greatly assist in many ways in this special work. I have been asked to undertake the preaching. Sister Zahn and my wife will be there to help in any scriptural way. Three requests are here made: (1) Will you pray for the success of this meeting? (2) Will you make an offering? (3) Do you know of any faithful brother or sister living in or near Dayton? We want to locate all the faithful in Dayton. If you know of any such, write Homer Wolfe, 402 Edgewood Avenue, Dayton, Ohio; or write me at 1210 North Fourth Avenue, Knoxville, Tenn. Send your offering to Brother Wolfe.

Harper College Gets a New Building.

BY L. C. SEARS.

Harper College has just closed one of the most successful years in the history of Christian education. It has been a wonderful year, not only for the work actually accomplished, but even more for the promise of the future; and yet the work accomplished has been beyond our greatest expectations.

In the fall of last year we anticipated an enrollment of two hundred for the year, but it grew to two hundred and seventy-two in all departments. Next year I believe it will reach three hundred and fifty or four hundred. At the opening of the session we had an endowment of about $45,000; this has been increased to $177,500. This large increase in endowment and enrollment has allowed us to add several new teachers to the faculty for the coming year. Four or five of our teachers will have M.A. degrees, while all the teachers in the college and academic departments will have their A.B. degree from a standard university. This increase in faculty is partly in preparation for the senior college, which Harper expects to have in a short time. With the present endowment, we lack just $22,500 having the minimum required for entrance into the North Central Association of Colleges and Secondary Schools as a standard senior college—a distinction that no Bible school has yet attained; and I believe brethren who love the work will supply the $22,500 before the opening in the fall.

This year we were pressed for room both for housing the students and for class work. But this evil will in a large measure be remedied by the completion of our large dormitory for girls and the erection of a big new dormitory for boys. Brother Z. C. Thompson, president of our Board of Directors, is putting up the boys' dormitory at his own cost. He has let the contract, and the work on the basement and foundation has already been started. It will be rushed to completion at the earliest possible moment, and Brother Thompson believes it will be ready for occupancy by the opening of school, September 7. It is a large two-story building with basement. It will be lighted by electricity and heated by steam throughout, and there will be baths and toilets on each floor. The rooms are all large and comfortable—for the most part eleven by fourteen feet—and each has a good closet in connection. These two splendid new dormitories will make it possible for the school to increase very largely in enrollment next year and to offer our students a comfortable and attractive home while they are with us.

Our new catalogue is being printed and will soon be ready for distribution. Write us for a copy and for information about rooms.

A Century of Service

In 1820 a good, old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Gray's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good, old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema, and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs, and begins healing. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you.

God's Gifts.

God gave our lips to me and you
To utter words that are kind and true,
Brave and cheerful and glad and clean,
But never one that is base or mean.
We should speak of His love to rich and poor,
And keep the lips that he gave us pure.

God gave us ears to hear the song
That echoes ever the world along,
Music of waters and birds and breeze,
And all life's wonderful melodies;
To hear all that is to him akin
But never to listen to wrong or sin.

God gave us eyes that we might look
At his world like a beautiful open book,
Reading his love in fields and skies
With earnest, reverent, watchful eyes,
And learning wherever we gaze to see
His gracious kindness to you and me.

God gave us feet that we should go
On errands of mercy to and fro,
Walking all of our busy days
In upright, honest, virtuous ways;
Following only the safest guides,
And never straying where sin abides.

God gave our hands to me and you
Faithful and grateful work to do;
To raise the fallen, the weak to aid,
Doing our duty all unafraid;
Always using the gifts he gave
To help the world that he came to save.

God gave our bodies to you and me
Dwellings meet for our souls to be.
So should we, as we march along,
Keep them healthful and clean and strong;
So shall they be through our length of days
Temples filled with the Giver's praise.
—L. M. Montgomery.

The Church at Duncan, Ariz.

BY W. F. FOSTER.

We gladly and gratefully acknowledge the following contributions received from our brethren and friends to help us build a meetinghouse at this place. But we must keep on asking for contributions. Brethren, we know there are many appeals for help just now; but if you could only realize the need of the work here, I believe you would not hesitate to assist us to put our plea before the congregations. Send us, at least, part of one Lord's-day's contribution. The Mormons are in the majority here. Won't you help us to build and have the gospel preached to this people? We pray God's blessings on those who have contributed. The following have had fellowship with us: Church of Christ at Munday, Texas, by W. H. Bray, $5; church at Largo, Fla., by W. A. Belchet, $5; church at Palmyra, Ind., by Britton B. Baston, $10; Miles A. Foster, Mocksville, N. C., $1; church at Powell, Texas, by L. M. Warren, $5; church at Mount Vernon, Texas, by J. L. Rutherford, $5; church at Carter, Okla., by J. H. Waggoner, $9; church at Horse Cave, Ky., by H. F. Mustain, $10; church at Loco, Okla., by L. B. Roberson, $5; R. V. Robinson, Stephenville, Texas, $1; I. L. Sanders, Miami, Texas, $5; D. A. Martin, Oxford, Fla., $1; church at Bend, Texas, by James T. White, $4.72; R. C. Nielsen, 1228 Elizabeth Street, Fort Worth, Texas, $2; church at Mooresville, W. Va., by A. R. Fox, $2; church at Sistersville, W. Va., by Jonathan Moores, John M. Eddy, and O. D. Cosper, $11.50; church at Port, Okla., by R. N. Lookingbill, $15; church at Wharton, Texas, by W. C. Harris, $11.20; D. L. Robinson, Smithville, Tenn., $2; W. H. Crain, Houston, Texas, $5; Ben Stern, Wallis, Texas, $8; J. Q. Carter, Statesville, N. C., $1.

The Muskogee Meeting.

BY W. L. OLIPHANT.

We have just closed a grand meeting of four days' duration on East Okmulgee Avenue. This meeting was what is commonly called a "preachers' meeting;" but I think that is the wrong name, as more people attend who are not preachers than who are. The following subjects were discussed: "Duty of the Church Toward Ungodly Members," "Christian Liberty," and "Qualifications and Duties of Elders and Deacons." Other than myself, the following preachers were present: F. L. Rowe, J. N. Armstrong, C. L. Spier, J. M. McCaleb, W. E. Williams, D. C. Williams, O. L. Hays, John W. Hedge, G. R. Matthews, A. M. Foster, D. S. Ligon, Rue Porter, J. C. Hamilton, U. S. Cannon, and Brother Reinhart. If others were present, I cannot call them to mind just now. The very best spirit prevailed all through the meeting. All questions were discussed with firmness, but not without love. The preachers who attended will be long remembered and loved by this congregation. We shall expect to meet them after death in the "home of the soul."

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

Jell-O Ice Cream Powder

Makes Ice Cream for two cents a plate

Stir the powder in a quart of milk and freeze. That is all. Everything is in the package. Makes two quarts of delicious ice cream. Vanilla, Strawberry, Lemon and Chocolate flavors, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Arkansas.

Fort Smith, June 15.—The meeting at Park Hill church of Christ, in this city, was a successful one. Brother J. B. Nelson, of Dallas, Texas, did the preaching and I led the song services. Brother Nelson knows the Book and knows how to tell it, and he did some great work here. We had large attendance throughout the meeting. Brother Nelson stayed until Wednesday night, with four confessions, and I continued the meeeting over Sunday, with four more confessions and two restorations. Eight were baptized, all heads of families. The brethren were strengthened and encouraged to greater efforts. All learned to love Brother Nelson and hope to have him with us again. I began a singing school at Allen last night. My protracted-meeting work will begin the first of July.—Will W. Slater.

Missouri.

Springfield, June 5.—I closed a meeting at Huffman, Ark., May 16, with ten additions, several from the Baptists. Brother Charles F. Hardin led the song service. He is fast developing into a great preacher and should be encouraged by the brethren. We left about eighteen members working at Huffman under the leadership of A. S. Miller, a very worthy Christian. I spent about a week at home and attended the meetings at Dale and Johnson Streets, conducted by Thaddeus Hudson. I will close a two-weeks' meeting at Antioch, near Dunnegan, to-night, after a successful effort to rescue a congregation from digression and dilapidation. I have been assisted in this meeting by Lincoln Baker, a good singer and a loyal Christian. I am to begin a two-weeks' effort at Turner and Ramsay Streets, Springfield, on June 13. I learn that Brother Will Ellmore, of Indiana, will hold a meeting soon at Phillips and Evans Streets, Springfield. S. C. Garner will hold the Flint Hill meeting the first two weeks in October. I go from Springfield to Portageville for the last week in June and the first week in July.—M. S. Mason.

Oklahoma.

McAlester, June 16.—I have just closed a meeting at Harvey, in Kiowa County. It was a busy season and the harvest hindered—thousands of acres of wheat and oats being cut; but brethren came in their automobiles for miles, some coming as far as twelve and sixteen miles. Three souls were baptized and one erring brother confessed his faults. One lady made the confession, but her family opposed and she failed to obey the Lord.—Bynum Black.

Tennessee.

Livingston, June 14.—I closed a fifteen-days' meeting here last night. There were eight baptisms and one restoration. E. Gaston Collins, who preaches regularly for the church, conducted the song service.—B. C. Goodpasture.

What Is Nuxated Iron?

Physician Explains—Says Public Ought To Know What They Are Taking—Practical Advice On What To Do To Build Up Your Strength, Power and Endurance And Increase Red Blood Corpuscles.

The fact that Nuxated Iron is today being used by over three million people annually and that so many physicians are prescribing it as a tonic, strength and blood builder in weak, nervous, run-down conditions has led to an investigation of its merits by designated physicians and others whose reports should be of great importance to the public generally. Among these is the statement made by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and Westchester County Hospital, who says: "When one patient after another began asking my opinion of Nuxated Iron, I resolved to go thoroughly into the subject and find out for myself whether or not it possessed the value claimed by its manufacturers and attested to by so many prominent people. This is exactly what I believe every honest, conscientious physician should do before prescribing or lending his endorsement to any product whatsoever. If an article is worthless we practitioners ought to be the first to know of it and if it is efficacious we are in duty bound to recommend it for the welfare of our patients. A study of the composition of the Nuxated Iron formula so impressed me with the therapeutic efficacy of the product that I immediately tested it in a number of obstinate cases. So quickly did it increase the strength, energy and endurance of the patients to whom it was administered that I became firmly convinced of its remarkable value as a tonic and blood builder. I have since taken it myself with excellent results. There are thousands of delicate, nervous, run-down folks who need just such a preparation as this but do not know what to take. Therefore I have urgently suggested the widespread publication of the sworn statement of the composition of its formula so that the public may know what they are taking. This complete formula is now to be found in newspapers throughout the country. It is composed principally of organic iron in the form of Iron peptonate of a special specific standard and glycerophosphates which is one of the most costly tonic ingredients known. To the credit of the manufacturers it may be said that they use the most expensive form of iron peptonate, whereas by employing other makes they could have put the same quantity of actual iron in the tablets at less than one-fourth the cost and by using metallic iron they could have reduced the cost to less than one-twelfth, but by thus cheapening the product they would undoubtedly have impaired its therapeutic efficacy. In my opinion a careful examination of this formula by any physician or pharmacist should convince him that Nuxated Iron is to be placed among the very highest class and most strictly ethical preparations known to medical science. It excels anything I have ever used for building up the system and increasing the red blood corpuscles thereby enriching and fortifying the blood against the ravages of disease.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Those who live nearest to Christ should recognize him most quickly; yet, somehow, with all our background of knowledge about him, we, who so often go where he is, do not see him. We go into the courts of the Lord's house and we see people and hear about people and talk about them, too. We go into the market, and in our bargaining mood we do not discover him under the poor clothes of the needy buyers. We need to see Jesus in life's throng and press. We become sordid if we do not. Let us pray daily for the vision to see our Lord, and find joy in it.—Selected.

Revival is a fervor or intensity resolved on the highest aims, a deeper sense of the meaning of life, a determination to subordinate all to God.—J. Leckie.

Cuticura Soap
AND OINTMENT
Clear the Skin

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

LADIES CAN WEAR SHOES

One size smaller and shoes last longer after using Allen's Foot-Ease, the antiseptic powder for the feet. Shaken into the shoes and sprinkled in the foot bath, Allen's Foot-Ease makes tight or new shoes feel easy; gives instant relief to corns and bunions; prevents blisters, callous and sore spots. It's the greatest comfort discovery of the age. Try it to-day. Sold everywhere.

DEEP-SEATED

FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

In answering advertisements, please mention the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 27. NASHVILLE, TENN., JULY 1, 1920. $2.50 Per Year, in Advance.

CONTENTS.

EDIFYING AS THE NEED MAY BE 633
OUR CONTRIBUTORS 634
QUERY DEPARTMENT 639
TRAINING LITTLE CHILDREN 640
EDITORIAL 641
CURRENT TOPICS 643
AT HOME AND ABROAD 644
GEORGIA AND THE FAR SOUTHERN FIELD 646
OBITUARIES 650
DOUBLE-TONGUED 652
DO YOU HAVE CHOIR PRACTICE? 653
I REARED MY BOY TO BE A SOLDIER 654
OLD-FASHIONED YEARLY MEETING 654
ABOUT MINNEAPOLIS 654
MEETING AT FORT WORTH, TEXAS 654
WERE THEY PART OF THE LAW? 655
A LETTER FROM WASHINGTON, D. C. 656
NOTICE TO THE CHURCHES 656

Edifying as the Need May Be

BY A. B. LIPSCOMB

SOCIOLOGY AND THE BIBLE.

The leaders in sociological research are those who have developed some theory of their own. Again, it is to be noted that every great writer in this field stands for some particular force which he has assumed to be the main force in the making of life and social progress. Tarde, the brilliant French writer, builds his theory upon *imitation* as the main force; Gumplowicz has selected *struggle;* Ratenshofer finds in *interest* the explanation of all things; Giddings stressed *consciousness of kind;* Ward makes *achievement* the goal to which all social forces flow.

Let us see to what an extent the Bible might have been used as a helpful ally or might have opposed them in the working out of some of these theories had the authors been disposed to use it freely. We select Lester F. Ward for the reason that his theory is very clearly stated and for the further reason that we have recently made a critical study of his work on "Pure Sociology." That we may proceed intelligently, let us give a brief digest of what he means by his central idea of achievement. He starts with the assertion that we are not to consider what men *are*, but what they *do*. We are to study more from the viewpoint of physiology rather than that of anatomy. Function is the chief end. He deals with social activities, not after a descriptive method, but as a logical process by which the various social products have been created. According to this author, "material civilization consists in the utilization of the materials and forces of nature." Spiritual civilization is based upon the material.

Achievement implies *permanency*. The products of achievement do not consist in material goods or wealth. The real products are found in the *means* employed, not in the ends obtained. They are not material things, but *institutions* and inventions, anything and everything that rises above mere imitation or repetition. The fundamental condition of achievement is *social continuity*. Individuals may die, but the race continues. Species may become extinct, but the genus remains. Society consists in a series of existing institutions. From Ward's viewpoint, "the highest type of men stand on an elevated platform which man and nature, working together, have erected in the long course of the ages. This is not only true of our time, but it has been true of all times. The most advanced of any age stand on the shoulders, as it were, of those of the preceding age; only with each succeeding age the platform is raised a degree higher. The platforms of previous ages become the steps in the great staircase of civilization, and these steps remain unmoved and are perpetuated by human history." His theory reveals the triumph of the directive agent.

The Bible contains abundant and striking examples of the permanency of achievement. The great sevenfold promise that God made to Abraham is contained in these words: "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all families of the earth be blessed." (Gen. 12: 2, 3.) From this we learn that what he achieved through faith became a permanent asset for the betterment of the human race. The achievement of righteous Abel is in the same class. Four thousand years after he had passed from the scene of action the writer of the letter to the Hebrews in the New Testament refers to it, saying: "Through it [Abel's achievement] he being dead yet speaketh." (Heb. 11: 4.) In the same chapter are given the names of other great men and women who wrought great achievements through faith. In honoring the deed of the woman who broke the alabaster box of precious ointment and poured it upon his head, Jesus said: "Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." (Mark 14: 9.) As one small proof of the permanency of this achievement, I am writing about it in this paper here in the twentieth century.

Moreover, the Bible sustains and exemplifies Ward's definition of an *institution*. His ideal institution is a social structure. The institutions of the Bible answer this description. The institutions mentioned in the Bible are noted for their permanency. The Passover, while strictly typical in its significance, lasted for hundreds of years. "And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance forever." (Ex. 12: 14:) The Passover was superseded in Jesus' time by the Lord's Supper. This institution, we are assured, will be celebrated until he comes again. Speaking in a prophetic way of the church he was about to establish, Jesus said to Peter: "Upon this rock I will build my

church; and the gates of Hades shall not prevail against it." (Matt. 16: 18.) Ward dwells with peculiar emphasis upon the fact that institutions are imperishable. Paul makes the same claim for spiritual life. "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day." (2 Cor. 4: 16.) The same thought is contained in Jesus' assertion that "a man's life consisteth not in the abundance of things which he possesseth." (Luke 12: 15.) The condition of *social continuity*, or of one race contributing to another, may be effectively illustrated by numerous passages relating to God's purpose in dealing with Israel and by the law which was "our schoolmaster to bring us to Christ." (Gal. 3: 24.) There are numerous other passages bearing on Ward's general theory of achievement, but these are enough to demonstrate the effectiveness of the Bible in sustaining and illustrating his position.

☼ ☼ ☼

Brother Srygley to Teach at David Lipscomb College.

It gives me pleasure to announce that F. B. Srygley will be associated with me and the other teachers at David Lipscomb College in teaching the Bible. The engagement of Brother Srygley for this work is in line with our promise to keep the school true to the purposes for which it was founded and to give Bible study a supreme place in its curriculum. No man is better known or more generally esteemed in the Christian brotherhood. He will bring with him the benefit of the experience of many years in the evangelistic field, during which he has stood loyally for the truth as opposed to human error. Brother Srygley has reared and educated a large family of children, all of whom are filling useful and honorable positions. He knows the value of an education, the dangers and pitfalls of youth, the worth of a father's counsel and a mother's love. For such reasons his presence in our faculty should have a salutary influence upon the student body. He has not sought this assignment, but, on the other hand, had to be importuned to undertake it. Brother Srygley is honest, straightforward, and forceful in all of his dealings. The blessings that have attended his labors attest the wisdom of such a course. We believe that many of our readers will be glad to learn of this arrangement. The new catalogue of David Lipscomb College is now ready for mailing, and a copy will be sent upon request.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

OUR CONTRIBUTORS

The Congregation and Its Worship.

BY LEE JACKSON.

"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." (Solomon.)

Admitting the correctness of this philosophic statement of Solomon, we are yet compelled to open our eyes to the fact that existing conditions indicate that the status of our plea for New Testament teaching and practice is not as good in many quarters as it was in the former days. One of the papers now claiming to stand for this plea came into my hands to-day, and in it I find an article written in protest against the "Interchurch World Movement," so called. The protest is all right, and I agree with the writer in the good things that he says; but in his article he refers to the "church of Christ" as a denomination. He tells that we owe it to our denomination to fight against the interchurch movement just as the Methodists owe it in the interest of their denomination to fight against it. The editor of the paper referred to went through more than one college, finishing his education with a course of instruction in the College of the Bible in Kentucky University. I know that some of the preachers identified with us who have been denied the advantages of being trained in any of our Bible schools are in the habit of referring to all of our congregations as simply constituting one "church of Christ," thus using the designation "church of Christ" in a denominational sense; but I must confess surprise and chagrin at such forms of speech coming from those who were trained under the preaching and teaching of the old vanguard. Such men as J. W. McGarvey, Moses E. Lard, David Lipscomb, Isaac Errett, or T. B. Larimore, never taught any of their students to think of the congregations identified with us in our plea as constituting but one church. These old teachers at least taught us to speak of these congregations as churches of Christ, thus following the New Testament rule of using the plural form when reference is made to more than one congregation. Those among us who now refer to all of our congregations as constituting one body of people which they call the "one church of Christ" are drawing a denominational line, and have, therefore, drifted away from our early teaching.

Calling the horse a chicken does not make it a chicken, neither does naming a millpond the Pacific Ocean make that pond an ocean. To be entitled to the designation "church of Christ," a congregation or assembly of persons must possess the distinctive marks of those congregations which are called "churches of Christ" in our English New Testament. The distinctive marks of the primitive congregations of Christ were a distinctive faith and a distinctive worship. The faith of the persons making up the membership of a New Testament congregation was faith in the crucified and risen Christ as the Savior of men. This faith was then, and is now, *the* faith of gospel teaching. The definite article before the word "faith" occurs about one hundred times in the Greek New Testament, according to scholars, and out of this number of occurrences the English translators retained its use about thirty times. I mention this for the purpose of suggesting that there is no real reason for claiming that the definite article before the word "faith" is used to indicate some system of doctrine which primitive Christians accepted as the object of their faith. Their primary system of doctrine was a system of teaching in the form of gospel testimony concerning the one Savior in whom they believed, and the doctrine which

came after this was a systematic teaching that enjoined upon believers the necessity of obedience to their Savior's authority. No such thing as a set of abstract opinions regarding either the testimony or the teaching was made a test of fellowship in the New Testament congregations. Those who were baptized into Christ became participants in the worship and fellowship of the congregation as a natural sequence of this act of obedience to the authority of Christ.

The leading and central act of the worship in which the members of a New Testament congregation engaged not only represented their faith in Christ as a crucified and risen Savior, but it also gave expression to that faith before the eyes of an onlooking world. The gathering of the believers in Christ to partake of the loaf and the wine in commemoration of his suffering and death upon the cross marked them as essentially different from all other assemblages of worshipers. Jewish worshipers in their synagogues and pagan worshipers in their temples and pagodas would offer prayers, sing songs, and repeat psalms, but none except Christian worshipers made use of the bread and wine as expressive of their faith in the One who had suffered and died in order to bring life into a perishing world. By this gathering of the disciples at the table of the Lord on the day of his resurrection the congregations of Christ were known throughout the provinces of the Roman Empire and in all parts of the world where converts to Christ were made. Being widely dispersed throughout distantly separated regions, these converts could not meet at the same place as one congregation; hence there were many of these congregations, called "churches" in our English Testament. They were not all the same congregation—not all the same *church*—but they all met on the same day, all had the one common faith in the Christ as the Savior of all, and all had the same common table as central in their worship. In this one common worship each separate congregation was required to keep the "unity of the Spirit in the bond of peace."

Some men—and women, too—apparently love factionalism. Such men and women were in the congregations of the apostolic age, and they are present among us to-day. Some of them make a great ado about the discussion of vital issues for the sake of investigation through the enlightening columns of our papers, even threatening to close out their subscriptions if such discussions are not stopped, and yet in their own home circle they exaggerate every minor issue which tends toward creating dissensions and divisions in their home congregation. Sometimes such brethren claim to be sounder in the faith than other brethren, claiming to be more loyal than others simply because all do not hold to the same opinions that they hold, and yet for the sake of their notions they encourage a sentiment of factiousness that causes brethren to absent themselves from the worshiping congregation on Lord's day. While never making an effort to build up an interest in the worshiping assembly, they tell us that they belong to the "church of Christ," using the name "church of Christ" in the sense that it is used by the denominations.

The Church of the New Testament.

BY F. W. SMITH.

The promise made by Jesus Christ, "Upon this rock I will build my church," was most certainly fulfilled. Moreover, he established a perfect church in all its entirety, fully adapted to and thoroughly furnished for the work he assigned it; but owing to the confusion in the minds of the masses relative to the divine institution designated by the term "church," it becomes necessary to call attention to the misconception of this vital matter. There are a multiplicity of religious bodies in the world with different articles of faith and designated by different names to which the term "church" is applied, as if the word of God abounded with reference to such institutions. The people accustomed to such theological phraseology are under the impression that all of these religious bodies are either churches of Christ or all taken together constitute the church of God; hence, it is extremely common to hear such religious denominations referred to as "branches of the church." One is frequently asked, "To which branch of the church do you belong?" as if the church Christ established was composed of branches made up of different religious organizations.

To be sure, the Scriptures speak of "branches," but no reference whatever is made to religious bodies for the simple reason that no such things were then in existence. The branches referred to are individual members of the church. In proof of this the Savior says: "I am the vine, ye [individuals] are the branches." (John 15: 5.) It is an indisputable fact that when we open our New Testament we search in vain for a single mention of a single denomination in existence to-day. In fact, the word of God, instead of being the author of denominations, sects, and parties in religion, positively condemns such institutions. (See 1 Cor. 1: 10-13.) Thus, when some of the congregation at Corinth attempted to organize denominations, they were severely rebuked. Hence, it follows that it is as great a sin to belong to a party or denomination and wear a denominational name to-day as it was in the days of the apostles. It is, therefore, a most stubborn fact that no one can follow the word of God, believe just what it says and do just what it commands, and become a member of a single denomination in Christendom.

In order to become a member of any one of the religious denominations, a person must believe things and practice things unauthorized by the word of God. The church of the New Testament is referred to as "one body," and this one body is the body of Christ. "For in one Spirit were we all baptized into one body." (1 Cor. 12: 13.) The "one body" is the one church; and "he [Christ] is the head of the body, the church." (Col. 1: 18.) This one body, over which Christ, the one Head, presides, was never intended by its divine Founder to be divided into parties or denominations. I, therefore, say in the language of a great student of God's word: "The church of Christ upon earth is essentially and constitutionally one, consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and none else can be truly and properly called Christians."

The religious body known in current religious literature as the "Christian Church," and whose national conventions meet annually, is a denomination pure and simple. They number their communicants about one and a quarter million. The fact that they hold to more truth than some other denominations does not free them from denominationalism. Those who speak of the "Christian Church" in Nashville refer to only a limited number of congregations, while the church of Christ includes every child of God in this city. It would be proper to speak of the "church of Christ" in Nashville or in the world, meaning to include every child of God in the city or in the world; but those who speak of the "Christian Church," as a rule, do not so use the word "church." They refer not to the entire body of Christ, but are using the word "church" in a denominational sense. The church of Christ and body of Christ are one and the same. (Col. 1: 24.) But a few of the members of his body (1,250,000) call themselves and are known in the religious world as the "Christian Church." This fact cannot be met and covered up by saying that the difference between the church of Christ and the "Christian Church" is the same as that between "a stack of hay and a haystack."

True enough, the New Testament speaks of the

"churches" of Christ—"All the churches of Christ salute you" (Rom. 16: 16); but reference is here made only to congregations of disciples which were all precisely alike, because built upon the same pattern and doctrine—namely, the doctrine of Christ and his inspired apostles. (Eph. 2: 19, 20.) Inasmuch, therefore, as denominations are not the product of the word of God, and are not, as religious organizations, any part of the body of Christ, whence came they? To any unbiased student of sacred and profane history, the question is not difficult of solution. The congregations of disciples planted by the apostles and evangelists of the New Testament were free and independent of each other in so far as any organic law binding them into any synod, conference, association, or convention was concerned. Each congregation was presided over by a plurality of bishops, or overseers, and each managed its own affairs without the dictation or interference of others; but in process of time they departed from this order, and from this departure has evolved every sect in Christendom. Furthermore, the congregations of the New Testament were intensely missionary in both spirit and practice.

It is doubtful if the world has in any period since the New Testament witnessed such missionary activities as were displayed by those first disciples; yet it is a fact, so clear and so unobscured that "he who runs may read," that no society, mission board, nor any sort of organization other than the local congregation, existed for the spread of the gospel. While the New Testament shows church coöperation in mission work, it was simply and only such coöperation as each congregation sending directly by one of its own chosen messengers its contribution to the evangelist in the field. (See Phil. 4: 15, 16.) There is not the shadow of an organization in the New Testament other than a local congregation with its bishops and deacons (Phil. 1: 1), and "any religious organization larger than a local congregation and yet smaller than the entire body of Christ, which includes all of God's children," is a human institution in rebellion against God's order. It follows, therefore, that missionary societies, boards, and conventions of modern times are contrary to the word of God and are a reflection on divine wisdom and goodness. Those who organize and operate such say by their actions that the Lord made a serious blunder and was not wise enough to put into operation an institution sufficiently adequate for his work. The worship of the New Testament church is noted for the simplicity and freedom from anything even bordering on show or display.

The disciples met on the first day of the week to celebrate the Lord's Supper, read the Scriptures, and admonish one another. (Acts 20: 7.) The praise they rendered to God in their assemblies was simply and only by means of vocal music. They never used instrumental music in worship; but in receiving the command to praise God the apostles used a *specific* word to denote the kind of music they were to offer—that is, to "sing." (Eph. 5: 19; Col. 3: 16.) Thus by the use of a "specific" word we are *limited* in the music we offer to God in worship to the kind only that can be made with the vocal organs. The utter absence of instrumental music in the worship of the congregations of the New Testament and the fact that it was not used in Christian worship for hundreds of years after the death of the last apostle should cause people to fear and tremble in thus adding to his word.

Under Judaism, or the old covenant, instrumental music was a command of God. (2 Chron. 29: 25.) Those who introduce it into Christian worship are obligated to show us when, how, and where it ceased to be a command and resolved itself into an aid or expedient. It cannot, from the very nature of the case, be an aid or expedient, but, if used at all, must be done as a command of God. This, however, no one will hardly claim; for we would be compelled to use instrumental music every time we praised God or be in disobedience. Instrumental music in the worship of God ceased at the same time and for the same reason that animal sacrifice, the burning of incense, and the keeping of the Sabbath ceased. The same principle that would admit of instrumental music in the church will admit any or all of the other things mentioned in this connection. If not, why not?

There are local congregations, or the church in its local sense, revealed in the New Testament, in which were elders and deacons, whose qualifications and duties are clearly laid out. This order was intended to be perpetuated until the end of time, and every church to-day that has men in its fellowship who, by reason of exercise and growth, possess the requisite qualifications should recognize them as elders and should honor them as such.

Mormonism, Alias Latter-Day Saints. No. 3.

BY R. B. NEAL.

Was Joseph Smith a prophet? View his prophecies in the light of history and you have the correct answer. Here is a clear-cut revelation concerning Independence, Mo., handed out in September, 1832:

> Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily this generation shall not pass away until a house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.

In Mormon parlance, Independence, Mo., is known as "New Jerusalem" or "Zion."

Speaking of the bitter fight between the "Josephites" and the "Hedrickites" for the temple lot at Independence, Elder C. A. Wicks, copying from the Kansas City Journal, says in The Return, page 16, January, 1896:

> The property is valuable from a commercial standpoint, but doubly so to each side, for to both it is THE GREATEST SPOT ON EARTH, THE SITE OF THE GREATEST TEMPLE EVER SEEN BY MAN, *to be erected when the final gathering of the people of the peculiar faith is ordered at the place that to them is Zion.*

Both factions of the church agree that the site was the *one selected by Joseph Smith* in 1832, by *divine revelation*, and designated as the place for the temple, and each faction claims to be the legitimate representative of the church.

Note that the one-day-old babe when this prophecy was made is now fourscore and eight years old. As the measurement of a "generation" is thirty years, about *three* generations have come and gone, and no sign of the building of his great temple at Independence. Not many, if any left, that were on earth when Joseph made this great prediction.

Admit that the term "generation" signifies "the life or age of a man," as a Mormon elder contended, the claim does not benefit him.

> "The city of the New Jerusalem; which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others with whom the Lord is well pleased."

The "city of New Jerusalem" which was to be built and the "big temple" to be erected both must soon be reared or this prediction will land Joseph in the vanguard of the hosts of false prophets and blight and blast forever the hopes of Mormondom.

It is now contended that both city and temple will come down from heaven ready built. That is the only solution. Even that time has passed. Listen: "Joseph, my son, if thou livest till thou art eighty-five years old, thou shalt see

the face of the Son of man; therefore let this suffice, and trouble me no more in this matter."

Joseph was praying "very earnestly" to know the time of the coming of the Son of man, and he "heard a voice" saying what is given above.

As Jesus is to come *when* the temple is built and ready at Independence, and not before, this revelation teaches (?) that it was to be complete by 1890. Joseph was born in 1805, plus 85 would be 1890. Thirty years have come and gone; no city, no temple.

I hand out a quotation from "Booth's Bombs," page 7. It was written in September, 1831, soon after his "wild-goose chase" with Smith, Rigdon, Cowdery, and others, to Independence to "lay the foundation of the city of Zion and the corner stone of the temple of God." He is writing to a Methodist minister. He says:

You are not, it is probable, ignorant of the designs of my most singular and romantic undertaking. Sufficient to say, it was for the purpose of exploring the promised land, laying the foundation of the city of Zion, and placing the corner stone of the temple of God. A journey of one thousand miles to the West has taught me far more abundantly than I should have probably learned from any other source. It has taught me, quite beyond my knowledge, the imbecility of human nature, and especially my own weakness. It has unfolded in its proper character a delusion to which I had fallen a victim, and taught me the humiliating truth that I was exerting the powers of both my mind and body, and sacrificing my time and property, to build up a system of delusion almost unparalleled in the annals of the world.

Eighty-nine years, next September, will have passed since he penned the above words, and each one and all confirm his conclusion that Mormonism is a "system of delusion" and "*unparalleled* in the annals of the world."

I have a few extra copies of this tract of Booth that I will gladly send to any one desiring to read the whole account of the "laying of the foundation of the city and the corner stone of the temple" and how the pilgrimage "opened his eyes" to the fact that Smith was a false prophet and Mormonism a fake.

But back to the prediction. If Mormondom *believed* this cap-sheaf prophecy of its founder, not only the faces of all Mormons would be turned toward Independence, their Zion, but the feet of every man and woman and child would be taking them there to aid with willing hands to build this grand temple of earth to be the home of Jesus.

If Mormondom believed this prophecy, Independence would grow more rapidly than any place on this earth for the next few years.

Salt Lake City, Utah, and Lamoni, Iowa, would be given over to the moles and the bats and grass would grow in their streets.

How Mormondom can accept him as a prophet and practically reject his prophecy is a problem we refer to a Philadelphia lawyer.

We rest in the conclusion that Joseph Smith, Jr., was not a prophet of God. (1 Tim. 4: 1-3.)

Relief Fund.

"A Sister," Eagleville, Tenn.	$ 5.00
Church at Coal City, Ind.	8.15
Mrs. A. P. Davis and Miss Susie Hobbs, Lineville, Ala.	2.40
Mrs. D. G. Smith's class, Stevenson, Ala.	15.00
Martha Wooldridge, Martha, Okla.	3.00

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

A Breezy Letter From Canada.

D. Harry Jackson writes from Toronto, Canada, under date of June 16, to Brother A. B. Lipscomb. As Brother Lipscomb is out of the city, the liberty is taken of publishing this letter in his absence without his consent. Brother Jackson writes as follows:

My Dear Brother Lipscomb: Our "June meeting" closed on Monday night—a full house and two baptisms. W. D. Campbell was in fine form. He spoke to the young people, and, to my mind, it was his best.

It gives me pleasure to tell you how much the brethren enjoyed your addresses. Your sermons, though old (?), were well thought out and faultlessly delivered. Personally, you were an inspiration to me and my idea of a Christian minister. The program committee are congratulating themselves on their wise choice.

I know the meeting has strengthened us all in the faith and inspired us to nobler, purer, and better living. Be assured, Brother Lipscomb, you have a warm place in the hearts of the Ontario brethren and a hearty welcome awaits you here.

I know it is of no use asking you to return in the fall for a two-weeks' meeting at Fern Avenue. We need a strong man to help us reap our harvest. Whom would you suggest?

I wish you every success in your new work. I pray the college will always honor its founder and glorify and honor God. I want to put my children in the college in a year or two. Please send me a catalogue.

Many thanks for your inspiration.

Yours sincerely and fraternally,

D. HARRY JACKSON.

Heart Pictures.

BY R. P. CUFF.

(Alumni poem for David Lipscomb College.)

Each heart is lined with pictures, small
  And large—they're either bright or wan—
With thoughts perhaps of Lindsay Hall,
  Perhaps with smiles for Avalon.

Fond Mem'ry likes her portraits rare.
  The landscape green, the beauteous vale,
The joys of home are pictured there,
  Where comes no storm, where blows no gale.

And even in the life's decline,
  Though stars may blink, the moon may fail,
The sun in splendor cease to shine,
  No picture there will e'er grow pale.

The heart creates for man his world.
  One views a sweetly smiling scene
Where'er he goes. To some is hurled
  The woes of life, the world's cold mien.

It all depends upon the heart.
  The burning lamp sends out the light
Along its way, e'en from the start.
  It nothing finds but radiance bright.

The cold firebrand encounters dark.
  When on its search for lightened way,
It cannot find a place to park;
  It sheds no light—all's night, not day.

The ills we meet, when walking on
  Smooth ground, where hills their shadows cast,
So that we pant and climb, when gone
  Are hills we fancy must be passed.

As 'tis with hills, just so with ills:
  They need be met by those who look
For them. To others sing the rills,
  The stars, the trees, the birds, the brook.

People often say: "Religion will deprive me of all that has hitherto constituted the joy of my life." Yes, but the joy of your life will be changed; your appetites will be changed." Have you not known people in a severe illness to lose their taste for things of which they were previously fond? That is just what God does for the soul. He takes away the appetite for those things which had been their joy in their unconverted state, and gives them new joys, new tastes, new impulses, and new aims in life.—Australian Outlook.

Justified by Faith and Through Faith.

BY GEORGE W. BROWN.

Paul says in Rom. 3: 29, 30: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." According to Paul's language, the circumcision and uncircumcision were not justified the same way.

Peter says: "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3: 15, 16.)

Now I believe there are hundreds of thousands who have wrested the above scriptures to their own destruction—that is, they think they can be saved or justified by faith; or, as they say, believe and the work is done—that is, they are in a saved state.

I want to say that, according to the Scriptures, all before the death of Christ that were saved through his death and shedding of his blood when he opened up the fountain were saved by faith, and all since his death that have been saved have been saved through faith.

The first promise of Christ was made in Gen. 3: 15. God also renewed the promise in Gen. 17: 19: "I will establish my covenant with him for an everlasting covenant, and with his seed after him." God said in Zech. 13: 1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Paul says in Gal. 3: 23-25: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Paul shows them that before faith came they were kept under the law, and the law was their schoolmaster to bring them unto Christ, that we might be justified *by* faith, not *through* faith. Paul means that all under the law before Christ came were to be justified by faith. In verse 25 he says: "But after that faith is come, we are no longer under a schoolmaster."

"Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11: 1.) Before Christ came they lived under shadows and types of some substance; for when we see a shadow, there is some substance that produced the shadow. So when Christ came and suffered and died and shed his blood and opened that fountain above spoken of, it was the substance that produced the shadows and types that the people served God under until Christ came. When that fountain was opened, it flowed backward to Adam, and extends forward to the end of this world; and as they looked forward to Christ's coming to redeem them, all that they could do was to offer these sacrifices that they were commanded to offer, which could not take away sins, but only rolled them forward one year at a time as long as they lived, for there was a remembrance made of sin every year as long as they lived; and as these people could not live until Christ came, they went into the state of death. So we see that the fountain had to be opened in death where they were, in order that they might be cleansed. If it had been opened in life, then they would have had to be brought back to life in order to get into the fountain. But the fountain was opened in death where the dead were.

By Christ dying, and after he was dead, his side was pierced and there came forth water and blood, which is the fountain spoken of; and as it is the blood of Christ that cleanseth us from all sin, this fountain reaches back to Adam as well as to the end of this world, as you can see.

Now, as all that were saved, or justified, were saved by the death of Christ and the shedding of his blood, which he offered once for all, so since his death all that have been saved have been saved through faith—that is, all that have become responsible to God. (Gal. 3: 8.) "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Eph. 2: 8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Circumcision was binding on the Jews until the death of Christ; since that, circumcision or uncircumcision availeth nothing. In speaking of being justified by faith and through faith, we now come to the apostle Paul, who was not made an apostle as the twelve were made apostles, by submitting to John's preaching. They repented and submitted to John's baptism, and by believing on the name of Christ until Christ died and shed his blood, by that operation they were justified by faith. John came to prepare a people for the Lord, and the twelve apostles complied with that preparation and were ready to be justified by faith. But Paul did not prepare himself as the others did, so he could not be justified by faith, and after the death of Christ it was too late to be justified by faith, so we see him years afterwards justified through faith after the death of Christ. In 1 Cor. 15: 8 Paul said he was as one "born out of due time"—that is, he was not made an apostle when the twelve were. He did not see Christ when they did; but "last of all he was seen of me also, as one born out of due time." In verse 10 he says: "I labored more abundantly than they all: yet not I, but the grace of God which was with me." Gal. 2: 8: "For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." Gal. 3: 8: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3: 14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Not *by* faith, but *through* faith. Heb. 11: 1: "Now faith is the substance of things hoped for, the evidence of things not seen." We will have to admit that Christ and his blood were that substance hoped for, for "the blood of Christ cleanseth us from all sin." Now, when Christ died, this fountain was opened in death so as to redeem them that were in death—that is, all them that had done what God had told them to do for their redemption; and when this fountain was opened, as I said before, it flowed back to Adam and extends forward to the end of the world.

We can see, then, by that operation—that is, the death, burial, and resurrection of Christ—that all before that time were justified by that operation, and all this side are saved through the faith of the operation of God. Col. 2: 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Rom. 6: 3-5: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." In citing the reader to this scripture, I want to impress upon his or her mind the importance of being baptized into the death of Christ, where the fountain is open, where the blood of Christ is, which cleanses us from all sin. Dear reader, it is my heart's desire and prayer that we may all study God's word and meditate upon it and take the safe side, that we may make our peace, calling, and election sure; for we have to stand before the judgment seat of Christ, to give an account of our stewardship here.

Query Department

By J. C. McQUIDDY

J. S. Westbrooks, of Christiana, Tenn., inquires to know if a wayward brother should make his own confession or if some one else should make it for him. He supposes a sister to have made a mistake, and wishes to know if she should get up and do her own talking. When men are able to do so intelligently, they should make their own confessions, and make them to the church. If they are not able to do this intelligently, then it will be acceptable for some one to make confession for them, and thus the erring brother makes his confession through another. This is often done. In the case of a sister, it would be well for an elder to make the confession for her in harmony with the facts in the case. In all such cases people should be controlled by expediency and decency. Where God has laid down no rule, we should not attempt to make one for him. If God has revealed any definite way on this subject, I have never seen it.

☼ ☼ ☼

J. W. Burgan, of Sinai, Ky., is not satisfied with the answer I gave concerning partaking of the Lord's Supper more than one time upon each Lord's day. He quotes 1 Cor. 11: 25, 26, which says: "In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." He places special stress on the word "often," and inquires if just once on the first day of the week or as often as the opportunity is offered is meant. The observance of the Lord's Supper emphasizes two great facts—the Lord's death, that he has died, and his second coming, that he is yet to come again. The observance of the Lord's Supper is to continue until he comes again. As we find the disciples meeting upon the first day of the week at least one time, and not frequently on the same day, I can see no authority in the Bible whatever for a man practicing breaking bread a number of times upon each first day of the week. If Christians will only be faithful and observe it as Christ commands upon each first day of the week, it will be well with them. The great neglect that is to be deplored is that so many do not meet at all for worship on the first day of the week.

☼ ☼ ☼

A brother wishes an explanation of 1 John 3: 9. The passage reads: "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." (1) He inquires to know if this passage teaches that it is impossible for a man to sin. (2) He wishes to know the difference of the anointing of Saul and David. He says a Missionary Baptist says that Saul was the people's king and that David was God's king; while he thinks both were chosen of God and both were anointed by Samuel, the man of God.

1. In answer to the first question, I quote the answer given by Brother David Lipscomb in "Queries and Answers," pages 67, 68: "It is a passage that there is always difficulty over. We answer it, on an average, every three months, I think. It cannot mean that it is impossible for a man to sin. That contradicts too many other passages of scripture. The greatest sin is to think a man cannot sin. That is the presumptuous sin. The best construction I can put on it is that so long as the word of God, which is the seed of the kingdom, remains in his heart, he cannot intentionally live in a course of sin. John, in this Epistle, has been discussing those who claim to have no sin, and so need not the blood of Christ to take away their sin, in contrast with those who are cleansed by his blood through walking in the light as Jesus is in the light. This contrast he keeps up here, and speaks of those who accept the word of God and cannot live in that course of sin that denies they need the blood of Christ to cleanse them from sin. God warns, 'Let him that thinketh he standeth take heed lest he fall' (1 Cor. 10: 12)—that is, when he becomes confident he cannot sin, he is in greatest danger of committing the presumptuous sin. Man in the flesh never gets above the weaknesses of mortality. To live free from sin of omission or commission is to be equal with Christ Jesus our Lord."

2. There is no doubt that Saul was chosen by God as well as David was chosen by him. Adam Clarke says Saul may have been anointed at Gilgal by the people the second time. Josephus states definitely that he was anointed the second time. While no one knows definitely, I hold the view that, as the anointing by Samuel at the beginning was not well known, it was announced at Gilgal so that all the people might know it and approve the selection. This seems necessary, but there is no apparent reason for the second anointing. As to this, however, I would not be positive. David was loved and approved by the people as much as, or possibly more than, Saul. We are told in 1 Sam. 18: 16: "But all Israel and Judah loved David; for he went out and came in before them." Saul could have been the people's king only in the sense that, after he grew proud and ceased to be humble as he was in the beginning of his kingdom, he labored more to please the people than he did to please God. David, it appears, always sought the approval of God more than the approval of men. When he greatly sinned, he humbly confessed his sin and turned away from it. I think it is a distinction without a difference when one tries to make Saul the people's king and David God's king. The throne under the rule of Saul and under the rule of David was God's throne, and God approved both of these men to be king. It is true that Saul was anointed with a vial and David was anointed with a horn; but I do not understand that the vial and the horn show that one was the people's king, while the other was God's king. People should cease to make such fine distinctions and confine themselves strictly to truths that are clearly revealed. There is sufficient truth clearly revealed to occupy the brightest minds until Gabriel blows his trumpet. Much strife and contention arises from making fine distinctions where God has not made them.

☼ ☼ ☼

Brother B. Lee, of Quitman, Ga., inquires to know if it is scriptural for one member to confess to another and let that person confess to the church for him. He says: "I contend that it is not, for the reason the Bible says, 'Confess therefore your sins one to another, and pray one for another, that ye may be healed,' but does not say confess to one and let him confess to the church." The New Testament does not make one man a priest for another. Each Christian is a priest and a king unto God for himself. He must approach God for himself and must confess his faults to God. Christians should be ready to confess their sins to each other and should be ready to forgive one another. I am sure that God does not expect one man to establish a confessional for the church and have those who sin to come and make confession of their secret sins. God has never encouraged us to do this, and such action will not bring freedom from sin.

Training Little Children

By MARGARET STEEL HARD

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

Sharing a Playroom.

"Thumbie Rajah" stood with his legs far apart and pronounced three-year-old judgment. "I like Jim," he declared, "because he always 'vides." That, after all, is the real basis for childish estimation of character as well as for mature standards. The child or grown-up who divides fairly is the likable, desirable member of society.

How, then, are we going to make sure of that fundamental quality in our children? We are all familiar with the usual possibilities for generosity found in the life of a small child: the division of some treat of sweetmeats, the sharing of playthings with brothers and sisters. These are good, but we need a basis for sharing larger than that offered by such opportunities. Sharing should be a continuous experience with the creative impulse behind it just as much as any other educative process. We must take sharing out of the immediate realm of home activities and, though keeping a home connection with it, make it a more social activity, so that it shall become a pleasure rather than a virtue.

The following experiment worked out in our own playroom with such success that it seems capable of much enlargement and offers at least some light on the question. Last winter the children had so many books that their father built a bookshelf running the entire length of one side of the playroom. It was low enough for the children to inspect with ease the titles and covers of the books; for they were arranged with their covers turned outward so as to meet the need of "Thumbie Rajah," to whom the cover, not the title, spells the name of a book. During the week following the erection of the bookshelf perhaps as many as eight children from other homes came into the playroom. Immediately the shelf of books held their attention. They drew about it, and much conversation as to the different books and their respective merits ensued. Ruth read eagerly to an absorbed group of younger children from a book, heretofore too difficult for her six-year-old knowledge, impelled by the desire to have them share the facinating details of the story. Before the week was over, children came daily to borrow from the bookshelf until a childish method of keeping account of the books loaned had to be devised. Then the significant thing occurred. Two children came with books to lend to the shelf, and gradually it grew until there was a constant exchange of books, with a system of regulations made by the children themselves.

Here was a veritable children's library, its value, as compared to the stacks devoted to children in our village institution, lying in the principle of sharing behind it. Here the children not only took books from the shelf, but brought them to it as well. The playroom became in a sense a community center. Home was the connecting link, and sharing was socialized to include a larger group than the immediate family, and became, in fact, a joy rather than a virtue in the sight of the children.

✡ ✡ ✡

Short Sermons.

No enemy can come so near that God is not nearer.—Exchange.

✡ ✡ ✡

As iron put into the fire loseth its rust and becometh clearly red-hot, so he that wholly turneth himself unto God puts off all slothfulness and is transformed into a new man.—Thomas à Kempis.

Who taught the raven in a drought to throw pebbles into a hollow tree where she espied water, that the water might rise so as she might come to it? Who taught the bee to sail through such a vast sea of air, and to find the way from a flower in a field to her hive? Who taught the ant to bite every grain of corn that she buried in her hill, lest it should take root and grow?—Bacon.

✡ ✡ ✡

Religion is the life of hope. It is the spirit in man which leads him to say: I believe there is something better for the world than the world has yet come to; I believe there is something better for me than I have yet come to. It is the spirit which says: I am discontented with all that I have accomplished yet, and all that I am as yet; but because I am discontent, I will press on to something higher and better.—Lyman Abbott.

✡ ✡ ✡

We cannot possibly test our own holiness; others alone can do that. We cannot possibly gauge our own humility; we cannot possibly register our own growth in grace. This all means looking within, which is a fatal mistake for any believer. But when I ask, "What is God to me now?" I am at once occupied with him rather than with myself, and in that occupation we find our perfect satisfaction. In his light "we see light," light on ourselves and our life; and joy in God, because it is the index of our appreciation of God, will be the surest test of our spiritual life and power.—W. H. Thomas.

✡ ✡ ✡

If you were to hear some men's experience, you would think that they grow as the white pine grows, with straight grain, and easily split; for I notice that all that grow easy, split easy. But there are some that grow as the mahogany grows, with veneering knots, and all quirls and contortions of grain. That is the best timber of the forest which has the most knots. Everybody seeks it, because, being hard to grow, it is hard to wear out; and when knots have been sawn and polished, how beautiful they are! There are many who are content to grow straight, like weeds on a dunghill; but there are many others who want to be stalwart and strong like the monarchs of the forest, and yet, when God sends winds of adversity to sing a lullaby in their branches, they do not like to grow in that way. They dread the culture that is really giving toughness to their soul and strength to its fiber.—H. W. Beecher.

✡ ✡ ✡

The Thought.

Chisel in hand stood a sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy
As an angel dream passed o'er him;
He carved the dream on that shapeless stone,
With many a sharp incision;
With heaven's own light the sculptor shone—
He had caught that angel vision.

Sculptors of life are we, as we stand
With our souls uncarved before us;
Waiting the hour when, at God's command,
Our life dream passes o'er us.
If we carve it then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that angel vision. —Selected.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Is Division Always Bad?

BY J. C. M'Q.

In our issue of April 15, 1920, we published an article on "Division and Separation," by W. Halliday Trice, which contained many good things. There are some things, however, in the article that are calculated to mislead churches and to bring about results that are not in harmony with the word of God. Brother Trice is a most excellent Christian gentleman and preacher, and I am led to believe that he has stated some things without giving due consideration to them. For instance, he says in his article: "Division is always bad and should be deplored; but if separation is the only way to eliminate it, then let us not deplore the remedy." He also says in the same article: "For a number of years, perhaps four or five, there had been more or less friction in the little congregation worshiping on Nevada Avenue, Fresno, Cal., and the trouble 'grew nothing better,' but 'waxed worse and worse,' till a few months ago quite a number of the congregation, led by Sister Sallie Arterburn and her husband, Brother J. M. Arterburn, and Brother Sandy J. White, ceased to meet with the little band on Nevada Avenue and rented a hall down in town and began worshiping there. I had no hand in the separation—in fact, did not know it was going to occur till it happened; but, knowing the situation as I do, I do not hesitate to say that the separation was the only remedy for the existing strife. I deplore the strife that necessitated the separation, but I am thankful that the separation occurred. There is perfect harmony at Nevada Avenue now, and I suppose the other band is at peace; hence, as harmony has taken the place of strife, I think all should rejoice and determine to do more for the cause of Christ. The saddest part of the matter is, the contention was not any doctrinal difference, but was of a personal nature. Some may claim a doctrinal difference; but if so, I have not heard the claim; and with my knowledge of the affair, I hesitate not to say the difference was purely personal." From the statement, "I am thankful that the separation occurred," it would appear that Brother Trice does not believe his former statement, "Division is always bad and should be deplored." I do not see how he can be thankful that the separation has occurred over purely personal matters if "division is always bad and should be deplored." I am firm in the conviction that division of churches over personal matters is not warranted by the word of God and should be discouraged and opposed.

It is not true that division is always bad *in its relation to all parties*. Christ, who came into this world to redeem fallen mankind, also came to create division. He did create division between virtue and vice, truth and falsehood, righteousness and wickedness. He says: "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." (Matt. 10: 34-36.) It is not possible to harmonize God and the devil. There is an everlasting conflict between them. Such division is not "bad and should be deplored," but it should exist and be commended. The work of every Christian is to separate virtue from vice, to prevent a compromise of the good and the bad. Christ says: "He that is not with me is against me; and he that gathereth not with me scattereth." (Matt. 12: 30.) When God has legislated upon any subject, no man can righteously compromise the plain command of God in order to live in peace. Christ seeks to bring peace to his true followers, but it is peace in the truth and a righteous peace. In order to uphold and maintain such a peace, he admonishes Christians: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." (Rom. 16: 17.) Thus we see that Paul forbids divisions or separation only when it is "contrary to the doctrine which ye learned." Also, in order to keep the line of demarcation between right and wrong distinct and clear, he wrote to the church at Thessalonica: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3: 6.) No matter how much we may hate strife and division, no matter how much we may desire and appreciate peace, God does not permit us to form a truce with sin or to make peace with error. The greater the strife and the greater the opposition to sin, the more pleased is Jehovah. I have said so much for the division that is approved by Jehovah.

Division among God's people is condemned very clearly by the word of God. The position that Brother Trice seems to hold—that separation is the remedy for division—is absurd, if not foolish. The cases that he cites of Abram and Lot and of Paul and Barnabas are not parallel to numerous cases of division that now occur among some of the churches of Christ. Strife and contention over purely per-

sonal matters and preferences arise, and some members of the church pull out and start another local congregation when there is no doctrinal difference whatever. If men would only follow the teachings of the Bible, such divisions, when they do occur, would be healed. In order to cure just such division, the Holy Spirit admonishes: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) Again, the Holy Spirit admonishes: "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 31.) Christ, in his Sermon on the Mount, said: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5: 23.) Christ had just taught in the preceding verses that Christians should not cultivate anger, malice, or hatred, as the cultivation of these is liable to lead to killing. Christians should be compassionate, tender-hearted, and kind one to the other, and should refuse to harbor a revengeful spirit which damages the one who harbors such a spirit and leads him eventually to some terrible crime. Christians can have no hope of enjoying the approval of Jehovah or of being forgiven by him so long as they hate their brethren. If differences arise among members of the local congregation, Christ tells these members how to rectify such differences. By reference to Matt. 18: 15-18 it is seen that the brother who is sinned against shall go to the offender alone and show him his fault. If the offender hears the offended, then the offender is saved; but if he hears not, then the offended is to take with him one or two more; and if the offender does not hear these, he is then to be taken to the church. If he refuses to hear the church, then he is to be unto the offended as the Gentile and the publican. Instead of complying, however, with the law of God and cultivating a tender, forgiving spirit, and instead of going to the offender and trying to save him from his error, the offended peddles his trouble in the church, builds up a little faction, and then contends that he cannot live in the church, and pulls out and starts another congregation. Those who have respect for the word of God can look with no degree of allowance upon such action. The preacher who preaches for such factional congregations in a manner to uphold them is either ignorant or lacking in respect for God's word. Such differences should be harmonized by the word of God and Christians should live together, keeping "the unity of the Spirit in the bond of peace." The example of Abram and Lot has reference to fleshly ties, and not to brethren in Christ or spiritual bonds. In such cases where the temporal is involved and ties of kindredship, it is better to separate than to strive. God gives us this example to teach us to avoid strife. Abram possessed much more wealth and had a much greater force, and was very "rich in cattle, in silver and in gold," and could have easily defeated Lot, who was not so strong. Instead of cultivating a spirit of superiority and taking advantage of the weaker man, he gave us an example of magnanimity, generosity, and piety that is scarcely, if ever, equaled today among Christians. He gave us an example of suffering loss in order to avoid strife. Such a spirit will overcome strife; but simply to separate from men who are gendering strife in the church of Christ will not heal the strife and will not accomplish any real good, but, instead, will add sin to sin. All Christians should emulate the example of Abram in this particular. The example of Paul and Barnabas separating over John Mark, who would not endure the hardships incident to their evangelistic work, is not parallel with members' pulling out from the church when no doctrine is involved. Evidently John Mark was related to Barnabas, and Barnabas hoped by forbearing with him to encourage him and overcome his weakness, which he eventually did; and Paul afterwards forgave John Mark, and he was a great help to Paul. The same spirit of forgiveness practiced among the members of the church to-day will prevent any separation of the local congregations. I wish to vigorously discourage and to vigorously oppose the tendency of a number of local congregations to separate and divide over purely personal matters and preferences when no doctrine of the Lord Jesus Christ is involved. The Bible from beginning to end discourages this; and even when the doctrine of Christ is involved, great forbearance should be exercised in the hope of leading all erring ones into the full light of the truth.

SELECTIONS BY THE EDITOR

What I kept, I have lost; what I gave away, I have.—Cresus.

"Lied" is a rough phrase; say he fell from truth.—Browning.

Pin thy faith to no man's sleeve; hast thou not two eyes of thine own?—Carlyle.

Kindness—a language which the dumb can speak and the deaf can understand.—Bovee.

Can anything be sadder than work left unfinished? Yes, work never begun.—Christina Rossetti.

Reputation is what men and women think of us. Character is what God and angels know of us.—Thomas Paine.

Immortality will come to such as are fit for it; and he who would be a great soul in the future must be a great soul now.—Emerson.

He who loves best his fellow man
Is loving God the holiest way he can.
—Alice Cary.

Being all fashioned of the selfsame dust,
Let us be merciful as well as just.
—Longfellow.

This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.
—Shakespeare.

There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts in God. —Bulwer-Lytton.

In life's small things be resolute and great
To keep thy muscles trained. Knowest thou when Fate
Thy measure takes, or when she'll say to thee:
"I find thee worthy, do this thing for me?" —Lowell.

Be what thou seemest; live thy creed;
Hold up to earth the touch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.
—Bonar.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—Phillips Brooks.

If any man can convince me and bring home to me that I do not think or act aright, gladly will I change; for I search after truth, by which man never yet was harmed. But he is harmed who abideth on still in his deception and ignorance.—Marcus Aurelius.

CURRENT THOUGHT

Dead Doctrines and Living Issues.

We have come to a new day. Dead doctrines lie all about us. But if we compare these with living principles, we find reasons for encouragement. I want to contrast some of these things about which all of us are thinking.

OLD	NEW
Kings rule by divine authority.	The people are the ruler.
Might makes right.	Right makes might.
Military preparedness means safety.	Moral preparedness guarantees defense.
Armed force will insure peace.	Peace will come as force disappears.
Self-interest governs nations.	Righteousness exalteth a nation.
Treaties are scraps of paper.	A written treaty is a nation's bond.
Private virtue has no place in public life.	Public life rests on private virtue.
Competition is the life of trade.	Coöperation is the road to prosperity.
The world has outgrown religion.	Religion is the making force of civilization.
The end of life is renown.	The end of life is service.
Christ is out of date.	Christ is the world's Supreme Leader.
God is the name of an idea.	God is over all and in all and through all.

—H. H. Peters, in Christian-Evangelist.

Accepting the above from H. H. Peters as correct, it is evident that the world is not growing worse, after all. While conditions are continually changing and while in some respects we may have gone from better to worse, yet, taking it as a whole, the people are growing nobler and better as the days pass. Not many decades ago the best people thought that slavery was all right. One does not have to go back a hundred years to reach the time when preachers and church members freely drank intoxicants. The man who does that to-day is ostracized by the best society. It appears that in the early church men were permitted to become members who had two or three living wives. While the early church did not approve and indorse it, such people were permitted to become members of the church. As the church grew purer, more perfect and more in harmony with the divine standard, such practices were not allowed at all. To-day those guilty of such conduct would not be permitted to become members of a local congregation. Christians should go forward, striving after a nobler and purer life, in the hope that some day the will of the Lord will be done on earth as it is in heaven.

✡ ✡ ✡

Faith and Works.

There was a time when faith was overstressed. Practically every pulpit urged the people, in a vague way, to simply have faith. "Only believe" was the universal exhortation. Now the situation is reversed. Too little is said about faith, and the message from many a pulpit has a tendency to undermine the auditor's faith in God and Jesus Christ. "Works" is now the popular theme. Men are urged to give of their means and time and energy, and to rely upon these contributions to humanitarian causes for personal salvation.

However, the Living Oracles still remain to direct the frail footsteps of man. False teachers may overlook the word of God, or brush it out of the way temporarily, but they cannot destroy it. Nor will the people ever be driven permanently away from the sacred old Book. The Bible, like the sun, may be obscured by passing clouds for a time, but it will run its course in the heavens of God's redemptive system.

The Bible does not overstress either faith or works. Nor is it probable that any devout, careful student of the Bible could decide which is most emphasized by the inspired pens—faith or works.

James places faith and works on the scales, and shows that they balance each other. He asks the question: "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him?" In his answer to his own question, he says: "Faith, if it have not works, is dead in itself." Commenting on Abraham's sacrifice of Isaac, he adds: "Thou seest that faith wrought with his works, and by works was faith made perfect."

The canoe operated with only one oar swings the circle; the canoe operated with two oars goes straight across the river. An old illustration, but apt.—Christian Standard.

The above from the Christian Standard is correct and should be emphasized. Men without faith will not do what God commands them to do. "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) So by faith a man who takes God at his word will do what God commands him to do. The faith that saves is the faith that comes out, speaks out, and obeys God. This journal has often emphasized that men who decline to be baptized need faith far more than they need baptism. Since Christ has said, "He that believeth and is baptized shall be saved," the man of faith takes him at his word and is baptized at the first opportunity. Men of faith in the days of the apostles were baptized "the same hour of the night" that they were converted. Saul of Tarsus did not break his fast, refusing to eat for three days and nights, until he had been baptized. Faith and works are handmaidens and go together; they cannot be separated. Christians should be encouraged to magnify their agreements and to minimize their disagreements. While they should compromise no truth, they should endeavor to get as close to each other as possible. This journal would encourage all to devote their time to talking about their agreements instead of finding fault with each other and magnifying their disagreements. Those who do this will render a distinct service to mankind just at this time.

✡ ✡ ✡

Observing the Lord's Day.

The Lord's day is a sacred day. We should celebrate it as a day of joy. Do not spend it either in idleness, business, or social calling. Give it to the Lord's service. A boy saw seven sweet pears on a tree, and said to the farmer: "Can I have one of those pears?" The good farmer gave him six of the seven. The boy ran away without even a "Thank you," and ate the six pears, then slipped back into the yard and stole the last pear. He was a mean boy, but no meaner than the Christian who steals the Lord's day by visiting and pleasure seeking.

"I could not attend last Lord's day. Company came," you say; and yet you would not let company interfere with a business engagement. When company comes to see you on the Lord's day, bring them to church. You would not miss a Fourth-of-July celebration, but you are willing for visitors to cheat you out of celebrating the resurrection of Jesus Christ from the dead.—J. V. Updike.

Christians who appreciate what Christ has done for them delight to meet on the first day of the week in honor of his death and resurrection. It is remarkably strange that some professing to be followers of the meek and lowly Jesus will deliberately neglect to meet and break bread on the first day of the week. Christians should not wait to be exhorted, but they should go cheerfully to God's house upon the first day of the week and there engage in worshiping him.

✡ ✡ ✡

Among the last letters of a distinguished preacher is one containing this testimony: "I know I have done many foolish things in life, but the most inexcusably foolish thing I have ever done has been to fear. Now that I have come within sight of the valley of shadow, I see what the psalmist meant when he said: 'I will fear no evil; for thou art with me.'"—Selected.

AT HOME AND ABROAD

We enjoyed a visit last week from J. P. Tubb, of Sparta, Tenn.

F. B. Srygley preached at South Harpeth church of Christ last Lord's day.

I. B. Bradley, of Dickson, Tenn., preached in Montgomery, Ala., last Lord's day.

G. C. Brewer is engaged in a tent meeting at Albany, Ala. We trust the meeting will result in great good.

N. B. Hardeman was engaged last week in an interesting meeting at Florence, Ala. The meeting resulted in thirteen baptisms.

James E. Scobey preached last Sunday morning and evening at the church of Christ in Hopkinsville, Ky. Good crowds were present at both services.

B. C. Goodpasture recently held a meeting at Livingston, Tenn., with nine baptisms. He begins a meeting next Lord's day at Bellbuckle, Tenn.

From F. L. Young, Paris, Texas, June 24: "Our meeting conducted by Price Billingsley is fine. Three confessions to-day. I am to begin a meeting at Whitewright on July 1."

Seventeen thousand dollars has been promised, and improvements on the building in Lebanon will be begun as soon as the elders and deacons think expedient. Four baptisms lately, with prospects for work excellent this year.

From Charles R. Brewer, Tullahoma, Tenn., June 24: "There were seven confessions during the first four days of the meeting at Tullahoma. I go from here to Fort Deposit, Ala., to begin a meeting on the first Lord's day in July."

H. Leo Boles writes: "I am in the midst of a very interesting meeting at Riverside, Tenn., with ten baptisms and two reclaimed so far. This is a very busy time with all the people of this community, yet the crowds are large and attentive."

Ten members of the church of Christ received their degrees at Vanderbilt and Peabody this year. The Founder's Medal in the Academic Department was taken in 1919 and 1920 by young ladies from the Belmont church of Christ, this city.

Miss Lillie Mae Colley, daughter of Mr. and Mrs. A. O. Colley, of Dallas, Texas, was married, Saturday, June 5, at half past six o'clock, at the home of the bride's parents, to Mr. Robert Roy Hunley, of Dallas. The Gospel Advocate extends congratulations.

S. H. Proffitt, of Chattanooga, Tenn., called to see us last Friday. He reports the church in East Chattanooga as progressing nicely. Next fall he expects to engage in school teaching at Hohenwald, Tenn. He will preach as the opportunity presents itself.

From Will M. Thompson, Ada, Okla., June 23: "This is to inform the brotherhood that all my needs have been supplied and that my condition is much improved. I hope to be in my work by July 4. May God bless every one that has helped in my hour of need."

Every preacher is specially requested to send reports of all meetings to this journal for publication. It is better not to make the reports long; simply state when the meeting began, who held it, and the number of additions. Such reports are read with much interest.

At the home of the bride's parents, Mr. and Mrs. C. A. Morgan, of Covington, Ind., Mr. Charles P. Poole and Miss Virgia N. Morgan were united in marriage, Sunday, June 20, at 8 P.M., by William Ellmore. The Gospel Advocate wishes them a happy and useful life.

E. O. Coffman, of Lawrenceburg, Tenn., made us a pleasont visit last Monday. He expects to begin his evangelistic work for the year on the second Lord's day in July with a meeting at Oak Grove, Ala. He preached at the Locust Grove church of Christ last Lord's day.

A. B. Lipscomb writes: "The meeting with the Harbert Avenue congregation in Memphis, Tenn., is very encouraging. Five persons were baptized the first week. C. A. Norred, the preacher for this congregation, is a hard worker and is loved by all the members."

A. G. Freed, president of the Freed-Hardeman College, at Henderson, Tenn., was among our callers last week. He was looking after his catalogue, and reports the prospects fine for another year. He is booked to begin a meeting at Mayfield, Ky., the second Lord's day in July.

O. O. Mabry, of Sparta, Tenn., Route 7, is anxious to secure the services of a good preacher in a meeting for a small congregation at O'Connors, in White County, sometime in July or August. Any one knowing of a preacher available for such work will please write to O. O. Mabry, Sparta, Tenn.

J. Pettey Ezell, of Albany, Ala., writes that the church at Athens, Ala., is in good shape. The Bible school is doing well and growing in interest. John T. Lewis and J. Pettey Ezell have been recently engaged in a tent meeting at Hartselle, Ala., with a view of planting a church there. C. M. Pullias was there last week.

F. B. Srygley has returned from a meeting at Anniston, Ala., which resulted in eight baptisms, one restoration, and one from the Baptists. He had large crowds throughout the meeting. He left last Monday for a few-days' meeting in Coal Hill, Ark.; from thence he goes to Valliant, Okla., to begin a meeting on July 7.

R. A. Craig, 740 Chichester Avenue, Louisville, Ky., preached at Cincinnati, Ohio, on Sunday, June 20. The brethren in Cincinnati are anxious to secure the services of a faithful young minister of the gospel. They are able to pay about one hundred dollars per month. A single man is preferred. Address as above.

A. B. Lipscomb was engaged last week, and also a part of this week, in an interesting meeting at Harbert Avenue Church, Memphis, Tenn. At last report there had been a number of additions. In his absence, Mitchell Pullias preached two good sermons, morning and evening, at the Russell Street church of Christ, this city.

From W. M. Oakley, Nashville, Tenn., June 24: "Our meeting at Sharon Grove, Ky., of ten days' duration, closed last night. Four persons were baptized and the church was much edified. I am on my way to Ivy Point, Robertson County, where I am to begin to-night. I am preaching the word, and the people are willing to hear."

As it requires too much space to give the amounts of individual contributions to any good work, the Gospel Advocate will in the future give only the entire amount contributed to each cause or person, and not individual names contributing the amounts. Those who are looking after such funds should send receipts for amounts received.

A noticed clipped from the Columbia Daily Herald informs us of another kind act of the good people of Columbia, Tenn. The Episcopal churches at Franklin and Columbia had a joint picnic, and many boxes of good food were left. These were thoughtfully sent to the children at the Tennessee Orphans' Home, who enjoyed a picnic of their own.

From William H. Beasley, Waldo, Ark., June 24: "Please announce in the Gospel Advocate that C. R. Nichol will conduct our summer meeting, from July 18 to August 1. Luther Fincher will lead the songs, and we will have a number of good singers with us. We invite our former members to come home during this time. All brethren are invited."

E. R. Barnes, Mrs. Barnes, and Mrs. Bowling, of the Catoma Street Church, of Montgomery, Ala., made us a pleasant visit last Friday. Mrs. Barnes and Mrs. Bowling expect to spend the summer at Lebanon, Tenn. Brother Barnes is a school man, and will be engaged in teaching in the summer camp of Castle Heights Military Academy, at Lebanon.

A letter has just come from E. C. Fuqua, of Fort Collins, Col., stating that his wife is certainly better, the change for the better occurring on Sunday afternoon, June 20. Earnest prayers have gone up for her recovery from brethren in different parts of the country. We certainly rejoice with Brother Fuqua in her improvement, and shall hope that she may soon be entirely well.

R. C. White was announced to begin a meeting at Athens, Tenn., last Monday night. He has just closed an interesting meeting at Niota, Tenn. A few members at Athens have been meeting under a tree for three or four Lord's days. He hopes to cement them into a good, orderly, working congregation. Brother Rogers has been at work at Athens; also G. W. Farmer has been there.

From J. C. Mosley, Eastland, Tenn., June 25: "Our meeting is going on here seven more days, the Lord willing. I ran down to Cave and filled an appointment, baptizing three persons there. I will go back and hold a meeting for them shortly after the first Sunday in July. We have had forty baptisms at this place, and a number have confessed their faults and took their stand with the church."

Mrs. Warren Waite writes from Wartrace, Tenn., June 23: "E. L. Cambron recently held a tent meeting near New Market, Ala. There were no additions, except one reclaimed. Brother Cambron organized a congregation of twenty-nine members, Brother Hastings gave a lot, and about four hundred dollars was secured toward building a house to worship in. This meeting was supported by W. W. Gant, of Shelbyville, Tenn."

R. A. Craig writes from Louisville, Ky., June 23: "I was at the Cincinnati mission on Sunday morning and at the Brumley (Ky.) mission Sunday night. I hope to return there again soon. Cincinnati is a city of over three hundred thousand people, a field ripe for the gospel of Christ, and yet the church of Christ has no building of their own, but is meeting in a rented hall. I shall try to go there in September to conduct a meeting."

A. K. Ramsey writes from Forest Hill, La., June 24: "Several have been added to the one body here since our May meeting. One made the good confession last night. Five are to be baptized Sunday. Brother McQuiddy and I recently conducted two mission meetings at near-by points at our own charges. Not a member of the one body found at either place. We would like to have the addresses of Christians at Monroe, La., where we hope to hold a tent meeting in July."

From M. C. Cayce, 352 East Fortification Street, Jackson, Miss., June 25: "Our tent meeting here has been attended with interest. Yesterday a prominent business man and lifelong Methodist obeyed the gospel and will endeavor to meet regularly with the faithful few who will constitute the church of Christ in this city, there never having been a congregation here content to worship 'as it is written.' Naturally our growth must be slow, and patient, faithful work will be required."

We have a letter from W. S. Brown, of Paris, Tenn., Route 5, informing us that they would like to have a good preacher to hold a meeting in his community. They are anxious to get one who is able to present the gospel in simplicity and earnestness. There is certainly a great demand to-day for preachers who love the truth and are willing to make sacrifices in order to proclaim it. The churches should be as ready to make sacrifices in order to sustain the faithful ministers of the gospel.

We learn from the Sherman Daily Democrat, Sherman, Texas, June 25, that G. A. Dunn was engaged in a very interesting and successful meeting in that city. At that date the meeting had been in progress for about twelve days, and from all sources there had been seventy added to the local congregation. Many of the new members were heads of families. L. S. White preaches regularly for the Walnut Street Church, of Sherman. Brother Dunn began a meeting last Monday night in Oklahoma City, Okla.

G. B. Lambright writes: "Our meeting at Cove, Texas, embracing three Lord's days, closed on June 20, with three baptisms and much good done otherwise. I am now visiting my daughter for a rest. I go near Maxey, July 9, for two weeks; thence to Annona the first of August. I have the last part of August and first of September not taken. I would like to hold a meeting somewhere in Georgia or Alabama on my return to Taft, Fla., my home. Any one wanting me at the above time can address me at Maxey, Texas, Route 2, Box 58."

T. W. Phillips, of Fort Worth, Texas, began a meeting with the church of Christ at Troup, Texas, on June 23, and will continue until July 4. This is the thirteenth meeting that he has held for that church. He is not able to give satisfaction as some other preachers have done. In years gone by, F. D. Srygley frequently said to me, when I was called back for a second or third meeting with the same church, that I was a failure as an evangelist. Of himself he said: "I always give satisfaction the first time and never get a call to the second meeting."

As the Gospel Advocate is usually crowded for space, the editors must require those who write obituaries to confine themselves to not more than two hundred words. We have been allowing one hundred and fifty heretofore, but the rule has not been observed as it should have been. We have increased the number to two hundred words, and shall see that all observe it alike. Any one writing an obituary that runs over two hundred words will send two cents per word for the additional words. This amount should accompany the obituary notice in order to insure publication. This limitation is necessary in order to give space to our contributors.

C. H. Smithson writes from Hatfield, Ark., June 25: "I have closed my monthly work and am in a fine meeting at Hatfield. I will close my meetings in Texas and Oklahoma in September, and aim to start to Tennessee on October 1. I am now arranging meetings for October and November anywhere east of the Mississippi River. As I have lived so long in Delta County, Texas, I aim to change locations, and want to put in at least half of my time at one place, or, if interest demands, would give all. For the last two years I have had four churches, but that keeps me away from home too much. Any one interested may write me at Ben Franklin, Texas."

Last Saturday the McQuiddy Printing Company gave a picnic at Kingston Springs for the entertainment of all its employees and members of their families. A special train was provided for the transportation of the large number of participants to and from the grounds, twenty-four miles from the city. Athletic contests, a baseball game, bathing, and various amusements furnished enjoyment for all. Lemonade and ice cream were dispensed throughout the day. At noon a basket dinner was served, and all were brought close together as they partook of the rich repast. The visitors were impressed with the spirit of friendship and good will existing between the employers and the workers and the most excellent deportment upon the part of all.

E. C. Fuqua, of Fort Collins, Col., writes concerning the serious sickness of his wife: "She is better in one or two respects, but her heart is growing weaker and her general strength seems to be giving way. We are doing all that human hands could do, I think, and I am hoping that she may fight it through; but it will be months before she entirely recovers, if ever. . . . The brotherhood will never know in this world what a powerful missionary she has been in a modest, womanly way. Her equal in this respect would be hard to find." It is earnestly requested that the brethren remember Sister Fuqua in their prayers. We pray that she may recover, if it be in harmony with the will of the Lord.

From E. P. Watson, Browning, Mo., June 23: "I assisted the brethren at Sedalia, Mo., in a meeting, beginning on Thursday night before the first Lord's day in June and continuing eighteen days. S. W. Bell, who lives there, had everything ready for the meeting, two or three having already made the good confession when I arrived. In all, there were twelve additions, one from the Christian Church and the others by primary obedience. The church is located among poor people, but they are devoted to the truth and are doing as well as could be expected under the circumstances. We appreciate the support that came to us from other places. The brethren are not able to support the work, so Brother Bell is working as a day laborer to support his family and giving his services to the cause without remuneration."

Appointment for Tennessee Orphans' Home.

It has been considered best to have a number of good women connected with the Tennessee Orphans' Home act as an Advisory Committee to the directors and matrons of the institution. On June 19 the appointment was made, as will be seen from the following letter:

Mr. John W. Fry, Treasurer, Tennessee Orphans' Home, Columbia, Tenn.—Dear Sir: You are hereby requested to notify Mrs. F. O. Derryberry, Columbia; Mrs. J. H. Neeld, Columbia; Miss Estelle Finley, Columbia; Mrs. Berl Baker, Nashville; and Mrs. G. D. Alexander, Hartsville, that, being vested with the authority as president of the Board of Directors of the Tennessee Orphans' Home and being instructed by the Board of Directors at the annual meeting held on June 8, 1920, I appoint them members of the Advisory Committee of the directors and officers of the Tennessee Orphans' Home, of Columbia, Tenn. It is the earnest desire of all that they enter upon their duties as soon as practicable. Respectfully, J. C. McQUIDDY,
President Board of Directors.

Our readers will please to remember the orphans on the first Lord's day in July. "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."

Georgia and the Far Southern Field

By S. H. Hall

"Too Much Wrangling in the Papers."

I think I have seen the statement at the heading of this paragraph somewhere and heard it a few times. We should look at both sides of this question—that is, we should consider it from the standpoint of the accuser and the accused.

There is "too much wrangling in the papers"—or out of them, for that matter—when there is any at all. This statement indicates that the accuser thinks there may be some wrangling, a thing I deny. "Wrangling" means to "dispute angrily, to brawl." We should have none of this at any time or place. But I have found those who make this statement, at times, to be simply those people who do not believe in any kind of controversy in the papers; when they say "too much wrangling," they merely mean too much debating or discussion. I doubt, seriously, whether we can have too much discussion. The apostles were in a discussion from start to finish, and I would like for some one to tell me how to get through the Christian's warfare without it. When we take a stand for the teaching of Christ, we then and there take a stand against anything Christ does not teach. The man who makes no opposition to the things Christ does not teach simply does not teach the doctrine of Christ, for this is the only way it can be avoided. Light always opposes darkness. Tell me how to turn on the light without having a bit of controversy with darkness. Righteousness always opposes iniquity. Tell me how to teach and enforce righteousness without doing battle against iniquity. Truth is ever opposed to error. Tell me how to wield the sledge hammer of God's truth without letting it fall on error. The fact is, this hammer of God's truth has no utility whatever except to crush error. We are not out "beating the air," but putting up a fight—a fight to a finish against all error, all sin, all false teachers. We are declared, while engaged, to be "fighting," "wrestling," "earnestly contending," and "stopping the mouths of some." (See Eph. 6: 12; 1 Tim. 6: 12; Jude 3; Tit. 1: 10.) There cannot be too much of this. Try to stop fighting, and you have surrendered to the devil. This is what he wants done, and much of the opposition to discussions is only Satan's way of stopping our opposition to error. Now, if we would just shut up, would he not have easy sailing? False teachers have ever been very much out with discussions. But they will never cease so long as there is one soul on earth who loves the truth and teaches it.

But I think I have seen things in our papers that could be called "wrangling," and that between brethren. The thing that makes me feel sad is that it seems that there are no two men in the church who can get into a discussion in the papers but that they let it drift into a wrangle. Hence, I would say to the papers that it would be well for them to examine themselves with carefulness and see if they have not given good reasons for the statement, "There is too much wrangling in our papers." I have ever believed that any two honest souls can see any practical question exactly alike, and that if they do differ and get into a discussion they will get together. I dislike to discuss anything with a brother unless the controlling motive in both his and my heart is to fulfill the wishes of our Lord that we be one, as he and his Father are one. We are commanded to speak the same things, to have no divisions among us, to be perfectly joined together in the same mind and in the same judgment; and we can, if our hearts are right. But count the number of discussions, in the papers or out of them, where the disputants got together.

It Pays to "Prove Your Ownselves."

In 2 Cor. 13: 5 Paul says: "Try your own selves, whether ye are in the faith; prove your own selves." We need to do this continually.

Brotherly love is a fine theme, and we should preach on it much; but really loving the brethren is better than preaching on it with our tongues and pens. No one should preach or write on the subject without first trying and proving himself to see whether he is in the faith—that is, whether he knows exactly what Christ means by loving the brethren, and whether we have love as he knows love. It is possible for us to think we love when we do not. If we have got down to a dead-in-earnest effort to work out our own salvation, as we are commanded, I am sure we know a bit about "fear and trembling." (See Phil. 2: 12.) Some of us have not been sufficiently in earnest to get uneasy. If we ardently desire to be right in all things, there is ever a fear that we may go wrong. If you have not this fear, it is unmistakable evidence that your desire to be right, to please God, to help and never harm others, is not as strong as it should be.

Loyalty to Christ, letting him be "head over all things" to us, as individuals, and to the church, is a fine thing to preach. Much should be written and spoken on this fundamental subject. But actually letting him govern us in all we do is a better thing. It means much to let Christ's will prevail, not in just a few things, but in everything, and especially those things where the doing of Christ's will cuts through and through; for it is only such doing that puts the body to death and allows the better part of man to grow. Are you watching yourself at this point? It takes big men, strong men, made such by God's grace, to do some things—viz., to be loyal to Christ, to do his will when it hurts the flesh; and when we look about, we do not see enough such men. Preachers and college professors, as a rule, seem to be about as weak as others, and will let the old flesh dethrone Christ and set itself up as king just about as much as others do. I am not saying that preachers and college professors should be better than others—all should strive to be "strong in the Lord and in the strength of his might;" but when we see such a painful lack of strength in those who are our leaders, those to whom the young must look for guidance, it indicates that the "grievous times" spoken of in 2 Tim. 3 are drawing nigh. It behooves every one of us to try ourselves, prove ourselves, to see if we are in the faith—not our faith, our favorite ideas, but, indeed and in truth, in the very heart and bosom of those things Christ loves and wants us to do.

I have seen brethren terribly agitated over what they considered great faults, wrongs, and weaknesses in others, and yet they had not the grace, power, and strength to kindly let these very persons know that they had such ideas about them. If we are loyal to Christ, we must love, we must warn against danger, we must reprove and rebuke. Forever having evil thoughts of others and whispering around to a few the faults we think others have is not rebuking them. Such will be painful rebukes to ourselves when we face God in the judgment. "Brethren, be not children in mind [understanding]: yet in malice be ye babes, but in mind [understanding] be men." (1 Cor. 14: 20.) Did you get it? "In malice be ye babes." Instead of being babes in such, many of us are giants. O, saying that you have no malice in your heart goes for naught. Let your works prove this.

To be loyal to Christ, I think we must love our enemies, do good to them that try to do us evil. Christ says for us to do this, and we must be loyal here as well as at other points in his teaching. Do you say it is hard? Certainly it is. But I will tell you that loving your enemies and doing good to them does you a thousandfold more good than loving your friends and doing good to them.

ALL RUN DOWN AND WORN OUT

Because you have not thoroughly purified your blood, but have allowed to remain in it the accumulations of waste matter that cause weakness, loss of appetite, dull headache, broken sleep, backache, eruptions and humors and other troubles.

Take Hood's Sarsaparilla, the medicine that renovates, strengthens, tones—it will build you up, make you feel better all over.

Hood's Pills help as a stomach-toning, digestive cathartic.

Ask Your Neighbor!

ALTON PARK, TENN.—"Dr. Pierce's medicines have been used a great deal in my family with the very best of results. I had a girl that had chronic bronchitis and I never found anything that would give her relief until I began giving her Doctor Pierce's Golden Medical Discovery and it gave her more real help than all other medicines put together. I have taken 'Golden Medical Discovery' for stomach trouble and it was excellent for this ailment; it purifies one's blood and seems to act upon, and build up one's whole system in a good, healthy state. 'Golden Medical Discovery' is a splendid family medicine and I take pleasure in recommending it."—MRS. J. A. BEAN, 1500 Highland Avenue.

Few folks or families now living have not at sometime or other used Dr. Pierce's Golden Medical Discovery for the stomach, liver or blood. Over twenty-four million bottles of this tonic and blood remedy have been sold by druggists in this country.

WEST FRANKFORT, KY.—"I can recommend Dr. Pierce's Pleasant Pellets most highly for they have been used for many years past by my own people and by my husband's and later on by myself. I have never known such a mild and effective remedy for sluggish liver and constipation as Dr. Pierce's Pleasant Pellets."—MRS. ADDIE HARROD, No. 606 Polsgrove Street.

These little, sugar-coated pills are composed of Mayapple, leaves of aloe, root of jalap—things that Nature grows in the ground, and are sold by druggists everywhere.

PALMER'S
"BLOOD-SUCCESS"
Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
1521 Atlantic Ave. Brooklyn, New York City

The Master's Vineyard

Arkansas.

Tupelo, June 22.—I preached to a large congregation last Lord's day at Mount Zion. They have more than one hundred and fifty active members, who meet every Lord's day. They have had no preaching for some time. I promised to return on the third Lord's day in July. This is a large field for work, and but few laborers. The churches near would appreciate more visits from older brethren.—L. R. Wilson.

District of Columbia.

Washington, June 22.—I began a meeting at Hamlin, W. Va., Saturday night, June 5, and preached twice on Sunday and once each evening till last Sunday night. Six were baptized and one by immersion from the Methodists. I am expecting to preach for Brother Long next Lord's day.—Isaac C. Hoskins.

Florida.

Bradentown, June 19.—The meeting at Cortez closed with one baptized. There are some at Cortez who truly love the cause. It was my pleasure to meet Brother Cameron while there.—John Hayes.

Micanopy, June 15.—I filled my regular appointment at Ferguson on Saturday night and on Lord's day and Lord's-day night. Six made the good confession and one was restored. Among the number were my two boys. —C. C. Brown.

Kentucky.

Paducah, June 15.—On June 5 I closed a meeting with the McKellar Avenue church of Christ, Memphis, Tenn., which resulted in eight additions. There are some splendid brethren there. Brother F. Loren Paisley labors with them, and is a great asset to the work of the Lord in Memphis. Brother Paisley is to hold a meeting for the brethren here in August.—Charley Taylor.

Missouri.

Joplin, June 21.—The meeting at Leslie, Ark., was hindered some by rain, prejudice, and by the farmers being very busy saving their hay and small grain; but notwithstanding some there are digressive at heart, I never had better attention anywhere. We closed with a full house. I will begin at Alma, Ark., Thursday night. —J. A. Cullum.

Campbell, June 17.—I will give up the work with the church at this place, August 1, and will move to Morrilton, Ark. I want to put my children in the Arkansas Christian College. I will be in protracted-meeting work until October 1. I can arrange for other meetings or regular work after that date. Brethren desiring my services should write me at Box 484, Campbell, Mo.—R. H. Johnson.

THE MISERY OF BACKACHE

Removed by Lydia E. Pinkham's Vegetable Compound.

Muskegon, Mich.—"For six years I was so weak in my back at times that I could hardly walk. Lydia E. Pinkham's Vegetable Compound was recommended to me and it made me good and strong again so that I am able to do all my work. I highly recommend your medicine and tell everyone I meet what it did for me." —Mrs. G. SCHOONFIELD, 240 Wood Ave, Muskegon, Mich.

Woman's Precious Gift

The one which she should most zealously guard is her health, but she often neglects to do so in season until some ailment peculiar to her sex has fastened itself upon her. When so affected women may rely upon Lydia E. Pinkham's Vegetable Compound, a remedy that has been wonderfully successful in restoring health to suffering women.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Martin College—Junior College

For girls and young women. Not sectarian, but positively Christian. Meets standard tests in all departments. Fifty years old. No experiment. Write for catalog.

GEORGE A. MORGAN, President,
Dept. A, Pulaski, Tenn.

THE CRACK O' DOOM FOR NASTY CALOMEL

Folks Abandoning Old Drug for "Dodson's Liver Tone," Here in South.

Ugh! Calomel makes you sick. **It's horrible!** Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not salivate or make you sick.

GOOD TEACHERS IN DEMAND AT BETTER SALARIES

The schools, colleges, seminaries, and universities throughout the South are begging for assistance in finding teachers with proper qualifications, and better salaries are being offered. We are needing hundreds of teachers to supply the demand. Any well-prepared teacher would do well to write us.

FISK TEACHERS' AGENCY
R. A. Clayton, Mgr. Birmingham, Ala.

For the **HAIR**—

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

TETTERINE

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

New York.

Rochester, June 10.—Contributions for the Rochester work, received during the month of May, amounted to one hundred and sixty-seven dollars and fifty cents. We thank the donors for their liberality. We have just closed a meeting which continued over three Sundays, with no visible results, but much good accomplished, I am sure.—Hugh H. Miller.

Oklahoma.

Shawnee, June 21.—Our first mission meeting with home forces closed last night. Three were baptized, one was reclaimed, and two took membership. All are feeling happy over results.—B. U. Baldwin.

Checotah, June 16.—I have just closed a meeting at Sentinel, with two additions—one baptized and one restored. I have a number of meetings to hold, but have some time not promised in October and November.—Charles L. Speir.

Oklahoma City, June 21.—We enjoyed one of the best days here yesterday that we have had for a long time. There were two additions at the morning hour. Brother W. W. Freeman, of Abilene, Texas, delivered the evening sermon. It was rich with the real richness of a highly spiritual and inspiring sermon. Preparations are nearly completed for our meeting which is to begin next Lord's day. Brother G. A. Dunn will do the preaching. We are putting on the most expensive campaign that the church here has ever put on for a meeting. Pray for our success.—J. A. Hudson.

Muskogee, June 21.—The church meeting in Odd Fellows' Temple, on West Okmulgee, this city, is progressing nicely. We had two splendid services yesterday at the temple and baptizing at Spaulding's Park after the morning service, with dinner at Brother C. L. Hannan's residence on East Broadway, with thirty-nine in attendance. This congregation is practically a mission point; yet we are doing mission work at other places with home talent, as we have six or seven brethren that take the lead in the work. We have a mission at Georgetown Schoolhouse, near Fort Gibson, with preaching twice a month. When we get a tent, we hope to do more mission work about the city.—J. G. Allen.

Tennessee.

Livingston, Route 1, June 21.—We had two glorious services yesterday. Brother Marion Harris did the preaching. There were three additions. The church here loves Brother Harris for his work's sake. We have had six additions this summer. Our meeting is to begin on the second Sunday in July. I was at Baxter on the second Lord's day in this month. My protracted-meeting work will begin on the third Sunday in July.—Willie Hunter.

Decherd, June 18.—It has been some time since I made a report of my work. My wife has been very ill, and I stayed at home with her for about three weeks; but she is much better now. I preached five days for the brethren at Lea's Station, in Bledsoe County. The church was built up spiritually and one was baptized. I preached one week at Daus Station, with the very best of interest, the house being packed at every service. Six were baptized. Among these were three Baptists and one Roman Catholic. I preached three times for the congregation at Liberty, with good attendance and interest, but had to leave to begin a promised meeting at Fairview, in Franklin County. I go from Fairview to Finley, White County, the first Lord's day in July; from there to Prairie Plains, Coffee County, the third Lord's day in July; from there to England, Ark., for a two-weeks' meeting; then back to Tennessee for a number of meetings.—R. E. L. Taylor.

Texas.

Kaufman, June 18.—At this writing I am preaching at this place, and will be here over Sunday. I preached for the brethren at Crandall last Sunday. I was at Muskogee, Okla., June 1-4, attending the preachers' meeting. The first Sunday in June I was with the church at Haskell, Okla., and had a very enjoyable day with the good brethren there.—D. S. Ligon.

Cove, June 15.—Our meeting is ten days old. Three have obeyed the Lord in baptism. Large attendance and good interest. The meeting will continue one or two weeks longer. I go near Maxey, Texas, on July 15, for a meeting, then near Annona, the first of August, for a mission meeting. I can accept work for the last part of August or first part of September. Address me at Cove, Chambers County, Texas.—G. B. Lambright.

Denison, June 21.—I have been attending the meeting being conducted at this place by Brother J. B. Nelson, with W. D. Everidge as leader in the song service. Brother Nelson is ably presenting the Bible teaching, and the night audiences are large. The meeting will continue all the week. As there was no meeting this morning, we filled three cars and went over to Sherman, where Brother G. A. Dunn is in a grand meeting, with fifty-seven additions—forty-nine by baptism. This meeting also will continue throughout the week.—Andrew Perry.

Itasca, June 14.—Yesterday was a good day with the little church in Itasca. Four more placed their membership with us. Our attendance has doubled since the wet weather ceased. Brother Busby will begin our meeting on the third Sunday in July, and we are trying to be ready when he comes. I recently held a few-days' meeting with the church in Files Valley, trying to get ready for Brother Smith when he comes to begin their meeting on the second Lord's day in August. I will begin a meeting with the church in Covington the first Lord's day in July.—W. P. Skaggs.

Bonham, June 16.—I came to Bonham on Monday, and have listened to three good sermons by Brother Norman, from near Austin. He is assisting his brother, J. E. Norman, who resides here. One was baptized on Monday. The loyal members and congregations in this county are taking steps to support a preacher in evangelistic work in this county, to work mainly among the weak congregations and new points, and it is thought that Brother J. E. Norman will be the

man to do the work. The outlook is favorable for the accomplishing of this good work.—Andrew Perry.

Denison, June 15.—I am now at Denison in what promises to be a good meeting. I am assisted by Brother W. D. Evridge. He is leading the song service. This is where Brother Thomas E. Milholland labors. He has built up a fine church here. They have a beautiful new house. Brother Milholland is one of the best local workers I know of. I recently closed a good meeting at Fort Smith, Ark., with the Park Hill Church, where Brother W. W. Slater preaches. We had four baptisms before I left and four after I left. This church is making wonderful progress. Brother Slater is full of zeal and love for the cause.—J. B. Nelson.

Dallas, June 21.—On the first and second Sundays in July I am to be in a meeting with the church at Farmington, Ky., a congregation that I helped to "set in order" about nineteen years ago. I will spend the last two Sundays in July at Oak Grove, near Fulton, the place where I grew to manhood and where both wife and I obeyed the gospel. I go back every three years to hold a meeting for them. I extend an invitation to the neighboring churches to come to either or both of these meetings. From June 28 to July 13 correspondents should address me at Farmington, Ky., care of R. C. Butterworth; from July 13 to July 28, at Fulton, Ky., care of C. A. Colley.—A. O. Colley.

Fort Worth, June 20.—Yesterday was a great day for labor with us here. I preached three sermons at three different places, and conducted a special service for baptizing one young lady besides. The meeting in the Vanzandt Addition of this city is growing better. We are having large crowds and fine attention. Brother Jesse P. Sewell preached at Southside-Central Church two Lord's days ago, and all enjoyed his sermon. The congregation gave him a liberal amount toward building more room for Abilene College. I preached a special sermon yesterday afternoon in connection with the choosing and appointing of elders and deacons in the new church of Christ in Lakeview Addition, this city. They are starting off with a good membership and a great zeal and interest. Good work is being done at all the churches in the city.—Tice Elkins.

West Virginia.

Buffalo, June 21.—From March 1 to June 1 I received personal help in my work, from individuals and churches, $69. I also received contributions to our church building fund, $141.77. We are very thankful for this help, and we fondly hope that it may continue until we are safe here. We have not purchased the material for our house of worship yet. We have been waiting, dear brother or sister, for your contribution. If you will send it now, we will be at work on the house when you hear from me again. Please do not delay. Address F. P. Fonner, Box 81, Buffalo, W. Va. State what your offering is for—that is, whether it is for personal use or for the church house. —F. P. Fonner.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

MASSEY MILITARY SCHOOL

PULASKI, TENN.

Junior R. O. T. C. On Preferred List of Colleges. Teachers, University Men.

SCHOOL OPENS SEPTEMBER 8, 1920. Dept. A.

The Constant Emphasis.

The first sermon that Jesus preached when he began his public ministry was on repentance. "Repent, for the kingdom of heaven is at hand!" was his cry to the world.

It is not difficult to imagine a dozen different things he might have said. He might have denounced the unjust and military system under which he was born. He might have made a powerful oration against social injustice. There was plenty of it in his day. The earth was full of cruelty and wrong, apparently caused by the unjust "system" which prevailed.

But he did not speak of these things as foremost. The one emphasis he insisted on was the need of repentance on the part of the individual. From Cæsar on his imperial throne in the palace, glutted with lust and pride, to the meanest slave sweating in the field to make possible more lust and pride for Cæsar, the cry went from the heart of Jesus: "Repent!"

If Jesus were here to-day, speaking from any pulpit or from any public platform, what do you think he would choose for his subject, and what text would he take to emphasize it?

It is very doubtful if Jesus would even mention the "issues of the day." It is, however, not difficult to imagine him saying from any pulpit or platform: "Repent!" He would use the same text he used two thousand years ago, because the need of that emphasis is still the same. Of what use is a League of Nations unless the people who make it and shape it are newborn men? What good will it do to get bigger wages and live in bigger houses and have more things, unless the heart loves God and one's neighbor? What kind of a President will this republic have, if all he can promise the people is the betterment of the railroads or the setlement of the labor question, unless he is a man of prayer and humble faith in a divine wisdom?

The Master is speaking to-day again. Let us go and hear him. The politicians are emphasizing the superficial. Jesus emphasized the eternal. Let us go and hear Jesus preach. Surely he will take for his text for this generation: "Repent!" For the world needs to do that more than anything else. —Charles M. Sheldon, in Christian Herald.

Christianity failing in America, it is irretrievably lost in Asia and Africa; Christianity puissant in America will conquer the world for Christ. —Selected.

In answering advertisements, please mention the Gospel Advocate.

For Coated Tongue

Bad Breath, Sour Stomach, Bloating, Gas, Biliousness, Sick Headache, Indigestion, Constipation,—take the always reliable

FOLEY CATHARTIC TABLETS

They clear the bowels, sweeten the stomach and tone up the liver. Do not gripe.

J. E. Colver, 103 Labor Temple, Los Angeles, Cal.: "After 56 years' experience with all sorts and kinds of cathartic remedies, I got wise to Foley Cathartic Tablets, and they are the best I ever used."

TETTERINE
Drives Away Pimples

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

Baby's Health
is wonderfully protected and colic, diarrhoea, constipation, and other stomach and bowel troubles are quickly banished or avoided by using

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

This remedy quickly aids the stomach to digest food and produces most remarkable and satisfying results in regulating the bowels and preventing sickness.

Pleasant to give—pleasant to take.

Harmless, purely vegetable, infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

At All Druggists

FRECKLED GIRLS

Try This to Make Freckles Fade Away

Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream—watch the freckles gradually fade away.

Girls who believed their freckles would never go away have been utterly amazed after using Kintho Beauty Cream to see the remarkable difference it made.

This is YOUR chance to get rid of those disfiguring freckles. When your friends ask you what made your complexion so clear—tell them Kintho Beauty Cream did it.

Kintho has been used for 15 years to remove stubborn, blotchy freckles. Any well-stocked drug or department store can supply you.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

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

Sanders.

Little Willie Randolph Sanders, only child of Ralph and Maud Sanders, left his father and mother, May 19, 1920, and went to abide with the Savior, who will care for him in his home of many mansions. He was a bright little boy, loved by all, and it is so sad to give him up. His little footsteps will be heard no more in the home on earth; but it is well with him, "for of such is the kingdom of heaven." I would say to his father and mother, they can go to him, if they will be faithful to the end of life; and they will find rest. C. PETTY.

Baker.

The subject of this sketch was born on November 19, 1850; was married, to S G. Baker, on January 2, 1868; obeyed the gospel in her early teens; and died on April 27, 1920. It is with joy and gladness, deep sorrow and sadness, I write of the life and death of this dear, good woman. Her life was indeed full of good works and almsdeeds. She was not only a worker in her own home, but found time to help others, and especially will the dear grandchildren miss her help and counsel. She was one of the sweetest, most affectionate women it has been my pleasure to know. She was especially kind to the poor. Her home was one in which hospitality reigned supreme. Reflecting on my girlhood days, some of the most cherished memories are the many happy days spent at dear "Aunt B.'s." During her life she had her troubles and trials; but she never wanted to burden others with her sorrows. She numbered her friends by her acquaintance, and was a special favorite with all children. Her enemies surely must have been few. She read the old Scriptures quite a deal, and it was interesting to hear her trace the history of God's dealing with the human race. She was sick only a few days with pneumonia. "Precious in the sight of the Lord is the death of his saints." She leaves two sons, one daughter, and a host of relatives and friends to mourn for her, but not without hope of a glorious resurrection and a home at God's right hand prepared for the faithful.

MRS. W. R. THURMAN.

Moody.

Silas Campbell Moody died on April 21, 1920, after a short illness. He had been away from his work only four or five days at the time of his death. He had been a hard, steady worker all his life, and had raised a nice family of three boys and two girls. He had lived in Dickson nearly twenty years, and died surrounded by his family and friends. Brother Moody was born in Simpson County, Ky., on August 5, 1852, and lived there until he was twenty-one years old. Leaving there, he went to Missouri, where he remained twenty-five years, moving from there to Tennessee, and finally to Dickson. He was married, March 9, 1884, to Nannie E. Silver, who was his faithful and devoted companion for more than thirty-six years. She and the five children mourn their loss, but not as having no hope. In his early life Brother Moody became a Methodist; but after moving to Dickson, under the preaching of the writer, he learned "the way of the Lord more perfectly" and was baptized. He always seemed to be so glad that he had obeyed the gospel and enjoyed the preaching of the gospel. He lived to see all his children obey the gospel, and all but one have "kept the faith" up to the present. He was the father of Brother Silas E. Moody, a very acceptable preacher of the gospel. After appropriate services held in the presence of his family and a large gathering of friends and acquaintances, his body was laid to rest in Union Cemetery. "Blessed are the dead which die in the Lord." I. B. BRADLEY.

Daniel.

On May 4, 1920, the home of Brother W. T. Daniel, in Hohenwald, Tenn., was saddened by the death of his beloved and faithful wife. She had not been stout for several years and gave up the struggle and entered that bourne from whence no traveler has returned. She was married to W. T. Daniel on February 16, 1875, and was the mother of a large family of children, who were all with her when the end came. She had been a faithful and helpful wife, a kind and devoted mother, and a good and generous neighbor and friend. She was greatly respected and loved by all who knew her. She heard the truth and was baptized by the beloved and lamented E. A. Land, in Perry County, Tenn., in 1889, and had been in faithful service to the Master for nearly forty-one years. She loved the truth and was always interested in the work of the church. I have had the privilege of laboring with the Hohenwald church in two protracted meetings, and made my home with Brother and Sister Daniel. A preacher never had a more hearty welcome nor received more hospitable treatment than I received from them. It was a pleasure to be in her home. Their home was plain and humble, but inviting and pleasant, and they knew how to make their guests feel "at home." She leaves eight children and Brother Daniel to mourn her taking away. But they do not mourn "as others who have no hope." They

have good reason to think that "it is well with her soul," and, therefore, that she is at rest "in the arms of Jesus." "Blessed are the dead who die in the Lord, . . . that they may rest from their labors." They trust that she has fallen "asleep in Jesus," and that when he comes he will bring her with him. We trust they may meet her in the "beautiful home of the soul." Funeral services were held by Brother W. M. Morton, of Columbia, Tenn., and her body was laid to rest in the "silent city" until the resurrection. Peace to her ashes!

I. B. BRADLEY.

Massie.

On March 11, 1920, the Massie family, the church of Christ, and the community of Bohon, Ky., suffered a great loss in the death of Brother W. I. Massie. Brother Massie was born on July 21, 1853. He obeyed the gospel of Christ very early in life. As a Christian, he developed himself to such an extent that at his death it was truthfully said: "A great man has fallen." He was married to Lucy J. Ransdall on August 28, 1873. As Christians, they assumed the responsibility and began the great work of rearing a God-fearing family. For two years I knew Brother Massie, and was in his home many times. His home was truly a home of Bible study and prayer. He firmly believed that the word of God should be man's only rule of faith and practice in all matters of religion. For many years he was one of the leaders in the church at Bohon, and always stood for the New Testament order of work and worship. He would not be moved about by every wind of doctrine, and the departure of so many from the truth was a source of sorrow to him. While he contended earnestly for the faith, he said but little about those who opposed him. Brother Massie not only wore the name "Christian," but glorified God in this name. He used much of his time, money, and strength in the work of the church. He leaves behind him his lifelong and faithful companion; two sons, D. E. Massie and B. A. Massie; one daughter, Sister E. R. Burton; eleven grandchildren; and many other relatives and friends. On March 13 I did my best under the circumstances to speak words of comfort and encouragement to the well-filled house of people who, through sympathy, love, and respect, attended the funeral service. After the service, his body was buried near the church house in which he had poured out his soul in prayer and praise so many times.

THOMAS D. ROSE.

McBroom.

My brother, Clark McBroom, of Readyville, Tenn., was born on September 13, 1896. He married Miss Jennie May Brag on May 30, 1915. To them were born three children. The whole family was seized with influenza. The father, mother, and baby developed pneumonia. The mother and baby recovered, but, in spite of all that could be done, the father passed into the spirit world on March 9, 1920. Thus occurred the first death in my father's home, and it truly broke our hearts. We have reason to weep over Clark's untimely death, but we have a strong hope for the eternal salvation of his soul, and we try to remember Paul's exhortation: "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope." Brother obeyed the gospel when he was fifteen years of age, under the preaching of Brother L. B. Jones. He, like the rest of us, was not perfect in his walk with God. As a young man, he made many mistakes, but committed no great sins or crimes—just the wrongs common to youth. In love and fidelity for his family he had few equals. He worked hard to provide for his family and meet his obligations. Trials and misfortunes confronted him often, but he continued honest, truthful, kind, and faithful through them all. He possessed the spirit of happiness and forgiveness in a great measure. He left this world in joy, prayer, and song. Since his marriage, five years ago, he had been growing into a noble Christian character; but because of a weakly wife and three babies to care for, he was unable to attend church every Sunday. He loved the church and attended when he could. He leaves a father and mother (Mr. and Mrs. R. L. McBroom), a wife and three babies, four sisters and two brothers, to mourn his loss and cherish his memory. The funeral was conducted by Dr. Curlee, and his body was laid to rest in Ward's Grove Cemetery to await the coming of the Lord.

J. H. MCBROOM.

Duty is of far more importance than life. Life is a matter of very small account to any one in comparison with duty doing.—Selected.

Let not the blessings we receive daily from God make us not to value or not to praise him because they be common. What would not a blind man give to see the pleasant rivers and meadows and flowers and fountains that we have met with?—Izaak Walton.

Practice the art of letting go of unpleasant thoughts. If you pick up a hot poker, no argument is needed to induce you to drop it. There are hot thoughts that blister and burn and sear the soul, yet people only tighten their mental grip and refuse to let them go. The longer they are held, the deeper they burn.—F. H. Fox.

Sleeplessness. You can't sleep in the stillest night if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.

Biliousness

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

RAMON'S LIVER PILLS

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital,** without the use of either.

Physicians and surgeons treated free at the hospital.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

In answering advertisements, please mention the Gospel Advocate.

Double-Tongued.

BY J. J. VANHOUTIN.

Paul, in giving the qualifications required in order for a man to be a deacon in the church, mentioned some things which would disqualify a man. The same in regard to an elder. Once a man said to me that he had one qualification in order to be an elder, and that was the "desire." From the time he went into the church he desired the office, and he soon got the place, and said: "I am going to rule." There is no church there now; he had too many disqualifications. Did you ever hear a double-tongued man talk? I have, and I sometimes wonder which time he told the truth! No man can bridle another man's tongue, but he can control his own. The tongue is a great boaster; it runs wild when it slips the bridle, and without a bridle it is liable to become offensive. With the tongue men bless God, and sometimes the same man with the same tongue will curse men, so much so that "out of the same mouth proceedeth blessing and cursing." When the tongue becomes so doubled that it will give two kinds of talk, it reminds me of the modern progressive church playing a tune to their prayers, and the great organ bellows, soft and low, in their attempt to serenade the Almighty while praying. "Speak evil of no man" is as much of a command as "Lie not one to another." No man can pull a load downhill but what he gets below the load; so the man who sneers at and insinuates against the character of a man in order to leave a hint or impression that the fellow is a dangerous "critter," and unworthy, usually is below the load he is pulling down the hill. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3: 2.) That means he can control his actions if his tongue is so bridled with a curb bit that under the most vile slander he can keep from saying anything bad. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law." (James 4: 11.) Have you ever known of the above law being violated? There is a word in the English language called "backbiting;" it is also in both Old and New Testaments; and what it implies is not very commendable, and is usually accomplished by a double-tongued man. The backbiter passes judgment upon the man and says things about him to others that he would not say to him; but sometimes a wretch will use very abusive language toward another when he knows there is no danger. I never hear a man use degrading language toward another but what I think of what a good, clever man, who was being abused by a vicious, loud-talking man, said. He stood quiet and said: "Just say on; your tongue is no slander." This enraged the vicious man, who said: "I'll let you know my tongue is slander. Have you anything to say?" The quiet man said: "All you have said about me is exactly my opinion about you." Sometimes the least a man can say, the better. Once a man said of a speech: "The best part was the ending." Paul said: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4: 6.) There is no authority for using "pepper" in either speaking or writing. If a tongue gets full of deadly poison, it is apt to "set the course of nature on fire." The tongue will have to give an account for every idle word; then, "don't talk till you have something to say."

Evangelistic Notes From Canada.

BY C. G. M'PHEE.

The last Lord's day in April brought my work with the church in Carman, Manitoba, to a close. For nearly three years I have labored under the direction of this congregation. The great Northwest is truly a wonderful field. The harvest is white, but the laborers are few. The Carman Church is in excellent condition. The brethren are at peace among themselves. They have also taken a great interest in sending the gospel to other fields by helping those who are preaching the glad tidings. During the past few weeks of my stay there ten were baptized and much interest was manifested among outsiders.

The church has been successful in obtaining the services of Brother L. J. Keffer, of Beamsville, Ontario. He is an excellent preacher, a good singer, and a diligent worker for the Lord, and the church ought to prosper under his work.

I am now engaged by the churches in Ontario to hold meetings for the summer. This is a very needy field. Many of the churches are weak and need building up.

On the second Sunday in May we commenced a meeting at Jordan. This is the home of Brother O. E. Tallman. The success of this meeting was largely the result of his labors. During the first two weeks of the meeting he led the singing; since then he has been away preaching in another part of this great field. The meeting closed with fifteen baptized. We pray that the seed sown may spring up and bear much fruit to the glory of God.

I hope to be in Tennessee sometime in August to start a meeting at White's Creek.

Do You Have Choir Practice?

BY H. M. PHILLIPS.

This question is often asked the members of the church of Christ, and how to answer correctly is no little matter. If you say, "No," meaning you do not favor the select choir, you may be misquoted. If you say, "Yes," meaning the whole church is the choir, you will likely be misunderstood. In fact, the subject of singing is greatly misapplied, not only by outsiders, but by insiders as well. This is a neglected theme in many places. The song service is not what it could or should be in most congregations.

Generally the idea of a choir is that it is to do all the singing and let the audience listen. A soloist especially seeks for the praise for self. The words are neither clearly understood nor filled with teaching. The melody is so high but few are able to reach it. If you do appreciate it, as a rule, it is about like "soda-pop"—when all is over, you are worse than when started; when you get over the nervous strain, you feel like you would like to hear a song or two. Some solos may be fine and instructive, but generally the Lord is not praised as much as the soloist, and the sound is very uncertain to most people.

There is nothing wrong in having all who sing a certain part to sit in the same place, nor would it be out of order for the place to be near the front. People now are prone to be in or near the back row.

Every one ought to sing if it is possible for him to do so. If your voice is not as melodious as others, soften and lessen the volume, lest you cause others to go on a divided tune with you. If all would do as God wanted them, there would be more practice of singing and the whole church would be more spiritual thereby. Songs are powerful. A nation may be stirred by a song; souls may be moved and congregations may be aroused to new life by a general revival of singing. The custom of singing schools has faded fast for the last few wears. It seems out of date, a little countrylike, and but few take to the plan. Practice will help any congregation. People who do not seem to have music enough about them to carry a hymn book can be trained by constant practice to lead the songs of Zion, thereby gladdening the hearts of the saints.

There are but few in any congregation who are willing or able to lead the songs, and they often become discouraged. More fun is made of a man who tries his best to serve God in this capacity than almost any other. The first leader of songs I can remember was made fun of, and the last one I call to mind is no exception, and all between occupied the same ground. In fact, I know of but few, if any, who are not made fun of. They are kicked and knocked on all sides, and the Lord knows that they need it sometimes; but if a few more helping hands were extended, they might get on top once in a while. Some seem to think their special work in the church is to knock the song leader. Many times the ones who do such know less about singing than any other theme and will not help bear the burden of a song leader. Brethren, we have tried knocking; let us try helping a while and see how that works.

Do you have choir practice? Well, not when the members sulk and stop to find fault. It is hard to have choir practice if the choir does not assemble or does not sing when assembled. Some girls who can sing for hours in the home, while others are courting and a few playing on different instruments, will rarely ever sing at church. A few, who can sing anything from a "rag" to a whole bolt of new cloth, seem fearful that some one might hear their voices in church. The true way to have choir practice is for some one to be the leader and the whole congregation join in and sing with melody in the heart. New songs can be learned, old ones sung better, and every soul be drawn nearer to God and one another. We need more time spent on singing, and the church should see that a course is given in singing each year, free for all who will come.

We believe in singing as God's way to worship in praise, yet how often we neglect to impress the importance of it! We are God's instruments for music. God invented or created the human voice, and he asks us to sing. He delights to listen to the praise in tones of melody as it is wafted from those who are made in his own image. Every soul ought to practice singing here so as to be ready to join the angelic choir in the sweetest melodies of redeemed souls around God's throne forever. O for a heart to praise my God!

Bobby and Betty Have a Picnic

Bobby and Betty are having a picnic, and don't you wish you were there? The big freezer full of ice cream costs only half the usual price, for it was made of Jell-O Ice Cream Powder and there never was better ice cream at any price.

All grocers and storekeepers sell Jell-O Ice Cream Powder in four flavors and unflavored.

HERE IS A DESK THAT *Stays Rigid*

because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

SOUTHERN DESK COMPANY, HICKORY, N. C.

"Diamond Dyes" Take No Other

Don't Spoil or Streak Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

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

Gentlemen: I accept your offer and inclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

We place White Teachers in Public, Private, and Normal Schools, Colleges, and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tenn.

WINTERSMITH'S CHILL TONIC

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

I Reared My Boy to Be a Soldier.

BY FLAVIL HALL.

I reared my boy to be a soldier,
A conqueror with sword in hand,
To fight by faith the pow'rs of darkness,
And for the flag of Jesus stand.

I reared my boy to be a soldier,
The cross of sacrifice to bear;
To bravely face the foe advancing,
And e'er Jehovah's armor wear.

I reared my boy to be a soldier,
To vanquish wrong and trophies bring;
To bear aloft the trustful banner
Of Jesus Christ, the conquering King.

I reared my boy to be a soldier,
To fight till sinks the sun of life;
To march to Prince Emmanuel's orders,
And thus to conquer in the strife.

I reared my boy to be a soldier,
To firmly stand for truth and right;
To fight all soul-destroying errors,
And put the enemy to flight.

I reared my boy to be a soldier,
To overcome temptation's snares;
To watch and pray for strength and wisdom,
And ne'er be taken unawares.

I reared my boy to be a soldier,
The hosts of Satan to defy;
To stand with fortitude and courage,
And thus to conquer, tho' he die.

I reared my boy to be a soldier,
To strive the crown of life to gain,
And volunteers enlist for Jesus,
That they may fight and with him reign.

I reared my boy to be a soldier;
Not to bear the carnal sword,
But to subdue the hearts of sinners
With truth, the Spirit's sword—the word.

I reared my boy to be a soldier,
But not the blood of men to shed,
Nor widows make, nor orphan children,
Nor cause mourning for the dead.

I reared my boy to be a soldier,
Not to acquire the world's applause
In spreading death and desolation,
But fearlessly to "own his cause."

I reared my boy to be a soldier,
To live and die on Zion's walls;
To fall in mercy's arms enfolded,
When him to glory Jesus calls.

Old-Fashioned Yearly Meeting.

We have decided to hold an old-fashioned yearly meeting of the disciples of Christ at Naish Springs, in Pleasants County, West Virginia, beginning on August 26, 1920, to continue over Lord's day, and we kindly invite all loyal disciples of Christ, with their bishops, deacons, and evangelists, who can do so, to meet with us and assist us in this meeting, and we hope to have a good and profitable time in the work of the Lord. Naish Springs is three miles from Willow Island station on the Baltimore and Ohio Railroad. All who wish to attend and want to be met at the railroad station with conveyances will please write to Noah Brothers, Willow, W. Va., Route 1, Box 31.

We want all of the preaching brethren present who can attend. We hope that Brother Fred L. Rowe will be present to preach the opening sermon and to lead the song service of the meeting. "The Gospel Message in Song" will be the song book used. We extend to all a hearty welcome.

R. R. BUNNER, M.D.
NOAH BROTHERS.
C. W. EVANS.
O. C. CHILDERS.

About Minneapolis.

The congregation in Minneapolis, Minn., desires to make clear its relation to Brother C. S. Osterhus. Those who have been supporting this work know about this matter, but for the benefit of brethren everywhere we make the following statement:

Seeing nothing of his work and being told nothing about it, we do not pass judgment on what he is doing. It is only fair to say, though, that his work (whatever it is) and that of the mission here have no connection at all. It has been almost a year since he worshiped with us, and several months since any of his family have attended. As for his paper, The Bible Friend, we cannot indorse it, because it seems to be stressing one point to the exclusion of a great many necessary and clear Bible teachings.

FRANK S. TAYLOR.
W. S. TAYLOR.
J. G. MAIN.
PAUL C. YOUNG.

Meeting at Fort Worth, Texas.

BY GEORGE A. KLINGMAN.

On May 30 I began a meeting with the Central Church in Fort Worth and continued it until June 13. There was one baptized, three restored, and two introduced as members of the one body. On the last day elders and deacons were appointed. The interest was good throughout. Brother John Straiton will preach on Lord's day during the summer months while Brother Moore is away, and Brother C. G. Brewer is to begin a meeting in November. All seem much encouraged and determined to do a greater work for God than ever. The fellowship was delightful. My pleasant stay for one week each in the hospitable Christian homes of Brother and Sister Birchfield and Brother and Sister Lilly was much enjoyed. The prospect for the churches of Christ in Fort Worth is very bright.

The goal of human history is the redemption of the world.

Were They Part of the Law?

BY WILLIAM J. MILLER.

Were the Ten Commandments, which are recorded in the twentieth chapter of Exodus, part of the law? Writers are not agreed on whether the Ten Commandments (called the "Decalogue") were part of the law. It has been stated that the sacred Scriptures do not speak of the Decalogue being law. Let us investigate the teachings of the Scriptures, and let it be better understood about whether Adventists are correct in speaking of the Decalogue as being law. The Scriptures say: "I had not known lust, except the law had said, Thou shalt not covet." (Rom. 7: 7.) In the Ten Commandments (Decalogue) is the place where it is said, "Thou shalt not covet." (Ex. 20: 17.) According to the reference in Holman's Reference Bible, Ex. 20: 17 is the only passage in the Old Testament that says, "Thou shalt not covet." Therefore, according to evidence, the Ten Commandments, which are called the "Decalogue," are part of the law, though the third chapter of Second Corinthians shows that the Ten Commandments, which were commandments written on "tables of stone," are "done away."

Though Adventists are correct in their contention that the Decalogue is law, they are not correct in trying to make it appear that we are to do according to the commandments in the Decalogue. They were to be obeyed by the children of Israel, but were "done away" when Christ was nailed to the cross. The Ten Commandments were given on Mount Sinai. (See Ex. 19: 20-25.) The commandments were for the children of Israel to obey, and the commandments were called the "covenant," and are represented as a "bond woman," and as being an old "covenant," and were for the children of Israel. (See Gal. 4: 21-31.) "So then, brethren, we are not children of the bond woman, but of the free" (verse 31) —that is, we are not children of the old covenant, but of the new covenant. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5: 1.) Being freed from the old covenant, part of which consists in keeping the Sabbath, we, in our freedom, are not required to observe that seventh day of the week, to keep it holy, but are required to observe the first day of the week. (See Acts 20: 7; 1 Cor. 16: 1, 2; Heb. 10: 25.) The first day of the week is not the Sabbath, but is the "Lord's day." (Rev. 1: 10.) It is the day on which Jesus rose from the dead. (Mark 16: 9.)

The Scriptures speak of the church being married to Christ. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." (Rom. 7: 4.) Begin at the first of the chapter and read to the fourth verse. God had said that he was a husband to the children of Israel. (Jer. 31: 32.) The church, being married to Christ, is married to the Son of God.

Though Christ's apostles preached on the Sabbath more frequently, probably, than on any other day, it was because the Jews were assembled, and, therefore, the apostles had an opportunity to have the people to hear the gospel of Christ, and not because they were observers of the Sabbath to obey the "law of Moses" instead of obeying the "law of Christ." (Gal. 6: 2.)

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea (hot)—1 cupful (5 fl. oz.)	*1.54 gr.*
Green tea (cold)—1 glassful (8 fl. oz., exclusive of ice)	*2.02 gr.*
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

JI

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

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

In answering advertisements, please mention the Gospel Advocate.

Notice to the Churches.

Sedalia, Mo., May 29, 1920.—To All Whom it May Concern: We, the officers and members of the church of Christ worshiping at the corner of Twenty-sixth Street and Massachusetts Avenue, Lawndale, Sedalia, Mo., can say in regard to Brother S. W. Bell, who has been preaching for us about five years and still remains with us, that we know him as a faithful and working Christian and worthy of the esteem and support of all Christians. He is well thought of by the church and by the world in general in Sedalia.

I (the senior elder) am writing this by order of the church. I am and have been elder in the church for thirty-five years. We are generally poor, but rich in grace. There is a membership of about forty. But some have moved away till there might be less than forty now.—B.] Two were baptized last Lord's day. We feel sure that Brother S. W. Bell, wherever he might go preaching, would proclaim the "whole counsel of God" to the utmost of his ability. We know there have been false reports circulated by two false brethren of another congregation about Brother Bell. We had to stop these two brethren from preaching for us at this place, for reasons we will not mention at this time.

We do feel that we are not doing our duty by not holding up our brother who has worked so faithfully and hard for about five years. Now, brethren in Christ, if you are not convinced, write to any member of the church at this place, whose names appear below.

[Signed] H. Franklin, Senior Elder; G. Paxton, Elder; J. E. Anderson, J. D. North, L. A. Spellmeyer, Deacons.

Trustees: J. D. North, J. E. Franklin, L. A. Spellmeyer.

A Letter From Washington, D. C., to the Brethren, Everywhere.

Dear Brethren and Sisters in Christ: No doubt you will be pleased to learn that we have purchased a well-constructed brick house of worship in the best section of this city. The house was constructed in 1914, and is far better than we could build at the present prices of material and labor.

The deed contains the restrictive clause, which makes it perfectly safe for all future time. The price of the property is forty thousand dollars, and the terms are fifteen thousand dollars cash and the remainder on time, with the privilege of paying it all off as soon as possible, which will stop the interest. This we hope to do before the end of this year, and we earnestly ask your prayers and fellowship. Donating to God's cause is only adding to your bank account in heaven.

You may have donated to this work last year, or you may never have, but we are asking you to give us an offering on July 4. To prove our willingness to sacrifice, our little band here gave nearly eight hundred dollars on May 30. What congregation passed that mark for any purpose? We believe you will give more freely for a good, substantial house than for a cheap one.

Please clip this out and read it to the church, stand nobly with us in the struggle, and give as the Lord has prospered you, and the work will be well done, and we will rejoice together to see the cause of Christ permanently planted in the national capital.

L. C. DRUM,
J. H. JOHNSON,
W. S. LONG,
Building Committee.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Comfort Your Skin With Cuticura Soap and Fragrant Talcum

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

REDU E YOUR SHOE BILLS

Allen's Foot=Ease, the antiseptic powder to be shaken into the shoes, not only stops the pain of corns and bunions and gives quick relief to sweating, callous, tired, aching, tender feet, blisters, and sore spots, but Allen's Foot=Ease rests the feet, keeps them cool and comfortable all the time, saving the constant wear on shoes caused by nervousness of the feet. Shoes and stockings wear twice as long when you walk in comfort. Try Allen's Foot=Ease to-day.

NUXATED IRON

3,000,000 people use it as a Tonic, Strength and Blood-Builder.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

A Rose's Heart

has the same lovely glow and smoothness that your skin will receive from

Ka-Dene REG. U.S. PATENT OFFICE TRADE MARK

Ointment

Try it and see results. 50c and $1 at your druggist's.

Medicated Soap, 25c.

PILES permanently disappear after using three jars of HANCOCK'S PILE REMEDY, or we will refund your money. If your case is not severe, it is probable that one jar will relieve you. For all kinds of piles. Price, 50 cents a jar. At your druggist's or direct from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

"The Model Church," by G. C. Brewer, treats of live subjects, and is a book that should be distributed among the churches. This book has been almost universally commended and is being read with interest by many people. Price, $1.

In answering advertisements, please mention the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 28. NASHVILLE, TENN., JULY 8, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

Edifying as the Need May Be 657
Our Contributors 658
Georgia and the Far Southern Field 662
A Line o' Cheer 663
At Home and Abroad 664
Editorial 666
Current Thought 667
Training Little Children 670
Query Department 671
The Master's Vineyard 672
Sin Against the Holy Ghost 673
"Baptists vs. Campbellites (No. 19) 674
Many Hands Make Light Work 675
Obituaries 676
Outlook for Harper College 677
Among the Colored Folks 678
The College Question 678
Report of a Recent Trip 679
Shall We Observe the First or the Seventh Day? 680

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Social Stomach.

Science teaches that in the earliest forms of animal life the first organ developed was the stomach only. In the lowest of human societies all energy is concentrated upon the one supreme function of nutrition or subsistence. It is said that such societies may be appropriately characterized as consisting exclusively of a *social stomach.* Inferior types of men, like animals, literally "eat to live" and "live to eat." Did you ever feed a hungry dog bits of meat and watch him swallow them? The interval between the time when the meat touches the animal's jaws till it is safely landed in the stomach is as short as the action of the organs can make it. It is so nearly instantaneous that the human eye can scarcely follow the wave that flits along the throat during the act of swallowing. It cannot be said that such an animal takes any pleasure in eating. The satisfaction is no doubt intense, but the pleasure is *nil.* Etymologists tell us that the Chinook Indians eat shellfish and other sea food that they gather along the shores of Alaska in very much the same way that the dogs devour their food. Professor Ward says that the length of time it requires for food to pass from the lips to the stomach is a measure of civilization.

☼ ☼ ☼

The Hunger Force.

If, indeed, this is a measurable index, the question that people may do well to consider is, to what extent are we civilized in our relation to food? How great a factor in our thoughts and in our activities is the quest for food? Is it true that we have passed beyond the age of gluttony, or may it be said to our shame that the chief thing about society to-day is its ravenous maw? Let it be observed, in the first place, that hunger is the basis of nearly all migratory movements. There are races that can well endure the terrible cold of winter or the excessive heat of summer, but they flee before the blight of hunger. It is hunger which starts the boldened man of the North Sea region toward a warmer and more prolific clime. It is hunger which starts the scion of ancient Athenian stock, cradled beneath the Parthenon, to forsake the graves and groves of his fathers, toward the unknown land of the Stars and Stripes. It is hunger which fills with picturesque passengers the steerage of the zigzagging liners of the ocean and empties them at our ports. It is hunger that scatters the strange procession along the railroads like a sower scatters seed throughout the fertile areas of this country. The power of hunger as a social force can never be estimated. Raymond Robbins, the noted social worker of Chicago, says that after seeing human nature stripped of its veneer amid the stress and strain of life in the Alaskan gold fields and in the great centers of population in many cities, he is of the opinion that the average man, when deprived of food for three days, will lie in order to obtain it; in six days he will steal it if possible; while in nine days he will commit murder in order to preserve his life. So great is the power of hunger that we may safely say that one of the chief problems of civilization is to control and regulate it. How does the Bible help in the solution of this mighty problem?

☼ ☼ ☼

Bible Teaching on Hunger.

The Bible recognizes the hunger force in all of its immensity and complex relations. The very first command that is given to created man has to do with food and subsistence. God said unto them: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. . . . Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed: to you it shall be for food: and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food." (Gen. 1: 28-30.) When, through disobedience, the first pair were expelled from the garden of Eden, God said: "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3: 17-19.) The history of man from that fateful day till this has been largely a story of painful struggle for bread and meat. Flocks and herds were the chief possessions of the patriarchs. Joseph's most valuable

contribution to his time had to do with the storing of grain and the conservation of the food supply. In the Mosaic laws we find statutes for the protection of fields and vineyards. The most precious legacy of the wilderness wanderings to Israel was the memory of the bread that fell from heaven. The driving power in their march to Canaan was the promise of a land that flowed with milk and honey. In the most beautiful romance of the Old Testament, Ruth is seen gleaning in the fields, befriended by Boaz. David declares: "The young lions do lack, and suffer hunger: but they that seek Jehovah shall not want any good thing." His hope is in Jehovah, "who giveth food to the hungry." When Isaiah breaks forth in prophetic strain to describe the glory of the coming Messiah, he clothes his most striking passage with the figures of hunger and thirst: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55: 1, 2.) Then we see how the Bible, in its history, in its laws, in its romance, in its poetry, and in its prophecy, supports the contention of the scientist that hunger is one of the chief mainsprings to human action.

I do not know of any literature that affords such vivid illustrations of the intensity of the hunger force as are found in the Bible. Where can you find a more striking example of how hunger overcomes the finer instincts of man's being than in the story of Esau, that profane person, who sold his birthright for a mess of pottage? Where can you find a situation fraught with more dramatic interest than the story of the siege of Samaria, where one woman said to another: "Give thy son, that we may eat him to-day, and we will eat my son to-morrow." (2 Kings 6: 28.) Where can you find a more heartbreaking appeal than that made by the widow of Zarephath to Elijah, the prophet? She said: "As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." (1 Kings 17: 12.)

Our Contributors

Gainsayers.

BY F. W. SMITH.

A "gainsayer" in the Bible meaning of the term is one who "speaks against the truth," whether in or out of the church. That such characters were in the church in New Testament times cannot be successfully denied, and neither would it be true to say that such characters are not in the church to-day. To be sure, such characters may disavow such intention as to "speak against the truth," and, what is more, they may very vehemently *deny* that they do any such thing. The following passage shows they were in the church during apostolic days: "Holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers." (Tit. 1: 9.) This constitutes a part of the duties devolving upon that class of men in the church termed "elders," whose duty it is to take the oversight of the congregation and "feed the church of God" on spiritual food. They are to acquaint themselves with the word of God, fortify themselves in "the sound doctrine," in order to *exhort* the congregation to be diligent in every good work, and by the same "sound doctrine" *convict* the "gainsayer," or the one who "speaks against the truth."

The gainsayer may claim to be teaching the word of God, but by propagating his opinions and theories, founded on no higher authority than his own wisdom, he is as truly "speaking against the truth" as if he should flatly deny the plain declarations of holy writ. Unless "the sound doctrine" be clearly laid out in the sacred volume, how could any one know that the gainsayer had been *convicted* of teaching false doctrine? His teaching must be met and exposed before the church and the world; and if he himself is not converted from the error of his way, the bad influence of his pernicious doctrine will be counteracted or destroyed.

At the present time there are "all sorts of men teaching all sorts of doctrine" in the church, and it becomes the solemn duty of elders and evangelists to convict these men of false teaching before the church and the world. But when an elder or an evangelist, impressed with the weight of responsibility in this regard, lifts his voice or pen in discharge of this most sacred duty, protests begin to be heard and written like the following: "I am tired of this fussing among brethren;" "I don't like to see so much wrangling among members of the church." Those who speak and write after such a fashion certainly have not thought seriously of the consequences that would follow the course that would please them. In the first place, to give heed to such complaints would be downright disobedience to God, who positively commands that "gainsayers" must be convicted; and, in the second place, the religious world would become a perfect wilderness of human doctrines and traditions, the truth would perish from the earth, and the Bible would become as useless as an antiquated almanac.

Following the plan of the aforementioned complainers brought into existence the great apostasy, and refusing to follow their plan gave birth to Protestantism. Again, a disregard for their views gave to the world the great Restorative Movement inaugurated by the Campbells and their colaborers. But to follow their plan would mean to lapse into the same condition in which the Campbells found the religious world—viz., overgrown with the briers, thorns, and thistles of human speculations, doctrines, and traditions of men.

It does seem that any one could be able to see that error, false doctrine, and the speculations of men in the church are more dangerous than coming from those without the church. Give a man prestige and an ardent following in the church, and if he goes wrong in his teaching he will do more harm to the truth and the church of God than fifty men on the outside; and yet there are not a few members of the church who protest against any effort to combat the false teaching of such men in the church. A religious journal run by such people would, perhaps, make good wrapping paper, but as a contender "for the faith which was once for all delivered unto the saints" it would not be worth the space it occupied in the homes of the people.

The greatest work the great man, David Lipscomb, did was in combating the false teaching and practice in the church of Christ. Had it not been for such work upon the part of Brethren Lipscomb and Sewell through their long years of editing the Gospel Advocate, there would be very few churches in this country worshiping as "it is written." Those men paid no attention to the complaints of some in the church against their exposing error in the church. They drove straight ahead, and their good work still lives. It will be a sad day for the Gospel Advocate if its mana-

gers and publishers give heed to those complaints and undertake to run the paper contrary to the policy of its founders. If those in charge should be weak enough to be influenced by such complaints, then I shall lay my pen down or find some other channel through which to write and contend for the truth. Of course error should be opposed in the right spirit, but let it be done with all the power and earnestness of God's word.

Church Organization.

BY F. B. SRYGLEY.

It is a fact known to all Bible readers that the word "organization" is not used in the New Testament in connection with the church; still, I believe the church is an organization. The church exists in two senses in the New Testament. It exists in a universal sense, as in Matt. 16: 18—"And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it"—and in a local sense, as in Rom. 16: 16—"All the churches of Christ salute you." How could there be "churches of Christ" unless the church exists in a local sense as well as in a universal sense? The organization of the church in any sense and in every sense is divine and not human. This may account for the fact that no congregation of Christians is commanded to organize the church. To organize means to impart organs, and no man can impart organs to a divine body. When men undertake to organize the church, they usually take a human government as a pattern; but the Savior taught against that when he said: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20: 25-28.)

The human body is frequently used in the New Testament to represent the church, and that cannot be organized by man. All the good physician would attempt to do, if called to the infant, would be to develop the organs which God has placed in its body. So in the development of the church. The organs are already in the body of Christ and only need development. This is done by teaching and practice. This may account for the fact that no one is commanded to organize the church.

Teachers, elders, and whatever workers are necessary are grown or developed and not made by appointment alone. It is perfectly proper and right to appoint, recognize, or "ordain," if you prefer that word, any or all of those who by their lives and effort may have developed the qualifications necessary to do the work. But it is sometimes argued that elders were inspired in apostolic days, and, therefore, passed away with the days of miracles and inspiration. But so were many of the teachers of those days inspired, or possessed miraculous gifts of the Spirit, and no one believes that all teaching had an end with the apostolic age. But teachers cannot be made alone by appointment any more than elders can. Still, when they develop the ability to teach, they, like the elders, should be appointed, recognized, or ordained. The right to be an elder or a teacher or anything else in the church is a birthright. No man can bestow a right on a child of God by appointment. If he has the right to a thing, it is a God-given right. The ability to do things is quite another question. Men get the ability to be teachers or elders by growth and development. Those who have the ability to do the work should be appointed, and the church that does not do it neglects a plain duty. The elder that rules well is the elder that rules by the word of God in his hands and in his life. The godly, faithful man who possesses the qualifications of an elder given by the apostle has great influence both among them that are within and them that are without.

It is perfectly proper and right to desire the office of a bishop, and he that desires the office desires a good work; but to desire it and try to obtain it alone by appointment is to make a mistake, and such an elder will soon find that his authority bestowed alone by appointment amounts to but little. Let every man in the church who desires the office of a bishop strive with all his might to possess the qualifications given by the apostles, and soon or some day, if he succeeds, he will find himself appointed as an elder over the congregation. But to desire it and try to get it by election or appointment alone, rather than by development and growth, is to try to get something for nothing and is contrary to the teaching of the Scriptures.

If God's children would try harder to grow in grace and a knowledge of the truth and otherwise develop themselves, and not make such an effort to organize, the churches would do better and there would be less disatisfaction among them.

The Refused Christ.

BY FREDERICK SOMMER.

A late author has written a book entitled "The Christ We Forget." We have not read the book, but the very announcement of its subject opens up a wide field for thought. However the author may handle the subject, our own minds handle it by viewing a vast world lying before us with multiform and multiplied relations, in all of which men are living their life and thinking of everything else but Jesus Christ.

And yet, if the Incarnation means anything, human life is not complete unless it is linked up with the divine. Jesus was indeed the Son of God; but it is by virtue of the fact that he was the Son of God that he was also the Son of man—the first true man, the first human being who ever truly and fully lived. And he told the Jews plainly that the thing they missed by not coming to him was life—"Ye refuse to come to me for life."

The world, in thought and action, is always striving along toward some higher goal. We desire to reach up to and attain the best—the best in childhood, in education, in occupation, in domestic life, in society, in politics, in religion. But do we not often overlook the fact that that which completes and crowns all our life is Jesus Christ? In our struggle for the best we leave out the best.

We have by modern methods discovered quite fully and defined quite accurately the characteristics of our human nature all along the path from childhood to maturity. These characteristics call for direction or cultivation or stimuli or expression or repression, as the case may be. We know also that character is caught, not taught, and that our deepest impressions come from the influence of personality. And we are trying to-day to tie knowledge to the world in which a person lives. We recognize that our natures have their wonder, trust, and curiosity period; their period of hero worship; their decision period; their period of problems of thought and conduct; and their practical period. And we try to take these natures where they are, and to satisfy and cultivate the instincts as they appear by that stimuli useful in the educational process. We buy wonder books for our little ones; we take advantage of their curiosity to impart useful knowledge; we are careful to place the right characters before our lovers of the heroic; we guide our adolescents in their decisions; we reason with our doubting Thomases, and try to convert truth into character and power for those of practical turn. We have a well-worked-out educational system calculated to use the nature of the child as it develops for the inculcation of knowledge. We tie knowledge to the world in which the child lives. But with it all, do we not forget the great thing? Religion has its very roots in the characteristics of

human nature—in trust, curiosity, wonder, awe, fear, hero worship, decisions, problems, etc. And all these characteristics have their final development and final answer in religion. Shall we not tie God to the world in which the child lives? What is a wonder book without the story of Jesus? Who is a more worthy object of hero worship? And who is more needed and more satisfying in our decisions and in our problems of thought and conduct?

It is because we have refused Christ a place in our business and industrial relations that we are in such a furor to-day. The spirit of competition instead of the spirit of coöperation prevails; each is trying to get all he can out of the other instead of each considering what he can do in the interests of the other. The spirit of Christ, which is the spirit of service, is not there. I heard a public speaker say not long ago that any one who had a job worth while would have to give up the idea of an eight-hour day; that the men who were doing the worth-while things were working twice as many hours as that. I heard the Dominion of Canada Minister of Labor say that he worked twenty years to get an eight-hour day in the shop where he was employed, and in three months after he left that job for his present one, where he is working sixteen. He read us a speech which he said he wrote between midnight and three o'clock in the morning. I heard the Hon. J. Stitt Wilson tell a crowd of working men in a labor hall that they must "spiritualize" their labor; that "production for use" and not for profit alone was as needful a lesson for the worker with hands as for the worker with brains. Whether we practice law, or teach school, or practice medicine, or administer government, or plow, or dig, or sweep the streets, we must do all in the name (with reference to) the Lord Jesus Christ.

I do not know of anything that has been more far-reaching in its results than our refusal of Christ to a place in our modern home. Into how many presumably Christian homes you may go and find that Christ has no appointed place in the family life! There is no family reading of the Bible, no family prayer, no family conversation on divine things. And yet it is the family life that makes the largest contribution toward human character. The family is the very nursery of Christian thought and development. God began and nourished his revelation there for several thousand years. "If the light that is in thee be darkness, how great is that darkness!"

Germany refused Christ a place in her national policies, and the treaties of the nations have heretofore been made on other than Christian principles, which things precipitated the greatest war of history.

We talk much about the Bible. We expatiate upon its antiquity, its literature, its ethics, its profound philosophy, its extraordinary history. But do we not sometimes forget its Christ, its wonderful personality, who gives point and pith and life and reality and meaning to it all?

The Jews in Christ's time were so busy looking for the Christ in the Bible that they did not see the living Christ standing in their midst. Their very scriptures and traditions and creeds had obscured him. We may ourselves do something just like that. We do not think and speak too much about his teaching and his name. We do not know too much about the historical Christ. But we are in danger of not looking past the historical Christ, the Christ who lived and did things back there in Judea, and seeing the present Christ who is here in the world with his church to-day. We are too prone to live on the experiences other men had with him instead of having an experience of our own. Paul could say that the Lord had stood by him and strengthened him and delivered him and that he could do all things in his power. That experience of Paul may introduce us to the source of help and strength, but it will never suffice in itself for religion to us. We must have the experience, too. Have we ever really in a hard place where none could help but God placed our reliance upon the living Christ and trusted to him to carry us through? Have we ever, like men of old, risked our all on there being a living Christ in the world to-day? Most of us, I am afraid, live very tame lives for Christians. We never adventure anything, never undertake anything for God, except something that is altogether within our human power of accomplishment. We always take the safe, well-beaten paths, and never do any pioneering. We work so well within our own limits of power that we never leave anything for the living Christ to do. He stands here, with all power, waiting to be used, and we never use him. He stands on the outside of his own church knocking at the door. And we are so busy thinking of him back there in Judea and in the Bible and in the apostolic church that we forget about him being right here present with us to-day. We read him into every line of the history and of the lives long ago, but we do not read him into the history and the lives of our own times.

The Immediate Need of Abilene Christian College.

BY JESSE P. SEWELL.

Our pressing, immediate need is the room to take proper care of the school we have now.

We now have a standard A-plus college. A stronger, more efficient organization is not to be found. The equipment we have is good. We enrolled four hundred and twenty-eight students during the session just closed. Not an effort was made after the opening day to secure students, as we had every room of our own and all we could rent full from the start to the close. From one hundred and twenty-five to one hundred and fifty additional students could have been secured easily. So we have to-day in Texas a Christian college with the highest official educational standing, with a normal attendance of five hundred students.

We could teach these extra students who desire to come, but cannot because of a lack of room, without any extra expense. From one hundred and twenty-five to one hundred and fifty more boys and girls would be under Christian teachers, in the midst of Christian influence, and regularly studying the Bible.

A Personal Question.

If in your home neighborhood one hundred and twenty-five people were coming to your meetinghouse each Lord's day asking to study the word of God with you, and you were having to turn them away week after week because your house was full—no more could get in—what would you do? If you had the money or could borrow it or induce your brethren elsewhere to give it to you, you would provide more room, and do so at once, would you not? If not, there is something seriously wrong with your Christianity.

At Abilene Christian College we have had about one hundred and fifty fine young people asking for admission, not to study the Bible once a week with us, but daily. We have turned them away, not because we have not the teachers, but because of a lack of room. What shall we do about it? We have the money. There is not any question about that. If these fine young people, turned away from here because we do not provide room for them, go into denominational or secular schools and are led into denominationalism or infidelity, what excuse will we offer when we stand before the judgment bar of God? Fine young people who were baptized here last year are now in secular schools being taught to sneer at Christ and his holy religion because they were a few days late in getting here this year and there was no room for them.

Some of you good people who read this, who have far more money than you will ever need for yourselves and your families, have been asked to invest some of this

money in room for these boys and girls. You have not done so. Are you keeping that money to make more money to gratify your ambitions and pride? When you meet some of these precious souls, turned away from Christian influence and teaching into antichristian influence and teaching because of the fact that you failed to provide room for them, and they are lost as a result of it, then what about you? Do you think the fact that you piled up a fortune and left it behind you in this world will be much consolation? Do you think it will swell your pride then as it does now? Do you think it will save your soul?

We must have at least one large building by Christmas or turn away two hundred students this fall. Which shall it be? Each of you will answer this question to the extent of your ability, one way or the other. Which way shall it be in your case?

What is Being Done.

During the past two weeks, with very little time spent on it, we have raised $57,779. Only a few places have been visited. The brethren and sisters are investing in this work as never before. The money will be secured to provide properly for a standard college of five hundred students. We want you to have a part in it.

We have recently bought thirty-five acres of ground. This ground has on it one large, handsome brick home and two modern bungalows. This gives us room to grow. Forty-six thousand dollars was paid for this additional property. Buying this ground will make it possible for us to sell at a good price three and a half acres bought last winter which we will not now need. The two bungalows will sell for ten thousand dollars. We have three other frame cottages we can sell for a fair price when we have a new building provided. So you can see we have now a good start toward the new building we need so much for next year.

We are going to push the campaign with all of the vigor and speed possible. Do you not desire to assist in it? If so, give all you can. Talk for it. Pray for it. Send us the names and addresses of Christians who should be interested.

Where the Money is Coming From.

Members of our local congregation have given $33,663, and they are not through yet. This church numbers between one hundred and fifty and two hundred. Our treasurer's report submitted the first Sunday in April showed that the church had given in its regular Lord's-day offerings, with only one special collection of $1,200, during the preceding six months, a little more than $7,400. The Lord makes it possible for those who so desire to do great things in his service.

Brethren of Merkel have given $2,655; Clyde, $1,626; Winters, $1,200; two brethren of Eastland, $4,250; Rowden, $1,605; Baird, $255; Ranger, $810; Roscoe, $612; Loraine, $975; San Angelo, $379; Coleman, $1,505; Colorado, $220; Trent, $185; one brother at Mineral Wells, $1,500; one brother at Quanah, $2,250; one brother at Stephenville, $3,750; one brother at Tuscola, $500.

These gifts range from fifty cents to $3,750 each. Every one of them is deeply appreciated by all of those directly responsible for the work. Some of them represent real sacrifice. None of them come from very rich people.

There is one five-hundred-dollar gift from a young woman who receives her B.A. degree from Abilene Christian College this year. She began with us in the high school and worked in the kitchen for her expenses. She has earned her way and helped others all the way through. There has never been a more popular student in the school. She is turning down $150 a month in the public schools next year and teaching in Abilene Christian College for $100, and giving the school $500.

There is a five-hundred-dollar gift from a young man who has been in the school for seven years and has earned his way. He is teaching for from $50 to $100 a month less than he could get elsewhere.

The faculty is giving a unit of $3,750 in this campaign after teaching for far less than they are begged to accept elsewhere.

One sister has given a pretty diamond pin, a treasure left her by a departed sister.

One young woman, whose eyes prevent her going to school much, who works for $50 a month and her board, gives $50.

All the gifts reported herein come from students, teachers, trustees, patrons, and others in or near the school, who see and know its work. Most of them are not giving for the first time, but have been giving for years. They are glad and happy to do so.

What Are You Going to Do?

This institution is not built nor operated for profit. Sacrificing men or women who love the truth of God and who love boys and girls are building it for the good they can do. When all those who are now connected with it have passed on, it will stand as a source of continual blessing. We want you to invest some of that which God has given you in permanent equipment.

The subscriptions to this fund are being made in five payments—one cash payment and one payment the first of each December for the next four. We are going to see you personally during this campaign, if possible. But will you not just mail us a check for all the cash possible and four notes payable to W. H. Free, treasurer, Abilene Christian College, for an equal amount each, due December 1, 1920, 1921, 1922, and 1923? You will be glad to have done so, and what you invest here will bear interest in souls long after your other investments have failed.

Relief Fund.

Latham congregation, Dresden, Tenn.	$25.00
"A Sister" and her class at Fountain Creek, Tenn.	1.05
H. H. West, Hopkinsville, Ky.	4.00
Carroll Street congregation, Nashville, Tenn.	25.00
Miss Maggie Young, Moulton, Ala.	5.00

In acknowledgment of our last remittance we have received the following letter from the Near East Relief Committee, with headquarters in New York City:

New York, June 30, 1920.—Dear Mr. Lipscomb: It gives me great pleasure to attach hereto official receipt for the one thousand dollars forwarded with your note of recent date, for which please accept our sincere thanks.

Kindly express to the readers of the Gospel Advocate our sincere thanks and appreciation for their kind assistance toward this worthy cause. I am sure they will be glad to know that this money is going to help alleviate the suffering in the Near East. Thanking you, I am,

Sincerely yours,

John W. Mace, Assistant Field Secretary.

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

When once we give way to temper, temper will claim a right of way, and come in easier every time. He that will be in a pet for any little thing will soon be out at elbows about nothing at all. A thunderstorm curdles the milk, and so does a passion sour the heart and spoil the character. —Spurgeon.

Georgia and the Far Southern Field

By S. H. Hall

The Work at McGregor, Ga.

The following letter from Sister Vina Hooper, dated June 14, is self-explanatory:

Brother Hall: Brother Prevatt closed a nine-days' meeting here last week. There were no additions, but we feel that this was one of the great meetings. It was held at the busiest times, but in spite of this each service was well attended. We were so glad to be in our own house, and feel so thankful that it is as nearly complete as it is.

We regret to have to make another call for help here, but it seems very necessary. There must be at least five hundred and fifty dollars raised at once to meet the bills now due. The carpenters' bill is four hundred dollars. The window and door frames, doors and windows, will be one hundred and fifty dollars, possibly more. The members here have made and are still making a great sacrifice in building the house. Nearly all live on rented land, and it seems that they cannot meet the expenses without some more help. I certainly trust that our brethren will not turn a deaf ear to this worthy call, but send large or small donations at once to Mr. Sidney Swann, McGregor, Ga.

Total contributions received since last report, $100.50.

VINA HOOPER.

It seems that five or six hundred dollars for the splendid work so well begun at McGregor should be easily obtained. Too many wait on others because they feel that enough will be obtained without their own help. I do most earnestly pray that every friend of the Georgia work who reads this will send a liberal donation to Brother Sidney Swann, as suggested by our good sister. Just think of the fact that less than ten months ago we had not a disciple at this place, and now we have a faithful little band worshiping there in their own house! Brethren, let us see that they get the amount our sister says they need, and that at once. We are asking Brother Swann to let us have the report of all donations received by the last week in July. Will you help us to make that report be what it should? We have begun the task; let us finish it.

☼ ☼ ☼

"It Is a Fearful Thing."

There is one thing we should never forget—viz., God knows us; and it matters not how well we may fool the people, when it comes to God, we cannot "get by" with it. How we hate our own souls when we begin to practice deceit, strive to make people believe things we know to be untrue! On all questions, troubles, or whatever may come up, the unvarnished truth is what we should all speak, and we should do so in the spirit of our Lord and Savior. "A conscience void of offense toward God and men" (Acts 24: 16) is a thing we need and must have, if we are to be honest with ourselves. The thing we all should strive to our utmost to do is to see ourselves just as God sees us, for this is exactly what we are; we cannot possibly be more than this. If we were to see ourselves this way, our great need of improvement would be seen. No sermon should ever be delivered, no article prepared for a paper, without the speaker or writer searching his own heart for the motive that prompts him to speak or write. Is it a burning desire to honor God and help men? If so, the motive is right And one thing more should be considered —viz.: "Will what I am to say or write edify? Will it build up and strengthen?" If you have a doubt about this, keep your tongue and pen still. "Let all things be done unto edifying," declares Paul, and well would we do to heed this admonition. I think I have heard a few sermons and read more articles that caused me to wonder if the speaker or writer ever, in all his life, had a real heartfelt desire to build up and strengthen others. God knows our motives, and if they are wrong, he can never forget it till we repent and ask him to forgive us. "It is a fearful thing to fall into the hands of the living God." (Heb. 10: 31.) But fearful to whom? To hypocrites; to people whose sins are not forgiven; to those who have done their utmost to make others think that they love God and are loyal to his truth, when they have ever served and loved self, and that is the sum total of their love and sacrifice. A living consciousness of the God with whom we have to do is very essential to our living the Christian's life. How sorely we need to heed the command: "Try your own selves, whether ye are in the faith; prove your own selves!" (2 Cor. 3: 5.) Care but little what people may think of you or do toward you; the one thing of vital importance is that you see that your heart is right with God, that he holds nothing against you.

☼ ☼ ☼

David Lipscomb College.

I have just received a bulletin of the David Lipscomb College, and that reminds me of a duty that every old student owes to himself and this splendid institution of learning. A. B. Lipscomb has been elected by the Board of Trustees to the presidency and H. S. Lipscomb to the office of dean. These are two great men, and the very best can be expected of this college so long as such men are at the helm. I love this institution of learning, and have known intimately every president that has been at its head, and love every one of them. It has meant much to Atlanta to have Brother J. A. Harding, its first president, with us in Atlanta. He is still with us, and though he is unable to work, it does us all good to look at his face that ever shines with love and hope. They have all been loyal to the Book, but no more so than the one who shall guide this great institution of learning in the future. So long as such men are at its head, militarism and higher criticism will have a hard time finding its way in. May the fathers and mothers who are thinking of sending their boys and girls off to school give this college their prayerful consideration. The best of influences should ever surround our boys and girls in their school life. Such you will find at the David Lipscomb College.

☼ ☼ ☼

A Thing We Should Not Forget.

There seems to be a tendency on the part of some to want no combative preaching. While I am opposed to any man's being unkind in his preaching, I want some one to tell me how not to be. My rule is: (1) Let no man stick closer to the Book than I do; (2) let no man be kinder than I am in the presentation of the truth. But we must remember that when we take a stand for the teaching of our Lord, we then and there take a stand against anything our Lord does not teach. If not, why not? I am frank to confess that this is unpleasant to me. I have not yet gotten my body sufficiently dead or under subjection that it is easy for me to oppose the errors of others. I had rather not do it; but how am I to get around it and at the same time be true to my Lord? Indeed, those who have and love the truth on the subject of salvation are opposed, of necessity, to everything that man may advance on the subject that is opposed to the truth. The opposition should be exercised in the spirit of love and kindness and with a deep desire to save those in error, but it must be done.

☼ ☼ ☼

The church of the hundred and twenty waited for the great gift of the Holy Spirit; and it came, richer, more divine, more full of power from above than they could have imagined. So the church ever waited for fresh degrees of grace and glory; so apostles waited; and we, inheritors of the same sacred blessings, as many as desire to be perfect toward God, must also be thus minded.—Selected.

A LINE O' CHEER

BY MRS. J. U. YARBROUGH

Homesick.

Sometimes, when the grind of the city beats on my heart
  Like a brazen hammer with terrible blows,
I think of a lost garden I knew in my childhood,
  Filled with the scent of a rose.

And sometimes, when the clamor of life seems endless,
  And my soul is bowed with its weight of pain,
I think of an old, still apple tree in blossom
  At the end of a hawthorn lane.

O, do not smile at such simple memories!
  They keep us young, they keep the man-heart right.
And sometime we will all go back contented
  To a Garden and a Tree in a place of light.

—Charles Hanson Towne.

☼ ☼ ☼

The Ergograph.

An eminent Italian scientist, Prof. Angelo Mosso, has invented a remarkable little instrument, which he calls the "ergograph," and which is designated for the measurement of the growth of fatigue in a working member of the body. A remarkable instrument; but it is antedated many thousands of years by an instrument of similar purpose and far greater accuracy. Each of us is equipped with an ergograph, if I may borrow the title.

Technically, Professor Mosso's device is very simple, but, withal, it has led to some striking deductions relative to the causes and results of overfatigue. For example, by its means it has been conclusively proved that if a finger (using the finger as an example of what happens to the entire body under similar circumstances) has been used until it is completely tired out, it will require two full hours of rest to restore that finger to normal capacity for work. Furthermore, if the exhausted finger is forced to work after just one hour's rest, it will do, not one-half, but only one-fourth, its normal amount. Thereby hangs the tale: forced work is wasteful. Time spent in regaining dissipated strength, time spent in rest and in play, is time gained. Stated concisely, the proposition is this: One unfatigued man is to his work as four semifatigued men to the same work.

So much for the mechanical ergograph. Its findings are more reducible to formula than is possible with the human "instrument," but are none the more observable for that matter. The human ergograph we call "disposition," and it measures fatigue, and measures it accurately. Doubtless all of us who read are people accustomed to work with our hands. We recall the times when increasing—even redoubled—effort brought steadily decreasing results. This is natural; the inward resistance, fatigue, piles up barriers to be overcome before the work to be done can be attacked. In such a case four hours' work has the value of one hour of unfatigued effort; and it is in such a situation that the human ergograph begins to register its readings. It is a physiological fact that fatigue opens up all nerve paths, lessens resistance, and thus keeps impressions from entering the mind through correct channels. Rather, the impressions scatter, lose proportion, lose balance. Sounds, for example, do not enter the sound area of the brain, but scatter to various little jangling nerves all over the body. That is why they "set us on edge." Reading No. 1 for the ergograph: We fumble our work, each task gets harder, and we accomplish increasingly less for our effort. Reading No. 2: And so on and on. Each "reading" is a signal that we are driving our human machine too far and that stopping time is at hand. Here is where it is wise to recall Professor Mosso's law: One unfatigued man is to his work as four fatigued men are to the same work.

Now, a woman has the hardest job in the world to apply this lesson to. All the neat little maxims seem to fit any other job better than hers. For there is not one big job for her, but a succession of little jobs—big ones they seem to her. It is difficult to realize that the one or two more things to be done are adding to the burden of her fatigue, not their own weight, but three or four times their own weight; it is more difficut to realize that time taken for rest at the right time will more than repay in increased capacity; it is most difficult of all to realize that it is possible to put off the tasks at hand for a little time. I know one man who has studied human nature largely who says that a woman's besetting sin is her sense of her own importance—rather, her poor judgment of the importance of the thing she has to do. She cannot tell the vital from the trivial, he maintains; that is the essential reason why she will not succeed in affairs that demand such judgment. And all affairs do, really. I do not know that he is right, but I do know that the mundane, "earthy" things have a way of looking mighty big to the most of us housekeepers. Perhaps that is why we sweep more than we read. I wonder if we are not prone to think too highly of all things, except our own feelings and our own appearance. And they are the two things we have in our control which, of all others, affect those around us most. Is it not something like turning the magnifying end of the telescope on the old hay mound close at hand, and the "little end" on the distant, snow-capped mountains?

I am aware as I write that some of those very near me are going to smile wisely as they read and wonder when I acquired such wisdom. I have not. That is the honest confession for the relief of my soul. But I am in process of acquiring. I have just recently heard of the little ergograph, and I have had to-night for the first time these thoughts concerning our own individual ergographs. I shall try to use mine more wisely. It is through "thinking on these things" that the benefit is obtained.

☼ ☼ ☼

In praise of little children I will say,
God first made man, then found a better way
For woman; but his third way was the best,
For of all created things the loveliest
And most divine are children. Nothing here
Can be to us more gracious or more dear;
And though, when God saw all his works were good,
There was no rosy flower of babyhood,
'Twas said of children in a later day
That none could enter heaven save such as they.

☼ ☼ ☼

Safe in His Care.

O sing, little bird, on your low-hanging bough,
  And tell us your faith with your song;
For what do you care if the wind sweeps the trees?
  You know that your wings are so strong.

And blossom, sweet flower, however so low
  Your roots may be hidden from sight,
The sun will not leave you to fade and decay;
  Your heart is a cup for his light.

So, child of the Master, wherever your place,
  You need not despair of his love;
For never a corner of earth is so small
  'Tis hid from the Father above. —Selected.

☼ ☼ ☼

Like tides on a crescent sea beach,
  When the moon is new and thin,
Into our hearts high yearnings
  Come welling and surging in;
Come from the mystic ocean,
  Whose rim no foot has trod—
Some of us call it longing,
  And others call it God.

—William Herbert Carruth.

AT HOME AND ABROAD

B. C. Goodpasture reports a very successful meeting at Livingston, Tenn.

Change of address: P. D. Copeland, from Antioch to Thonotosassa, Fla.

John T. Smithson, of Louisville, Ky., paid us a visit last week. He is now in a meeting at Daylight, Tenn.

Brother McQuiddy has been away from the office for several days in an effort to secure a much-needed rest.

Mr. J. M. Hankins and Mrs. Ellen Vantrease were married on Independence Day, A. B. Lipscomb officiating.

J. W. Hayter changes his address from New Glasgow, Prince Edward Island, Canada, to Milton, Nova Scotia, Canada.

The new catalogue of David Lipscomb College is now being distributed. If you wish a copy, write to A. B. Lipscomb, president, Nashville, Tenn.

The church at Waldo, Ark., contemplates a great meeting, beginning on July 18. C. R. Nichol will do the preaching and Luther Fincher will lead the song service.

Under date of July 2, Morgan H. Carter writes: "The revival at Macon, Ga., progresses with interest. I close Sunday, the Lord willing; then to Atlanta, then to Washington."

T. T. Pack reports a good meeting with the California Avenue congregation, in West Nashville. There were four restorations, four by letter, and one addition from the Baptists.

From R. N. Moody, Delrose, Tenn., July 5: "I began a meeting here yesterday with fairly good prospects. This is a new congregation and a hard place, but we hope to accomplish some good."

Charles R. Brewer closed a fine meeting at Tullahoma, Tenn., on July 4. Fifteen persons were baptized, two took membership with the congregation, and one returned from the Methodist Church.

E. L. Whitaker, of Henderson, Tenn., will begin the annual meeting at Millville, Ark., on July 30. J. E. Green will conduct the song service; R. L. Colley, the local preacher, will aid in the meeting.

Among the visiting preachers at the Harbert Avenue meeting in Memphis, Tenn., conducted by A. B. Lipscomb, were F. L. Paisley, Claude Hall, J. P. Lowrey, John T. Smith, W. T. Wilson, and W. M. White. We were greatly encouraged by these brethren.

From Guy Renfro, Montgomery, Ala., July 4: "We had a good service to-day at Highland Avenue. Last Sunday we had a large crowd at Liberty. I baptized two persons. Brother Haynes recently closed a good meeting at West Montgomery, with five added."

From A. J. Traylor: "I have just closed a good singing school at Vine, Tenn. The interest was great, though we had only a small schoolhouse to meet in, and it would have been much better had we had a house with plenty of room. The people at Vine are building a church house now, and they need help."

In last week's issue of the Gospel Advocate, under the heading "Faith and Works," in commenting on that subject, I said: "Men of faith in the days of the apostles were baptized the same hour of the night that they were converted." This was an oversight. It should have been "the same hour of the night that they believed."

From Charles Hardin, Springfield, Mo., July 1: "I led the song service for H. E. Winkler at West Point, Miss., in a meeting which resulted in the faithful being strengthened and a determination to do more work in that State. I enjoyed the time spent with Brother Winkler very much, and learned much from him. I will begin a meeting at Sparta, Mo., on July 3."

Clayton Gall, Wichita, Kan., writes: "Wife and I are to unite our full strength with the few brethren in Minneapolis, Minn., on July 11, in a meeting now planned to continue all summer. I suppose the heavy burden on the few there will be in buying the tent, and they are worthy of help, which should be sent to W. S. Taylor, 116 North Second Street, that city."

From S. L. Bradley, Morrillton, Ark.: "Please allow me to say to the brotherhood at large that we are building a Christian College here in Arkansas and would like to get in touch with all who are interested and would like to locate here. We have a good, healthy location, and the most accessible town in the State, with two big highways and good railroad facilities. Any further information will be gladly given."

In this week's Gospel Advocate we are inserting a renewal blank with the request that all our subscribers renew who are in arrears. The expense of maintaining the paper at the high cost of blank paper and of labor is so great that we need every dollar due, and we must ask our subscribers to remit promptly in order that we may take care of our bills. Your prompt attention and remittance will be appreciated.

The death of Sister Alex Perry, at her home near Nashville, on July 3, brought sadness to the hearts of hundreds of people. Many of these attended the funeral on Sunday afternoon. Brother Elam spoke very impressively and in a most comforting way, basing his remarks upon God's model of an excellent woman as portrayed in the Bible. R. V. Cawthon and the writer assisted in the service. Sister Perry will be sadly missed by her noble husband and her devoted children, grandchildren, and friends.

From Coleman Overby, Murray, Ky., July 2: "G. C. Brewer began a meeting here last Lord's day. He was taken sick Tuesday evening after services. He has a genuine case of 'flu.' Best medical aid and a trained nurse were obtained. I am glad to report that he is much better at this writing. Brethren, unite with us in prayer to God for his speedy recovery. Charley Taylor continued the meeting until Thursday night. In spite of disappointments, this was one of the best meetings in the history of this loyal band. Four were baptized and seven took membership."

From G. Dallas Smith, Cleburne, Texas, July 3: "I am leaving to-day for a two-weeks' meeting at Mount Calm, Texas. From there I go to West, Texas, for a two-weeks' siege. After this I go to Tennessee for two meetings—one at Alamo and one at Fayetteville. On my return from Tennessee I will spend two weeks with the church at Center Point, Ark. After this I will take up the regular work here in Cleburne for the fall and winter. In my absence Dr. Wood, of Dallas; Brother Buchanan, our county missionary; Brethren Self and Foster, two of our efficient elders, and probably others, will speak for the church here."

From P. B. Johnson, St. Louis, Mo.: "We are going to pay one thousand dollars on our lot and get an extension on the balance. The help we have received from congregations and gifts from individual brethren enable us to pay this amount. A large part has been contributed by the zealous little band here. We must do more, and, brethren, you must do more to help us. If any one has sent us a contribution and has not received an acknowledgment of the same, write us at once, so we may acknowledge it. We earnestly hope that many churches and brethren will heed our call. The work is urgent. You know our need, and we believe you are interested in our work. Why not respond to it at once?"

A. B. Lipscomb writes: "The meeting with the Harbert Avenue congregation at Memphis, Tenn., was a pronounced success. This congregation has been making some wonderful strides, largely due to the entiring efforts of C. E. Norred and his faithful wife. They are both aggressive and loyal. Brother Norred does his work in a systematic way, dividing the town into districts and keeping tab on the results of house-to-house visiting. He has the undivided support of a large and ever-growing membership. The visible results of our meeting were as follows: Eleven baptisms, two restorations, four additions by letter, and three who came from the 'digressives.' Brother Wilson led the song service during the meeting."

From R. A. Craig, Parksville, Ky.: "I was at Harrisonville, Ky., the fourth Sunday in June. The brethren there are few in numbers, but seem to want to push the work along. With the help of God, the work will grow and prosper. Last month I visited four churches and one mission point. I am now (July 6) in a meeting at Parksville, with good attendance. We had one hundred and five in our Bible classes Sunday morning. Everything looks bright for a good harvest of souls. I am expecting J. G. Malphurs to be with us for a few days. Brethren, we must work harder than ever; false doctrines are besetting the church on every side, and brethren who were once true have turned back. I have about eight meetings for this summer and fall. Address me at Parksville, Ky., for the next two weeks."

From W. H. Garrett, Route 1, Norene, Tenn.: "We are now trying to get enough money to finish the church house that we have just begun at Vine. Our church house was destroyed by fire about twenty-three years ago, and we never have been able to secure enough money to build another; and if we finish the house that is now being built, we will be compelled to ask other congregations to assist us. There are so many children here that need the Bible taught to them; but how can we teach them without some place to meet together to worship God in singing, praying, and studying the truths which are taught in the Book of of all books? We lack about twelve hundred dollars having enough to complete the house. If twelve congregations would give one hundred dollars each, that would finish the house. We are very grateful to the church at Franklin for one hundred dollars. We are hoping and praying that we may be enabled to complete the house. Send all contributions to me."

Emmett Creacy, of Horse Cave, Ky., sends us the following: "Our tent meeting closed at Summer Shade on June 16. One young lady obeyed the gospel of Christ and much good was done in other ways. The 'progressive' preachers have had charge of the church at Summer Shade for many years, and, as a result of their labors, the innovations have been used in the church. At the close of our meeting the brethren promised to meet regularly and worship 'as it is written.' We have some good people at Summer Shade. They seemed to appreciate my humble efforts in preaching the word. The brethren are anxious to have another meeting this year. Herbert E. Winkler, of Nashville, Tenn., has promised to begin the meeting on October 3. We are now at Edmonton, Ky., with our tent. Prospects are favorable for a good meeting. Edmonton is the county seat of Metcalfe County. We have a few brethren here. The meeting is four days old, with one added to the one body. Willie Miller has charge of the song services, and is doing his part well. We go from this place to Bellview. Brethren, pray for us. We are preaching in the destitute places of Southern Kentucky."

Thomas H. Burton writes from Union, S. C.: "I arrived in Union on June 24, after spending several weeks in Tennessee in the interest of our lot and building fund for our first house in the State of South Carolina. While on my trip I met with very good success, and we are now getting ready to begin building as soon as possible. Under the existing conditions we have about decided to build a frame structure, put up in sections, so that if we ever want a nicer house here we can move this one elsewhere. Many churches and individuals promised to pay their subscriptions on demand or when needed. So I take this opportunity of notifying them that we are now ready and will need all that we can get in the next few days. We pitched our tent and began a meeting last Sunday with a reasonably good audience. This meeting will continue indefinitely. Brother Nix will begin in Spartanburg as soon as our other tent arrives. While on the road I was very fortunate in securing tents for our work. The brethren at Manchester contributed a good tent with about one hundred chairs, also lamps. They also contributed liberally to our building fund. The sisters in Lebanon took it upon themselves to furnish me a new tent. In this they succeeded. Only one brother contributed to this fund. We are very thankful and truly grateful for these tents and equipments, and will try to use them to the honor and glory of God. Pray for us, and remember that we are to a great extent responsible for our prayers being answered. Address all communications and make all checks and orders payable to Thomas H. Burton, Union, S. C."

Belle Haven Orphans' Home, Luling, Texas.

Over ten years ago Brother William J. Taylor, who loved the children of this Home, started my birthday memorial fund for the benefit of this institution. He has since passed over the river, and I am still here serving the Home to the very best of my ability. July 20 will remind me that another busy year has passed. We request your special offerings on that occasion for the purpose of purchasing one of the best Holstein cows that can be found. If a balance is left over, we desire to add some things needed in the way of equipment of the children's playground. They are so happy in their play, and it is our duty to add all innocent amusements possible for these lonely, motherless, little ones. As flowers wither and die without light, children will become old and dwarfed without physical activities in the open air. We trust that the response will be liberal. JENNIE CLARKE, Superintendent.

Spoken at the Funeral of Mrs. Alex Perry.

BY A. B. L.

As I see the matter, Sister Perry's life is a fine example of the old-fashioned ideals of Christian womanhood as opposed to the modern movement among women. We hear and read a great deal nowadays about the emancipation of woman. Some think that our grandfather's conception of the sphere to which women ought to be confined is no longer tenable, and even the ideas of ten or twenty years ago are already being consigned to the dust heap. Woman's political influence is now a factor to be reckoned with and her vote a thing to be courted. We are reminded that the work of women on public boards and committees, in appointments under local government authorities, in the organization of war charities and war work of all kinds has forever disposed of the old stupid idea that she is marked by mental inferiority or practical incapacity. John Waddell, the noted English preacher, tells us that "much water has flowed under the bridge since Southey wrote to Charlotte Brontë that 'literature cannot be the business of a woman's life and ought not to be.' What would the laureate of one hundred years ago have said could he have been conducted through one of our munition factories, or beheld women in uniform on trams and trains, women inspectors, women voters, and women members of Parliament?" I am not concerned with what Southey would have said had he been acquainted with these modern departures, but I am sure that the apostle Paul would have repeated what he wrote nearly two thousand years ago: "Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." And Peter would have reminded us again of the "ornament of a meek and quiet spirit, which is in the sight of God of great price."

Sister Perry did not belong to the "new woman" class. She never craved emancipation from her home duties. She was content to reign as queen in her husband's heart and to be the molder and protector of her children's lives. At the same time she did not overlook others outside of the family circle. Some of the happiest recollections of my childhood are connected with visits to her hospitable home and pleasant associations with her children. Some of the most encouraging words that I received as I grew to manhood were spoken by this good woman. There was something about her whole demeanor suggestive of hospitality and open-hearted kindness. She was not only sympathetic, but was gentle with her sympathy.

If you will study the New Testament carefully, you will find that a large share of the work that was done for the church in its early history was done by the women who possessed this "meek and quiet spirit." Again, if you will search the annals of church history since that time, you will find it to be one continuous record of their good deeds. God does not restrict her powers of usefulness when he requires the Christian woman to be a "keeper at home." He assigns to her the largest and most fertile field in all creation.

We must not forget, therefore, that no political or social emancipation can change the primal facts of womanhood. The life of a wife in so many homes seems to the outward view drab and uninteresting compared with the openings that await on every hand the girls and women of these modern days. Already not a few are tossing their heads and declaring that they prefer freedom to slavery. If that view becomes a common one, the outlook for the nation and the world is dark indeed; for any philosophy of life which lessens the dignity of wifehood and motherhood, or which tempts those women who have the opportunity of wise and Christian marriage to cast it from them in favor of other careers, however important in themselves, is assuredly a philosophy of the devil. Sometimes we make true progress by going backward. And my message to-day, based upon the inspiration of this good woman's life, is: Let us move forward by going backward to the glorious ideals of the New Testament. "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers
Is more than books or scrolls."

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing adve.tisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Religious Controversy.

BY M. C. K.

In the midst of life's various currents and countercurrents as they affect one's religious environment, it is difficult to keep one's self properly poised at all times in relation to religious controversy. On account of the antagonisms which it develops and the jagged thrusts between opponents which often attend it, good men sometimes differ in judgment touching its value at any time, and hence occupy opposite extremes, the one side favoring such controversy because of the evident fact that it is a very potent and efficient means of eliciting the truth, and the other side opposing all controversy at all times because of the equally evident fact that it is sometimes conducted in a way unbecoming to Christians and even disgusting to persons with proper feelings and a proper conception of the dignity of Christianity and the high plane of action to which it calls men.

It is frankly admitted here that there is some apparent ground for both of these positions, and hence it is maintained that the true position can only be found where men make the word of God on the matter of controversy their standard of judgment. In the present article it is proposed to measure religious controversy by this standard. This is the only fair and infallible test, and all right-thinking persons are willing that such controversy shall stand or fall according as it may or may not conform to this standard.

Let it be observed, first of all, that, no matter which of the two sides just mentioned men may occupy, they find themselves confronted with the stern fact that Jesus, the Founder of Christianity, and Paul, the greatest human representative and defender it has ever had, were constantly engaged in religious controversy throughout their whole religious career. Of course, this definitely settles the fact that controversy in and of itself cannot be wrong. Yea, more, it definitely settles the fact that controversy must, indeed, be of much value, or these two illustrious persons would not have engaged in it practically all their lives. Nothing is more conspicuous in the life of Jesus or that of Paul than the prominent part they both took in the matter of religious controversy with their contemporaries. Let us look a little more closely into the facts.

To begin with, so fiercely did the battle rage on one occasion between Jesus and the Jews that the latter, enraged at their manifest inability to meet him in argument, "took up stones therefore to cast at him; but Jesus hid himself, and went out of the temple." (John 8: 59.) The ugly spirit and equally ugly conduct on the part of the opponents of Jesus on this occasion are what often brings religious controversy into disrepute. Jesus condemned their spirit and their conduct, but did not allow this wrong on their part to drive him to the wrong extreme of condemning controversy itself. This is where men often err. Wrong conduct in controversy, no matter to what degree it may be carried nor on what scale it may be enacted, has nothing whatever to do with the merits of controversy itself. If it did, even preaching could be condemned on the same ground. Men sometimes show the wrong spirit and are guilty of wrong conduct in preaching the gospel; but surely such wrong in men is not against preaching itself, nor would right-thinking persons condemn preaching on this account. They would condemn the wrong spirit and the wrong conduct, but indorse and commend preaching.

So it should be with religious controversy. The wrong manner in conducting it may and should be condemned; but no matter how ugly may be the spirit nor how ugly the conduct of men engaging in controversy, the latter should not be condemned on that account. If we had no other fact to plead in its justification, then the fact that we have a conspicuous example of the controversialist in Jesus himself would establish both its propriety and its value. Jesus was one of the greatest controversialists of his time, and Paul was not a whit behind him. In fact, the latter both began and ended his Christian career as a controversialist. From the day of his baptism at the hands of Ananias in the city of Damascus to the day his head fell from his body under the lictor's ax, his whole career was marked by stormy debate. In the synagogue, in the school of Tyrannus, in the market place, in the Areopagus, before Felix, before Festus, before Agrippa, and in his lodging in the imperial city, he powerfully wielded the sword of the Spirit in the arena of religious debate. No man can imitate Paul as he imitated Christ without engaging in religious controversy. Hence, Christians should be careful never to condemn, but always to be ready to encourage, religious controversy when there is a proper occasion for it.

Now, notwithstanding these manifest facts in the lives of Jesus and Paul, occasionally—in fact, it is sometimes quite frequent—we hear publishers of religious papers and preachers criticized for engaging in controversy with men.

They send up the cry, "Too much controversy," or "Too much wrangling in the papers," or "in the pulpit;" "Quit your fighting and preach the gospel."

Now, with all due consideration for those who raise this cry, we respectfully remind them that the solemn orders delivered to us from heaven tell us to pursue the very opposite course. Like a trumpet blast or bugle call to battle, these orders say: "Fight the good fight of the faith" (1 Tim. 6: 12); and, "Contend earnestly for the faith" (Jude 3). Hence, the question confronts us: To whose orders shall we give heed—to those from men or to those from God? Contention and controversy are sometimes unpleasant, but God tells us to have them when truth comes into conflict with error; and shall we not obey his order? Some of the most profitable things in life for both body and soul are most unpleasant. The Christian should maintain the proper balance toward things whether they are pleasant or unpleasant and should be ready for either or both as the best interests of truth may demand.

Furthermore, we should carefully discriminate between controversy itself and the wrong manner of conducting it. The former we should always defend; the latter, never. Like preaching, controversy should be conducted in the proper way. It should be dignified, courteous, and kind, and conducted with the sole desire to elicit and propagate the truth. This does not mean that it should not be forcible and pointed. It should be both, and should make no compromise with error or with those advocating error. It should "temper the winds to the shorn lamb," but it must drive away or destroy the wolves of error. This, as in the case of the clash between Jesus and the Jews and in that between Paul and the Judaizers, sometimes leads to the fiercest and hottest controversy, but we must not shun it on that account. If we keep in line of duty, controversy is not only sometimes inevitable, but it is essential to the victory of truth. Great and good men have so regarded it in all the ages. John Milton, the immortal author of "Paradise Lost," said: "There is no learned man but will confess he hath much profited by reading controversies; his senses awakened, his judgment sharpened, and the truth which he holds more firmly established. In logic they teach that contraries laid together more evidently appear; and controversy being permitted, falsehood will appear more false and truth more true." And Dr. Robert Hall, the renowned English pulpit orator, said: "The evils of controversy are transitory, while its benefits are permanent."

Hence, finally, let no Christian man or woman oppose controversy. As long as truth has to clash with error, controversy will be inevitable. Let us remember this when editors of religious journals and preachers in the pulpit have to engage in it. Let us not only withhold from them harsh criticism, but let us stand by them and uphold them while they are thus endeavoring to stand by and uphold the truth of God.

"Pray Ye the Lord to Send Forth Laborers."

BY J. C. M'Q.

It is inconsistent to speak of a Christian's being an anti-missionary. The Christian spirit is a missionary spirit. Christ himself was the greatest missionary the world has ever known. He left heaven and came to this world to do the will of his Father. When all authority in heaven and on earth had been given unto him, he said to the eleven disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) The apostles, in obedience to this command, preached the gospel to every creature under heaven. The apostles were to wait in Jerusalem until the Holy Spirit was received, and with the coming of the Holy Spirit they would receive power. Christ said: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.) Christ not only requires us to preach the gospel to every creature, but also demands that we use wisdom in the proclamation of the truth. The order as given to the apostles was first Jerusalem, Judea, Samaria, and then the whole world. As Christians earnestly desire the salvation of the world, so they should endeavor to be "wise as serpents, and harmless as doves," in all their dealings with their fellow creatures.

E. C. Fuqua suggests a season of prayer for our missionaries. Here is what he has to say:

Now for another application of the power of prayer. Jesus said: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 37, 38.)

Is this not the divine means, after all, of getting missionaries into the field? Have we ever "agreed" among ourselves to petition God for missionary laborers, as we agree to petition in case of severe sickness? Is not prayer as effectual in the accomplishment of the one as it is in the other?

I have strong convictions that if the faithful brethren everywhere, who are interested in mission work, would "agree" to earnestly and persistently petition God to send forth laborers into the mission fields, we would soon see a marked change in missionary conditions. This is a work, said Christ, that is distinctly God's work; and if God does not "send" the missionary, he will be worth very little when he goes. If God *sends*, he also *selects*, and this gives the missionary work a qualified man, a man divinely selected for the especial field he is to work. Of course he may, like Saul, refuse to carry out God's will at some later time after he reaches the field; but this will be due to wickedness, not to a lack of teaching or original qualification.

Then, each field demands its own peculiar missionary. The man eminently qualified for one field may be altogether disqualified for another. Where God does the selecting and sending, as is always done where his faithful people submit the work to him through prayer, the right man for the right field is sent, and the work of that especial field will be better done because the conditions peculiar to it will be fully met in the man whom God selects and sends to it.

To solve our missionary shortcomings, suppose we institute a season of earnest and united prayer to God to send missionaries to each field, the while we solemnly promise him that we will do our part in holding up their hands in the work to which they are thus led. What do you say to this, Brother McQuiddy? I have not a doubt that it will solve all difficulties and insure the work's being done that is now and must hereafter be left undone if present methods are to prevail. Give God a chance!

It is well to pray. The Holy Spirit teaches us to pray without ceasing. But when we pray the Lord of the harvest to send forth laborers into the harvest, we must work to fulfill our own prayers. If we pray for laborers, we must be laborers ourselves, and must be willing to send money to support other laborers. The Holy Spirit admonishes us: "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed." (James 1: 5, 6.) While the Lord selects missionaries to do his work, he does it through his church. "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) So Christians should give much thoughtful and prayerful consideration to the selection of those who are chosen to preach the gospel in destitute fields. Those who have been failures at home and who have never made a success in any of their undertakings should not be ex-

pected to go into the most difficult fields and accomplish great things in winning souls to Christ. A great mistake has been made in the past by selecting young men and young women who were so timid that they had not accomplished anything at home. In some instances persons have been selected who hardly knew what they believed and who were not sure as to just what is the plan of salvation as revealed in the New Testament. Instead of pursuing such a course as this, we should ask the Lord for wisdom and guidance in the selection of those who are sent as missionaries. Men who have succeeded in honorable callings here; men who have stood firm and immovable for the right; men who have made great sacrifices for the truth and who are not afraid of the scoffs and frowns of the world; men who, above all, love the Lord Jesus Christ and the truth with all their hearts, should be selected and chosen for missionary fields. This applies to missionary work at home or abroad. The Lord never selects failures to send into the missionary field. Men may do this, but God never! When we pray the Lord of the harvest to send laborers into the field, we should help to answer our prayers by looking out for men of unimpeachable integrity, men who are well fitted and qualified for the work in every particular. As the crying need of the hour is for such men, it would be well to pray—to pray in faith and pray according to the word of God—that the Lord may send forth laborers into the harvest. It is far easier to find men who are ready to support his laborers who go to the fields than it is to find willing laborers to harvest the golden grain. We cannot select any one, lay hands on him and appoint him to the work of a missionary, and expect otherwise than failure. Failed we have, and fail we will so long as we pursue such methods.

While God sends the laborers into the field, he does it through his established law. We should not expect him to do it in some mysterious, incomprehensible way, and in a way that contravenes his established plan. God has ordained that men shall preach the gospel, and it is not his purpose to take this work out of the hands of men. While it is well to pray, and to pray earnestly, for the Lord to send forth laborers into the harvest, we should not neglect to use every means that God has ordained for securing such persons, for fitting and qualifying them for such work. Our petition must be in the name of Christ. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do." (John 14: 13, 14.) While it is the will of God that we petition him, and petition in harmony with his holy will, it is also the will of God that we keep his commandments. No man is a disciple of Christ and really loves him who neglects to work in the way that God desires. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. . . . Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 21-23.) Men of integrity, men of ability, and men of humility—men who are willing to endure hardness as good soldiers—are needed for the great work of preaching the gospel. If such men can be found, a support is assured. The world is greatly in need of the gospel, and greatly in need of men who are ready to make the necessary sacrifices in order to proclaim it. It is always in order to pray, to pray earnestly and in harmony with the will of Jehovah. While we pray, let us work, and let us use due diligence and earnest consideration in seeking to find men who are ready to go into all the world in obedience to the command of Christ.

Patient waiting is often the highest way of doing God's will.—Collier.

SELECTIONS BY THE EDITOR

It is better to know less than to know much that ain't so.—Josh Billings.

✡ ✡ ✡

The years write their records on men's hearts as they do on trees—inner circles of growth which no eye can see. —Saxe Holm.

✡ ✡ ✡

Cherish ideals as the traveler cherishes the north star, and keep the guiding light pure and bright and high above the horizon.—Newell Dwight Hillis.

✡ ✡ ✡

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not well, but all things shall be well, because this is God's world.—Browning.

✡ ✡ ✡

Our lives are songs;
God writes the words,
And we set them to music at leisure;
And the song is sad, or the song is glad,
As we choose to fashion the measure.
—Gibbon.

✡ ✡ ✡

To-morrow, when you go into your business and find twenty thousand dollars that can easily be scooped up, and the law on your side—and the devil, too—look into the invisible and see the crown which angels have for him who shall say, "Get thee behind me, Satan."—Beecher.

✡ ✡ ✡

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives, but he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.

✡ ✡ ✡

Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom, perhaps, we each do least of all.—Drummond.

✡ ✡ ✡

He is all truth in his words, and justice in his actions, and if the whole world should disbelieve his integrity, dispute his character, and question his happiness, he would neither take it ill in the least, nor turn aside from that path that leads to the aim of life, toward which he must move, pure, calm, well prepared, and with perfect resignation to his fate.—Marcus Aurelius.

✡ ✡ ✡

We are often troubled because even faith cannot draw Jesus' features, nor imagine how he appeared in the flesh when he went in and out among men; but we shall be satisfied. We shall see what attracted the twelve, gave Peter his boldness, drew forth John's love, excited the faith of sufferers, encouraged the timid and brought sinners to his feet. We shall see Jesus and realize what he was, and is, and ever shall be—the Son of man.—J. A. Hodge.

CURRENT THOUGHT

Can We Have More Preachers?

Entirely too few preachers! Fewer every year!

This is threatening a great calamity, but it seems that it can be remedied. We have created a sentiment so much in favor of college-bred preachers that all others are discredited. A good man who had preached many years said to me: "I used to farm during the week and preach for the churches on Lord's days, but they do not want that kind of service now." Another champion of the gospel who has always lived on his little farm while "preaching around," in which work he has baptized more than the Pentecostal number, said: "I didn't have much schooling, but I knew the Bible. The churches think they want college-educated men now. Things are different."

Brethren, it is a fact. Things are different, but they do not need to be. If the same old gospel is still the power of God unto salvation, why cannot a man who "knows the Book" teach it and be acceptable, as well as the man who must make a show of learning? It is the fault of the churches, and not of the undereducated preachers. It is because we have discouraged the foolish things of the world which God chose "that he might put to shame them that are wise."

If ever the small, unserved churches are corrected in this matter, and the man without a college degree made acceptable again, the preachers and the press must encourage anew such preaching of the Book. Our small churches would not be without ministers and evangelists if we would encourage more men who cannot get a college training to preach without it.

The Methodists put men into the field with only a reading course. If our men must learn something from books, it will be easy to select textbooks from our own publishing houses to form a basis for such study.

Let us fill a thousand empty pulpits with such men.—Everett G. Haley, in Christian Standard.

The Gospel Advocate has no inclination to discourage education; in fact, it would encourage and foster the right kind of an education. It does not believe, however, in teaching young men not to respect the plain commands of God. It would not encourage them to ignore the New Testament elder and to assume to do the work that God has ordained that the elders should do. College-educated preachers and home-educated preachers should all know the truth, love the truth, and have an unwavering respect for God's word, in order to be efficient ministers of the church of Christ. They should realize, as did Paul, that "woe is unto me, if I preach not the gospel." Perhaps the most successful days of the church of Christ were when the pioneer preachers, without a college education, "went about preaching the word." They studied and knew the gospel, they loved it, and they were ready to endure hardships and to make any sacrifice in order to proclaim it. Just such men are the most acceptable and efficient ministers of the gospel to-day. The man who has these characteristics and, in addition, has a first-class education should be very effective indeed in declaring all the counsel of God. However, if a man is able to speak intelligently the English language, even though he lacks a college education, he should be able to proclaim the gospel in a way that will be edifying to all alike. The point that our colleges need to guard is the tendency to rely more on man's wisdom than on the wisdom and power of God. The most effective preachers that the world has ever known, such men as Paul and Spurgeon, were men who preached the word, who boldly and fearlessly declared all the counsel of God, regardless of the favor or disfavor of men.

✡ ✡ ✡

Baptism and Salvation.

We are glad baptism seems to be coming to the front again. It is a good sign, for it shows that personal religion is about to gain more attention than it has for some time. This is well, for it is especially needed in the present hour when all attention and energy are given to causes.

Our able and brilliant exchange, Western Christian Advocate, Cincinnati, has the following to say: "Absolute claims by religious leaders are absurd. Jews believed only Jews were saved; Catholics think the same of themselves; Mohammedans have a similar article of belief; so do Mormons; and even a few Protestants believe that only those immersed are slated for heaven. All of these cannot be right."

We have no turn for infallibility and deprecate the one-track mind and the straitened heart. Also, we believe 't would be hard to find even "the few" mentioned who believe that "only those immersed are slated for heaven."

What immersionists, at least those known to us, do teach is that if a man repents of his sins and is baptized into the name of the Father, and the Son, and the Holy Spirit, he will be saved. Christ himself said: "He that believeth and is baptized shall be saved." It was a positive statement, the one to be affirmed to-day. We are able to affirm what Christ taught. And is there one who will say that if a man repents and is baptized he will not be saved? We are content with the positive aspect, and trust we are never illogical enough to affirm a negative.

It cannot be a mistake to work from Christ's point of view. As for changing the form of baptism or allowing that others may legitimately do so, we believe it far better not to alter in any way the Great Seal of the kingdom of God. Keeping both letter and spirit cannot be displeasing to the Master who gave the glorious gospel for the salvation of the world.—Christian-Evangelist.

Men who have the proper respect and regard for the word of God will not argue about the plain command of the Lord Jesus Christ. If their faith is what it should be, they will take Christ at his word when he says, "He that believeth and is baptized shall be saved." It certainly is not displeasing to Christ for a man to do what he commands him to do. There is no Christian who has any respect for the truth who will say that Christ does not command believers to be baptized. As this is the command of God and we propose to honor him, why not obey it? It is true that it is impossible to enjoy membership in any of the orthodox religious bodies without obedience to what that body calls baptism. It is also true that it will not be questioned by the great body of religious teachers that the man who comes unto the water, goes down into the water, is buried in baptism, and comes up out of the water is baptized according to the New Testament teaching. Then let us cease arguing, go forward, and do just what God commands.

✡ ✡ ✡

Have a suspicion about that hard, crude, unromantic circumstance which seems to take joy and purpose and adventure out of your life. It is probably the Cross, and round its foot is spread the glorious garden of the Lord. —Derwyn T. Owen.

✡ ✡ ✡

God never does things by halves. He is always a bountiful giver—"wont to give more than either we desire or deserve." When he feeds a famishing multitude with bread and fish, there remain of fragments twelve baskets full. "Open thy mouth wide," says he to the petitioner who draws nigh to his throne of grace—bring me a large void to fill, and a large expectation of its being filled—"and I will fill it."—E. M. Goulburn.

✡ ✡ ✡

Faith as revealed to us in the Scriptures is of a twofold nature. There is the faith that asks and the faith that accepts; the faith that appeals and the faith that appropriates. This is probably the reason why prayer and thanksgiving are so often associated in the writings of Paul. They represent to us the two aspects of faith. Prayer is the faith that asks; thanksgiving is the faith that takes. We lose a good deal in our Christian life by failure to distinguish between these two aspects of faith. We keep on asking when we ought to commence accepting.—Selected.

Training Little Children

By CAROLYN SHERWIN BAILEY

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

The Bag of Marbles.

Once upon a time there was a Boy who wanted—O, very much he wanted—to buy a bag of new, smooth, colored marbles. So he went with ten cents to the toy shop, and, holding out his money, said: "Ten cents' worth of marbles, if you please."

But the Toy Man shook his head and said, sadly: "Twenty-five cents, if you please."

But the Boy had only ten cents, and he was very much surprised. "Why," he asked, "are ten-cent bags of marbles twenty-five cents?"

In a second the Toy Man could tell him. "The trains that bring the stone from the quarries are not running," he said. "I must charge more for what marbles I have."

Now the Boy wanted—O, very much he wanted—those marbles; so what did he do but go to the Engineer of the train and ask him why he was not running his engine.

In a second the Engineer could tell him. "There is no coal being mined," he said, "and how can I run a freight train without coal for my engine?"

But the Boy wanted—O, very much he wanted—a new bag of marbles; so he went to the Coal Miner and asked him why he was not at work.

At once the Coal Miner could tell him. "The Grocer asks so much for his eggs and flour," said the Coal Miner, "that I am going to give up mining and work at a trade in which I can earn more."

So the Boy saw his bag of marbles fade farther and farther away; but still he wanted it ever so much, because marbles and boys have been together for years and years. So what did the Boy do but go to the Farmer and ask him why his eggs and wheat cost so much.

In a few words the Farmer could tell. "I cannot get any one to help me," he said. So the Boy knew that work was what was lacking and making his marbles cost so much.

"Let me work for you," said the Boy.

He was a fine, strong boy, and he took off his coat and went to work feeding the hens and gathering eggs, packing them into crates and taking them to the Grocer. He helped with the grain harvesting, too; and soon the Grocer's shelves were so full that he needed to sell food, and he charged less for eggs and flour.

The Coal Miner really wanted to keep to his own trade; and now he could, with the Grocer's help, for food was cheaper, and he had all he needed. You could hear the ring of his pick all day long, and coal began to move to the freight yards. Then the freight trains began to move, loaded with all the necessary things of life, and things such as marbles for happiness and play.

So the Boy was able to buy his bag of marbles at last, and he also had saved some of the wages which he had received from the Farmer. He had found out a wonder, too: that the way to get a thing one wants is to work for it.

☼ ☼ ☼

Short Sermons.

Do to-day thy nearest duty.—Gœthe.

☼ ☼ ☼

Genius is eternal patience.—Michael Angelo.

☼ ☼ ☼

The men who stand straightest in the presence of sin bow lowest in the presence of God.—F. B. Meyer.

Defer not charities till death; for certainly, if a man weigh it rightly, he that doeth so is rather liberal of another man's than his own.—Bacon.

☼ ☼ ☼

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes.—Bacon.

☼ ☼ ☼

Every flower is a hint of God's beauty; every grain of wheat, a token of his beneficence; every atom of dust, a revelation of his power. In and through all things he is attracting our regard.—Furness.

☼ ☼ ☼

Think of living! Thy life, wert thou the pitifulest of all the sons of earth, is no idle dream, but a solemn reality It is thy own. It is all thou hast to front eternity with. Work then, even as He has done, and does, like a star, unhasting yet unresting.—Carlyle.

☼ ☼ ☼

Men who are content to be mere negatives in a world of action sin against the light. . . . Men glory in difficulties that test their strength in the affairs of everyday work; why run away from like difficulties in work for God? It all resolves itself into the question whether a man is dead in earnest.—Charles Fiske.

☼ ☼ ☼

Sometime there will dawn a joyous day, when the fragile body, reunited with the glorified spirit, will be triumphant over sickness and death. For one of the promises of the risen life is that there will be no more pain. But now, here upon earth, suffering is a stepping-stone in the upward march of the spirit.—Selected.

☼ ☼ ☼

Fenelon says that "pure religion resides in the will alone." As the will is the governing power in the man's nature, if the will is set right, all the rest of the nature must come into harmony. By the will I do not mean the wish of the man, or even his purpose, but the deliberate choice, the deciding power, the King, to which all that is in man must yield obedience.—Selected.

☼ ☼ ☼

How Is Christ "Unveiled" in Us?

What the Lord Jesus Christ would like, if he lived on earth to-day, the world should be able to tell by observing the everyday conduct of his followers. Would a description of our daily doings turn one's thought instantly to the Master? That was the effect upon some Christians recently when a friend who had worked in China with Hudson Taylor told some intimate stories of the great missionary, how he went to every length in caring thoughtfully for the needs of others, never considering self; and, with all his greatness, he was so simple that an old-time friend naturally ended his relation of these incidents with the word: "He was truly the servant of all." One of the listeners observed: "He just reminds you of the Lord Jesus; and if we should have the Master come in and talk with us now, I believe one of the most surprising things to us would be his simplicity and naturalness." Christ's living in us is not a figure of speech, but a literal reality!—Sunday School Times.

Query Department

By J. C. McQUIDDY

C. C. McQuiddy, of Forest Hill, La., wishes to know what is the meaning of Eph. 5: 4. He asks if this "jesting" forbids our passing pleasant, harmless jokes. The passage reads: "Nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks." The verse should be taken in connection with verses three and four in order to get the full meaning. Thus we see that immoral jesting should not be mentioned among Christians. It is wit or humor of a doubtful character that is forbidden by the Bible. I do not understand that it means simply pleasantries that are not calculated to corrupt or poison the mind. As fornication and all uncleanliness or covetousness or foolish talking, so jesting which is not fitting is forbidden. "Jesting" in the sense of pleasantry or humor is not forbidden; but it is used in the bad sense, which means scurrility, ribaldry, low jesting, and it is in this sense that it is forbidden in this passage.

☼ ☼ ☼

W. A. D. Norton wishes to know if when disciples have met on the first day of the week to break bread and have done so, do they have the scriptural right to work the balance of the day if they desire to do so? If Christians do their duty upon the first day of the week, they should meet, study the Scriptures, break bread, sing, pray, and contribute as God has prospered them. The day should be devoted to religious service. The early church met and spent the day in worship. Certainly it is not right for one to plow upon the first day of the week; for if we had no other reason for not doing so, the law of the land forbids it. The Christian is required to be subject to the law of the land. "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil." (Rom. 13: 1-3.) It is also true that man's constitution demands that he have one day out of the seven to rest from his secular employment. Men who cease to work one day in the week accomplish more than do those who work every day in the week without cessation.

☼ ☼ ☼

R. D. Bawcum, of Holladay, Tenn., writes to know how the world will be destroyed. All I know upon this subject is what the Bible says about it. Peter declares: "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." (2 Pet. 3: 10.) That the world shall come to an end appears to be written in its very constitution. A slight change in the constitution of the atmosphere or the decomposition of its water would wrap the earth in flames. According to the present ratio of increase, in two centuries the earth will be short of resources to feed its population. In a few hundred years our coal supply will be exhausted. Many things point to the dissolution of this world.

He also inquires to know if men will be saved without punishment. I am not sure that I get the meaning of the querist. If the querist means to ask if one can be saved without enduring chastisement or without passing through fiery trials in this life, I say that one cannot. The Christian must endure hardness as a good soldier. Christians will be maligned and misrepresented and will suffer wrong as do others. All who live godly in Christ Jesus shall suffer persecution. Christ said to his followers: "In the world ye have tribulation: but be of good cheer; I have overcome the world." (John 16: 33.)

He also inquires to know when will be the fullness of the Gentiles. I am sure that I am not able to tell just when the fullness of the Gentiles will be. Some seem to think that it will be when the greater part of the Gentiles has been converted. I am frank to say that I do not know.

☼ ☼ ☼

W. F. Rhoten, of Gainesboro, Tenn., asks for an explanation of Matt. 24: 15, 19. The passages read: "When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand)." "But woe unto them that are with child and to them that give suck in those days!" When Christians saw the sign spoken of in Dan. 9: 27, they should flee from Jerusalem. Read also Dan. 11: 31; 12: 11. Luke 21: 20 says: "When ye shall see Jerusalem encompassed with armies." Thus we understand that for a city to be encompassed with armies was the abomination of desolation spoken of by Daniel. As during those days the siege and destruction would be terrible, woe was pronounced upon the woman with child. Great hardships must be endured during the flight from Jerusalem. The destruction during those days was something terrible and awful. Josephus, the Jewish historian who witnessed and recorded the war, in his narrative shows a complete fulfillment of the predictions of Christ. Women ate their own children from starvation; the Jews within the city fought each other as well as the Roman army. On August 10, A.D. 70, the city was stormed and thousands were killed or sold into slavery.

☼ ☼ ☼

J. M. Noblitt, of Mulberry, Tenn., Route 1, wishes an explanation of 1 Cor. 15: 29-31. The passages read: "Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily." I can do no better than to give the answer given by David Lipscomb in explanation of this passage in "Queries and Answers," pages 49, 50, which reads: "To determine the meaning of a sentence, we must look at its connection, purpose, and scope. This is one of a number of arguments to prove the resurrection from the dead. After giving other arguments, he asks: 'Else [if the dead rise not] what shall they do which are baptized for [in view of their resurrection from] the dead, if the dead rise not?' He was giving reasons why they should believe in the resurrection. We are baptized and enter into Christ because we must die, and in order that we may be fitted to be raised in him and live with him forever. Why are ye baptized in order to death, if the dead rise not? If the dead rise not, what shall they do who are baptized in view of the resurrection from the dead? In view of their dying, they are baptized; so are baptized in order to their well-being after death. If they are not to be raised, why are they baptized to fit them for the resurrection? This is Paul's argument. Verse 30 is similar. Why do we stand in jeopardy of life every hour, if there be no resurrection and future judgment?"

A RECORD THAT SHOULD CONVINCE YOU

Of the merits of Hood's Sarsaparilla as the standard blood purifier, appetizer and tonic. Originated in a famous physician's prescription more than 50 years ago. Adopted as the regular family medicine in thousands of American homes. Has met the tests of a half-century with universal success. Made from the best known roots, herbs, barks and berries named in the Dispensatory. Will prove its merit to you if you will give it a trial.

As a good cathartic, Hood's Pills.

The Master's Vineyard

Arkansas.

Tupelo, June 28.—I preached at Johnstown yesterday, to a large assembly. We have only a few members there, but a good interest is being manifested. I shall begin a meeting there on the fourth Lord's day in July.—L. R. Wilson.

Alma, June 28.—I began a meeting here yesterday, with a large and seemingly well-interested congregation. I will be here over three Lord's days. This is my third successive meeting here, and the interest is better than at the beginning of either of the former meetings.—J. A. Cullum.

Fort Smith, June 28.—I closed a good singing school for the church at Allen, Okla., Friday. I was with the Park Hill Church, Fort Smith, yesterday. We had a glorious day. Three additions at the morning service—two by membership and one baptized. There was one addition the Sunday I was away. The work is doing well here. We started in January, 1919, with thirty-three members; have built a house of worship; and our membership has increased to eighty-five—twenty-three by baptism. The brethren have engaged me for another year's work, beginning on January 1. I reserve three months off through the summer for field evangelistic work. Yesterday was my last day here until October. Brother Leland H. Knight, a young minister, is here to take up the work in my absence. My first meeting begins Thursday at Scranton, Ark.—Will W. Slater.

Kansas.

Parsons, June 28.—We expect to begin a tent meeting at Bartlesville, Okla., on Lord's day, July 4, to continue through the month of July. We already have a little congregation of zealous disciples there and are anxious to locate all others in or near the city. Names and addresses of such will be greatly appreciated.—William J. Whaley.

Missouri.

Sedalia, June 26.—The best meeting ever held by the church of Christ in Sedalia closed last Lord's day at the water's edge. Brother E. P. Watson, of Browning, Mo., was the leader, and he could not easily be surpassed. Thirteen were baptized, one from the Christian Church. Fifty-six dollars was received as outside aid, and the brethren have stood by the work as best they could, so that the work was properly supported. The meeting continued for about eighteen days, and God abundantly blessed our efforts. Brethren, pray for us.—S. W. Bell.

Tennessee.

Riverside, June 28.—Our meeting closed at this place last night. Eleven were baptized and seven returned to their "first love." Brother H. Leo Boles did the preaching. Large attendance and good interest from the start.—H. N. Mann.

Texas.

Denton, June 29.—Our meeting with the home congregation is a little more than one week old, and there have been, so far, thirteen confessions. The interest is very good and the outlook for continued success is splendid.—R. D. Smith.

Whitewright, June 28.—Yesterday was a great day at Pilot Point. We had nine additions. Our meeting begins here Thursday night. Brother F. L. Young will do the preaching. I am to begin a meeting near Woodbury, Tenn., on July 18.—L. F. Mason.

Waxahachie, June 28.—We had fine services here yesterday. Brother White, of Ennis, spoke at the morning hour. A large number of children from the Orphans' Home were at the evening service, accompanied by the superintendent of the Home.—Ben West.

Fort Worth, June 28.—The mission meeting in the Vanzandt Addition of Fort Worth is good. Three have been baptized to date. Our new directory is finished and all our work is taking on new life. The ladies of the church meet each Tuesday morning and sew, making garments for the poor. They have a Bible lesson in the afternoon. We are having a steady growth. Brethren coming to Fort Worth are invited to worship with us.—Tice Elkins.

Counterfeits.

Did you ever see a counterfeit ten-dollar bill? Yes.

Why was it counterfeited? Because it was worth counterfeiting.

Was the ten-dollar bill to blame? No.

Do people counterfeit scraps of brown paper? No.

Why? Because they are not worth counterfeiting.

Did you ever see a counterfeit Christian? Yes, lots.

Why was he counterfeited? Because he was worth counterfeiting.

Was he to blame? No.

Did you ever see a counterfeit infidel? No, never.

Why? The answer is obvious.—Selected.

In answering advertisements, please mention the Gospel Advocate.

Golden Thoughts Compiled.

Yielding graciously is a fine art.

How many simple ways there are to bless!

How loud the door bangs when some one else slams it!

There is no permanent breaking of bad habits without forming good ones.

Concentrate all your thoughts upon the work in hand. The sun's rays do not burn until brought to a focus.

If we carried out all our good intentions, a lot of people in this world would be made wonderfully happy.

Confession of our need and faith in Christ are the two hands that open the door into the kingdom of heaven.

When equally faithful, all members of the church of Christ rank alike, no matter whether they preach or do housework.—Exchange.

I heard Him call,
"Come, follow"—that was all.
My gold grew dim,
My heart went after Him.
I rose and followed—that was all.
Who would not follow
If he heard Him call?

This is to "pray without ceasing"—not that one is to be always saying his prayers, but he must never get so far from the Ark of the Covenant that the wings of its cherubim shall not overshadow him.

O, sometimes gleams upon our sight,
Through present wrong, the Eternal Right!
And, step by step, since time began,
We see the steady gain of man:

That all of good the past hath had
Remains to make our own time glad,
Our common daily life divine,
And every land a Palestine.

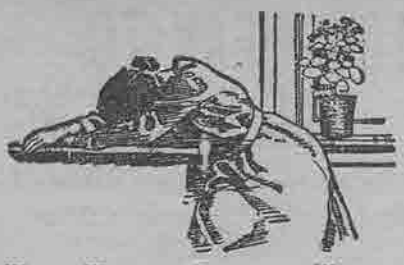
You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.



WHEN A WOMAN IS NERVOUS—WORRIED

Most women neglect their health, and for this they pay the penalty. Any woman will find that neglect does not pay. A little more attention to health would brighten up her life. If she asks her neighbors she finds that Dr. Pierce's Favorite Prescription benefits a woman's whole system. It not only acts upon the troubles and weaknesses peculiar to women, but is an all-round tonic that braces the entire body, overcoming nervousness, sleeplessness, headaches, dizziness and a run-down condition.

All druggists. Liquid or tablet form. Send 10c. to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial package.

ATHENS, TENN.—"I have been ailing with feminine troubles for 25 years, and thought I would never be well. I had five different doctors, and was confined to my bed at times. A friend told me to try a bottle of Doctor Pierce's Favorite Prescription, and I got a bottle and took it, and felt so much better that I have never been without it since."—MRS. BECKEY CAIN, R. F. D. 4.

DEATH RATTLE OF CALOMEL IN SOUTH

Dodson is Destroying Sale of Dangerous Drug with His "Liver Tone."

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

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

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

In answering advertisements, please mention the Gospel Advocate.

I Can and I Can't.

I Can, with face set toward the day,
  Sees but the goal he hopes to gain,
And all obstructions in his way
  He fights with might and main.
I Can is resolute, but still
  He makes no boasts, but forges on
With all his powers at work until
  The victory is won.

I Can't sits moping at his work.
  His thoughts are just a crazy crew
Intent on shifty ways to shirk
  The thing he needs to do.
His only purpose is to see
  How he can shuffle through his tasks.
To find excuse by some false plea
  Is everything he asks.

I Can't hangs by a feeble grip;
  I Can holds on with forceful hand.
I Can't lets all his chances slip;
  I Can bends all to his command.
I Can't flings out his envious taunt;
  I Can responds with gracious deed.
I Can't slinks down the Street of Want;
  I Can relieves his need. —Selected.

Sin Against the Holy Ghost.

BY W. E. BAINS.

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12: 31, 32.) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6: 3.) "If any man be in Christ, he is a new creature." (2 Cor. 5: 17.) "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. . . . Ye have your fruit unto holiness, and the end everlasting life." (Rom. 6: 17-22.)

These scriptural assertions are directed to those who are in Christ, who are baptized into him; hence, if they sin and repent, they can ask the Father, through Christ, their Mediator, to forgive them, and thus they are drawn back by the Father, through Christ. Hence, Christ says: "No man can come to me, except the Father which hath sent me draw him." Now, these are people who have been baptized into Christ and have access to the Father through Christ, who is their Mediator, Advocate, and Interceder to the Father for the forgiveness of their sins, having obeyed the doctrine which put them into Christ, and can worship God, the Father, through Christ, the Son. Therefore, we cannot conclude from the teaching of the word of the Lord that any of these people spoken of here have sinned against the Holy Ghost; for "if we [Christians] confess our sins, he is faithful and just to forgive us our sins."

Christ said to his disciples: "Ye are not of the world." "If ye were of the world, the world would love his own." The word "world" here means sinners. Hence, Christ, when he had finished his work here and was ready to go back to the Father, said: "I pray not for the world [sinners], but for them [Christians] which thou hast given me." Here is language, it seems to me, to harmonize with the teaching: "Now we know that God heareth not sinners." Hence, we find no scriptures commanding the man of the world to pray for the remission of his sins, but he must obey the doctrine delivered him.

Now for more scripture. There is "a sin unto death," and there is "a sin which is not unto death." "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." It seems from the teaching of the Scriptures that the "sin which is not unto death" is a sin committed by one who is in Christ, and he is commanded to repent and ask forgiveness of the Father, through Christ. Thus he is forgiven, and it is not a sin unto death.

Now for a little more scripture. "There is a sin unto death: I do not say that he shall pray for it." Now, the Scriptures seem to teach here that this is a sin committed by one who is out of Christ, who has never "obeyed from the heart that form of doctrine which was delivered," which would put him into Christ, where is remission of sins. Hence, if he continues a man of the world, in disobedience, and dies allenated from God and his promises, he has sinned a sin unto death (spiritual death), has sinned against the Holy Ghost, and has no promise of forgiveness, neither in this world nor in the world to come.

The fruits of religion in the home life are signs by which others measure its worth.—Selected.

Boils Vanish

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs, and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema, and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Stop That Headache!
It's Stopping Your Work
Use
Dr. Miles Anti-Pain Pills
For Any Ache or Pain.
SOLD BY ALL DRUGGISTS
DR. MILES MEDICAL CO., Elkhart, Ind.

Bad Colds
Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

Kill All Flies! THEY SPREAD DISEASE
Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

DAISY FLY KILLER at your dealer or 5 by EXPRESS, prepaid, $1.25.
HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

"Baptists vs. Campbellites." No. 19.

BY M. S. MASON.

On page 32, Mr. Bandy begins a discussion of the "proper administrator of baptism." He says the commission to baptize was given to the church. He says the apostles were directed (Matt. 28: 19, 20) to baptize in the capacity of a church. He says they could not have been spoken to as apostles, as from verse 20 he promises to be with them to the end of the world, and the apostles are dead, so he could not be with them to-day; but he could be with the church to-day, as the church exists. Also, he quotes 1 Cor. 11: 2; 1 Tim. 3: 15. Of course, this is all to prove that it is necessary to "lay hands on" and "ordain" administrators of baptism as preachers before they can perform valid baptism. Let us examine his proposition and find the truth. The commission was given to the apostles as individuals. They are addressed in Matt. 19: 28 as "sitting on twelve thrones," showing that they acted in an individual capacity. So far as Christ's language in Matt. 28: 20 is concerned, it is true of the apostles that they are still with us and will be to the end of the world. Their works still remain to offer us a pattern for the work that we do, and Christ is with us to bless. 1 Cor. 11: 2 refers to church ordinances. Baptism is not a church ordinance. Church ordinances recur regularly. Baptism is to be performed but once. 1 Tim. 3: 15 shows that the church sends out the preacher, but the commission is in the hands of the preacher. As he received it from apostles, he fulfills it. God adds to the church without any further transaction and blesses the work. It was not delivered to the church, as the church was not in existence when the commission was delivered. By having the commission delivered to them, the apostles were authorized to baptize by direct command. That commission comes to any faithful disciple to-day by the language of 2 Tim. 2: 2, upon receipt of which they can perform valid baptism. To prove it, Ananias, a certain disciple, baptized Saul. (Acts 9: 10.) What church authorized him to do it? Christ told him personally just as he tells us to-day through the word. The eunuch was baptized by Philip. Philip was never ordained as a preacher. Did he perform valid baptism, or was the eunuch deceived in his rejoicing? What church ordained Philip? In Rev. 22: 17 we read: "Let him that heareth say, Come." The whole truth is that the commission was given to the apostles, chosen men. They were to execute it, leaving precedents and examples for us to follow when they passed off the stage of action. It was transmitted automatically to those who were faithful and able and disposed to carry out its terms; and when those terms are carried out faithfully to-day by any disciple, their work is valid and brings about the salvation of those to whom they minister. Why spend so much time trying to establish some reason for something the Bible is entirely silent on?

On page 33 he discusses the "proper subject." He says the proper subject is a "penitent believer." He hits infant baptism a hard lick, which I appreciate, but, as usual, falls into error himself. There is no such thing in Baptist theology as a "penitent believer." The term "penitent" means "mourning for sin." The Baptist teaching is that a believer is saved or has his sins forgiven when he believes. Therefore, a Baptist believer could not be a penitent or a mourner for sin,

TOO WEAK TO DO ANYTHING

A Serious Feminine Illness Remedied By Lydia E. Pinkham's Vegetable Compound.

Casco, Wis.—"After the birth of each of my children I had displacement and was so weak I couldn't do anything I found a book about Lydia E. Pinkham's Vegetable Compound so thought I would try it, and after taking it I soon felt better. That was fifteen years ago and I have felt well ever since except that I had a slight attack of the trouble some time ago and took some more of your Compound and was soon all right again. I always recommend your medicine and you may publish my testimonial for the benefit of other women."—Mrs. JULES BERO, Jr., R. 1, Box 99, Casco, Wis.

Lydia E. Pinkham's Vegetable Compound, made from native roots and herbs, contains no narcotic or harmful drugs, and today holds the record of being the most successful remedy for female ills in this country, and thousands of voluntary testimonials prove this fact.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

Cuticura Soap
—The Safety Razor—
Shaving Soap
Cuticura Soap shaves without mug. Everywhere 25c.

for his sins are already forgiven. And since Mr. Bandy says that a penitent believer is the proper subject for baptism, and there is no place for such an individual in their system, they are absolutely excluded from the privilege of baptizing any one. And since there can be no Baptist Church without baptism, and the Baptists have never had proper subjects to baptize, there is not to-day, never was, and never will be, a Baptist Church. Thus, this wonderful thing called "The Missionary Baptist Church" is self-annihilated.

He offers one hundred dollars reward for a single case of infant baptism in the New Testament. Of course he will get to keep that; and now, if he could use another hundred, I will give him that to put these two Baptist principles together and ever find a fit subject for baptism: (1) "A believer is saved from all past sins." (2) "A penitent believer is the only proper subject for baptism."

Many Hands Make Light Work.

BY A. S. CROOM.

In the places which I have visited I have found a great many people waking up in regard to the advantages of educating their children in a favorable environment and a growing interest in Harper College. Eldorado Springs, Mo., is almost a mission point. The few brethren there have secured a church building at a cost almost equal to the price of the lot. This is a splendid building in a choice location in a town of some three thousand people. The brethren owe about six hundred dollars on this building and would appreciate some help in paying off the debt. But the pressing need just now is a new roof. It must be had at once, or this valuable property is sure to be damaged badly. A movement has been started which has for its purpose the keeping of an evangelist in this place for a full year. But the first thing to consider is the repairing of the building. Please do not overlook this, but send a contribution to J. L. Gundy, Eldorado Springs, Mo.

The Church of Christ at Marshall, Texas.

BY C. W. LA GRONE.

Brother H. L. Taylor, of Lubbock, Texas, preached last Lord's day at the City Hall at 11 A.M. and 8 P.M. Brother Taylor is an excellent preacher, and it was a treat to hear him. We had good crowds each service, and the singing was fine.

We are to begin on our new building this week. We have had a hard time raising enough money to get help from the bank, as we received very little outside help and are all poor in this world's goods. We must raise about six hundred dollars more to pay for seats. I believe the Lord is with us and that we can get it in some way.

I still maintain that this is one of the finest fields in Texas to do a great work for the advancement of God's cause and kingdom; and some of the wealthy elders that I wrote personally for help and who did not consider it seriously enough to even answer my letter are going to realize the great opportunity they missed for helping a good work.

Let all that are interested in Christ's kingdom pray earnestly that we may be strong and courageous, with a zeal according to knowledge, that we may push the work on to a glorious success at this place.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew, and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

"The Model Church," by G. C. Brewer, treats of live subjects, and is a book that should be distributed among the churches. This book has been almost universally commended and is being read with interest by many people. Price, $1.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.

Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

PROTECT YOURSELF
Look for the above mark on every tablet of the Genuine

NUXATED IRON
For Red Blood Strength and Endurance
Made in Tablet Form Only
Don't Accept Substitutes

DANDRUFF
QUICKLY DISAPPEARS WHEN
Tetterine
Is Applied. Fragrant and Soothing.
60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

PROFITS IN PIGEONS
A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

NR
TONIGHT
Tomorrow Alright
NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.
"Better Than Pills For Liver Ills"

Get a 25c. Box.

The goal of human history is the redemption of the world.

OBITUARIES

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

Robinson.

Brother G. H. Robinson "passed from death unto life" at the City Hospital, Lake City, Fla., on May 31, 1920, following an operation for tumor. Brother Robinson was thirty-six years old, and a member of the church of Christ at McKinley, near Lake City. He leaves a wife and two small children to battle with the world. He was an honest man who loved his family and the church, and we feel that God has in reserve for him a crown of life which he will give to him at the resurrection. To the bereaved widow and relatives I would say: Weep not as those who have no hope, but "prepare to meet thy God" at the judgment and spend eternity with Christ and loved ones gone on before, where separations are unknown. The writer was called upon to say the last words over his lifeless body, after which he was laid to rest in the cemetery at the Huntsville Methodist Church, eight miles away in the country.

J. O. BARNES.

Timmerman.

Miss Jessie L. Gibbons was born in Autauga County, Ala., on February 5, 1860; was married to C. E. O. Timmerman, November 14, 1878; was baptized into Christ by Brother J. M. Barnes, in September, 1882; passed to the better life on April 17, 1920; and was buried in Prattville, where she lived. An infant twin boy of two months preceded her by many years, and she leaves, besides a devoted husband, our dear Brother Timmerman, lawyer, preacher, and Christian gentleman, four daughters and three sons. They are: Mrs. R. P. Chapman, of Prattville; Mrs. P. D. Roy, of near Prattville; Misses Dovie and Mary Timmerman; Prof. J. M. Timmerman, of Montgomery; S. F. Timmerman, living at Wadsworth; and H. E. Timmerman, living at Ensley. The living have the sympathy of all who have suffered the loss of a wife, a mother. She was a devoted disciple whose light was never dimmed. These Christian children and this Christian husband know in whom they put their trust. They lovingly yield to the divine will, believing that some day they shall understand.

O. P. SPIEGEL.

Primm.

Mrs. Narcissus Allen Primm died at her home in Dickson, Tenn., on Tuesday, April 27, 1920, in the midst of her family and friends. She was born near Little Lot, Tenn., on July 7, 1849, one of a large family, the daughter of Brother and Sister W. T. Allen. She was twice married, and had really been a mother to three sets of children, as both she and Mr. Primm had children when they married. Sister Primm was reared by Christian parents and gave her heart to the Lord at an early age, obeying the gospel when she was twelve years old. She was true to the faith and lived a consistent Christian life. She was patient and gentle and kind as a mother and wife, a good neighbor, and always tried to keep the Golden Rule. Her children loved her tenderly to the end, and were as gentle and thoughtful as children could well be all the time. She loved the truth and the church, was true to the faith for nearly sixty years, and died in strong hope of eternal life. Sister Primm had been in poor health for a long time, but was a patient sufferer and considerate of those who attended her wants, trying to be as little trouble as possible. Funeral services were conducted by the writer in the Christian meetinghouse, and attended by one of the largest audiences ever assembled there. Burial took place in Union Cemetery.

I. B. BRADLEY.

McGlasson.

Sister Belle McGlasson was born February 13, 1866, and died February 23, 1920. Very early in life—at the age of sixteen—she was born into the church of the living God, and from that time until death called her to lay aside her earthly cares and enter into the rest that remains for the people of God she was a Christian in all that the name implies. During the greater part of her life she was an invalid, suffering intensely at times, but during it all she was never known to murmur or complain. She fully appreciated the truth that this world could never give the happiness for which mortals sigh, and with a faith sublime she looked away from this world as a temporary abiding place to that "city which hath foundations, whose builder and maker is God." Gentle, kind, pure, patient, and cheerful, she was an inspiration to all who knew her. I have never known a life in which all the Christian graces were developed to a higher degree than they were in her life. She will be sadly missed by the members of her immediate family and the friends who knew her. But she is dead—that is, she lives no more in the flesh; but the influence of a life like hers never dies. It lives on and on in the lives she has touched, cheered, and made better. Eternity alone will reveal the great power and influence of her life.

S. HOUSTON PROFFITT.

Robbins.

At the age of eighty-three years, five months, and twelve days, our dear brother, J. T. Robbins, of near Lynnville, Giles County, Tenn., only a short

time ago passed over to his eternal reward. I have known Brother Robbins since 1884. He obeyed the gospel at Robertson Fork, in 1881, under the preaching of a Brother Frasier. Brother Robbins fell out of his barn loft on January 2, 1918, from which he sustained an injury, and was not able to walk but very little any more. He was a splendid student of the Bible. He also read the Gospel Advocate all his religious life, except one year. Being confined more than two years previous to his death afforded an opportunity for him to read much. He studied the "world war" in connection with some predictions in the Bible, and fully believed those prophecies were fulfilled in the war. I am sure that I never knew a more conscientious and sincere man. Brother Robbins was a very retired sort of a man—that is, he never put himself forward in anything, nor did he ever make himself conspicuous in anything, and hence but few of his friends really knew how well informed he was on most of the issues of the day. I am sure I never had a single brother in Christ who was at any and all times more ready to help me than was J. T. Robbins. He was right successful in making money on his farm and in other honest dealings with his fellow man, and was liberal in helping the worthy poor and in giving to the cause of Christ. Brother Robbins was never married. At the time I became acquainted with him, his aged mother was living with him, but a few years afterwards she passed away. A sister also (Miss Puss) lived there, and who still survives him. She, too, was never married. Though he had not been able to walk for about a year previous to his death, he was very active in rolling himself around in his invalid chair. His general health was good all the time. He kept up remarkably well with the war news. The Gospel Advocate was his choice paper. His nephew, Brother G. M. Knox, a fine man, spent about two years with him before his death. He is still there with "Aunt Puss." Over a year ago I spent a day and night with Brother Robbins and Sister Puss after I had preached at Robertson Fork on Sunday before, and, with tears in his eyes, he expressed his sorrow to me over the loss of Brother David Lipscomb from the editorial staff of the Gospel Advocate. Though I was called to attend his funeral, I was unable at the time to go, and Brother H. N. Rutherford, of Lynnville, conducted the funeral services. May the Lord help us all to be "faithful till death" and to meet him in the "glory land." J. R. BRADLEY.

Outlook for Harper College.

This little bulletin has just been published by the Harper College and may be had free of charge by any one who will write for it. It will give you an idea of the prospects for the coming year and the future, which have never been so bright. Two new buildings are going up now—Thompson Hall, the new dormitory for boys, and the new Science Building. This gives us four buildings in all. Thompson Hall is thoroughly modern, has steam heat, electric lights, baths and toilets with hot and cold water at all hours, large rooms with closets, and is well furnished throughout. The new Science Building has laboratories for physics, chemistry, and biology—all furnished with full standard equipment. Much is being added this year. The school also has a large assembly hall seated with opera chairs, a beautiful library and reading room, a laboratory for manual arts, and fourteen good classrooms. Every classroom used by college or high-school classes will be equipped with standard lecture chairs and genuine slate blackboards. The library has book depository separated by glass partition from the reading room and is made easily usable by a complete card catalogue.

Write for this bulletin to-day. Our new catalogue will soon be ready for distribution. L. C. SEARS, *Dean.*

The Enriching Years.

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future always. So only can our days possibly be bound "each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now and love them with no deeper love because of other visions of their lovableness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another, the same rule which he may use also as he passes through any critical occurrence of his life: Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are and hold it in your hand with new firmness as you go forward, expecting to see it open into something greater and truer.—Phillips Brooks.

There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry Van Dyke.

FERRALINE

"THE BLAMELESS PHYSICIAN" DEMONSTRATES "The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithium and other health-giving minerals. It is made by the simple process of percolating distilled water thru Ferraline Mineral Earth, and it contains no drugs nor chemicals.

It has long been recognized as most effective in the treatment of Indigestion, Stomach Troubles and Rheumatism, and as a System-builder and Restorer it is of special value to those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet and the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 5, DEMOPOLIS, ALABAMA.

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

ALLEN'S FOOT-EASE

Gives ease and comfort to feet that are tender and sore.

If shoes pinch or corns and bunions ache this Antiseptic, Healing Powder will give quick relief.

Shake it in your Shoes, Sprinkle it in the Foot-bath. Sold everywhere.

No Risk With "Diamond Dyes"

Don't Streak your Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business

Calotabs are not sold in bulk Get an original package, sealed. Price, thirty-five cents.—(adv.)

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues — a Specialty

HOME OFFICE:
CLINTON, S.C.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

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

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

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Among the Colored Folks

BROTHER KEEBLE'S REPORT.

During the month of May I visited several old congregations where I had labored in the past, and found them all doing well.

On the fourth Lord's day I was at Viola, Tenn. This was an annual day for the Old Baptists, and had been for over forty years; so we had a wonderful opportunity to sow the seed of the kingdom of Jesus Christ, and the church was greatly edified. Brother George Winton, one of the elders of this congregation, is faithfully feeding them with the bread of life.

On the fifth Lord's day I met with the brethren and sisters at Center Star, Hickman County. We had three services and an old-fashioned basket dinner. Two precious souls made the good confession and were baptized in the afternoon. This congregation had for some time been worried with division, but I was glad to find them endeavoring to remove everything that served to keep them divided. During their separation the old meetinghouse was destroyed by fire. One side attempted to build back on the old spot, but there was an objection by the others; so, to keep down any further trouble, they bought a piece of ground near the old location and built on this. Now they have all got together and agreed to stop the division. Brethren, this looks like the spirit of Christ—willing to make any sacrifice, no matter how great, that the unity that Jesus prayed for may exist among God's children.

On the first Lord's day in June I met with the Harris Chapel congregation, in Wilson County, and we had a great day. It had been over a year since I met with them. Old Brother S. W. Womack established this congregation. They sent him a liberal contribution. Four made the good confession at night, and we had baptizing early Monday morning. I will return in August and hold a meeting for them, the Lord willing.

On the second Lord's day in June I began a meeting in Bellbuckle, Tenn. I will be here about two weeks. A large number of the brethren and sisters from Fosterville were with us in the beginning of the meeting. From here I will go to Sparta, Tenn., to begin a meeting.

Several weeks ago Brother A. B. Lipscomb and Brother A. M. Burton visited Brother S. W. Womack. They read the Scriptures to him and prayed with him. Although very feeble, he was highly lifted up by the visit of these good men. They left a liberal contribution to help to care for him in his last days among us. I must say that the white brethren and sisters are thoughtfully looking after the needs of this old servant, and the churches that he has established are remembering him greatly; so he is not suffering for attention or the needed comforts of this life, because the brethren and sisters, white and colored, are doing their duty toward him. In all of his suffering and pain he continues to say he is only waiting on the Lord. Brother Womack has been a subscriber for the Gospel Advocate for years, and although too feeble to read it himself, he has me to sit by his bed and read it over to him, and it seems to be a source of comfort to him yet, as it has been in the past. M. KEEBLE.

The College Question.

BY J. P. PAISLEY.

It is not my expectation to completely satisfy the minds of all the readers on this subject by writing this; but I want to say that I have been following closely the different writers expressing their views, and I am at a loss to see why men of broad minds and able reasoners on Bible and other subjects can so disagree as they do, and especially on this one.

Now I wish to ask every reader of the Gospel Advocate to read, and if necessary to re-read, Brother R. L. Whiteside's article on this subject, in the Gospel Advocate of June 10, page 565. In my honest judgment, it should forever settle all arguments on this matter; for, if I understand the brother, he means it is not a church affair, neither is it connected with the church in any way.

Preachers and teachers of the Bible have a perfect right to pave the way for edification of the young and rising generation in any way that will not conflict with the law of Christ. I do not understand the college to do that. Again, I do not understand the college to be sanctified to the worship of God as is the order of worship upon Lord's day. But the college, if managed by the proper faculty, which I presume is the intention of all, is the proper place to prepare young ministers for the work and to instruct all young people how to present themselves in the house of worship on Lord's day and for all other duties of life. As the brother said, "it is the parents' duty, so far as they are able, to provide all things needful for their children;" but it is not possible for all parents to fit and qualify their children with full education, neither in Bible nor in literature. Hence, they are duty bound to let them take such steps as will promote them to higher qualifications of life both morally and spiritually.

Then the college, or school, takes the place of parents to instruct them and to fit them for helpful positions of life, the same as in our common schools.

I think that I have a right to so speak, as I have a son now in the ministry, and I am sure of the fact that the college was greatly instrumental in bringing him to where he stands to-day. So let me conclude by saying: Long live the Bible college, or school, so long as it does not go beyond, but stays in harmony with, the great commission. (Matt. 28: 19, 20.)

Report of a Recent Trip.

BY W. DERRYBERRY.

On the second Lord's day in May, and on Saturday night before, it was my great pleasure to be with the Jackson Temple brethren, in Dickson County, Tenn., where I conducted a singing class about three years ago. This church is small as to members, but is one of the best-working bands I know of. It was established a few years since, mainly through the efforts of Oscar Parham, of Leiper's Fork. They remember him kindly for his untiring efforts there.

From there I went over to Dickson and preached for them on Lord's-day night and on Tuesday night following. I had been acquainted with this church for quite a while, as I conducted a singing class for them a number of years ago. We certainly have some kind-hearted brethren and sisters there. I had a pleasant visit with them, and shall remember it as such.

On our way to Dickson, Brother Needham Gaston and I stopped a few minutes at Burns, where I united in marriage Brother Homer Tidwell and Sister Lowe. Both are highly esteemed members of the church at Burns.

From Dickson I went down to Lyle on Monday morning, and preached to a good-sized audience that night. I surely enjoyed being with them. A young Brother Lyle had died a short distance away, and by invitation I conducted the funeral services on the day following.

On Thursday night I was with the brethren at White Bluff in their prayer meeting, and conducted a short song service and talked for them.

On Friday I returned home to Lebanon after a very pleasant trip among the brethren.

Penitence has two faces. It looks toward the past and the future at the same time. There is not only a grief for sin, but a determination after a new obedience.—Exchange.

Lynching Record for the First Half of 1920.

Robert R. Moton, principal of the Tuskegee Normal and Industrial Institute, of Alabama, which was founded by Booker T. Washington, furnishes us with information concerning lynchings for the first six months of this year. He says:

I find, according to the records kept by the Department of Records and Research of the Tuskegee Institute, Monroe N. Work in charge, that there have been in the first six months of 1920 twelve lynchings. This is seventeen less than the number (29) for the first six months of 1919, and thirty-three less than the number (45) for the first six months of 1918. All of those lynched were negroes. Eight of those put to death were charged with the crime of rape.

The States in which lynchings occurred and the number in each State are as follows: Alabama, 2; Florida, 1; Georgia, 2; Kentucky, 1; Kansas, 1; Minnesota, 3; South Carolina, 1; Texas, 1.

Giving Entire Satisfaction.

There is a remarkably effective combination of blood-purifying, nerve-strengthening, liver-stimulating remedies. It is Hood's Sarsaparilla for the blood, taken before eating; Peptiron for the nerves, taken after eating; and Hood's Pills for the liver, taken as needed.

It is giving entire satisfaction. Persons suffering from a combination of ailments, such as cause eruptions on the face or body, paleness, pallid lips, cheeks, and ears, and constipation, especially find it beneficial.

The treatment accomplishes so much that, although there are three medicines, it is the most economical. Each of these medicines is of superlative merit for the troubles for which it is especially recommended. Each is good alone; all are good together. Get any one, any two, or all three, of your druggist to-day.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system, by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

Jell-O
Ice Cream
Powder

To make the finest ice cream, stir Jell-O Ice Cream Powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored. At grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.
WHITE SERUM COMPANY.

DEEP-SEATED
FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

Shall We Observe the First or the Seventh Day?

BY WILLIAM J. MILLER.

The law of Christ was all given after he came into the world. To obey that law is what is required of us.

In the transfiguration of Christ, in the presence of his apostles, the apostles saw Moses, the first lawgiver, with Jesus. When Moses was parted from him, there came a voice out of the clouds, saying: "This is my Son, my chosen: hear ye him." (Luke 9: 28-35.) People had been hearing Moses, as he was the lawgiver. After Jesus came, the people were to "hear him," as he is the Lawgiver.

The day that the law of Jesus Christ requires us to observe is the day to be observed. Jesus was of the tribe of Judah in the flesh. Jacob prophesied of Jesus, saying: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come: and unto him shall the obedience of the peoples be." (Gen. 49: 10.) Jesus is the Lawgiver that Jacob called "Shiloh." According to Paul's statement (Heb. 7: 14), Jesus sprang out of Judah. Therefore, Jesus is the Lawgiver that is to be obeyed. While Moses was at the head of the children of Israel, journeying from Egypt to Canaan, they came to Mount Sinai. While they were there, Moses went up into the mountain and received the Ten Commandments on two tables of stone. In the commandments they were commanded: "Remember the Sabbath day, to keep it holy." (Ex. 20: 8.) Though people were then required to keep that day, people are not now required to keep it. The requirement on the tables of stone was a repetition of a requirement that had been given by Moses before there was any commandment given on the tables of stone. (Ex. 16: 29, 30.) Therefore, the requirement to keep the Sabbath was the law of Moses given in Ex. 16, and afterwards repeated in Ex. 20, as on the stones. It was first given, without being on the stones, and afterwards, as in Ex. 20, was given on the stones. We are not under the law of Moses. Therefore, we are not required to keep the seventh day. "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7: 12.)

All the law given by Moses was the law of God. (See Luke 2: 24.) Luke speaks of "a pair of turtle doves" being mentioned in "the law of the Lord" that was given by Moses, mentioned in Lev. 12: 7, 8. Though it was "the law of the Lord," it was given by Moses, and they were not mentioned on the tables of stone. Not only was that part of "the law of the Lord" given by Moses and not written on tables of stone done away, but the commandments which were written on the stones were done away. (Read 2 Cor. 3.) This chapter shows that the Ten Commandments are abolished. An Adventist objects by saying that "the seventh verse of this chapter does not say that the Ten Commandments were done away." We are not contending that the seventh verse shows it. The eleventh verse shows that they are abolished. The seventh verse speaks of the "glory" being done away. The eleventh verse speaks of the "ministration" being done away. Therefore, not only the "glory," but also the "ministration," is done away. The "ministration" is the Ten Commandments. Therefore, as the "ministration" is done away, the Ten Commandments are done away.

Under the "law of Christ" (Gal. 6: 2), the Christians observed the first day of the week (1 Cor. 16: 1, 2; Acts 20: 7). Jesus rose from the dead on that day. "Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons." (Mark 16: 9.)

Complaining, Fretful Women
ARE NOT TO BLAME—
THEY ARE SICK

The sufferings of many women are enough to make them careless and querulous. In more or less constant pain, their nerves unstrung and shattered, the digestion bad, the vitality sapped by constant and irritating drains, a tired, draggy feeling in feet and legs, they know that their strength is gradually slipping away and their progress toward a chronic invalidism, slow, perhaps but sure.

They are victims of a catarrhal condition. Do not blame and criticise such sufferers. Help them by advising a rational, sensible remedy.

PE-RU-NA
HAS SAVED COUNTLESS THOUSANDS FROM WORSE THAN DEATH

The health building effects, of this medicine, are soon manifest in improved digestion, better color, freedom from pain. The blood, freed of impurities, dispels the congestion and inflammation of the sore and irritated mucous membranes. Keep the body purged of these catarrhal poisons, and any woman will be healthy. With health goes ease of mind, a sunny disposition and the will and ambition to be up and doing.

The harmony and happiness of thousands of homes have been preserved by the timely, intelligent use of Dr. Hartman's Famous Catarrh Remedy Pe-ru-na.

Sold Everywhere *Tablets or Liquid*

The Comforter.

The work of the Lord, the Spirit, is wide, extended, and extensive. He is emphatically the "Comforter;" this is his principal work. He comforts the soul, made conscious how little there is in himself to nourish and strengthen; stripped, in his sense, of his self-wisdom, self-power, self-importance, and self-complacency. He testifies of Jesus as having "all fullness" in him. He comforts the poor, tried, and harassed soul, in the midst of its trial, sorrow, and affliction, by unfolding the man of sympathy, the sympathy of the God-man and Mediator. He comforts the soul by revealing the character of God; in his gracious character; in his sin-forgiving character; in his tenderness, compassion, gentleness, and holiness. He comforts his saints as they pass through the change of a changing world, by revealing the covenant, "ordered in all things and sure." He unfolds the gracious promises of the God of grace. He is called "the Comforter" because it belongs to him especially to comfort the saints of the Most High.—Selected.

The church of the one hundred and twenty waited for the great gift of the Holy Spirit; and it came, richer, more divine, more full of power from above, than they could have imagined. So the church ever waited for fresh degrees of grace and glory; so apostles waited; and we, inheritors of the same sacred blessings, as many as desire to be perfect toward God, must also be thus minded.—Moberly.

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

GOSPEL ADVOCATE

Volume LXII. No. 29. NASHVILLE, TENN., JULY 15, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

Edifying as the Need May Be 681
Our Contributors 682
At Home and Abroad 688
Training Little Children 690
Editorial 691
Current Thought 694
Said in Paragraphs 695
Georgia and the Far Southern Field 696
Church News 697
Who Is to Blame? 698
The East Tennessee Work 699
Help the Marshall Church of Christ 700
Obituaries 701
Shall We Observe the First or the Seventh Day? 702
The Golden Windows of the Soul 703
From the Field 704

Edifying as the Need May Be

BY A. B. LIPSCOMB

Science and the Bible.

But it is in the ethical teachings of the Bible that we note the chief corroborations of this scientific truth. So great and so far-reaching is its contribution that the scientist finds in this book his never-failing ally. It becomes an immediate and prolific reference book. Without the Bible, the scientist would be practically devoid of illustration, unless, perchance, he should fall back upon other books of mythological origin and of questionable ethics. The scientist teaches that hunger is an altruistic force. Because it has to do with the maintenance of life it is not to be belittled or despised. The most worthy and noble of all things are those that preserve and perpetuate the race. In such a view, hunger can never be regarded as low or coarse. If we readily acknowledge that God made our heads, eyes, hands, and feet, why not just as well acknowledge that God made our stomachs, and that he made them for a worthy purpose? Yet I know some people who never mention the stomach except in a whisper. But why should any man be ashamed of his stomach unless it be that his habits confirm the suspicion that he is all stomach? Did Jesus look upon hunger as an unworthy force? Did he consider the satisfaction of hunger to be an unrefined process? Certainly not. Among his greatest miracles we always make mention of the feeding of the five thousand. What was the purpose behind the miracle? Was it wrought in order to make demonstration of his infinite power? Matthew states the purpose plainly. He tells us how Jesus said: "I have compassion on the multitude, because they continue with me now three days and have nothing to eat." (Matt. 15: 32.) He himself had fasted for forty days and nights and knew better than any man what suffering is entailed by hunger. The kindness and compassion that stirred his own heart he would create in all men. Hence, he said in the Sermon on the Mount: "Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent?" (Matt. 7: 9, 10.) And again: "If thine enemy hunger, feed him."

✡ ✡ ✡

The Problem of the Poor.

Science teaches that "reproduction and nutrition are inversely proportional." The poorest families have the largest number of children. Strangely enough, the underfed classes have the most mouths to feed. The Christian religion not only recognizes this scientific truth, but proposes the remedy. The very essence of this religion is "to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (James 1: 27.) Hence, it follows that the merely nominal Christian who has no serious regard for the hunger force of the sociologist in the world about him becomes a nonenity. "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?" (James 2: 15.) Jesus said: "The poor ye have with you always." This means a continual testing of our faith. We have read some strong indictments against the modern industrial system that keeps men, women, and children away from pure air in stuffy factories and at the same time dwarfs their bodies and stunts their mental growth, and oftentimes defrauds them of their rightful earnings; but there is nothing in any literature quite so strong and terrible in meaning as that which comes from the pages of the New Testament: "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted: and their rust shall be for a testimony against you, and shall eat your flesh as fire. . . . Behold, the hire of the laborers . . . crieth out." (James 5: 1-4.)

Soul-Hunger.

✡ ✡ ✡

It is enough to say Jesus carries the hunger force into nearly all of his finest teachings. He does for this figure what no scientist can ever do for it. He enlarges and glorifies its meaning. To the extent that the divine transcends the human does his thoughts transcend the thought of the scientist. "He spake as never man spake." He recognized in this great human craving of the body an apt and fitting analogy to the hunger of the soul. Hence, we hear him say: "Blessed are they that hunger and thirst after righteousness: for they shall be filled." (Matt. 5: 6.)

"Bread is the staff of life." Jesus spiritualizes the idea of his own mission by saying: "I am the bread of life: he that cometh to me shall not hunger, and he that believeth in me shall never thirst." (John 6: 35.) On one occasion, when the disciples urged him to eat, the Master said: "I have meat to eat that ye know not." When they began to question among themselves as to what his words meant, he explained: "My meat is to do the will of him that sent me, and to accomplish his work." On the night before the crucifixion he instituted the Lord's Supper, and here again we find his recognition of the hunger force. Jesus hungered for their love, and he knew that in the trying days to come they would hunger for his love. Hence, he "took bread, and blessed, and brake it: and he gave to the disciples, and said, "Take, eat; this is my body." (Matt. 26: 26.) Not content with showing the importance of man's relationship to hunger in this life, he carries the figure with him in giving his prophetic picture of the judgment. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Why are we to receive this great honor?" the righteous ask in grateful surprise. "For I was hungry, and ye gave me to eat." (See Matt. 25: 34, 35.) John, who heard Jesus speak these words, who leaned on his breast at supper, and who drank deeper at the well of his Master's teachings than did any of the other New Testament writers, shares with Paul the honor of being his chief interpreter. We are not surprised, then, to find that John, in describing to us the state of the glorified, should write the oft-quoted words: "They shall hunger no more." (Rev. 7: 16.)

Is it not a worthy picture of heaven that makes it a place where the hunger of man shall find complete and everlasting satisfaction in the bosom of his God?

Our Contributors

The Present Conditions, and Why.

BY JOHN T. SMITHSON.

Why is it that we do not have large congregations of serious and thoughtful people? In many congregations the spirit of reverence and godly fear are lacking. Older people have lost this spirit in many ways. The younger are not taught by the older to manifest it. Preachers to-day who "preach the word" receive very little encouragement. The older members sit seemingly lifeless to the truth. Not many even encourage the preacher by sanctioning the truth. Sometimes in prayer, like the Savior on that memorable night, the preacher prays alone, while all around him are people otherwise interested and engaged.

Older members of the church attend the morning service and worship as they have been accustomed, and when customary service has been rendered they go home and wait till the next morning service, which is a week off. The evening service is left to the preacher and the young people, who come not so much to the service, but as having a place to go. Under such conditions perhaps many preachers have preached, and thought that what they were teaching was as seed that fell by the wayside. Why is this? Reader, answer for yourself. Search your heart; read your mind; understand your thoughts; know yourself. Are you as faithful to the Lord and his word as you should be?

Christians should all the time be deeply interested in the gospel, the power of God to save. All who have been faithful to God and did his will through the past years of trouble and unrest are stronger in faith than ever before. While there may be many who have been faithful to God and have not yielded to the things of this present evil world, and who have kept their garments free from the blood stains of their fellow men, I know of but few; while, on the other hand, I know of many who have become faithless in what they once claimed the word of God taught. Religion has been disregarded by some of its ardent supporters.

There was a time when parents reverenced God and obeyed his word. They taught this to their children. Then we had good parents and noble children. These days were peaceful and the life was happy, and each felt the other's need. But now—well, what? Can it be truly said that parents love God and are submissive to his will? Do they teach their children to respect the teaching of the Bible? Let the fathers and mothers speak, and they will be heard.

It use to be considered a great pleasure by the people to have preachers visit their homes. Children use to have profound respect for preachers of the gospel, and they would listen eagerly to them tell of Jesus and his love, of God the Father and the home of many mansions. It would gratify a business man for a preacher to go to his place of business. He would take the time to talk with him about the great problems of life and the destiny of the soul. A stranger had a burning desire to form the acquaintance of the preacher. What can be said of the present time? Shall we speak, or shall we remain silent? As for me, I shall speak. If I do injustice to any, I stand ready to be corrected.

The preacher is not invited in many homes now. There is no room for him as a guest. If perchance he should call at a home, very likely he is kept standing at the front door till the cards are gathered up from the table and hid away. All the while he is there, in their heart remains the never-vanishing desire that he leave. That home feels the pressure of condemnation while the preacher is there; and the pressure is released only when he is followed to the door and bade farewell with these words, though they mean it not: "Come back sometime." When members of the church are such apostates as to substitute for the preacher in the home a card player and for the Bible on the table a deck of cards, no wonder the light of the world is burning low. How can children in such homes be brought up to reverence God and be faithful to his word? We can just as well expect light to come out of darkness and sweet to come out of bitter as to expect faithful children of God to come out of such homes. Degeneracy in all ages started in the home. To-day the chief reason we have no more young people consecrated to the Lord and his cause and with imposing strength contending earnestly for the faith which was once for all delivered to the saints is that we have not the right kind of homes in which to rear these young people. When we can get the homes free from worldliness in all forms, and let God rule, and not Satan, and convert the card table again into an altar around which consecrated parents and godly children gather to study the Bible and pray to God, the donor of every blessing, there will be seasons of refreshing for famishing souls and a restoration of the primitive order of pure religion.

If business men of every trade would put to death their lucrative desire which they have fed in the last few years to corpulency from the fruits of graft, profiteering, and downright stealing, the scale of justice would be on the counter and the measuring rod would be accurately applied to the goods. The tide of high cost of living would ebb to

its proper bounds: dissatisfaction and discontentment, which destroy peace and credulity, would be driven back to their dark and hideous abode; the mantle of charity would be spread over our country; peace would be enthroned, with fidelity the scepter and justice the law. God speed the day when we can have homes where God abides and rules, and where children are taught to reverence and respect God and his word! Then we will experience a glad change, and approximately reach the time when there will be peace on the earth and good will toward all men, and God's will being done on earth as it is in heaven.

A Message to My Friends.

BY JOHN E. DUNN.

During the two years' time I was working with our boys in the United States Army in Camp Sevier and in France, I got out of touch with home life and with the churches. When I came home, I found it necessary to provide a living for my family. During the high cost of living—and it is climbing still higher—I have felt it necessary to look out for "the rainy day."

Since the first of last October I have been laboring with the church at Terrell, Texas, under an arrangement that permitted me to be at home one-half the time and at Terrell one-half the time. On Sunday afternoons I have gone to schoolhouses and vacated church houses in the regions around Terrell and preached. I have arranged to be in protracted meetings in July and August. I have so arranged that I can get away from home at any time to hold meetings. During my absence from Terrell, Brother J. E. Weems will be there in my place. He is a fine young preacher. The Terrell church, Brother Weems, and I expect to extend the helping hand to the lost. I expect to do a lot of evangelistic work. Brethren can be free to write me about meetings anywhere. If I do not get a support one way, I can get it another. I expect to preach the gospel all I can as long as I live. I feel an interest in all the churches and regret to see true religion declining. Especially is it sad to see the rural churches going down. In the rural communities many of them have quit all meetings. In the county where Terrell is located—Kaufman—all of the rural churches have ceased to meet. Poor support of preachers has driven many of them out of the work. The churches, many of them, are getting no preaching. I know of quite a number of churches that cannot get a preacher at all. This is sad. I think the war, too much money, and the love of pleasure has caused this situation. The American people are money-mad and pleasure-wild.

John Ruskin said: "There are four periods in the history of every nation"—(a) "struggle for existence;" "conquering of the enemies;" (c) "development of resources, in which the nation grows rich;" (d) "revelry in sin, which brings about the downfall." Our country in her national existence is entering the fourth and last period. As to how long we exist as a nation will depend on how we treat God. No nation can exist long that forsakes God. God has brought down every nation in the past that forsook him. There is not one exception. I am confident Germany's sins wrought her downfall. France, Belgium, and other nations are writhing in agony as a result of their sins. Our great wealth and love of pleasure will eat out our vitals. "Righteousness exalteth a nation, but sin is a reproach to any people." We did not get our lesson during the war. A few suffered much. This lesson is good for the soul; but so many grew rich and richer and more worldly. The casual observer can readily see that the tendency of our people is away from God into the pleasures of this world.

Irving, Texas, Rural Route No. 2, Box 3.

A Reminiscent Sketch.

BY JAMES E. SCOBEY.

On the third Sunday in June I was with the Bethlehem Church, and preached to the congregation. This church is the oldest in Wilson County, maybe the oldest in the State. It had quite a unique beginning.

Barton Stone came into Tennessee in the latter twenties. Passing from Lebanon toward Rome, in Smith County, late one afternoon, he called at my grandfather's house, desiring to spend the night. He was welcomed. He had not made it known that he was a preacher up to the hour to retire for sleep.

My Grandfather Scobey was a devotedly religious man, being what was sometimes called a "bluestocking" Presbyterian. He regularly occupied a tent each year at the camp meetings of the church to extend a Christian hospitality to those who came from far or near to the meeting. "Before we go to bed," he said to his guest, "we generally read the Bible and pray, and would you join us?" The gentleman said that was also his custom, whereupon my grandfather requested him to lead in the service. After prayer, Stone began to talk about the plan of salvation, the terms and conditions, etc.; so that it was late, indeed, when they did retire to sleep.

Next morning my grandfather asked Stone to stay over and preach the coming night in his house, saying he would move all furniture out of the big room, would put in plank seats, and send runners through the country to announce the preaching. At night the house was full. That was the beginning of a meeting which lasted until Stone's preaching had turned many to an obedience of the gospel. Most of the Presbyterians, some Baptists, and others were baptized by him. My grandparents on both sides of the house were baptized by Barton W. Stone. My grandfather Sweatt became a preacher of the gospel. These were the charter members of Bethlehem Church. For ninety odd years few Lord's days have gone by that none of the faithful have met at Bethlehem Church to break bread to show the Lord's death till he come. It is a strong, well-taught congregation, living in peace, working and worshiping according to the word.

For five years before the Civil War I taught school in that neighborhood, and almost every boy and girl in the country round about came to the school. There was, the day I recently preached at Bethlehem, a good-sized audience, and in it there was only one person who had been a pupil at Union Academy. There were sons and daughters, old and gray-headed, of former pupils. There were many of their grandchildren present. I obeyed the gospel there under the preaching of Sandy E. Jones, seventy years ago. May that church hold out faithful to the end, and may they hear and heed what the Spirit saith to the churches.

A Wonderful Baptism.

BY A. M. GEORGE.

In Matt. 3: 13-17 and Mark 1: 9-11 we have an account of the baptism of the Son of God by John the Baptist in the river Jordan. It is strange that the sinless Son of God should have to submit to this baptism in water just like the common people whom John was baptizing. Being himself the very consummation of righteousness, one might suppose that there could be no necessity for him to be baptized, and especially if, as many suppose, the baptism was a mere nonessential symbol. Why was he required to be baptized? Not for the remission of his sins, for he had never committed any. Then why? Because he came to do his Father's will, and his Father willed that everybody should be baptized. Then it was a righteous thing to be baptized, and he was baptized "to fulfill all righteousness." He would have committed his first sin if he had concluded,

as very many now do, that baptism was a nonessential and had declined it. He would have fallen from God's favor, or grace. Who can or will deny it? This gives baptism the appearance of being so exceedingly essential that even God's beloved Son could not have declined it without sin, or maybe forfeiture of his Sonship. His Father required him to be baptized to complete his righteousness, and he had to obey or fall. God likewise now commands men and women to be baptized, and, like his Son, they must obey or fall, unless he is more indulgent to us than he was to his Son, no matter whether baptism is for the remission of sins or not. It is always essential to obey God's commandments, for one is in sin as long as he remains in disobedience; and this, being true, proves that baptism is for the remission of sins.

Now we come to the really strange things connected with this baptism. It should be exceedingly strange to those millions of deluded people who hold baptism so lightly as to nickname it "a ducking," as I have known some to do. Now notice the following: Matthew and Mark say that as soon as Jesus was baptized, and while coming up out of the water, "lo, the heavens were opened, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Notice, here God sends his Spirit down on Jesus and proclaims him his beloved Son as soon as he is baptized, not before; as soon as he has fulfilled all righteousness in being baptized, not before. Now, if God withheld this acknowledgment and approval of Jesus as his Son until after his baptism, who can have the boldness to face these facts and the Author of them and say that God will approve and acknowledge men and women as his beloved children before they have been baptized, so fulfilling all righteousness, as his own Son did?

Are not men commanded to be baptized? Read Acts 2: 38 for answer. Here are about three thousand believers in Christ asking what they must do, and the Holy Spirit, speaking through Peter, says: "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive [not "have received"] the gift of the Holy Ghost." Who can think that the Spirit and that voice from the opened heavens would have been seen and heard if Christ had called baptism a nonessential and refused it? One acts with just as little reason who claims that God will approve and accept as a beloved Son or daughter one who so dishonors him now.

Who can be so befogged and befuddled by false teachers that he can honestly believe that God will be pleased with any man or woman and acknowledge them as Son or daughter who will stand before him and say that any one of his commandments is a "nonessential?" If these believers in "nonessential" commands are right, they will find these facts connected with the baptism of Christ a strange and perplexing matter. They will be under the necessity of setting aside the facts or their doctrines, one or the other. One is the opposite of the other, and they cannot room together. It will be a blind man or woman indeed who cannot see this. "If the blind lead the blind, both shall fall into the ditch," said Christ. Do not follow blind leaders.

The silent testimony is good; the spoken testimony is better, for it completes the circle of witnessing. The statements of the Samaritan woman blazed the trail for the work of the Lord. So many silent lips are blocking the way of some specific act of our Lord that we could but wish that some "coal off the altar" might release the restrained testimony and so make for Christ a pathway down which he might come to prove his ability to save to the uttermost.—The Daily Bible.

Protracted Meetings.

BY C. E. WOOLDRIDGE.

Many of the congregations, especially those in rural communities, arrange for special evangelistic efforts annually. These efforts are most popularly called "protracted meetings." July, August, and September are the most popular months for such meetings. We are, in many places, learning that such meetings can be successfully conducted at other seasons—in fact, at almost any time in the year—if proper effort is put forth. We hear the complaint that there is a lack of preachers available for service. Some splendid preachers are not kept in the work constantly because we—our congregations—only undertake work in a limited season each year. Why not the congregations take up the work and press it forward "in season, out of season?" (2 Tim. 4: 3.)

About the preacher. For the protracted meeting, the preacher is usually a stranger, or at least from some other community and congregation. Congregational affairs should be in harmonious and working condition before such preacher arrives. The congregation should adjust and have everything in readiness to "sound out the word"—to hold forth the word of life" to others. They should impress the fact of this readiness upon the preacher both by word and conduct and insist that his efforts be directed toward the alien and his conversion. I would suggest that the preacher can do no work which will be of greater value to a congregation than to teach in detail and with utmost care and pains the "first principles." These themes will carry men back to the time when they "received Christ"—to their "first love"—and stir emotions that in indifferent or wayward disciples have long lain dormant. In the everyday and every-week work and teaching of congregations, Old Testament characters, examples, and types will serve in a valuable way, but these are not enough in evangelistic effort unless they are revealed in the fullness of New Testament applications. The same kind of teaching is needed to maintain the congregations of to-day as was required in establishing them in pioneer days. The errors prevailing fifty or one hundred years ago are as strong and popular as ever. There is need that lessons be given on "The Proper Division of the Word;" "Establishment of the Church, or Kingdom;" "The Great Commission;" "The Beginning;" "Conversion;" "The New Birth;" "Acts of Apostles Analyzed and Conversion Illustrated;" "Faith;" "Repentance;" "Confession;" "Baptism—Action, Subjects, and Design;" "Moral and Positive Law;" "Justification by Faith;" and other such subjects. Such lessons will strengthen and build up the faith and character of church members, and only such themes will convert sinners. Do not be afraid to speak plainly for truth—definite, concisely stated truth; neither avoid pointing out, refuting, and exposing the dangers in error. Such work need not be made offensive. The diagnosis of physician and surgeon does this all the time, and because of their kindly and interested manner and practical course they are most popular citizens. Jesus and his early followers did this in the establishment of the church. The pioneers of a generation and more ago were plain, earnest teachers. When we thus engage our time and interest, we will find less time to raise unprofitable questions and will find a united and substantial interest aroused among disciples. Dear preacher brother, never fail in sermon and exhortation to set forth clearly the conditions of salvation—the steps unto and into Christ—in specific terms.

About the congregation. It is your work and your meeting. The preacher is to help you, not to "hold the meeting." Provide for his comfort and convenience, that he may keep in the best condition possible, both in mind and body. He will want to visit some in your homes, but can be overworked with much visiting and big dinners and long drives. Put your meetinghouse in the best possible condi-

tion. Take out stove, stovepipes, and other unsightly things. Clean up, brighten up everything. You have invited company—the whole community. I know one church with two small doors for entrance. For three years each door has been reached over stingy little ramshackle steps, a positively dangerous affair. Repair old song books and add new ones if needed. Get the singers to take interest, get together, support and encourage the leader. Let ushers be provided who will care for the people both in the house and on the grounds. Provide water and fans, too, if available. Let every member sidetrack other things and spend the time doing everything possible to secure the attendance and interest of others. Let neither indifference, pleasure, nor business interfere with duty. Do personal work earnestly and wisely. Provide and prepare well for baptizing, beforehand. In a word, make every needed preparation and maintain an active and thoughtful interest throughout the meeting. In my work with congregations, I have seen the shortcomings and neglect which have called forth these suggestions. Let preacher and congregation do their best, laboring for the Master's honor and the salvation of men. How interested and earnest we should be!

A Pleasure-Loving Age.

BY JOHN T. SMITHSON.

Just how long it is to the end of time, we do not know. There is one thing that we do know, in expressing which we fear no attack. We are living in a pleasure-loving age. Who is it that wishes to attack this statement? Surely all will agree to the truth of this. But whether this particular pleasure-loving age is the last days and near the end of time is more than any one can truthfully say, since no one knows when time shall end. It can safely be said, however, that these days are very fittingly described in the following quotation from the Bible: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." (2 Tim. 3: 1-5.) If this language of the apostle does not mean the present time, it must mean the past or the future. If it is the past, was it more grievous than the present? Has the truth of this passage been more completely fulfilled in the past than at the present time? If the language means future time, we may look for the black cloud to thicken, and the most destructive part of a cruel and wicked storm is yet to strike. Upon this hypothesis, we are forced to the conclusion that the people on the earth are growing more corrupt daily. This conclusion is not a phantom, for a careful investigation of the actions of mankind for the last few years will furnish an abundance of proof that the trend of the mind is toward evil. It is conceded by all that some of the evils that are mentioned in the above passage are practiced by many people to-day. To add strength to the concession, I will say that all of the sins that are spoken of in the passage are practiced by people to-day; but whether they are practiced by a sufficient number of people as to make these days the last days, I cannot say. I do know that the right thing for all Christians to do is to take the admonition the apostle gives: "From these also turn away." If we will do this, whether we are living in the last days or not, we will have no fear of evil. This passage does not only mean that we must not do these things ourselves, but that we must not in any way encourage others who are doing these things. It is not enough for us to turn away from the "traitors" and then go with those who are "lovers of pleasure rather than lovers of God." We must turn away from the pleasure lover with as much aversion for him as we would the traitor.

It seems to me that people, both in the church and out, are pleasure mad. Here is the time for us to ask ourselves whether we love pleasure rather than God. Will we do things for our own pleasure when we would not do that for God and the good of his cause? How many times have we failed to do what the Lord wanted us to do, and do the thing that would bring us pleasure? We spend more money for our own pleasure than we give to the work of the Lord. I fear that we have not thought as seriously over this matter of loving pleasure as we should. We can very easily deceive ourselves and think we are right when we are radically wrong. The word "pleasure" used in the above quotation is not used in a propitious sense. It is inimical to all that pleases God. James teaches us that wars and fightings among us come from our pleasures which war among our members. (See James 4: 1-4.) Pleasure in this sense is sensual gratification, amusement, self-indulgence, frivolous or dissipating enjoyment. It is opposed to labor, service, duty, and self-denial. The things that appeal to the pleasure of most of us are many. What are we profited by these things? They are all transitory.

If we were as eager to serve God as we are to indulge in pleasures, we would do more to elevate mankind than we have in the past. There would not be so many empty pews for the preacher to face. Brother, sister, do you go to picture shows and dances and other places of pleasure when you would not go to the worship of the Lord? If you would go to the places of hilarity under any kind of weather conditions, why let inclement weather keep you from going to church? Furthermore, if you would give as much money to the service of God as you spend upon your pleasures, there would not be so many calls for help and there would be adequate means for every need. Do you know that eliminating the people of the world, there are more church members who love pleasure more than they love God? Let us ask ourselves this question: "Do I love the pleasures of this life as much as I love my Heavenly Father?" We cannot equate the love of God and the pleasures of this life. We will have to surrender one or the other. If we hold to the pleasures, we must give up God; and vice versa. For us to love God, we must not conform to this world, but be transformed by the renewing of our mind, see that it dwells not on the sinful pleasures and transient treasures of this life. We must not be a friend of this world, or we will be an enemy of God. We must not love the world, neither the things of the world; if we do, the love of God is not in us. We must keep ourselves unspotted from the world, or our religion will not be pure and undefiled. This is enough to show that we cannot equalize the service of God and the pleasures of this world.

Sunset at Sea.

BY CLARA COX EPPERSON.

Pearl-gray the sky without a tint of rose,
As we sailed slowly from the harbor bar,
The white sails silhouettes against the sky
In the luminous light of one bright star.

Awed was my heart as evening light grew dim
We sailed out in the dark and rolling sea,
To think of those who nevermore return,
Who sailed so blithely, bravely out to sea.

Within every healing shadow is God himself; and so, though it seem to be a shadow of the sorest sorrow and pain, yet it will lift me upward and lead me into the light. Indeed, it cannot be a hurting shadow if God is in it. I care not how painful, perplexing, and dark—the very darkness will be light about me. If God is with me, I will fear no evil. All the shadows of God are divine!—Robert Collyer.

"The Interchurch World Movement."

Editor's Note: James H. Williams, of Hartford, Ky., sends us the following letter to H. W. Elliott, secretary of the Kentucky State Missionary Society of the Disciples of Christ, for publication in the Gospel Advocate. We are glad to note that all Christians who are opposed to denominationalism are opposed to joining in with denominations and thus seeking to build up a great denominational body. Presbyterians have had nothing to do with the Interchurch World Movement; the Methodists are not associated with it, and, as I understand, neither are the Baptists.

Hartford, Ky., February 23, 1920.—Mr. H. W. Elliott, Secretary, Sulphur, Ky.—My Dear Sir and Brother: Yours of the 19th to hand, and in reply will say that we are in the evangelistic campaign, and have had five baptisms from the Bible school.

The brotherhood is with you in prayers, sympathy, and finance for Kentucky missions, provided it is used to have the gospel preached, and not for the Interchurch Movement.

The rank and file of the brotherhood, preachers and all, are opposed to the Interchurch World Movement. It is clearly a denominational movement, and denominationalism is sinful. We need no survey, for all we have to do is to lift our eyes and we see ten thousand times more for us to do than we can do. I came to this town thirty years ago, a Christian only, and found nothing but denominations to which I might attach myself. I decided to suffer the hardships of a disciple of Christ rather than enjoy the pleasures of sin for a season. About fifteen years ago we organized a church of Christ and have made fairly good success. After these years of hard work and money spent, we are not going into a movement that means we are to be federated, open-membershiped, denominationalized, put out of business, or driven into a community church. Individually, if you want to aid the Interchurch World Movement, no one can say you nay. But neither you nor any other secretary or officer of any of our missionary organizations has the right to lead the brotherhood into the Interchurch Movement. You say that "it is proposed to pay the railroad fare of all such [active members] who attend." Is our State Board going to meet this expense? If not, *who* is going to meet it? If a bunch of our preachers go up to Louisville in March, as you indicate, and decide to put our brotherhood in this movement whether we want to go or not, we have a right to know who is putting up this money.

The Interchurch Movement looks upon us as a denomination. If we are a denomination, or just a communion of the church of God, then we had better get out of business at once. If the Interchurch Movement is the church of God, as some of our brethren seem to think, why is the Roman Catholic Church excluded? While I have no time or patience with the Roman Catholic Church, they are just as good as any of these other fellows who deny the absolute authority of the word of God as given to us in the Bible. Our task is to rebuild the wall around the city of the new Jerusalem; and if they want to help, let them come up on the wall and go to work. We have no time to go down into the valley to parley.

I have before me an eight-page pamphlet from one of these interchurch, federating, open-membership fellows who wants to come before my congregation and open our eyes to the errors of the disciples. He says:

"First: To say that Jesus spoke falsehoods is to say he had an unclean spirit.

"Second: To preach that Jesus commands baptism is to say that he spoke falsehoods.

"Third: Therefore to say that Jesus commands us to baptize is to commit blasphemy."

He also says: "'It is the province of eloquence to change the convictions of a lifetime in twenty minutes.' Truth is eloquence. But I am duller than twenty minutes. I need an hour, discussion or lecture, ought to have two evenings for the fifth error and for the Bible plan of union which may double your membership within a year, which can make the disciples five millions by 1930, lubricated by twenty-five dollars each evening. If I do not silence the enemy's artillery, I ask no compensation. But I shall lift the conception of God from the caricature in the swampy parts of the Acts to above the stars and sink the old Jerusalem gospel so deep in the contempt of every teachable, intelligent man that all Rome, all Russia, and all hell can never give it a resurrection in his mind." And: "If the Disciples in 1920 will ship our plea, which is the hub of Romanism, bag and baggage, back to the Tiber, they can begin to preach the true gospel, will stand automatically at the gate Beautiful of the Christ plan for union, will number five million by 1930, double that by 1960, double that by 1999."

As an elder, I propose to protect my congregation against such fellows as this even with my own life. Paul said to the elders of Ephesus: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20: 30.) Does our State Board employ such fellows as the one quoted above? What do you and the members of our State Board think of such vital issues as "Theistic Evolution," "Federation," "Open Membership," and the "Interchurch World Movement?" Everybody wants to know, and no one seems to know. I am, therefore, sending a copy of this letter to the Christian Standard, Cincinnati, Ohio, for publication, if they will, and I ask that you mail them a copy of your reply for publication, that the brotherhood may have satisfaction thereby. I feel that all our State and National secretaries of all our missionary organizations should come right out in the open and say where they stand on these questions, that the brotherhood may have peace.

I assure you, my dear brother, that this is written in the spirit of the Master and in the fear of Almighty God.

I am yours in his name. JAMES H. WILLIAMS.

A Letter From an Evangelist in Love With His Work to a Young Brother Thinking of Entering the Field.

My Dear Brother: I am more than pleased to be able to attempt an answer to your letter. By all means seek to carry out your good resolution. The brotherhood of churches of Christ is in desperate need of men. On every hand it is being admitted that the future of our churches depends upon the number of men who will answer the challenge of these wonderful days with the consecration of their lives exclusively to the service of Christ.

For this is the supreme hour for the churches of Christ in our land. We have a plea of which we need not be ashamed. Given enough men, capable of presenting New Testament truth in its beauty and strength, the coming days should mark a notable growth for our churches. There is something in the very simplicity of our position which makes its own appeal to this complex day, when men long for a clear road for their feet. I have been greatly cheered during recent months by the way I have found men and women respond to the claims of the church of Christ. And when they have not identified themselves with us, I have heard, not once, but a dozen times, the sentiment expressed: "Well, if ever I join any church, it will be the church of Christ."

May I, then, in view of the unique opportunities, which may never return, and knowing from personal experience the unbounded joy of the work of the Lord, urge that without hesitation you seek to equip yourself for this high and honorable calling? But apart altogether from the vast opportunity presented by what we love to call the "Dawn of the New Era," there is no work in all the world which offers such rich opportunities for the achievement of good. There is no work more permanent and far-reaching in its influences. The ruthless hand of time is laid heavily upon the work of most men's fingers. The artist and builder may make their contributions to the realm of art or of architecture, but the strongest colors will fade and the stoutest canvas rot, and even monumental works in brick and stone crumble before our very eyes. How different it is with work wrought in the realm of the human spirit! If we seek through the preaching of the word of God to fashion the soul of man into the image of the peerless Son of God, we work on material which will outlast the ages. And I believe there is no more practical work under the sun. More than most people realize, the heartfelt preaching of the gospel is establishing the moral standard and fixing the ideals of people whose influence counts in public and private life in rousing that conscience through which the mightiest reforms are brought about.

The evangelist works on the unseen and eternal in man, on that inner life which is the wellspring of action; and it is because of this that he may expect such tremendous practical results to accrue from his labors. I know that the fruit of our efforts may not be so rapidly discernible as those of the farmer or gardener. For we may sow the seed of truth, the harvest of which may not even appear in our lifetime. And yet, when the sinful soul has sought and found the Savior of mankind, transformations of character have been wrought in a single night.

Is there any other sphere where you could invest your life to greater purpose? What opportunities would be yours for striking at oppression, tyranny, wrong, and at every enemy to the highest interests of men! For you would carry in your hand the weapon which is the only sufficient means of bringing deliverance to mankind. Then I rejoice beforehand in the joy that would be yours in the homes and hearts always thrown open to those who bear the message of salvation. But, perhaps, of all the service you may render, none will be greater than your actual ministry in the house of the Lord. This is the evangelist's richest opportunity, and every one of his gifts should be consecrated to his supreme work. Did you ever think how often the services of the Lord's house are the arena where God and self battle for the mastery? The atmosphere is there where anything may take place. And week by week you may have the message which is the challenging call to the hearts of men—the words which may decide destiny itself. Think of the responsibility and tremble! But when you have done that, think of the opportunity and rejoice. For into God's sanctuary men come to be braced for the stressful experiences of everyday living. Here comes the work-worn soul to seek repose. Here come men and women with burdened hearts and strained nerves seeking the word which shall enable them bravely to meet their temptations, labors, and sacrificial enterprises of another week; and such a word is the gift which God's preachers dispense to the needy sons and daughters of earth.

You may wonder if I am going to turn aside to show you some of the forbidding aspects of the life. I know of none worthy of mention. You will need a stout heart and a thick skin; wisdom of the serpent combined with the harmlessness of the dove. Perhaps some would seek to deter you on the ground that your financial position might be better in some other sphere. But think of the glorious compensations! I sometimes wonder whether God has granted to any of his children the joys which he distributes so bountifully to those who proclaim his message of deathless love? To some is given the ability to travel. Their eyes feast on sight and scene magnificent. To others there is the pleasure of listening to the great creations of musical genius. I, too, have seen great sights and listened to choice music. But, belive me, there is no sight or sound of earth comparable to that when human lips confess faith in the saving name of Jesus Christ. And this supreme joy may be yours.

I know you might reply to my letter, reminding me that what I have said thus far might have its application to every man in our brotherhood who occupies the honorable position of a preacher of the gospel. I most gladly acknowledge this. I owe my own identification with the churches of Christ to men whose lives were largely occupied by their business obligations. But the exacting nature of business life to-day is making it more and more imperative that there should be men who will have more time to devote to the things of the Lord—to visitation and study—and whose opportunities for effective service will be proportionately increased.

Praying that God's guidance and blessing may direct you in your momentous decision.—W. Mander, in the Bible Advocate.

Facts Stated Concerning W. P. Reedy.

Editor's Note: The facts given in the subjoined article by L. D. Perkins will be of special interest to our readers. This shows something of the opposition that the loyal churches of Christ in the West are called upon to meet. It is just such heresy, division, and strife that John D. Evans and the faithful band of disciples at Denver, Col., are encountering. Some few of our readers have thought it unwise to expose such methods, but the editors of the Gospel Advocate feel that it is their duty to oppose error of all kinds. The Bible teaching is to mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine, and turn away from them. The man who fails to vigorously oppose such heresy is derelict in his duty and cannot expect the approval of Jehovah. It is a fearful thing to be too cowardly and timid to speak out for the right because so speaking is sometimes opposed by good people who are misguided as to the facts in the case. For the information of the uninformed, we gladly publish what Brother Perkins has to say:

In a recent issue of the Gospel Advocate mention was made in connection with the disturbance of the church at Denver of Brother W. P. Reedy—that he should be called to hold the meeting contemplated at Denver. I write that I may give a record of Brother Reedy in California, so that all may see the record of the man the Review men wanted to hold the meeting in Denver. As to his moral standing, I know nothing against that; but as to the doctrine held by the church of Christ, I do not consider him to be sound in the faith. It was but a short time after the church at Long Beach divided over woman's work in the church until Brother Reedy located at Long Beach, and he is still there, this being his sixth or seventh year. The part of the congregation that he preaches for is not recognized or fellowshiped by the other churches of Southern California, nor of the other part of the State, save a few scattering bands. At Long Beach, when they do not have preaching, the women make speeches and lead the public prayers the same as the men. Sister M. S. Rucker, the wife of Brother M. S. Rucker, told me in the presence of Brother Z. A. Taylor, at Riverside, Cal., that as many as twenty of the women did that, and then others who have been there at their meetings confirm what she told me. This is done in violation of 1 Cor. 14: 34, where Paul commands women not to make a speech when the whole church be come together, and Brother Daniel Sommer says it is wrong for her to do so. Brother Reedy is not fellowshiped by the following churches of California: First Church, Riverside; churches at Santa Ana, Los Angeles, Pasadena, Pomona, Ontario, Downey, Fresno, Madera, Dinuba, Tulare, Hanford, San Francisco, Forestville, Graton, Santa Rosa, Patterson, Colton, and some other places I do not think of just now; but when this is said, it comprises almost the entire brotherhood in California. When trouble came up at Riverside, Brother Reedy was called by the Review advocates and assisted in dividing the church at Riverside. He has been recently selected by what few Review bands exist in Arizona to act together with Brother A. E. Harper, of Colorado Springs, in withdrawing from those they think should be withdrawn from. The idea is that elders have no authority to act in such cases, but that preachers from afar must be called in to act. This procedure is what we call "evangelistic assumption." I do not know who gave it this name, but it is about what it is, and Brother Reedy holds an office. He also teaches that it is wrong for our Bible schools to exist; but I believe his worst doctrine is favoring women's acting as public teachers in the churches. Since the division at Riverside, Brother Reedy has been there and preached for those who are guilty of dividing the church, and they, too, favor women's making public speeches and leading public prayers. Brother G. W. Riggs, of Los Angeles; Brother E. C. Love, of Santa Rosa; and Brother W. Halliday Trice, of Fresno, will confirm what I have said. This will make known whether Brother J. C. McQuiddy and Brother John D. Evans are in the right or not regarding the Denver work.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

AT HOME AND ABROAD

John T. Smithson is preaching at Daylight, Tenn.

H. Leo Boles has closed a good meeting at Farmington, Tenn.

L. B. Jones is in a meeting at Dilton, near Murfreesboro, Tenn.

G. W. Jarrett, of Woodlawn, Tenn., has some time open for meetings.

R. D. Smith is now in his third meeting with the church at Lewisville, Texas.

Oury Harris, of the church at Dickson, Tenn., reports the church moving on very nicely.

John E. Dunn thinks "Elkanah's" article was timely and to the point—exactly the right thing!

O. D. Bearden, of Atlanta, Ga., made us a pleasant call last Friday. He reports the work as growing in interest in Atlanta.

L. S. Sanford has changed his residence from Sweeney, Texas, to Park Place, Houston, Texas. He will give his entire time to evangelistic work.

J. O. Blaine, of Portland, Tenn., made us a very pleasant call last week. He is active in the work of spreading the gospel in mission fields.

A. B. Barret has closed a splendid meeting for the University church of Christ in Austin, Texas. There were twenty additions to the congregation.

Jere Whitson, of Cookeville, Tenn., called to see us recently. He reports the church as moving on nicely in Cookeville. He is much interested in the work.

M. C. Cayce began a protracted meeting at Shiloh, Tenn., six miles from McEwen, Humphreys County, last Lord's day. J. D. Derryberry is leading the song service.

We have a wire from Coleman Overby, of Murray, Ky., stating that G. C. Brewer has influenza complicated with bronchial trouble, and that he is improving slowly.

J. W. Grant recently closed a meeting in Youngville, Robertson County, Tenn., with one addition. The church seemed very much encouraged and pleased with his preaching.

E. C. Love, of Santa Rosa, Cal., came to see us last week. He is the editor of the Pacific Christian, a live journal which is especially devoted to the work on the Western Coast.

T. D. Long, of Tupelo, Miss., writes us that G. C. Brewer will begin a tent meeting in that place on the second Sunday in July. E. Gaston Collins is expected to lead the song service.

Congregations in need of a good preacher for a meeting would do well to get in touch with J. Clifford Murphy, of Pulaski, Tenn. He has some time not engaged for the summer and early fall.

E. P. Watson, of Browning, Mo., passed through the city last week en route to Wildersville, Tenn., where he began a meeting last Lord's day. He reports the work as progressing nicely in Browning.

We enjoyed a visit recently from H. W. Wrye, who has just returned from Roaring Springs, Texas, where he has been preaching for a number of years. He began a meeting at Old Jefferson last Lord's day.

J. T. Chappell, of Esom Hill, Ga., writes that the congregation at Shady Grove is very anxious to secure a preacher for a protracted meeting. Only two men are members of the church, but they meet faithfully every Sunday morning.

From Lee Garrett, Symrna, Tenn., July 10: "H. W. Wrye is conducting a splendid meeting at Old Jefferson. His sermons are forceful, scriptural, and logical. Large crowds are attending. Several baptisms to date. The meeting continues."

G. E. Claus, of Valdosta, Ga., stopped in to see us en route home from St. Catherines and Pine Orchard, Canada. He held a meeting at each place, baptizing eight at the former and three at the latter. He speaks encouragingly of the work.

G. W. Riggs is here from Los Angeles, Cal. While here he will conduct a number of protracted meetings. Those who wish him to hold meetings can secure his services after October. His friends can communicate with him at College Grove, Tenn.

From W. M. Oakley, Nashville, Tenn., July 12: "Our meeting of one week's duration at Kingston Springs closed last night, with one baptized and one reclaimed. I shall go to Ashland City, Route 5 (Petway), to begin a meeting next Lord's day."

J. Pettey Ezell, of Albany, Ala., is now engaged in a meeting at Springfield, Tenn., and made us a pleasant call last week. He speaks encouragingly of the work recently done at Hartsell, Ala. He is planning to build a new house in which to worship there.

J. O. Barnes, Lake City, Fla., writes: "We gratefully acknowledge contributions to the amount of three hundred and four dollars and sixty-nine cents from brethren and churches to help pay off the indebtedness on the church building at Lake City."

F. J. Rogers is ready to make engagements to hold meetings, beginning the third Lord's day in July and running to and including the third Lord's day in August. Any one wishing to engage him for a meeting should write him at 236 Hatton Street, Jackson, Tenn.

R. C. White preached last Lord's day and Lord's-day night at Glasgow, Ky. On Monday night he began a meeting at Salmon, Ky., to continue for some time. Churches should see that preachers who are devoting their time to destitute fields are supported in the work.

George D. Boyd, of Tracy City, Tenn., informs us that the church at Tracy City wishes to engage a preacher to work with that church and in the surrounding community all the time. This is an inviting field, one in which a consecrated preacher could accomplish much good.

Carl A. Gardner writes from Las Vegas, N. M.: "If any one knows of any members of the church of Christ in Las Vegas, please write me or Claude Moores at this place. We desire to establish the ancient order of worship in this city. I shall be here until near the middle of August."

W. Edgar Miller, of Los Angeles, Cal., writes as follows: "About the first of September next we are expecting S. H. Hall to locate with us and take up the work in conjunction with Brother Riggs, and we are looking forward to building up a good, strong congregation at this place."

J. D. Derryberry has from the fourth Lord's day in July to the second Lord's day in August that he can devote to leading the song service in protracted meetings. Any one needing the services of a good song leader should address him at 146 Second Avenue, North, Nashville, Tenn.

W. M. Oakley writes: "I recently closed a very interesting meeting at Ivy Point, Davidson County, of one week's duration. Notwithstanding the people were all very busy in their crops, the meeting was well attended and grew in interest to the close. Two were added by obedience."

From R. N. Moody, Delrose, Tenn., July 10: "The meeting here continues, with increasing interest. Two baptisms to date. I shall continue over Sunday at least. I go from here to Acton, Tenn., for a meeting. My address while there will be Corinth, Miss., Route 5, care of Dr. J. J. Abernathy."

From Isaac C. Hoskins, Martin, Tenn., July 11: "I recently held an interesting meeting at Hamlin, W. Va., with six baptized, one from the Methodists, and one by relation. I then went to Washington, D. C., where I preached for Brother Long, morning and evening, and baptized my niece in the afternoon."

John T. Smithson, who preaches for the F Street Church, of Louisville, Ky., made us a pleasant visit recently. He reports the work as prospering in Louisville. He was en route to Warren County, where he is engaged to hold a number of protracted meetings. He loves the truth and vigorously defends it.

From F. B. Shepherd, Amarillo, Texas, June 28: "Yesterday was a great day for the church here. Fine services and good attendance, with nine additions. I preached at Panhandle in the afternoon. This is the livest little congregation in our section. The Amarillo church is growing rapidly into a veritable beehive."

From Mrs. T. J. McRae, San Francisco, Cal., July 4: "We had another good meeting to-day. A number of visitors were present. Brother Larimore's sermons are always very

interesting and instructive. We are glad to have visitors come and worship with us. We meet in Richmond Hall, corner Fourth Avenue and Clement Street."

A letter from John D. Evans, of the South Sherman Street church of Christ, Denver, Col., brings this information: "We had an all-day meeting at Boulder on Sunday, June 27, with representatives from all the congregations to discuss the Colorado work. Considerable enthusiasm was shown. We used the Chautauqua Auditorium."

Mrs. R. L. Crowell, of Brunswick, Ga., was among our callers recently. She and her husband are the only two members of the church of Christ in Brunswick. They are anxious for some good preacher to visit Brunswick and labor with them for the establishment of a congregation. Here is an opportunity to do some mission work.

We regret that our associate, E. A. Elam, has not been well during the last week. We also regret the necessity that is taking Sister Elam and her brother, Haynie Thompson, to Montana. We shall be gratified to learn that both have been greatly improved in health by the trip. They are expecting to remain in Montana about two months.

Here is what one of our aged subscribers has to say. Mrs. P. E. Meek, of Judsonia, Ark., writes: "I am ninety-two years of age, and don't feel like my age will permit me to renew the paper, but I love the cause and like to read the paper very much. I don't feel able to renew." Some one might make this aged woman happy by having the paper continued to her address for another year.

Wanted—One minister of the gospel for at least three months' work in and around Kittanning, Pa. Must have a tent, and I will bear all expense to have same shipped to and from shipping point. He must be a very able man, as this field has never heard the pure gospel and there is going to be an awful fight when once started. Address G. W. Colson, General Manager of Gracemont Coal Company, Kittanning, Pa.

John D. Evans, 12 Broadway, Denver, Col., reports having received the following contributions for the South Sherman Street church of Christ. From the church at Dickson, Tenn., $100; church at Franklin, Tenn., $25; church at Kettle Mills, Tenn., $24.10—a total of $149.10. For these contributions the church in Denver is exceedingly thankful, and the members are hopeful that sufficient funds will soon be received to cancel the indebtedness.

From U. G. Wilkinson, Sulphur, Okla., July 7: "I am here at Sulphur, a health resort, and am drinking the water and under treatment of doctors, trying to get well. I am still improving, and am preaching some at night for the brethren here. I hope to be able to meet all my engagements this summer yet, and, so far as I can now know, will do so. There is a splendid band of brethren here, and they are so good to me. The Lord will bless them and all his faithful servants. Remember me in your prayers."

From R. D. Smith, Denton, Texas, July 7: "The meeting at Denton closed on Sunday night. There were thirty-two baptisms; one was reclaimed, and six were added to the congregation by membership. Tillet S. Tedlie, of Alba, conducted the singing. A number of brethren assisted in a public way. Among the many were W. J. McConnell, J. S. Darnall, D. S. Ligon, R. L. Whiteside, and R. A. McCurry. With all this good help and with the membership assisting faithfully, the results are only such as should be expected."

C. R. Rice commends the Gospel Advocate for fighting the modern religious errors of the present time. He says: "In many ways it is my ideal of what a paper should be. It is not popular and pleasing to antagonize anything. Gentleness is a fine virtue, but editors of religious journals dare not be gentler than Christ. Editors and preachers whose 'lips are lined with velvet' please not Christ. With sincere congratulations for your conduct of the past and heartiest well-wishes for the future, I remain yours in the faith."

We have recently printed the catalogue for 1920-1921 for the Freed-Hardeman College. We are gratified to note the progress that this institution is making, and bespeak for it continued success. All interested persons should write to Freed-Hardeman College, Henderson, Tenn., for a copy of the new catalogue. Both Freed and Hardeman are energetic, efficient teachers. The McQuiddy Printing Company has been favored with the printing of this catalogue for about thirty-five years—a longer time than we have printed the catalogue of any other institution.

From E. D. Shelton, Box 700 Omar Avenue, Houston, Texas: "If you have relatives, friends, or acquaintances who have recently come to Houston and who may need to be reminded of their duties to God, write to me at once and give me their complete addresses. We (the Central church of Christ) meet and worship in the Banquet Hall of the City Auditorium, and we are anxious for any and all visitors and sojourners to meet with us. Services as follows: Bible classes Sunday at 10 A.M.; preaching and Lord's Supper at 11 A.M.; preaching at 8 P.M."

S. W. Womack, our worthy colored preacher in Nashville, has been sick for several months. He writes as follows: "Thanks to Saint Marys Church, by Brother T. Q. Martin and the old colored brother; the church at Christian Chapel, by Brother Johnson; the church at Lebanon, by Sister Vantrease; the church at Harris Chapel, by the brethren; the church at Richmond, by Sister Bash Flap; the church at Sugar Grove, Ky., by Sister Estella Sweatt and Santa Sweatt; Sister Johns, of Murfreesboro; Brethren A. M. Burton and A. B. Lipscomb; and Brother Cotton and the Bible class of the Twelfth Avenue church of Christ. My improvement is very slow, but I am thankful it is no worse. I am still trusting in the Lord."

William P. Walker, Clarksville, Tenn., writes: "The Montgomery County work is in a most excellent condition. S. F. Morrow and the Belmont Avenue Church, of Nashville, are responsible for the success of this work. The elders of the Oakland congregation, near Clarksville, have charge of the tent and are directing the county evangelistic work. Recently we purchased a new tent. Below is the list of congregations that coöperated in buying the tent: Rose Hill, Oakland, Jordan Springs, Oakwood, Dotsonville, New Providence, Dyer's Creek, Clarksville, Bumpus Mills, Southside, S. F. Morrow. Seven of these congregations are in Montgomery County, the others are in Stewart County. I will conduct the first meeting with the new tent at Indian Mound, Stewart County, beginning the first Sunday in July. F. P. Taylor will lead the song service. We expect to be busy with the tent all summer, taking the gospel where it has never been preached before. Remember our work in your prayers."

From Flavil Hall, Live Oak, Fla., July 10: "I am in a meeting with the Mount Olive congregation, near Live Oak, with very good interest. On the evening of July 4 I closed a meeting with the Midway congregation, near Lake Butler, Fla., with twenty-four baptized, among whom was Aunt Manda Thomas (colored), who is at least ninety-eight years old. Some say she is a centenarian. Her obedience and the obedience of Rants Thomas and wife (white), who care for her in her decrepitude, is a primary heaven to her in which to pass to the sorrowless and deathless heaven. My next meeting is to be a missionary effort with a tent at Tyner, Tenn., beginning on the fourth Lord's day in July. There is no brother there to lead the service. So the two sisters (Sisters Major and Harris) worship faithfully in Bible study, fellowship, breaking bread, and prayers. They are resolute upon establishing a permanent congregation and building a house of worship there. To accomplish this work, they will have to have liberal help from the congregations. Any amount sent to Mrs. W. W. Major, Tyner, Tenn., will be rightly appropriated."

T. F. Dunn, of Hazlehurst, Miss., writes concerning the work in South Mississippi: "On June 26 we drove to Jackson to be with M. C. Cayce at an afternoon service. This was the third trip there to see him during the five-weeks' tent meeting. The audience was not large, yet those who came were appreciative of the instruction given, which was very plain, simple, gospel preaching. During this time he baptized three men. The prospects look good, considering the fact that neither these people nor their ancestors for generations back have ever heard the simple teaching of the Bible. People of this State are indifferent toward attending church services, likely due to the fact that they have been hearing sectarian theology instead of the Bible. We have obtained a tent and have borrowed some chairs from Brother Cayce and also bought a few—seventy-eight in all—and will be able to begin a tent meeting on July 10. If we should need more chairs, we hope to be able to get them and continue our tent work on until late in the fall. There are scattered ones in Southern Mississippi, sometimes two families to the county, who are loyal Christians. Our greatest obstacle to overcome is the 'progressive' brethren. They take it on themselves to throw every obstacle in the way they possibly can to hinder the cause; and if some of our compromising brethren were to come in contact with them here as we do, we feel sure they would see the necessity of being a little more firm and frank against the progressive element. We hope those brethren who are assisting Brother Cayce will not become discouraged at the apparent slow growth."

Training Little Children

By HENRY TURNER BAILEY

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

The Children's Birthright.

All children ought to be familiar with the open country.

They should know the joy of playing in healthful mud, of paddling in clean water, of hearing roosters call up the sun and birds sing praises to God for the new day.

They should have the vision of pure skies enriched at dawn and sunset with unspeakable glory; of dew-drenched mornings flashing with priceless gems; of grain fields and woodlands yielding to the feet of the wind; of the vast night sky "all throbbing and panting with stars."

They should feel the joy of seedtime and harvest, of dazzling summer noons, and of creaking, glittering winter nights.

They should live with flowers and butterflies, with the wild things that have made possible the world of fable.

They should experience the thrill of going barefoot; of being out in the rain without umbrellas and rubber coats and buckled overshoes; of riding a white birch; of sliding down pine boughs; of climbing ledges and tall trees; of diving head first into a transparent pool.

They ought to know the smell of wet earth; of new-mown hay; of the blossoming wild grape and eglantine; of an apple orchard in May and of a pine forest in July; of the crushed leaves of wax myrtle, sweet fern, mint, and fir; of the breath of cattle; and of fog blown inland from the sea.

They should hear the answer the trees make to the rain and to the wind; the sound of rippling and falling water; the muffled roar of the sea in a storm, and its lisping and laughing and clapping of hands in a stiff breeze.

They should know the sound of the bees in a plum tree in May; of frogs in a bog in April; of grasshoppers along the roadsides in June; of crickets out in the dark in September.

They should hear a leafless ash hum, a pine tree sigh, old trees groan in the forest, and the floating ice in a brook making its incomparable music beneath the frozen crystal roof of some flooded glade.

They should have a chance to chase butterflies, to catch fish, to ride on a load of hay, to camp out, to cook over an open fire, to tramp through new country, and to sleep under the open sky.

They should have the fun of driving a horse, paddling a canoe, and sailing a boat, and of discovering that nature will honor the humblest seed they plant.

Things that children can do in cities are not to be compared with such country activities. Out of the country and its experiences has come and always will come the most stimulating and healthful art of the world. One cannot appreciate and enjoy to the full nature books, novels, histories, poems, pictures, or even musical compositions, who has not had in his youth the blessed contact with the world of nature.

I do not forget what cities have done for us, and always must do; but one can get all the best a city has to yield by visiting it, whereas one cannot reap all the harvests of the country except by living there in childhood; and I feel somehow that such a life in the country is the birthright of every child. There is truth in Cowper's statement that God made the country and man made the town.

I believe that every child of God has a right to see the country—the house his Heavenly Father made for him—unobstructed by brick walls, unspoiled by filth, and undimmed by smoke; and one of these days, somehow, all children born into the world will be given a chance to enjoy to the full their inspiring patrimony.

Living in the country in childhood, "the voice of the Lord God, walking in the garden in the cool of the day," is more likely to be heard; and, being heard by all, that voice will be answered more universally and with warmer love.

☼ ☼ ☼

There is no reason why the flight of time should mean the flight of happiness. Each changing period of life, like each changing season, holds its own peculiar joys and beauties. Though the years take much away, they also have much to give us. How many of our fearful outlooks would grow bright if only we realized what we profess to believe—that the God of the past is also the God of the future! "He will never leave nor forsake." Trust him! —T. H. Ibbott.

☼ ☼ ☼

One morning little Mary was reading with her mother in the New Testament, and this was one of the verses of the chapter: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Stopping for a moment in the reading, the mother asked: "Don't you think it is very wonderful?" The child, looking surprised, replied in the negative. The mother, somewhat puzzled, repeated the question, to which the little daughter replied: "Why, no, mamma. It would be wonderful if it were anybody else; but it's just like God."—Selected.

☼ ☼ ☼

How the Fledgling Learned to Fly.

A fledgling blown from out a tree,
Upon the chill wet roadside lay,
A soft brown ball,
Quite frail and small,
With hardly any strength at all
To spread its wings and fly away.

A big man passing saw it there—
That little bird half dead with fright,
Which cocked its eye
In manner shy,
And tried so very hard to fly;
But vain were all attempts at flight.

So then the giant—such he seemed—
Raised that wee birdling in his hand,
Whose wild distress
'Neath his caress
Was soothed to peace and trustfulness;
It seemed his love to understand.

"O little bird," the big man said,
"Now you are warm and strong again,
Just try your wings,
For though frail things,
They'll stronger grow with journeyings!"
But that scared waif chirped "No!" quite plain.

At that, the wise and friendly man
Just tossed the fledgling far and high,
Whereat it flew
Without ado
In one straight line across the blue—
And that is how it learned to fly!

—L. C. Poole, in Our Dumb Animals.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

The Christian's Relation to Carnal Warfare.

BY J. C. M'Q.

The following article of "Daniel Quilp" is proof positive that some of the critics of brethren during and since the war were either prompted by a decided case of prejudice or wrote their criticism without knowing what or whom they were condemning, one or the other. "Daniel Quilp" is none other than I myself, J. C. McQuiddy, and every line of the article was written by me and published in the Gospel Advocate during the great war. Because I not only with prudence and entire Christian propriety refrained from indiscriminate preaching against war at a time when such preaching would have done no good, but with equal prudence and Christian propriety stood by the government and did everything I could conscientiously do to help it and its soldiers, I have been accused of favoring war. Such a conclusion not only does not follow, but it is perfectly absurd. I felt sure that if my critics could see without my signature to it what I myself said about war during the war, as well as since the war, they would indorse it. The facts show that I was correct in this.

I placed in the hands of Brother Lipscomb all that I had written on the subject of war from the year 1914 to 1918, inclusive. From my writings on the subject he collated (but did not write anything) a composite article, which was sent to the Gospel Herald with a note requesting that if the editor indorsed the article, he publish it either with or without comment. The article was published in the Gospel Herald of May 6, 1920, in the position of the leading or first editorial, without any adverse criticism, which gives it the full indorsement of that journal, which had severely criticized the editorial management of the Gospel Advocate for the course it pursued during the war. J. M. McCaleb recently did the same thing. The same article was sent to E. A. Elam with the request that he publish it either with or without comment, provided he considered it worthy of publication. He sent it in for publication without any criticism, showing that he indorsed its sentiment. I knew very well, however, that Brother Elam would indorse the sentiment of the article, for I had never understood him to criticize the position that I had taken on the subject of war. While we had differed on the subject of expediency, we had not differed as to the teaching of the Bible on that subject.

That they indorse in "Daniel Quilp" the identical thing they condemned in J. C. McQuiddy emphasizes the fact that brethren ought to know what they are condemning before they condemn it. The truth of the matter is that, so far as refraining from indiscriminate preaching against war during the war is concerned, my course was exactly that which my critics finally seemed glad and anxious to adopt. Although they were loud in their indiscriminate and unwise antiwar talk at the beginning, still, as soon as the government put into operation its military machinery to curb all unnecessary, unguarded, and hurtful talk with its yawning prisons ready to receive all violators of such regulations, they suddenly hushed up their antiwar talk and were in meek and instant subjection to "the powers that be." My course differed from that of my critics in that I not only adopted with them the same sensible negative line of procedure, so far as indiscriminate preaching against war was concerned, but I did all on the positive side that I could conscientiously do to stand by the government and help its soldiers in all legitimate ways. To give such help to suffering humanity is always right, whether in time of war or in time of peace.

This article is published simply that the full truth may be known, and not for the purpose of reviving any unpleasant things that occurred during the great war. The discussion of the war that has passed will be discontinued in these columns. As the war is over, its agitation should cease and Christians should go forward in the work of the Lord. Here is the article:

It will hardly be questioned that the spirit and genius of the Christian religion is against carnal warfare. The Bible is so clear upon this point that it is only necessary to quote some of the scripture teaching bearing on the subject. In the Sermon on the Mount the Savior declares: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two." (Matt. 5: 38-41.) He also says: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you." (Verses 43, 44.)

When a Christian lays aside the sword of the Spirit and engages in carnal warfare, he cannot conscientiously claim to be following the meek and lowly Jesus. Christ suffered and died, resisting not evil, and thus left us an example that we should walk in his steps. "For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when you sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an exam-

ple, that ye should follow his steps; who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." (1 Pet. 2: 19-24.)

It is not possible for a man to adopt two standards of morality, one for his church life and one for his political life. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other." (Matt. 6: 24.) As Christ's kingdom is not of this world, and as the faithful Christian devotes all his time and energies to the service of the Master, he has no time left for serving the kingdom of this world.

It should go without saying that all Christians are unalterably opposed to war. The religion of Jesus Christ is one of peace and not of carnal warfare. Christians should love and pray for their enemies. They are to do good for evil and bless those who persecute them. They are to learn war no more. While God may bring good out of evil and may overrule wars for his own honor and glory, yet he does this while teaching Christians not to fight. The man who has imbibed this spirit of the Christ will never advocate bloody wars. He will not be a generator of strife, but will counsel peace.

War should be discouraged by all. The effect of war is most appalling. In war men learn to hate and defy even the authority of Jehovah. They come to glory in the destruction of their fellow beings. All the good suffer from war. The government, the family, and the church all suffer from it.

Christians should neither write nor do anything that will give encouragement to war. "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." (Rom. 12: 19-21.)

In disarming Peter, Christ disarmed all his true and tried soldiers. But, deceived by Satan, world rulers chose to deluge the world in blood and tears, to send millions to a premature grave, to render millions more penniless and homeless, and to make unnumbered widows and orphans.

Stebbins says: "Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child in an attire of which kings and queens might be proud. I will build a schoolhouse on every hillside and in every valley over the earth. I will build an academy in every town and endow it, a college in every State and fill it with able professors. I will crown every hill with a place of worship, consecrated to the promulgation of the gospel of peace. I will support in every pulpit an able teacher of righteousness, so that on every Sunday morning the chimes on one hill should answer to the chimes on another around the earth's wide circumference, and the voice of prayer and the song of praise should ascend like a universal hosannah to heaven."

How fearful, awful, and rapid is the work of sin! We should watch and pray that Satan may not also beguile us and lead us into sin's deadly work.

The scriptures that teach us not to fight are as forceful against fighting a war of defense as fighting a war of offense. As Christians, we must rely upon God for protection, and not man, as "no man can serve two masters." The Christian is to serve Christ rather than men. As Christ teaches him not to resist evil, in no case can he fight, but must put his trust in Christ for protection, appreciating the promise that Christ has assured him: "I will be with you always, even unto the end of the world." The man who would fight against a foreigner invading our country is not conscientiously opposed to fighting. It goes without saying that a man may love his country, may be patriotic and ready to uphold the laws of his country in so far as he can conscientiously do so, without violation of any laws of God. It is also clearly evident that the truly conscientious man is ready to help in any way that he can to alleviate the terrible sufferings brought on the people by heartless and cruel war. He is ready to give his time, to give of his means, and to use his energies in helping to relieve the suffering. As he is in no way responsible for the war, he is ready to do all within his power to help feed the millions of people who are threatened with starvation on account of the war, and also to relieve the sufferings of those wounded in the war.—Daniel Quilp, Gainesboro, Tenn., in Gospel Herald.

A Challenge for Discussion.

BY F. W. SMITH.

The Christian Standard has issued a challenge to the "Constituent Boards of the United Society" to defend their course in the management of the matters intrusted to them. The Standard's challenge is couched in the following words:

The Standard offers equality of space to any champions societies may name to discuss openly and freely, in interest of general enlightment, policies which are opposed by a large number of brethren.

A very courteous, but plain and vigorous, letter is addressed to "each of the six constituent boards of the United Christian Missionary Society," setting forth reasons for the challenge issued. The propositions for discussion are thus formulated:

That the constituent boards of the United Christian Missionary Society were guilty of a gross imposition when they assumed ecclesiastical character to commit the independent churches of Christ to membership, as a body, in an association of denominations (sects) only.

That the constituent boards of the United Christian Missionary Society compromised the Restoration plea when they attempted to enroll churches of Christ in the Interchurch combination as a "denomination" (i. e., sect).

That the constituent boards of the United Christian Missionary Society betrayed the cause of primitive Christianity when they lent their resources and expended trust funds to further a movement intended to raise $324,000,000 for the promotion of sectarian creeds, and only $12,000,000 for "the creed that needs no revision."

That the constituent boards of the United Christian Missionary Society were false to their trust when they hazarded $600,000 of trust funds, and untold expenses, on the slender chance of obtaining the subscription of less than $1,500,000 in five installments from the non-Christian public.

That the constituent boards of the United Christian Missionary Society violated the plain dictates of business morality when they joined in soliciting ministers of the gospel to make secret reports on the financial standing of the church membership.

That the contributions of the membership to the funds of the constituent boards of the United Society cannot be used to liquidate the deficits of the Interchurch Movement without misappropriation of funds.

That, by their indorsement of the Association for the Promotion of Christian Unity, through its inclusion in the United Budget, the constituent boards of the United Christian Missionary Society have made themselves participants in the policy and misrepresentations of that association.

That, through the indorsement of the Board of Education, by the inclusion of said board in the United Budget, the constituent boards of the United Christian Missionary Society have lent encouragement to unscriptural and antiscriptural teaching in our colleges.

This is given to the readers of the Gospel Advocate that they may be informed as to what is going on within the circle of our "progressive" brethren, and also as a warning against departures from the simplicity of New Testament teaching. No one within the ranks of the society brethren thirty years ago, or even twenty years ago, would have dreamed that the time would ever come when the Christian Standard would issue such a challenge to society managers. But there were any number of brethren and not a few papers, the Gospel Advocate among the number, that freely predicted what has come to pass with those who organized a human institution that supplanted the divine. Those opposed to such an arrangement were termed "narrow," "old fogy," and "opposed to progress," and were even charged with being "opposed to missionary work." The society was acclaimed the very acme of wisdom, the embodiment of "sanctified common sense," that would result in taking the world for Christ. The state of affairs among the society brethren to-day almost beggars description. There are "all sorts of men teaching all sorts of doctrine," some advocating "open membership" (that is, receiving

into fellowship people who have not been baptized), some denying the divine inspiration of the Bible, some eliminating all miracles from the Bible, some denying the divinity of Christ, and many espousing the "Interchurch World Movement." Now it comes to pass that those in control of the United Society are charged with betraying the churches and diverting large sums of money contributed by the churches into wrong channels. Colleges which have been under the control and patronage of society brethren have become honeycombed with infidelity, and the end is not yet.

The Christian Standard has for some time seen the great danger threatening "our cause" and has for some time been waging a vigorous fight against the oncoming foe. But, to my mind, it has been fighting a losing battle, for the simple reason that it is trying to *reform* a thing from which it should cut loose entirely and swing back to the New Testament platform. If the Campbells and their colaborers had attempted to reform the existing sects of their day, their own work would have resulted in another sect. They were wise enough to see the failure of Luther, Calvin, and Wesley in their efforts to get back to the Bible, because they undertook to reform the religious parties of their day, succeeding only in founding new sects. The Christian Standard can *never reform* the societies by offering something else not found in the word of God as a substitute. No matter what kind of an arrangement it may propose for the propagation of religious truth, for the spread of the gospel, other than that found in the New Testament, it will degenerate into something like that which it is now fighting, or something worse, if possible. The Standard has a large constituency, is ably edited, and, in fact, has a number of the best writers of any paper that comes to this office. But it is struggling against the inevitable, and the only way to free itself from the octopus is to repudiate it outright, wash its hands of the whole thing, and return to the primitive order of things. This, of course, would be a little humiliating, but the *repentance* and *reformation* upon the part of the Standard would give it renewed strength and equip it for the greatest work of its life. There are in almost all the churches that have not cooperated with the societies men and women who "long for the fleshpots of Egypt," desiring to go the way of the society brethren, but they do not realize into what they would go; hence, to all such, a careful reading of the foregoing is requested.

The Proof of the Resurrection.

Merely to speculate about a future life seems a terrible trifling with human hearts. Those who feel their hearts bound up now as much as ever with the hearts of those who are entered into rest cannot argue about immortality. That is a frightful insult to a heart that bleeds at the thought of what it has lost. The church does not argue. To those who are hungry to know their dead again, she has no controversy, no syllogisms, no hair-drawn arguments, no finespun probabilities. She points to her Lord, who rose from the grave, appeared among his disciples, tarried with them forty days instructing them in the affairs of his kingdom, and then "while they beheld was taken up, and a cloud received him out of their sight." We need to be reasonably assured of the fact of Christ's resurrection, and we do believe that it is as certainly and undeniably established as any event ever recorded in history; but being sure of that, there are for us no more arguments. When we know this, we know all the rest.—Fiske.

All dreams have an important meaning. They prove that the soul is comparatively independent of the body. It is capable of proof that God does sometimes appear in our day in dreams to warn, to convert, to save men. All dreams that make you better are from God.—Talmage.

SELECTIONS BY THE EDITOR

Though we should be grateful for good houses, there is no house like God's out-of-doors.—Robert Louis Stevenson.

☼ ☼ ☼

To smile at the jest which plants a thorn in another's breast is to become a principal in the mischief.—Sheridan.

☼ ☼ ☼

The true use of a man's possessions is to help his work, and the best end of all his work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves.—James Martineau.

☼ ☼ ☼

Be noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then shalt thou see it gleam in many eyes,
Then will pure light about thy way be shed.
—Lowell.

☼ ☼ ☼

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults. In every person who comes near you look for what is good and strong; honor that; rejoice in it; as you can, try to imitate it, and your faults will drop off, like dead leaves, when their time comes.—Ruskin.

☼ ☼ ☼

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.
—Oliver Wendell Holmes.

☼ ☼ ☼

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored; and grant us in the end the gift of sleep. Amen.—Robert Louis Stevenson.

☼ ☼ ☼

The power that could change Saul of Tarsus into Paul the apostle; that could plant and maintain flourishing Christian churches in such corrupt heathen cities as Corinth, Ephesus, and Rome; that could resurrect the Church of the Reformation from the grave of the Dark Ages and the corruptions of Rome; that is achieving such glorious conquests to-day, not simply in heathen lands, is equal to any emergency, any work.—J. M. Sherwood.

☼ ☼ ☼

In a consecrated soul, meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all the good pleasure of his will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear—all these and many other similar graces are invariably found to be the natural outward development of that inward life which is hid with Christ in God.—Selected.

CURRENT THOUGHT

Premillennialism vs. Postmillennialism.

It is a premillennialism against postmillennialism. That is the issue which Dr. Haldeman, of New York City, sees in the Interchurch World Movement. This he sets forth in a tract which he has issued since his sermon to which we referred last week, a copy of which Brother Boaz kindly sends us. His tract occupies fifty-three pages. Its substance may be stated in as many words. It is stated in the first sentence above. The Interchurch World Movement, he says, is based on the absurd and antiscriptural theory that Christ's commission to go "into all the world and preach the gospel to every creature" can be carried out in this dispensation, before Christ's second coming, in his bodily presence, to go with them. The world is getting worse all the while, and cannot help itself, till Christ comes in bodily form, which he thinks is imminent. Meanwhile we can only watch and wait. The Doctor objects to the program of this modern movement on the ground that it proposes "to promote education with Christian ideals." "The church," our doctor says, "is not here to educate men in the wisdom, knowledge, and science of the world, seeking to get into this teaching the flavor of Christian sentiment and ideals." It also charges this movement with denying the power and efficiency of the cross. He is bitter in his denunciation of all efforts to create a Christian civilization or to make a better society. That is no part of the mission of the church. This will suffice to show that, however sincere this brother may be, he is obsessed by certain premillennial theories that render his criticisms powerless with those who believe that the gospel is the power of God unto salvation now; because the Holy Spirit came after Christ's ascension to heaven, to help his disciples preach the gospel. By his guidance and power he represents Christ in the work of his church, which is to preach his gospel to the whole creation, till he come again in glory, without a sin offering, to receive and reward his true followers. Any theory that robs the church of its sense of responsibility to organize its forces for aggressive work in Christianizing the world now, in this age, is a calamity to be regretted and an error to be resisted.—J. H. Garrison, in Christian-Evangelist.

I most heartily agree with the editor emeritus of the Christian-Evangelist that the doctrine that robs the church of its power and of a sense of its responsibility should be resisted. This is no new doctrine, as it disturbed the first church into which it was introduced, the church at Thessalonica, and as Paul wrote his second letter to correct the erroneous impression that some of the Thessalonians had received from his first letter. Certainly this is not a personal matter with Editor Garrison; neither is it personal with any who are opposing it, only as their interest in maintaining the truth of Christ is personal. Every man who receives the truth is under obligation to contend for it, and at the judgment it will not be well with the man who has been too cowardly and timid to speak out for the truth when men have sought to belittle the work of the church of God. I am not set for the defense of the Interchurch World Movement, but that movement is right in advocating that the gospel should be preached to every creature in the present dispensation.

✡ ✡ ✡

Preaching.

It is futile to say that preaching is futile. Only a scoffer could say that; only the ignorant and thoughtless believe it. As far back as history leads us we see that preaching has been the voice that aroused, the fire that cleansed, the torch that guided, the power that girded, the revelation that informed, the energy that renewed, the urge that impelled, and the manna that fed the people.

A million flaming tongues prove it every Lord's day. They kindle the fire that cannot be put out. They plead the cause of justice. They rebuke arrogant sin. They confuse tyrant and schemer. They keep the people alive intellectually. They foster the heart life of the nation. They feed the fire of liberty. They keep people conscious of their spiritual nature and cause them to strive to live forever.

Without preaching, the human race would die of insanity, or commit suicide on account its disappointment with life, or rot by the accumulated poison of stagnation. If you want to see pandemonium turned loose—ever more than it is—on earth to-day, stop the voice in the pulpit. Men would eat each other up like the savage of the cave or the monsters of the jungle.—Christian-Evangelist.

Christ would not have commanded his apostles to go into all the world and preach the gospel to every creature had preaching not been a very effective way of arousing the people to a greater interest in that which is pure and good. H. Clay Trumbull says, in "Yale Lectures on the Sunday School" (page 67): "Every great reform, in the church or in nominally religious communities, since the days of John the Baptist and of Peter, has been brought about by preaching. Christians have been aroused from their sloth and sinners have been startled in and from their sins by the clarion voice of the herald-preacher. Preaching has been, is, and is to be, the preëminent agency for the warning and calling of sinners and for the exhorting and directing of the saints." It was by preaching that Luther rescued the Bible from its hiding place where it had been chained by Roman Catholicism as a felon to a post. It was by preaching that Peter, on the day of Pentecost, convicted thousands of their sins and led them to cry out: "Men and brethren, what shall we do?" It was by preaching that Philip, in Samaria, convinced many men and women of the truth as it is in Christ Jesus. The need of the hour is men who are in love with the truth and who have sufficient integrity and courage to proclaim it in the face of a frowning world. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." (1 Cor. 1: 21.) We need men who are satisfied with the truth as it is, without addition or subtraction. Preachers must hold fast the pattern of sound words, must speak as the oracles of God speak, and must know only Christ, and him crucified. There is a demand for such preaching. On this subject the Christian-Evangelist speaks as follows:

If we only recognized it, the pulpit has the power to say, "Peace, be still," and hush into quiet all the carking unrest of the world. People are restless because they cannot have what their souls crave. One drop of heaven that reaches the heart satisfies and gives rest. The preacher alone has the magic word that can satisfy the human heart.

The thing preaching gives is what the heart of humanity hungers for, though not every one is able to tell why he hungers. Sometimes the plain, humble people of the world know. Mrs. H. B. Brown, in making a report on the Sheffield Social Service work of the Independence Boulevard Church, said at the Missouri State Convention that she told the poor people of the district they might have some kind of entertainment and asked them what they wanted. A woman replied: "Mrs. Brown, do you reckon we could have preaching?" Mrs. Brown added the comment: "That's what they're hungry for."

All the world is mirrored in that incident. "Do you reckon we could have preaching?" is its inarticulate voice, its unuttered cry, its dumb prayer.

If the preachers will preach, they can turn the world right side up, calm the people, and fill them with happiness.

Preaching is more worth while than anything else in the world to-day.

✡ ✡ ✡

Discontent may be an impulse of evil and may be a gift divine. Delve as you will in the muck of evil, search amid the amusement life of vulgar or refined art, or seek as you will in the love of the purest friend God ever gave, closest though this is to God and his life, yet not there may you stop; for never will that discontent God placed within you be answered or its demands fulfilled until God carries within you the fountain of life eternal.—Selected.

SAID IN PARAGRAPHS

By JAMES A. ALLEN.

It is said that the reason a negro never has appendicitis is that he never has the money.

Little girls dancing around the parlor floor to the jazz of a victrola are making a bad start for a climb to glory.

Little girls dancing around the parlor floor to the twitteeti-dee of a victrola are making a bad start for a climb to glory.

It is said that Henry Clay, who was chosen chairman of the board of moderators of the Campbell and Rice debate, was immersed after hearing the debate.

When the celebrated Lyman Beecher asked Alexander Campbell how he possessed himself of such stores of methodized knowledge, he replied: "By studying sixteen hours per day."

The new reunion plan for "The United States of Methodism" calls for six regional conferences. Colored Methodism makes a seventh "region." The religious talk of today does not have a New Testament sound.

The man who is waiting to do some big thing that will dazzle the world, while refusing to do the little things in front of his door, of which the big things consist, forgets that little grains of dirt make all the land there is in two hemispheres.

There is already a growing suspicion that the "Interchurch" movement will take on so many duties and powers that it will become a "superchurch" and usurp denominational rights and liberties. There is plenty of room for such a suspicion.

It used to be a standing habit with John D. to spread the news of a big donation to some so-called "philanthropic institution" over the front page of the papers and then creep up a cent on the price of gas. A very handsome investment, and no bread on the waters, either.

Theodore Roosevelt said that he would consider it an everlasting disgrace if any of his sons failed to work hard in some honest occupation for a livelihood. His eldest son, after completing college, went to work in a mill, with blouse and tin dinner pail, just like any other workman, and later went out to sell carpets.

The "Men and Millions Movement" had barely died down before those professional promoters were on deck with a project for an "Interchurch World Movement." And some of our society brethren, like the Israelites who wanted a king to be like other people, have joined the "movement." One of their papers says: "The proposed budget of sixty million dollars for the Disciples of Christ and the twelve-million-dollar budget for this first year are conservative in comparison with the plans and budgets of other Protestant communions in America." This whole business may be "conservative in comparison" enough, but the fact remains that it is not the way the early Christians did.

When you hear a man express a doubt about anything found in the Bible, take a look at him and see if his ears don't sit close to the top of his head. Men of brains, both in the church and out of it, instinctively recognize divinity in the Bible and find a satisfying pleasure in reading it. Napoleon, the greatest intellectual giant modern politics ever produced, though disgusted with the mummeries of the Catholic Church, read the Sermon on the Mount over and over again and was utterly charmed with its sublimity. He said: "I know men, and I tell you that Jesus Christ was not a man." "Very well," said he to General Bertrand, "if you cannot see that Jesus Christ is God, then I did wrong to make you a general."

Sermons and Sermon Material.

(The titles appear under the authors' names.)

AFERNETHY, ARTHUR TALMAGE.
"Center Shots at Sin" $1.50

ADCOCK, ADAM K.
"The Glorious Gospel" 1.00

BOOK, W. H.
"Columbus Tabernacle Sermons," two volumes; per volume 1.00
"The Indiana Pulpit" 1.25
"Sermons for the People" 1.25

BOTELER, MATTIE M.
"Lights on Scripture Truths" ..... .85
"Sermon Notes from the Ministry of Jesus" 1.25

BRANDT, JOHN L.
"Soul-Saving Revival Sermons" 1.00

BROWN, WILL H.
"Illustrative Incidents for Public Speakers" 1.50
"Patriotic Illustrations for Public Speakers" 1.50
"Stories of the Great War for Public Speakers" ... 1.50
"Wit and Humor for Public Speakers" 1.50

COOMBS, J. V.
"The Christ of the Church" 1.00

DARSIE, GEORGE.
"Before the Throne" ..... .85

DUTT, MEADE E.
"Jesus Christ in Human Experience" 1.50

ERRETT, ISAAC.
"Evenings with the Bible," three volumes; per volume 1.00
"Bible Readings," two volumes; per volume..... 1.50
"The Querists' Drawer" 1.50

FARIS, JOHN T.
"How It Was Done in Harmony" 1.00

LORD, J. A.
"On the Lord's Day" 1.25

MCGARVEY, J. W.
"Biblical Criticism" 1.25
"Lands of the Bible" 2.00
"Jesus and Jonah" ..... .50
"Sermons" 1.25
"New Commentary on Acts" 1.50
"Commentary on Matthew and Mark 1.50

MCGARVEY-PENDLETON.
"Commentary on Thessalonians, Corinthians, Galatians, and Romans 1.65
"The Fourfold Gospel" 1.65

MEACHAM, EDGAR JONES.
"Training to Teach" 1.00

MOFFETT, ROBERT.
"Seeking the Old Paths" 1.00

PITTMAN, J. C. FERDINAND.
"Bible Truths Illustrated" 1.50

RUTLEDGE, GEORGE F.
"Pushing the World Along" 1.00

SWEENEY, Z. T.
"The Spirit and the Word" 1.25
"Pulpit Diagrams" 1.25

UPDIKE, J. V.
"Updike's Sermons" 1.25

WILSON, LOUIS C.
"Twentieth Century Sermons and Addresses" 1.50

ZOLLARS, E. V.
"Baccalaureate and Convocation Sermons" 1.75
"The Commission Executed" 1.25

Send all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

"Guard me when I am off guard," prayed one the other day. It was a wise prayer; for it is not the danger against which we have fortified ourselves, the temptations which we know and are watching, which are so likely to compass a fall as some unthought-of point where no peril was suspected.—J. R. Miller.

Georgia and the Far Southern Field

By S. H. Hall

Great and Good Men.

Brethren J. N. Armstrong and L. K. Harding's recent stay in Atlanta greatly helped the work here. The four Lord's days they were with us they alternated in speaking, in the forenoon, at South Pryor Street and West End Avenue congregations. These addresses greatly strengthened and helped the faithful at these two places. One Lord's-day afternoon Brother Armstrong spoke at a union service at East Point. For nineteen nights he spoke at the tent in the Inman Park section of our city, where we had never before made an effort to conduct a meeting. Brother Harding led the singing, and it is needless to say it was well done. It was not my pleasure to be here much of the time during this revival, as my work in Alabama kept me away; but from what I heard and the reports of those who were at every service, great good was accomplished. Brother Armstrong stays with the Book and presents the unadulterated teaching of our Lord in a most effective way. The same can be said of L. K. Harding, who has developed into as great a preacher as he has ever been a leader of those who preach the word in song. These are great and good men who elevate and lift up the faithful wherever they go.

Brethren Armstrong and Harding's coming to this city was principally arranged by Dr. C. H. Paine, one of the elders of the South Pryor Street Church. He married the youngest daughter of Brother J. A. Harding, and Brother Armstrong married the oldest daughter; so along with the meeting was the family reunion. Brother Paine met practically all the expense of the meeting, and a greater gift he could not have made to the work in this city. Many heard the plea for the plain, simple teaching of our Lord who had never heard it before.

At this writing Brother Morgan H. Carter is in this city seeing his many friends. He has just closed a two-weeks' revival at Macon, with four baptized, one from the Baptists, and the church greatly strengthened. The leaders of the Hardie's Chapel congregation cheered him one night with their presence while he was at Macon. He labored at Macon for about three years, and it was out of his untiring efforts that the work there was so soon placed on a self-sustaining basis. Brother Carter is loved by all who really know him. His whole life is a plea for nothing but the teaching of our Lord from the pulpit, and this teaching lived out fully in our everyday life. We need more such men. He leaves us to-morrow (July 8) for New York, where he is to join Brother J. M. McKee and wife in an effort to plant the cause of Christ firmly in that great city. We greatly love Brother McKee and wife and their daughter, Artie, who is now married and also lives in New York and will help with the work. Brother McKee was once an elder of the South Pryor Street congregation, of this city. I remember with no little pleasure baptizing him, his wife, only daughter, and youngest son. The latter, we firmly believe, is now waiting for us "over there." Brother Carter makes a special request that the brethren remember him in their prayers.

Brother S. P. Pittman is in the last week of an interesting revival at East Point, with four additions to date (July 7). It was my pleasure to hear him last night in his plea for man's "turning and becoming as a little child" in order to enter the kingdom of heaven. It was a most timely lesson and well presented. I heartily appreciated the many fine things he said—first, because they were scriptural, and, second, because Pittman so well lives what he teaches.

Think About This.

In a letter recently received from a good brother, he has the following to say:

I wish you would read these two letters from Brother ——. He is anxious for something to be done to insure the wealth of our brethren for the prosecution of the Lord's work after the testator is dead. This same situation has confronted me a number of times, and I believe a few of us should get together and try to devise some plan so that it may encourage brethren with means to leave their property for the benefit of the church.

Personally, I would not be adverse to the formation of a mission corporation of some kind, to be composed of three or five representative brethren, legally incorporated, with a self-perpetuating organization to take over these estates.

I tried to get Brother Harding, when he was at Bowling Green, to think out and perfect such an arrangement, but his one objection to it was that it would be unscriptural. Technically, it would be unscriptural; but on the ground of Paul's admonition that "all things be done decently and in order," we might have room for proposing such a plan, so that our brethren may know that their property would be taken care of and administered according to their wills.

In reply to this, I submitted the following:

I hardly know how to help you, just now, in perfecting a plan such as you suggest. I feel as did Brother Harding, of whom you write—viz., it would be unscriptural.

I will gladly join you in the following:

1. Teach the brethren that it is their duty, during their lifetime, to spend what the Lord has given them for the furtherance of the cause of Christ. It is downright selfishness that causes them to want this put off till they are dead. They want to hold on to it so long as life is in them, and when they are dead and cannot possibly use this world's goods, then gladly they will give it all to the Lord. Why not do as our beloved D. Lipscomb did—viz., do this while living? Much teaching needs to be done along this line. I have my serious doubts about God's accepting gifts from people who wait till death to turn it loose.

2. Every member, as a rule, is supposed to be identified with some local congregation. Why not insist that brethren who have gifts that they wish to be handled after their death, have it attended to by their home church? This is what a good brother did at Los Angeles, Cal., some years ago, and I am sure it will be handled better than any other concern that we could organize would handle it. It is easy to stay on safe ground—easier than it is to become unscriptural, if we are trying hard enough to be right. The many false movements that have come into existence, come, as a rule, because we are not doing the things God would have us to do.

The above is given to our readers for their thoughtful consideration and to be used as the occasion of doing more of the teaching I think should be done. I would gladly give the brother's name who made the suggestion were it not for the fact that sometimes we have among us brethren who are void of the love of God, and if some one makes a suggestion that has the shadow of unsoundness about it, they make a mountain out of it and strive to make the impression that the brother is really dangerous. It is right to make suggestions and study them out.

But I am intensely interested in having the brethren everywhere taught the necessity of their using, while living, what they have of this world's goods. This is much better than leaving it with the elders of the home church to use. Just recently a good brother was telling me of a congregation which had some eight or ten thousand dollars left to it, to be used by it for the furtherance of the cause of Christ, and he said it had actually injured the cause. Not because it is wrong to so leave money, but because the sinful elders allowed the income from this fund to meet current expenses, and the church did practically nothing in the way of giving. But a brother who has much of this world's goods might be called away by death right in the midst of his righteously using what he has; hence the necessity of some arrangements being made for having his wishes carried out after death. Let the home church do this, and let brethren who leave such in the hands of the church so make their wills that it cannot be used in a way to encourage neglect of giving on the part of any one.

AT THIS SEASON
LOSS OF APPETITE

Is very common. In many cases it is due to impure blood, which cannot give the digestive organs the stimulus necessary for the proper performance of their functions.

Thousands know by experience that Hood's Sarsaparilla restores appetite and would advise you to give it a trial this season. It originated in the successful prescription of a famous physician. Get it today.

Take Hood's Pills if you happen to need a laxative—they don't gripe.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga.

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues — a Specialty
HOME OFFICE
CLINTON, S.C.

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

CHURCH NEWS

Arkansas.

Alma, July 5.—We are here in the midst of a meeting which is being well attended, with splendid interest. There have been two additions to date. We will continue until next Sunday night.—J. A. Cullum.

Hatfield, July 5.—The meeting at Hatfield continues, with fine interest and large crowds. There have been five baptisms. I have time for some meetings in Tennessee in October. Address me at Ben Franklin, Texas.—C. H. Smithson.

Fort Smith, July 5.—I began my work with the Park Hill Church yesterday, preaching at 11 A.M. and 8 P.M. Our zeal for the cause is increasing, and all seem interested in the work. May Jehovah bless us in our efforts to serve him and extend his kingdom.—L. H. Knight.

District of Columbia.

Washington, June 30.—Brother I. C. Hoskins, of Martin, Tenn., was with us last Sunday, and preached two excellent sermons and baptized his niece. We shall always be glad to have Brother Hoskins. We are working and praying that God may bless the work in this city and firmly establish it. We need your prayers and substantial help to pay for and seat the house of worship. Let the churches everywhere set apart one day in July, and fast and pray, and send a liberal offering on that day. Let the day be the fourth Lord's day in July. Please announce it one week ahead, and pray for this work, and then give as you pray.—W. S. Long.

Mississippi.

Belmont, July 8.—It was my pleasure to visit and preach for the faithful at Bear Creek, Ala., last Lord's day. This is one of the oldest congregations in the State. It was planted more than forty years ago. This congregation supported me in a mission meeting at Hackleburg, Ala., several years ago, which resulted in a good congregation being established in one of the most prejudiced towns in Alabama. I am to do some mission work near Horse Cave, Ky., the first of September, and could give the whole month to work in that part or en route from my home to Kentucky.—Frank Baker.

Missouri.

Springfield, July 2.—I closed a meeting at Antioch, near Dunnegan, Cedar County, on June 5. Set a congregation to meeting that had been off duty for several years. I will work with them next winter. I began a meeting at Turner and Ramsey Streets, this city, on June 13, which I shall continue till next Sunday night. Seven additions to date. With Charles F. Hardin as song leader, I will begin a three-weeks' effort at Kennett on July 10. Through calling off a meeting at Sedalia, I have the last three weeks in November open, and would be glad to go where the brethren need me.—M. S. Mason.

North Carolina.

Newport, July 5.—At the earnest solicitation of two brothers and their wives, I left home (Largo, Fla.) last Thursday for a meeting at this place. The meeting began yesterday morning in a combination schoolhouse and meetinghouse. We had fine crowds morning and evening. The community is composed of Freewill and Primitive Baptists, with the Freewills predominating. I do not know how long the meeting will last. I am preacher, prayer, song leader, and janitor. My health is awfully poor, but I will stay with it as long as interest, health, and finances will permit.—W. A. Cameron.

Tennessee.

Indian Mound, July 6.—Brother F. P. Taylor and I began a tent meeting at this place last Sunday morning. Large audiences have attended the services and much interest is being aroused. This tent was purchased by the churches of Christ of Montgomery County for mission work.—William P. Walker.

Texas.

Nash, July 5.—Because of some little misunderstanding in arranging my meetings for the summer, I had no meeting for the first of July. So I am now at Nash, where I preached yesterday morning; but as the Methodists are in a meeting here, I went over to Eylau and preached last night to a good hearing. These two points are very weak in numbers. But when I have no engagement, I do not wait till some strong church calls me, but go to some weak church or mission point and help build up the cause as best I can at my own charges. I am to begin a meeting at Havana, Ark., on July 17.—D. S. Ligon.

Anybody can Make

ICE CREAM

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has been almost impossible because of the difficulty and the high cost.

Now, by using Jell-O Ice Cream Powder, anybody can make ice cream easily and cheaply with perfect success. No eggs or sugar needed.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

WOMEN OF MIDDLE AGE

May Pass the Critical Period Safely and Comfortably by Taking Lydia E. Pinkham's Vegetable Compound.

Summit, N. J.—"I have taken Lydia E. Pinkham's Vegetable Compound during Change of Life and I think it is a good remedy in such a condition. I could not digest my food and had much pain and burning in my stomach after meals. I could not sleep, had backache, and worst of all were the hot flashes. I saw in the papers about Vegetable Compound so I tried it. Now I feel all right and can work better. You have my permission to publish this letter."—VICTORIA KOPPL, 21 Oak Ridge Ave., Summit, N. J.

If you have warning symptoms such as a sense of suffocation, hot flashes, headaches, backache, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness, inquietude, and dizziness, get a bottle of Lydia E. Pinkham's Vegetable Compound and begin taking the medicine at once. We know it will help you as it did Mrs. Koppl.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

"Diamond Dyes" Are Guaranteed

Colors never Streak, Run, Fade or have "Dyed" Look

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Who Is To Blame?

BY J. J. VANHOUTIN.

If a child in play does wrong toward its playmate, he will usually try to lay the blame upon some one, saying: "He made me do so." If a man gets into a racket with others, he will likely say: "Well, had it not been for him, there would not have been any trouble, and he is to blame for it." On this same theory about every wrongdoer tries to shield himself of any blame. Adam did wrong, and tried to shield himself by throwing the blame upon his wife; but he knew better, and he did the wrong willfully. Eve did wrong, and tried to place the blame upon her traducer. Eve was honestly deceived, but her honesty could not make her disobedience right; and here is where and how Satan became the author of death. He preached a falsehood, the falsehood was believed and obeyed, and you see and know the result. To counteract that, God has ordained that the truth should be preached by men, and the truth must be obeyed when believed, then sin will be remitted and life will be the result. Because the woman was deceived and first in the transgression, God ordained that a woman should never be a leader in preaching salvation to a lost world. But woman was embraced in the promise that God made to Abraham and was to be saved through the birth of a Messiah just the same as men. So do not blame Adam nor Eve for any sin that you commit.

The doubtful mind in dismal disbelief,
The word of God in heart will not receive.
O faithless man, if you are brought to grief,
Then blame yourself, not God, who would retrieve.

Persons capable of being governed by law cannot by the right exercise of their mental faculties blame any one for their own acts. Because Adam sinned willfully by volating God's law is a very poor reason for accusing the human race of hereditary total depravity. The idea of the "fathers eating sour grapes and the children's teeth being set on edge" was a false proverb, and God declared it a false proverb, and said: "The son shall not bear the iniquity of the father, neither, shall the father bear the iniquity of the son." (Ezek. 18: 20.) Persons who claim to be hereditarily totally depraved should not judge others by themselves.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

The East Tennessee Work.

BY GEORGE W. FARMER.

Brother White closed a good meeting at Niota recently. Niota is a mission point. The attendance and attention were fine. Brother White did fine work there. The truth was presented in a simple way, yet with force and in the spirit of love. The tent was moved from Niota to Athens, and Brother White began a meeting there with bright prospects for a great meeting. Brother White will stay with it his time limit, after which Brother Little will continue as long as interest demands.

I have a leave of absence for three months from the work at Cleveland to engage in protracted-meeting work, beginning at Scurry, Texas, on the first Lord's day in July. I shall be in Texas about six weeks.

I have worked very hard and have made considerable sacrifice to round up things and to get our plans of work before the brethren. I have preached three times each Lord's day, attended the midweek prayer meeting, and the rest of the time have ridden the trains, automobiles, and buggies, and walked, getting from place to place to preach and talk up this work and urge upon the brethren the needs of this great field, for the last three or four months. Some churches and brethren do not seem to know that the world is lost, doomed to eternal destruction; at least, they are asleep, or listless, or just have a selfish or don't-care spirit. Which is it? They have a name to live, and yet they do not live. "Woe unto them that are at ease in Zion!"

The tent fund is accumulating slowly. We did want to get the tent in time for use this season, but fear now we will not be able to do so. To the congregations and the brethren and sisters who are having fellowship with us in this work, I wish to say: God bless you in your visions of duty and the willingness and courage to try to do the same.

Brother Rozar is proving himself to be very earnest, prayerful, and consecrated in the work, and is making a fine impression among the brethren.

During my absence from the field I shall keep my eyes on the work by keeping in touch with it by written correspondence. I shall gladly answer letters of inquiry and give any information possible concerning the work.

Our hands in His we place;
Our faith's strong, piercing eye
Looks up into His tender face
Who whispers: "It is I."
And dauntless, where the fires are lit,
And where death's sickles reap,
We move along, for it is writ:
"The Shepherd leads his sheep."
—Selected.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.)	*1.54 gr.*
Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	*2.02 gr.*
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

Piles Cured Dr. A. Upham's valuable electuary or internal remedy for PILES. CURES all kinds of PILES, old or new cases. It eradicates the disease from the system. If your druggist cannot supply you, send $1.00 for trial treatment, 6 packages for $5.00. Guaranteed, if not satisfied money back. Thousands of satisfied patients all over the United States. References any Bank, Postmaster or City officials.
Why Suffer? Get CURED. **J. G. & A. HALL, Oxford, N. C.**

Remember that God always must approve of his own handiwork, and that, therefore, as our true sanctification can only be brought about by his indwelling presence and work, so when it is thus brought about he must needs stamp with his approval that which he himself has wrought. We need not despair of being approved unto God, if we are indeed "his workmanship, created anew unto good works, which God hath before ordained that we should walk in them."
—W. Hay Altken.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

DODSON WOULD STOP SALE OF CALOMEL

Says Calomel is Mercury and Acts Like Dynamite on Your Liver.

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Help the Marshall Church of Christ.

BY T. W. PHILLIPS.

Some months ago a call was made over the signature of Brother Foy E. Wallace, Sr., and my own, asking the brethren to help the few poor saints at Marshall, Texas, to build a house of worship. Less than fifty dollars was sent to them as a result of that call. But the brethren were determined in heart, love, and zeal, and they have gone ahead and paid out their lot, and have arranged the finances to complete the building, which is at this time under actual construction. They are exceedingly anxious to build up the cause of primitive Christianity in Marshall; and, from my humble viewpoint, there is no greater mission field in Texas than the city of Marshall. I am personally acquainted with the leaders of the Marshall movement, and I know them to be every whit worthy of assistance. They have recently been in touch with me personally and by correspondence, and I am writing this earnest appeal to the churches, and especially the churches of East Texas in a radius of a hundred miles of Marshall.

The proposition is simply this: They want a month's meeting, and they want me and the Todd boys to help them hold it. They are not able to finance the meeting, and the preacher and singer of their choosing are not able to hold the meeting without good support. Hence, they and we are asking the churches to finance the meeting and thereby have fellowship in a grand and worthy work. Send all contributions to Brother C. W. Lagrone, who is one of the elders of the Marshall church, and say to him in your letter of instruction that the contribution is for the October meeting, and that if there is any left after properly paying the preacher and the singer, to apply the balance on their heavy church debt. Now, not for my sake, brethren, but for the sake of the cause of truth and the salvation of worthy souls in Marshall, Texas, do please fellowship this worthy work. I shall hold the meeting whether you help in it or not; but I am not able to do it at my own charges. What you do, do quickly.

They Softly Walk.

They are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace;
They are but come so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes
To softly walk by day
Within our thought, to tread
At night our dream-led paths
Of sleep.

They are not lost who find
The sunset gate, the goal
Of all the weary years.
Not lost are they who reach
The summit of their climb,
The peak above the clouds
And storms. They are not lost
Who find the light of sun
And stars and God.

They are not dead who live
In hearts they leave behind.
In those whom they have blessed
They live a life again,
And shall live through the years
Eternal life, and grow
Each day more beautiful,
As time declares their good,
Forgets the rest, and proves
Their immortality.

—Hugh Robert Orr.

Cleopatra Struggled Along Without the Help of

Ka-Dene SOAP

but there's no reason why you should be thus handicapped unless you are a dead one, too.

Keeps skin clear. 25 cents at your druggist's. Ointment, 50 cents and $1.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Better than Pills For Liver Ills.
NR Tonight — Tomorrow Alright

GOOD TEACHERS IN DEMAND AT BETTER SALARIES

The schools, colleges, seminaries, and universities throughout the South are begging for assistance in finding teachers with proper qualifications, and better salaries are being offered. We are needing hundreds of teachers to supply the demand. Any well-prepared teacher would do well to write us.

FISK TEACHERS' AGENCY
R. A. Clayton, Mgr. Birmingham, Ala.

FERRALINE

"THE BLAMELESS PHYSICIAN"
DEMONSTRATES
"The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithium and other health-giving minerals. It is made by the simple process of percolating distilled water thru Ferraline Mineral Earth, and it contains no drugs nor chemicals.

It has long been recognized as most effective in the treatment of Indigestion, Stomach Troubles and Rheumatism, and as a System-builder and Restorer it is of special value to those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet and the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 5, DEMOPOLIS, ALABAMA.

In answering advertisements, please mention this paper

Millions for a New Stomach

One of the greatest American millionaires said to his physician, "A million dollars, Doctor, spot cash and no grumbling, for a new stomach," and then the sick man groaned and turned away. All his wealth could not make him happy or contented, for happiness largely depends upon digestion. Without health where does happiness come in? After all the stomach plays a great part in everyday life. Without a healthy stomach and good digestion our blood is thin, watery and poor, our heart action is weak, our liver does not do its duty, and man is miserable and unhappy. Prevent disease by putting the house in order and strengthening the system against the germs of disease.

Dr. Pierce, of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., years ago understood diseases and their prevention, and he discovered certain roots and herbs which were nature's remedies, and succeeded in putting them up in a form that could be easily procured at the drug store (liquid or tablets). This he called Dr. Pierce's Golden Medical Discovery. This Discovery gives no false stimulation because it contains no alcohol or any narcotic. It helps digestion and the assimilation of such elements in the food as are required for the blood. It gives to the blood the food elements the tissues require. For over fifty years it has enjoyed the confidence of the American public. Try it now!

CANCERS CURED AT KELLAM HOSPITAL,

1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.

Physicians and surgeons treated free at the hospital.

HANCOCK'S PILE REMEDY.

Three jars are guaranteed to cure the severest case of piles, or your money will be refunded. One jar often gives the desired results. For blind, bleeding, itching, protruding, or ulcerated piles. Price, 50 cents a jar. At your druggists's or by mail from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

We place White Teachers in Public, Private, and Normal Schools, Colleges, and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tenn.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

OBITUARIES

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

Mathis.

Mattie E. Miller was born in 1841 and died on May 26, 1920, at the home of her only surving child, H. D. Mathis. She was married in 1871 to T. H. Mathis, and to this union were born five children. She united with her Lord about twenty-five years ago, and has been a faithful Christian since. She was buried in the cemetery at Ennis, Texas, Brother T. E. Milholland conducting the funeral services. Sister Mathis was a beloved member of the church of Christ at Bardwell many years, and many mourn her departure from their midst. "Precious in the sight of the Lord is the death of his saints."

CARL A. GARDNER.

Griswold.

Brother D. F. Griswold departed this life on June 2, 1920, aged fifty-two years and nineteen days. He leaves a wife and six children—two daughters and four sons—to mourn his departure. He was baptized about thirteen years ago by Brother James K. Hill, and lived and died in the faith. He was a good husband, a devoted father, a consecrated Christian, and his home was made happy by his presence. While his voice is stilled, his words will remain in the memory of his dear companion, his children, and his many friends. His body was laid to rest in the city of the dead in the cemetery at Tullahoma, Tenn., in the presence of a number of friends and relatives. The funeral services were conducted by the writer.

R. E. L. TAYLOR.

Robert.

Mary Augusta Robert, the widow of U. M. Robert, whose death occurred about two years ago, went to Richmond, Va., last September, to visit her only living sister, Mrs. C. E. Harrison, where she died. Her remains were brought back to Nashville and were buried, June 17, in Spring Hill Cemetery beside the grave of her husband. She was the daughter of James S. Harris, of Wilson County, where she was reared, six miles east of Lebanon. She attended the school of that celebrated and much-beloved educator, Mrs. Charlotte Fanning. She was married to U. M. Robert on July 8, 1861. She became a Christian in her girlhood and maintained her loyalty till her death. For some years she was a member and a faithful attendant of the assembly of the saints at Highland Avenue church of Christ. She had no children of her own, but her home was a haven for her orphaned sister's children, to the care of whom she devoted much of energy and life. Her life's work is worthy of emulation.

JAMES E. SCOBEY.

McClellan.

Watt McClellan was born on April 4, 1842, and lacked only seven days of reaching seventy-eight years when he died. As of Abraham, it may be well said of him, that he gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people. Truly, his life was full of love toward God and of activity to help save the world. Forty-eight years ago he was baptized by J. M. Joiner. He lived a consistent Christian life all these years. He had a strong mind and always had the attention of the congregation when he spoke. He may be called a "pioneer" of the Reformation in this part of the State. He rode no hobbies, but was firm in the faith. Two Christian sisters, his wife, and a host of kindred survive him. He was an example to them that they will do well to follow, as he followed Christ, if they wish to meet him in heaven. He was laid to rest in Pleasant Grove Cemetery. Truly, a noble man has gone to his reward.

CARL G. SMITH.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

STRENGTH
NUXATED IRON
4,000,000 PEOPLE USE IT AS A TONIC STRENGTH AND BLOOD BUILDER
HEALTH
Helps Make Strong, Sturdy Men and Beautiful, Healthy Women, Nuxated Iron is Dispensed By All Druggists.

TETTERINE
for the COMPLEXION
60c at your druggist's or from Shuptrine Co., Savannah, Ga.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10f 30f & 60f.

LEMON JUICE
FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try it!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

Shall We Observe the First or the Seventh Day? No. 2.

BY WILLIAM J. MILLER.

In the former article there was some information about the contents of 2 Cor. 3, which was probably not made as plain as it should have been. Hence, I now quote part of that chapter: "But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory?" (Verses 7, 8.) Therefore, it was "the ministration of death" that "came with glory." According to verse 11, that "ministration of death" was to pass away. I quote: "For if that which passeth away was with glory, much more that which remaineth is in glory." (Verse 11.) The Ten Commandments (called "the decalogue") are the "ministration." Therefore, the Ten Commandments, which are the "ministration," are abolished.

The foregoing quotations are from the Revised Version. The Common Version says: "For if that [ministration] which is done away was glorious, much more that which remaineth is glorious." (2 Cor. 3: 11.)

Adventists make mention about Jesus admonishing his disciples to pray that their flight should not be on the Sabbath. They do that without adding that it should not be in the winter. Jesus said: "And pray ye that your flight be not in the winter, neither on the Sabbath." (Matt. 24: 20.) If the quotation shows that we are to observe the Sabbath, it also shows that we are to also observe the winter. It was not because the disciples were required to rest on that day that Jesus admonished them to pray thus. Nehemiah had commanded the gates of the city to be shut at dark before the Sabbath, to remain closed until after the Sabbath. (See Neh. 13: 19.) They could not flee on the Sabbath with the gates closed. Nether was it desired to be driven out in the winter, to be exposed to the cold weather while the Roman armies were besieging the city.

Any one who wants to know more about the unsoundness of the Adventist doctrine can get a splendid refutation of it by sending one dollar and twenty-five cents to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn., for a copy of Monk's "Adventism and the Bible."

In answering advertisements, please mention the Gospel Advocate.

An Explanation.

BY W. R. RAINS.

Some weeks ago I noticed in the Gospel Advocate an article from Brother T. B. Larimore, in which he stated that he had seen so many questions asked through the Advocate lately that he concluded he would ask some; and if I remember correctly, after quoting 1 Cor. 9: 13, 14—"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they that proclaim the gospel should live of the gospel"—he told of a master who was a gospel preacher and also had an old servant that was one, and the servant asked his master to explain a certain passage of scripture to him, and after he explained it to him he said: "Now, Mose, do you understand it?" Mose said: "Well, no, sir; I did understand it before you explained it, but I don't understand it now." Brother Larimore said explanation in that case mystified instead of explained, and said he would leave the above scriptures as they are and would ask two questions: "Brother, if you preach the gospel, why do you live as you do? If you live thus, why do you preach the gospel? Explain."

I know Brother Larimore, and love him, and have faith in him as a true gospel preacher, and have watched in the Advocate hoping to see an explanation from a preacher of the gospel to his very important and valuable questions; and as I fail to see any, I have concluded to send him, through the Advocate, his desired explanation, hoping it may be true and satisfactory. Paul, a preacher of the gospel, in 1 Cor. 2: 20, says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Then the very fact that a preacher of the gospel is crucified with Christ and that Christ lives in him, and that the life he lives in the flesh he lives by the faith of the Son of God, who loved him, and gave himself for him, is the very reason why he should live as he does, and the fact that he lives thus is the very reason why he should preach the gospel.

May the Lord bless you, Brother Larimore.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

The Golden Windows of the Soul.

Dr. Orison Sweet Marden, in one of his wonderfully inspiring books, tells the story of a poor little boy who lived in a little weather-worn cottage on the top of a hill. He was a dreamy boy, and every evening at sunset he would sit on the doorstep looking down toward the valley, fascinated by a beautiful house with wonderful golden windows shining a long way at the far end of the valley.

He was greatly dissatisfied with the poverty of his surroundings, and the sight of the house in the valley, Dr. Marden writes, made him very unhappy. "Ah," he would sigh, "what a poor, miserable home my hut is! If I could only live in that beautiful house with the golden windows, how happy I should be!"

One evening, when the golden windows, more wonderful than ever, seemed beckoning him to come, the boy made up his mind he would go and visit the beautiful house. So, early next morning, he started out. The road was dusty and the sun was hot, but the little traveler trudged on and on. Toward sundown he found himself at the far side of the valley. But what had become of the beautiful house he had seen from his hilltop? What he stood looking at was only an old tumble-down barn. And the wonderful windows? Alas! They were not gold at all, but just ordinary glass, and dirty and broken, too.

Tired and thirsty, the little boy flung himself on the ground with his back to the deserted barn and sobbed bitterly. Then, slowly raising his head and looking up across the valley, through blinding tears he saw a shining blur—his own little cottage on the hilltop! And lo, its windows, in the light of the setting sun, were a sheet of blazing gold!

It is a beautiful little story, it seems to me, and one that carries its own moral. How many of us feel that the beauty of life is on the other hilltop; that others have all the joys and we have only the dregs! Just the other day I met a man who sees good in things that are far off. He has a good job, he has his health, he has a fine wife and children of whom he may well be proud, and yet all of his sweetness of life, judging by his mental attitude, is over on the hilltop owned by somebody else.

If there is one thing above all else in this world that I have to be thankful for, it is that I have never envied the other fellow. Personal charm in others I have admired; riches I have craved for the happiness I might bring to others with them; qualities that I do not possess I have prayed for and worked for; but, thank heaven, it so happens that my soul has never been embittered by the poison of envy. Whenever I have been tempted to make a wry face and gaze longingly in the direction of that cottage on the opposite hilltop, something has whispered that, if I would stop long enough to take an inventory of my own possessions, I would discover something to be grateful for.

And so, let us not envy the other fellow. Back of his seeming prosperity and happiness there may be more of failure and sorrow than we can know. Not every man who is successful in the eyes of the world is a success in his own eyes. The man who can be happy with what he has, be that little or much, is the man who is a real success. Let us try to create in our own minds an ideal of what we want to be and do, and then, in the face of discouragement and slip-ups and ingratitude and all of the negative things that would pull us back, let us stick unswervingly to the job that has been given us to do and do it.

Those golden windows shining a long way off are not a bit better than the windows through which you may look out on a happy world, if, first of all, you make sure that in your own life there is an honest desire to see the gold that is close at hand.—Jerome P. Fleisham.

The union of life and love is effected and maintained by faith. Trust is the link of connection with Christ. It is the eye of the soul that looks to him; it is the hand of the soul that takes him; it is the ear of the soul that listens to him; it is the mouth of the soul that appropriates him. Faith receives Christ; faith rests on Christ; faith realizes Christ; faith rejoices in Christ.—Selected.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

MASSEY MILITARY SCHOOL

PULASKI, TENN.

Junior R. O. T. C. On Preferred List of Colleges. Teachers, University Men.

SCHOOL OPENS SEPTEMBER 8, 1920. Dept. A.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores

FROM THE FIELD

Texas.

Cleburne, July 6.—The church at Cleburne is in a healthy condition. Our audiences this summer are holding up much better than usual. In fact, we are unable to see any decrease in our attendance, although quite a number of our members are away on vacation. Our Sunday-morning Bible school has had an average attendance of more than two hundred for the past month. Besides this, we have a young people's Bible drill twice a week, at which the attendance was about one hundred. This is a special course of fourteen weeks for the children and young people during their vacation. Last year we took the children through the life story of Paul. This year they are studying the life of Jesus. While we have a membership of about six hundred, these members are all at peace with each other, so far as I am able to see and know. This church is more like one big, well-regulated family than any congregation I have ever known. The Cleburne church has contributed, on an average, more than one hundred dollars a Sunday this year, so far. This is twice as much as was contributed last year or any previous year. Hence, the church is supporting two men instead of one. In addition, much other work is being done. This is the result of much teaching on giving and asking all the members to "purpose" in their hearts what they would give. The Lord's way will always work, if we will work it.—G. Dallas Smith.

West Virginia.

Buffalo, July 7.—For the month of June I received personal help in my work to the amount of $37. I also received additions to our church building fund to the amount of $26.75. We are very thankful for this help. I have receipted each donor personally. We had expected to order our building material next week; but contributions are coming in very slowly. We will order it just as soon as it is safe for us to do so. If each one who reads this note will send us something at once, we will have that house within a few weeks. Please do so. I am tired of being kicked about "from pillar to post" through sectarian influences. I am also tired of preaching under trees and in private houses, where it is impossible to hold a protracted meeting. I want a fair show in this sectarian country. Please give us that meeting-house now as a base of operations, and we will plant the true cause of Christ at a number of mission points in this section. Shall I plead in vain? I have too much confidence in my brethren to believe that. I am sure that I will hear from many of you within a few days. Please always state what your offering is for. Now, with deep sorrow I must tell you that Mrs. Fonner met with a bad accident last week while doing good to others. She fell and sustained a broken arm and a dislocated wrist and possibly some other injuries. We cannot expect a full recovery for several weeks. This will hinder the work to some extent, as we have no help. Perhaps I can keep the meetings going near home until she is better. One thing I do know; and that is, I will need more personal help than I am getting now. Please remember us in prayers and offerings. I have opened some new mission points. We expect an ingathering when we get our church house.—F. P. Fonner.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Cuticura Talcum is Fragrant and Very Healthful

Sample free of Cuticura Laboratories, Dept. V, Malden, Mass. 25c. everywhere.

A Pretty Face should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges** and **Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY, HICKORY, N. C.

You Will Write a Letter Like This

I wish I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I cannot quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

Barnard Street, Savannah, Ga.

Mr. N. F. Shivar, Shelton, S. C.

Dear Sir: I was suffering with indigestion, stomach and liver disorders, and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat—a very insufficient diet for an active working man—and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case; and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be—dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you, simply say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below.

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

Gentlemen: I accept your offer and inclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name.....

Address.....

Shipping Point.....

(Please write distinctly.)

THE ONLY PLACE IN THE SOUTH

where you can get your hats cleaned when you want them and how you want them. Agents wanted everywhere. Send for illustrated catalogue. Bennett's Hat Factory, 123 Broad Street, Jacksonville, Fla.

GOSPEL ADVOCATE

Volume LXII. No. 30. NASHVILLE, TENN., JULY 22, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

Edifying as the Need May Be 705
Our Contributors 707
Georgia and the Far Southern Field 711
At Home and Abroad 713
Editorial 714
Selections by the Editor 717
Current Thought 718
Training Little Children 719
Query Department 720
Thorp Spring Christian College 721
The Church of Christ at Duncan, Arizona 721
The Master's Vineyard 722
Life Sketch of a Pioneer 726
Freed-Hardeman College 728

Edifying as the Need May Be

BY A. B. LIPSCOMB

Tarde's Treatment of Crime.

Under this section I shall endeavor to show the value of the Bible in that important branch of sociology known as criminology. Having recently studied an exhaustive volume covering penal philosophy by Gabriel Tarde, I shall make liberal use of this author's conclusions concerning the causes of crime, the condition of responsibility, and the suggested remedies. In determining responsibility or irresponsibility for crime, this author applies a psychological standard. This standard, we are told, has two corner stones. "*One is the identity of the self; the other is in the relation of social similarity between the self and surroundings of self.*" According to the first concept, we cannot hold one to be a criminal who, when he committed a wrong, was not identical with his self as habitually known. Thus a madman or an epileptic or any one suffering from profound physiological disturbances which break up the background of organic sensation, blot out the memories of the past, and shatter the ideals that have hitherto guided his actions, cannot be justly held accountable. According to the second concept, social environment is a vital factor in the determination of crime. For example, a South Sea Islander suddenly transplanted into a civilized community cannot be held responsible to the same degree that must be assumed by a man who had always been a citizen of that community. In the one case the punishment should be adjustment, in the other it should be readjustment, to society. Tarde's theories are in opposition to those of the positivist school, who make much of atavism, or reversion of type. We are at once impressed with the practicability of his suggestions. In their presentation he gives examples of criminals and criminal laws taken from all countries and from both ancient and modern times. We can but feel somewhat disappointed, however, that he did not make more frequent use of scriptural examples and quotation. As a source book on crime, the Bible is unequaled. It runs the gamut of wrongdoing from start to finish. It treats of individual crime, family crime, and national crime. It deals with the causes and the various shades of responsibility. In the Decalogue, in the Mosaic legislation, in the book of the covenant, in the prophecies, and in the New Testament Revelation it prescribes both commandments and remedies. It is difficult to understand how Tarde, who seems so well informed along other lines, could have overlooked this fruitful handbook.

✡ ✡ ✡

Imitation, a Great Social Force.

Tarde's chief explanation is found in the workings of his great social force. Criminals become a professional type through *imitation*. People imitate one another in sin more than in anything else. We are at once reminded of the saying: "The fathers have eaten sour grapes, and the children's teeth are set on edge." (Jer. 31: 29.) There comes to our minds the story of Jeroboam, who sinned and taught Israel to sin. (1 Kings 15: 30.) The tragic side of life is not immune from the force of example. People kill because others have killed; people assassinate because others have assassinated; people fight duels because it is the custom. It is a well-known fact that suicide is contagious. Many years ago a Japanese emperor killed himself in a most unusual way—by disemboweling himself with a sharp knife. Soon afterwards other members of royalty did the same thing. To-day *hara-kiri* is the national custom in Japan. It is regarded as the one honorable way in which to take one's life. Likewise a Parisian actress, greatly admired by the populace, in a moment of jealous rage, threw vitriol in her lover's face. This crime soon became the fashion in France and later spread to America. During the reign of the Borgias people copied the court in poisoning to such an extent that a dead body floating down the Tiber did not cause a ripple of excitement. "Just another poison case" was the only comment heard.

Statistics show that the birth rate is to a large extent controlled by imitation. It is a well-known fact that large families are found chiefly in the country districts or among the poor classes in the city. Cannot this be explained by the fact that it is not the custom for the wealthy classes to have many children? But when people attempt to defend this custom, they will find themselves within the realm of criminology. ✡ ✡ ✡

The Love of Distinction.

But imitation may be noted along other lines not usually accounted to be criminal. Preachers are to a large extent imitative, whether consciously or unconsciously. If a well-known evangelist is given to alliteration in his speech, there will be others among his admirers given to alliteration; if he makes certain kinds of gestures, they will make them; if he trills his r's, they will trill their

r's. They can at least imitate in mannerisms, if not in thought and preparation.

Fashions prevail largely through imitation. Word has gone forth that the men will wear clothes made of the most fanciful hues during the coming season. How do they know it? Because the Prince of Wales and a few other fashion leaders have ordered their suits. One of the leaders of New York's "Four Hundred" had a noted artist paint a butterfly on her back. Now others are having their backs painted. It has come to such a pass that a bare back does not attract great attention on the ballroom floor. There are so many of them. But paint some kind of figure on your back and it will attract attention immediately. There are hundreds of shopgirls and waitresses in New York and Chicago who keep themselves poor even in these days of high wages by trying to imitate their favorite actress. It is both serious and amusing to what depth of folly imitation will lead some people. O love of distinction, how many crimes have been committed in thy name!

✡ ✡ ✡

Aping "the Best Families."

But we do not need to go to New York and Chicago to find examples of foolish imitation. There are many in our own city who are guilty of the same thing. Their chief thought and interest in life is in imitating those whom they consider to be the recognized social leaders. They wear the same kind of clothes, build the same kind of houses, move to the same part of the city, ride in the same kind of an automobile. The pity of it is that many of these thoughtless imitators are *nominal* Christians. Yet they are taken up entirely with the things of the world. Boys and girls from Christian families have fallen in with the dance craze largely through imitation. The temptation is insidious and well-nigh irresistible. When reproached, we are suavely told that "all the best families countenance dancing." They must follow the recognized social leaders because others follow them. "We must imitate or lose caste" is the thought behind the deed. Instead of lifting the standard of society to the high plane of the New Testament, they would drag it down to the low plane of some recognized social leader who cares nothing for God, the Bible, or the church.

Idiots, like others, are given to imitation. The manifestation, however, is different in that an idiot imitates without any moral obstacle, without taking thought of the consequences. For example, an idiot took part in the slaughter of a pig. Soon afterwards he stuck a man with a sharp knife. Another idiot saw a man build a fire of logs in the field. He went away and stuck a match to a barn. Intelligent people are supposed to be influenced by an obstacle in their imitation. But when we imitate without this obstacle of moral thought, how nearly idiotic are we? It is significant that in the best-managed institutions for the insane they have dancing regularly for the patients.

Here, indeed, we might apply the New Testament illustration of Tarde's theory of responsibility in proportion to social similarity by quoting Jesus' words: "To whomsoever much is given, of him shall much be required." (Luke 12: 48.)

✡ ✡ ✡

The New Testament Ideal.

The New Testament fully recognizes the imitative faculty. When a man comes into the church, he brings this faculty with him along with others. What does Christ do with it? He does not suppress it nor take it away from the man's nature. On the other hand, he would transform it and use it for noble ends. When we examine the scriptural teaching on this subject, two things stand out clearly. First, *we should imitate Christ.* We cannot be his disciples unless we take up the cross and follow him. Paul said: "Be ye imitators of me, even as I also am of Christ." He does not hold himself up to be a perfect ideal. We are to imitate Paul only to the extent that he imitated Christ. But that "only" means nearly everything in the apostle's life. Only a faithful Christian can afford to give such an exhortation. The apostle does not claim for himself something that cannot be gained by others. In another passage he brings out the thought of *joint imitation:* "Brethren, be ye imitators together of me." To the shame of many it must be said that they never reach that point in Christian experience where they can say: "Brethren, be ye imitators of me, as I also am of Christ." They are always in that state described in the letter to the Hebrews: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food."

To imitate Christ does not mean mere mimicry, as Tolstoy would have us believe in his application of the Sermon on the Mount. It means that we must have in all things the spirit of Christ. To imitate Jesus literally is not possible for any man, but to imitate his spirit is humanly and gloriously possible.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine, or Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's, except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can with body and with spirit in God's out-of-doors—these are little guideposts on the footpath of peace.—Henry Van Dyke.

Our Contributors

The Spirit of Sommerism. No. 1.

BY JOHN D. EVANS.

Forasmuch as some others "have taken in hand to draw up a narration" concerning some recent "happenings" in the church of Christ in Denver, "it seemed good to me also, having traced the course of all things accurately from the very first," to write of them "in order," so that all who are interested may "know the certainty of the things" which have actually transpired.

Very seldom have I ever felt it my duty to give publicity to church troubles, and would not now if they were purely of local interest, or if it were merely a matter of making a personal defense of my own course in the matters referred to.

This "narration" is made necessary because of certain misleading statements from the pen of D. Austen Sommer, which were first published in the Apostolic Review and copied by the Gospel Advocate of recent date. The caption of the article containing said statements—"The Spirit of the New Digressives"—suggests the appropriateness of the heading of this article.

One has only to read the *remarkable document* from the pen of our critic and the leading editorials of his paper to get an idea of the *real* spirit of "Sommerism." From the editor in chief to the least of its "scribblers," there is a persistent effort to wreck "windmills" and demolish "men of straw" as the imaginary enemies of the cause of Christ. Obsessed with the delusion that a great host of gospel preachers and religious journals have "bound themselves together with an oath neither to eat nor sleep" till they have "made havoc of the churches" over which they are supposed to have jurisdiction, that paper has conducted for years a campaign of bitterness, proscribing all who refused to bow to its dictum, or swallow its peculiar views upon the scripturalness of such unholy (?) institutions as Bible schools and orphan homes.

I want just here to assert, unhesitatingly, that the persistent effort upon the part of said journal to "bind where God has not bound," even to the extent of making its opinions upon certain questions a "test of fellowship," has been the most fruitful source of dissension and division in the churches from Kansas to California.

The spirit fostered by that journal so permeats the minds of its readers wherever it is circulated that its *ipse dixit* becomes to them the standard of action. Its will is paramount. If "Simon" says "Up," it's hands up; if "Simon" says "Down," it's hands down; if "Simon" says "Wigwag," *everybody wigwags*. While ostensibly the "college" question is the "issue" that is causing trouble among the churches, the *real issue* here and elsewhere is the *spirit and policy* of that journal and its various sympathizers. In fact, I have on my desk a copy of a *challenge of two years' standing*, issued by a Dodge City (Kan.) brother, to debate this proposition: "Resolved, that the Apostolic Review, a paper published at Indianapolis, Ind., is unscriptural in *spirit and doctrine*." Some of its friends assumed the obligation to get a "taker" within six months, but at this date no one has *signed up*. The proposition, I am authorized to say, is *still open*. Don't all speak at once.

My reason for making the above criticism of a religious journal a part of this article will be obvious when the reader remembers that its junior editor, or "*chief scribe*," left his *arduous duties* at Indianapolis and came *hundreds of miles at his own* or *somebody else's expense* (deponent saith not) in order to arm himself with "facts at first-hand," that he might "tell the world" what an *ungodly* "*bunch*" of "backslidden" sinners or "new digressives" had been gathered together in Denver from the "four quarters of the globe" for the *avowed purpose* of *wrecking the* "*old gospel ship*." For more than thirty years the writer has taken some humble part in the work of the Master. During that time I have been associated with a great many gospel preachers, some of whom have done more to build up the cause of Christ in one State than all the preachers connected with the above-named journal have done in the United States. During my public ministry I have been associated actively with more than fifty congregations that were as true and loyal to the cause of Christ as any brethren that have ever enlisted in the service since the Restoration movement.

It remains for this young "wise man from the east" to make the first charge of what in effect amounts to a "conspiracy" with a band of Christian men and women, some of whom were *true and devout Christians when he was in his* "*swaddling clothes*," to disrupt the church of God. May the Lord lay not this sin to his charge.

It would seem that a paper, preacher, or "layman" that assumes to itself or himself the spiritual guardianship of the churches at large and censorship of the conduct of all its members should exemplify, above all things, the spirit of love and brotherly kindness, and be at all times the very "jewel of consistency" in the charges made against its "weaker brethren." Of course it is hardly to be expected that those of us who lay no claims to infallibility, who confess to an ordinary share, at least, of human weaknesses, may not sometimes deviate from the "narrow path." "To err is human." "Homer nodded." "There are spots on the sun." "In many things we stumble all of us." But as touching the Denver matter the unpardonable crime committed was that of *lese majesty* in refusing to bow to the dictum of the self-imposed guardians of the "faith once for all delivered to the saints."

I trust the readers of the Advocate will indulge me while I call attention to the workings of "Sommerism" in Denver, and the sweet (?) spirit exhibited upon the part of its *chief apostles* here and elsewhere. According to the published statement in the article above referred to, the author traveled all the way from Indinanapolis to Denver—yea, from "Dan" even to the "Queen City of the West"—to get the "*facts first-hand*." This was indeed commendable, if he had been a little more careful in ascertaining the facts. In looking over his article, I find at least one statement that I heartily indorse. It is as follows: "Brother McQuiddy has rendered a valuable service to the cause of pure Christianity." Fine! In this connection I want to say that while the visit of Brother McQuiddy to Denver was purely accidental, he was invited to be present at the public meeting held in Denver because he had, as the publisher of a religious paper, stood loyally by this work since its beginning, both *financially and spiritually*. In fact, he was more a member of this congregation, so far as *constructive work* is concerned, than either of the brethren who pose as his critics here, two of whom (the leading ones) were not formally identified with the congregation, and who, during the short time they had been associated with us, according to their own statements, refused to subscribe one dollar to our building fund because, as they expressed it, they were supporting mission work *in other fields*. In this connection I want to say that these brethren who aspired to dictate the policy of the church, and separated themselves from it because they could not do so, in a financial way contributed less than five per cent to the building fund, and all this was

refunded when they refused to walk with us further. About one-half the funds which went into our new home were given by a brother who is one of the trustees of the David Lipscomb College; the balance, by brethren who pose not as defenders of any Bible colleges *per se*, but who maintain the scriptural right to preach or teach the word of the Lord wherever and whenever an opportunity presents itself. Not one dollar, so far as the records show, ever came to us through the influence of the defender of the "faithful" in Denver—the "oracle" of Indianapolis.

But about D. Austen's visit to Denver. Those of us who happen to live here are wondering where he found "twenty brethren who say McQuiddy was unjust in his ruling." Just here I am reminded of the fellow who thought he had so many frogs in his pond because of the *noise they made*. If his life depended on it, the brother could not find over *half a dozen* "brethren" who were *competent to testify* as "among those present." It is true there were a few "sisters;" but why create the impression that you had the testimony of "twenty brethren?" Then follows this statement: "There was a division in sentiment in Denver over the 'Bible College' question and the 'one-man pastor system' which had been in vogue here for many years." It would be difficult to make a more misleading statement. During the writer's twelve years' association with this congregation, he never preached a single sermon in defense of Bible schools. He never attempted to build one or ask any of these brethren to build one. He never was even a pupil in a Bible college. Knowing that some brethren in the congregation were regular readers of the religious journal whose "hobby" was to demolish, "root and branch," everything that had the semblance of a Bible school, I was scrupulously careful to avoid the agitation of this and any other division question. That all doubt as to the truthfulness of this statement may be removed, I call attention to the fact that, during the discussion at our public meeting preceding the "separation," I raised the question: "Is there one in this entire audience that will charge that I ever publicly or privately agitated this question until circumstances made it necessary during the few days *immediately preceding the meeting?*" Not one single voice was raised, and thus was I *publicly acquitted* of that "sin." If there was ever any division over the "one-man pastor system," it existed purely in the minds of our critics. As pioneer of the work in Denver, I naturally felt the weight of responsibility resting upon me, and I ceased not to "warn," "counsel," "feed," and "shepherd" the flock, "without money and without price." Before I was physically able to "labor with my own hands," I robbed other churches [in my home State], taking wages of them that I might not be chargeable" to the little flock here. After I was able to support myself, I refused to receive further personal support either from the church here or elsewhere. During all my service I freely advised with the members of the congregation, and never at any time was any effort made to dictate what the church should do. The entire congregation will indorse this statement, with the exception, of course, of the "faithful twenty." In fact, it is remarkable that a congregation of such a cosmopolitan nature should worship together for so long a time with hardly a single jar, especially remarkable when we think for a moment how many "new digressives" were included in its membership. But this chronicler of "facts at first-hand" says that "the tactics used by these 'new digressives'—for we can call them nothing else when they indorse such departures from God's word—were the same as the 'old digressives,' when they introduced instrumental music many years ago. They gathered up all the old backsliders they could find, many of whom had been absent for many months and some of whom had been absent practically for years—yes, faithful brethren were outnumbered with all these backsliders." There you have it! These four or five "faithful brethren," two of whom were preachers and another a *brother-in-law of a preacher*, were "outnumbered" by the *riffraff* and "*backslidden*" element of the congregation, including the "political wirepuller" who "manipulated" things so as to get himself elected chairman. "Outnumbered"—ah, there was the trouble! The rank charges made at the very outset by their chief spokesman and the partisan program sponsored by them disclosed the "nigger in the woodpile" too early in the game. It was such a determined effort to get control of the congregation by the election of an unscriptural board of "managers" that a *storm of protests* went up from about *four-fifths of the audience*, and then these astute "defenders of the faith" suddenly got "cold feet" on the voting question. I have wondered many times how they expected to get the church's decision on their program formally presented in a set of carefully worded resolutions containing the nomination of "six brethren" to "manage the spiritual affairs of the church." A great deal depends in cases of this kind on which way the "vote" is going. Refusal to vote was the only way out when a fellow was unwilling to abide by the decision of the body. We might admit that there were a *dozen or two* "backsliders" present, which we do not, and then their overweening desire to "rule or ruin" would have been left ungratified. Such a reflection upon the character of the men and women who had the courage to stand up for their rights is unworthy of any man or set of men who profess to wear the name of Christ. It smacks of that "holier-than-thou spirit" that characterizes almost all the apostles of "Sommerism."

Disclaiming any desire to pose as *spotless angels or the sole preservers* of the "faith once for all delivered unto the saints," but on behalf of the brethren and sisters with whom I am associated, I challenge the author of the above indictment to produce among all the congregations in the circle of his acquaintance a more representative body of true, loyal, faithful, and consecrated Christian men and women than the ones who worship at 125 South Sherman Street, in Denver, and who constitute the church of Christ in Denver, so far as a *scriptural organization* is concerned.

But a word about the "bachelor elder." I shall not here discuss the scriptural phase of that question, as Brother McQuiddy has given that his attention so satisfactorily that it needs no comment from me. The thing to which I invite the reader's attention is the *utter inconsistency* of my critics in their opposition to such a proceeding. We might admit that their rule of interpretation of the Scriptures is correct, which we do not, but it could not possibly give them any comfort. They would be in the *same boat* with the rest of us. There is an old, old adage which discourages the throwing of stones by the fellow who "lives in a glass house." I hereby assert that the same rule of interpretation by which they seek to disqualify a "bachelor" for the eldership would disqualify every member they had *slated* for elders and deacons. Not a single one of them could have qualified for *at least ten or twelve years, if ever*. One of the number recommended by them was a *widower*, and, therefore, *not* "*the husband of one wife*." Another had a wife who was not a "believer." In fact, *not a single one* of the six "spiritual managers" who were later to be appointed elders and deacons had "believing children," and only one a believing child. But, O what a crime for a bunch of "new digressives" to get together and recommend the appointment of an unmarried man who had in reality occupied the position of elder *de facto* for a period of twelve years!

By what rule of logic or law of interpretation do our critics determine just how many scriptural qualifications may be lacking without disqualifying a "Sommerite" for the eldership or diaconate, and at the same time render ineligible a "new digressive" for the same position? In the light of the facts, you have adopted two entirely dif-

ferent rules of interpretation—one for yourselves and another for the other fellow. In your case you would select the *best material at your disposal*, but in our case you demand a literal construction of the Scriptures. To be fair, the same rule must apply in each case. In the final analysis the congregation is the highest earthly tribunal in determining what is the *best material at its disposal*. This congregation by an overwhelming voice rendered its decision. "Aye, there's the rub!" It selected the *wrong crowd*. Well, at any rate, it has not yet seen fit to *reverse its decision*. The work is growing more rapidly than at any period of its history. Our membership has increased almost fifty per cent and we are living at "peace among ourselves." At the very time our Indianapolis critic was here conducting a "Bible school" (I beg pardon—a *Bible reading*) and getting "facts from the faithful," we were busy night and day assisting Brother Clayton Gall in a series of revival meetings, trying to save souls. The gospel was being preached with great power, and "the Lord added to the church daily those that were being saved." But our dear brother was so busy gathering up the "facts at first-hand" that he never found time to attend one single service.

It is with feelings of sincere regret that we are forced to say: "Yes, Brother Sommer, *you are another people*." "Ephraim is joined to idols." You have elected to go your separate way. Well, the scriptural injunction to Christians is to "live peaceably with all men" *as far as possible*. The intimation is clear that when we find it impossible to "live in peace" with our brethren, then we must "*live in peace*" *without them*. We had sincerely hoped that the Mason and Dixon line had been *obliterated forever*, but it is a sad commentary on Christianity when a preacher's orthodoxy or heterodoxy must be determined by geographical lines. In our next we shall relate some history that will show the real source of the "trouble in Israel."

A Destitute Field.

BY I. B. BRADLEY.

In June, 1919, I received a call from a few brethren in West Point, Miss., to come to their assistance in an effort to get the gospel before the people of the town. They wrote me: "We are few in number and poor in this world's goods, but we will do the best we can to support you in the work." I answered them, giving them a date in October for the meeting. They secured a Presbyterian meeting-house, right up in town, conveniently located, well lighted and ventilated—a nice house, with good, comfortable seats. I went and preached nearly two weeks. But the sects and "digressives" had an understanding and had done their work before the meeting began; so their people were conspicuous by their absence. They boycotted the meeting. There were, and I suppose still are, three digressive preachers in West Point. They not only did not attend the meeting, except about three services, which were attended by the active pastor of the Christian (?) Church, but one of them used his influence to keep people from attending. They have the people so blinded and completely under their influence that we had very small crowds throughout the meeting. The largest number present at any service was fifty-one. There were no additions during the meeting, but "the faithful few" were strengthened and expressed their purpose to stand by the truth and walk in the old paths in spite of the determined opposition of the enemies of truth and New Testament simplicity. They decided while I was there to have a month's tent meeting sometime this year, for which I promised them assistance in the sum of one hundred dollars, which the church at Dickson, Tenn., agreed to furnish; but later they concluded it would not be best and called Brother Herbert E. Winkler, of Nashville, Tenn., to hold a short meeting for them, the result of which I have not learned.

Brother H. D. Jeffcoat, of Ackerman, Miss., a farmer-preacher, a man of good appearance and irreproachable character, a man zealous for God's cause and true to New Testament ideals, was with me in the West Point meeting and led the song service—and he is no mean singer. He also is a fine worker outside the pulpit, and is worthy of the confidence and support of the faithful brethren everywhere. He preaches regularly for several weak congregations, and makes his living—yes, raises the preacher's salary—on his farm by the help of a faithful, godly wife. He said to me: "Brother Bradley, I am not opposed to foreign missions, but I am an earnest advocate of home missions: and the greatest field I know, and the most needy, is South Mississippi. Draw a line from West Point to the Mississippi River, and there are scarcely one hundred loyal Christians in all that vast territory, reaching to the Gulf of Mexico. There are, so far as I know, less than half a dozen weak, struggling bands of disciples in this part of the State. It is not because they have rejected the truth, but because they have never had it preached to them. They are ready to hear, and they will hear it gladly, if somebody will preach it to them. Cannot Tennessee, with all her strong churches and many strong preachers, help us teach them the truth and plant the cause of our Lord among them? Brother Bradley, put this matter before the Tennessee brethren and ask them to help us." So there it is. So far as he knew, there were not a half dozen men in all that country who were trying to preach the simple truth. I have since learned that there are a few men who are preaching as opportunity can be found. They, too, are men who are at work for their sustenance—such men as Dr. Tom Dunn and A. B. Gunter, both formerly of Tennessee; and now, with headquarters in Jackson, Brother M. C. Cayce is devoting his entire time to general evangelistic work in Central and South Mississippi. These faithful men ought to be supported, so that all their time can be devoted to preaching "the word" and planting and nurturing churches. Brethren, they are dying for "the bread of life." Shall the churches of Christ break it to them, or shall they die for the lack of it, and because we will not send it to them?

There are quite a number of brethren all over the country who say: "I do not believe in sending our means away off to foreign countries to try and convert the heathen, when there are so many unconverted people in our own country. We ought to preach the gospel to them first." All right; here's your opportunity. Mississippi, right at your door, is stretching out her hands in mute, but earnest, appeal to you for help. Show your faith by your works. "What doth it profit, my brethren, if a man say he hath faith, but have not works?" "Prove your own selves, whether ye be in the faith." Will you help Mississippi, your Southern neighbor, and your unconverted fellow man? Let every man who believes in home missions arrange for regular, systematic support of this home mission work. Brethren, have you been sincere in your statements, or have you been hiding behind them? Come up like men and help this work.

Church Organized in New York City.

The following telegram was received just as we were ready to go to press:

A. B. Lipscomb, Nashville, Tenn.: Church organized Sunday with thirteen members. More expected. Excellent location. Praise our Father. Urge readers in this week's issue to send all names and addresses of members they know in New York or suburbs to me at 105 West Sixty-fourth Street.—Morgan H. Carter.

We commend Brother Carter's zeal and hope our readers will help him by sending the names requested.

Time.

BY MRS. T. L. POARCH.

Old Father Time still goes his rounds—
Yes, hurries on by leaps and bounds;
For soon the days of childhood meet
Maturer years with flying feet;
And swiftly, too, he seems to go
To those whose steps are growing slow,
And more swiftly seems to glide
To those who reach life's shady side;
And swifter still he onward goes
To days of wintry frosts and snows,
And still hurries on his round
Till man is laid beneath the ground;
Then hastens on, without alarm,
Unto sweet children yet unborn,
That he may row from day of birth
Their frail lifeboat o'er ways of earth,
And row it onward to that shore
Where time and tide shall meet no more.
Thus Time is ever busy kept,
And since "time was" has never slept.
But Father Time must sometime die,
As surely as Christ reigns on high;
For an angel shall on land and sea
Declare that time shall no more be.
And we that word can make no stronger
Which says that time shall be no longer.
Then where, O grave, is thy victory,
When time gives place to eternity?
And Death, where is thy heartless sting
In that fair city of our King?

II.

And since Time ever hurries on,
From dawn till night and night till dawn,
And tarries not beside the way,
Not e'en to rest for one short day,
And gives us not a moment's time
To add to your life or to mine,
But doth ever onward roll,
It behooves us now to save our soul—
Yes, hear and heed the gospel call
And give to Christ our life, our all,
While we have time and strength and wealth,
For we'll not always have sweet health,
But may be cast upon a bed
Of afflictions long before we're dead,
And may, for aught that we can know,
Meet Death along the way we go,
For he is found both here and there;
For Death, grim Death, is everywhere,
And claims alike both old and young;
For his song will never all be sung
Until the dead, both great and small,
Shall hear the holy angel call.
But of this time we know not when,
For this is wisdom not for men.
Then let us give to Christ our heart
Ere we from this vile world shall part,
That we may have a great reward
And from his kingdom be not barred
When God's own work on earth is done
And Time his own short race has run.

A Good Meeting.

BY L. S. WHITE.

The church of Christ in Sherman, Texas, has just closed a meeting which, it seems to me, deserves more than a passing notice.

Two years ago the church determined to build a new meetinghouse in a better location, and to have a larger and better house. This has been done at a great sacrifice to the whole church.

The contractors have been nearly a year late in finishing the building. The old property was sold, and for a long time we had "no certain dwelling place." The church, at my request, exchanged preachers with the church in Houston, Texas, for this meeting. I held the meeting in Houston a year ago, and Brother G. A. Dunn held the one in Sherman just closed. When the time came for our meeting to begin, the furnishings for the new church building had not come, and we could only use the basement. We also had to use the seats of the old church building, and secured two hundred extra chairs, and determined to go ahead.

Just before the meeting began the church purchased several hundred new song books and an addition to the communion set.

The Sunday-school teachers did much teaching to get their classes to obey the gospel. Committees were appointed by the elders and deacons to look after various features of the work. For two weeks we advertised in the daily paper, and large cards were kept in public windows announcing the order of the meeting.

The Sunday before the meeting began an entire sermon was preached on "How to Have a Good Meeting." One or two prayer meetings were held to pray for the meeting. The church also met to practice singing a few times. The whole church expected a good meeting, and talked, worked, and prayed for it. Reports of the meeting were furnished the daily paper every morning.

When the time came for the meeting to begin, Brother Dunn could not be here, and I preached three times before he could come. He had to leave for another meeting, and I preached the last three sermons of the meeting. There was not a small audience or a poor service. Many preachers visited the meeting. None of them enjoyed the meeting more than our venerable brother, E. H. Rogers, who is in very poor health at his home in Sherman.

I have never heard a better series of sermons than Brother G. A. Dunn preached in this meeting. They were full of the word of God and on a high plane. Not a joke was told. There was nothing sensational at any time. The home forces led the singing, and did it well. The second invitation hymn was not sung at any time.

The meeting began on Sunday morning, June 13, and closed on Sunday night, July 4, with two services daily.

There were additions at the first and last services, and at almost all the others. There was baptizing every night except two. Many of the additions were heads of families and many from the denominations. In all, there were one hundred and twenty-three additions to the congregation. Ninety-five of these were baptized, four were restored, and the others, having moved to Sherman, took fellowship.

We all thank God that Brother Dunn came among us. The whole church is rejoicing over the meeting, and is ascribing the praise to the Lord.

Releasing Power.

Every great Christian advance movement is the result of a fresh discovery of the secrets of releasing power. Prayer is the great human secret of initiative and originality. The reason for this is apparent. Prayer to the Christian leader is what original research is to the scientist. Original research takes the thinker back to the secret, hidden places. It is the method of discovery. It requires concentration and detachment of spirit; it takes time; it costs toil. So with prayer. It leads far beneath the surface. It penetrates to the presence of God. It is in fellowship with him that all the visions are born. It is there that old things pass away and all things become new. The pathfinders and prophets and pioneers go back to the sources for their vision and strength.

The release of God's power as described in Acts had its source in prayer. Jesus said: "I will pray the Father, that he may give you another Comforter." Then he said to his disciples: "Tarry until." For ten days they did the greatest thing any company of men can do, and then God's power was released through them and history was lifted to new levels. Here is the system of every great Christian achievement. It involves first-hand contact with the sources. Men pray their way through to new heights of vitality and victory.—William E. Doughty.

Georgia and the Far Southern Field

By S. H. Hall

What Kind of Colleges Should We Patronize?

The following letter is submitted for the thoughtful consideration of those interested in patronizing some college:

Brother Hall: I am writing you in regard to the Brenau College Conservatory for women and girls, at Gainesville, Ga. It is about fifty miles north of Atlanta. What do you know about it?

I saw its advertisement in the Cosmopolitan. It said they combine school, club, and home. Doesn't David Lipscomb College do that, too? They say they give you what they call "true culture." Doesn't David Lipscomb College do that, too? They give A.B. degrees. Do not the A.B's of David Lipscomb College stand as high? They teach physical culture. Do you know if that includes dancing? Physical culture can be had at David Lipscomb College minus the dancing.

Do you favor mixed schools or separate schools for the sexes like Brenau?

I am not criticizing Brenau, but I am not going to patronize it. I know numbers of our brethren who send their children away (sometimes allow them to go because the children want something high-sounding in keeping with the way they try to live) to these sectarian schools or where the Bible is not taught. Should we not patronize our own schools?

And is there a loyal church in Gainesville? Lots of our brethren never consider that question.

If I have suggested anything that would be good for the brethren to know in general, you write an article for the Gospel Advocate on it, stressing the points I suggested. If you do not do that, I would like to know what you know about Brenau. And isn't Ward-Belmont, Nashville, a similar school? E. GASTON COLLINS.

In commenting on this, I will submit the following:

1. I know but little about Brenau College, hence cannot now commend or condemn it. I would gladly have investigated fully for our brother, but the Atlanta brethren have agreed to give me a year's leave of absence from the work, and it is taking every moment of my time trying to get things in such a condition that the work will be properly cared for in my absence.

2. We have no loyal congregation at Gainesville.

3. Yes, I think our brethren can find everything that is worth having at David Lipscomb College, and I must earnestly insist that it is the duty of our fathers and mothers to patronize such a college when they send their sons and daughters from home to finish their education. I believe it is a sin to let the child get away from what the home life should be. If our homes are what they should be, the sons and daughters know something about prayer and Bible study in the home. It would be better if all education were begun, continued, and completed in the home, or sufficiently near to keep the child under the influence of the home life. When this cannot be done, then choose the college where the Bible study and prayer are among the leading exercises, that this fundamental characteristic of every Christian home may stay with our boys and girls. Of course, we find those who object to colleges where the Bible is taught. The Roman Catholic Church has ever objected to such colleges, and we have a few men who call themselves "loyal disciples" who object to such colleges. The fact is, fathers and mothers who have made their homes really Christian homes, who have had systematic Bible study in their homes with the children, and who have ever had the altar of prayer in their homes and have met their children daily at this altar, could hardly endure the idea of sending their sons and daughters to any other kind of college when it is possible for them to send them to a college where the Bible is taught and prayer is one of the outstanding characteristics.

The Money Craze.

I think I saw something in the Gospel Advocate some weeks ago on "the money craze." All that was said was well said, but there are some things that I believe could have been better said.

First, I see no reason for our objecting to other religious bodies raising large sums of money, if they want to. The thing that I most object to is what they do with it after it is raised. In fact, I would not know how to condemn any religious order for raising money just because of the amount's being gigantic. The following scripture clearly indicates that the Jerusalem church got together quite a sum of money: "For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need." (Acts 4: 34, 35.) When it comes to members of the church selling all they have and putting it together, we are liable to get together quite a sum, unless the members are very poor. I find nothing said for the purpose of restraining these givers, hence must conclude that the apostles were not afraid of getting too much money together.

Secondly, say what you please about "the money craze," I do not believe those people who call themselves "loyal disciples" are in any serious danger. The fact is, I do not believe we have "the money craze," unless some of us have gone crazy because we have lost a few thousand and others gone crazy trying to make all they can. Never mind the fact that among the disciples of Christ we find some of the most liberal givers on earth. I admit this. But I do say that we have not been in any danger of raising too much money. I think we need "the money craze"—that is, we need to get busy and raise "lots" of it. Why does Brother Long have to beg himself almost to death to get money enough to have a forty-thousand-dollar house of worship in Washington? Why do we get such little results from the appeals that have been made for the David Lipscomb College? We have never taught on the money question as we should. I am sure you can find many disciples who have never been impressed with the fact that giving is essential to their salvation. This *must* be done, if the church of Christ is to be what God would have it be, and if it is to arise and give the world the gospel of Christ.

✡ ✡ ✡

News Items.

I am glad to report the meeting at Griffin, Ga., doing well. It seems that we are to have a congregation fully established there to the credit of our dear Brother Strickland and the untiring work of Brethren Beck and Hill. We are also expecting the meeting that Brethren Templeton and Horton are now conducting at Cedartown to result in establishing the cause firmly at that place.

Brother Rogers is in a meeting with the Union congregation, not far from Dasher, Ga., and the writer is at Baldwin. My next meeting will be at Fort Valley, where I shall join Brother Ijams in an effort to put a good congregation on the map at that place. Brother Ijams promises to furnish a home for any and all who desire to take their summer vacation at that time and place. Come and work and rejoice with us. The meeting will begin on the fourth Lord's day in this month. From Fort Valley I shall go to Dasher to begin their annual revival the second Lord's day in August.

Never in the history of the work has the outlook been brighter. The South Pryor Street congregation, under the untiring work of Brother R. H. Rogers and the backing of some of the best people we have in Atlanta, has grown greatly in every way. Their offerings last month went above two hundred and fifty dollars. East Point is doing well. They not only meet home expenses, but have always something on hand for almost every good work.

AT HOME AND ABROAD

Dan Gunn, of Sparta, Tenn., is in a meeting with the Trinity Lane congregation, this city.

John Allen Hudson, Jr., of Oklahoma City, Okla., weight seven pounds, joins the infant class.

William Etheridge is engaged in evangelistic work for the congregations in Hardeman County, Tenn.

For Exchange—"Robertson's Sermons" for some other good book. Address C. W. Holley, Blair, Okla.

Leslie G. Thomas reports an encouraging prospect at Flint, Mich., where some of the best automobiles are made.

We regret to learn of the death of A. D. Dies, Jr., and extend to Brother and Sister Dies an expression of Christian sympathy.

R. N. Moody is in a meeting at Acton, Tenn. His labors at Delrose resulted in two baptisms. The interest was good throughout.

Among our callers last Saturday was S. H. Hall, who has done, and is doing, efficient service for the Master in Georgia. He was en route home.

James A. Allen preached at Hill's Chapel, Davidson County, Tenn., last Lord's day. J. W. Grant began a protracted meeting there last Sunday night.

F. C. Sowell, of Columbia, Tenn., will spend the month of August in Texas holding meetings. He is now at Beasley's Chapel, in Williamson County.

Two persons, sixty-five years of age, obeyed the gospel during a six-days' meeting conducted by J. C. Hollis at Pine Branch Schoolhouse, near Ætna, Tenn.

Joe Ratcliffe, of Bardwell, Ky., closed a meeting at Cardwell, Mo., on July 13, in which there were seventeen additions, including eleven baptisms and five restorations.

M. C. Kurfees is engaged in a protracted meeting near Mocksville, N. C. He recently preached for a good and appreciative audience at St. Elmo Church, Chattanooga, Tenn.

Total contributions for the house of worship in Washington, D. C., from June 1 to July 1, were $588.13. The brethren there are grateful. Let us finish this work and take up another.

From W. Curtis Porter, Evening Shade, Ark., July 12: "I began a meeting at Simstown, near Evening Shade, last Saturday. Large crowds and good attention. I shall go to King's Mills for a meeting next."

Charles F. Hardin reports a short meeting at Sparta, Mo., in which the seed was sown for a later harvest. He is now leading the song service at Kennett, where M. S. Mason is conducting a good meeting.

We enjoyed a visit from R. W. Jernigan, of Bridgeport, Ala., last Saturday. He has been busily engaged in protracted-meeting work, and was on his way to Hohenwald, Tenn., to begin a meeting on last Lord's day.

C. M. Stubblefield made us a call last week. He had closed an interesting meeting at Paducah, Ky., his old home, and was en route to Montgomery, Ala., where he is now located. He is busy in the work of the Master.

H. T. King, who is laboring so earnestly and successfully for the church in McMinnville, Tenn., spent some time in this city last week. We were very much pleased to have him call and talk over the work in the Master's vineyard.

B. C. Goodpasture has just closed a very interesting meeting at Bellbuckle, Tenn., in which three persons were brought into the church of Christ. He was much pleased with the work there. His next meeting was announced to begin at Oakland, Tenn., on last Lord's day.

From Thornton Crews, Rogersville, Ala., July 17: "I closed a successful meeting at Pleasant Valley, near this place, last night. We had two additions by primary obedience. Our crowds were splendid and the interest was fine. I will begin a meeting at Romine Schoolhouse to-day."

From L. E. Carpenter, Abilene, Texas, July 11: "This has been an enjoyable day with us in Abilene. I have just closed a very interesting meeting with the North Side congregation here, in which eight were baptized and two restored. We also baptized two from the College Chapel congregation."

We were pleased to have a call from W. B. Young, of Manatee, Fla. He is working to get a house in which to worship in Manatee. He lacks about two hundred and fifty dollars of having sufficient funds to pay for the roof of the house. He preached at Huntsville, Ala., last Lord's day a week ago, and received a contribution for the work.

T. B. Thompson writes that the establishment of the proposed Bible school for winter study at Avon Park, Fla., will be postponed one year. Responses were favorable, but on account of abnormal renting and building conditions it was thought best to wait. Brother Thompson reports the church at Avon Park to be in splendid condition.

I. B. Bradley writes: "I have held meetings since the middle of April as follows: At St. Elmo, with twelve baptisms; at Beulah, Miss., one baptism; at Fairland, Okla., no additions, but a small congregation induced to drop the use of instrumental music and worship 'as it is written;' at Vanleer, Tenn., one baptism. I go next to West Kentucky to spend six weeks in protracted meetings."

Earnest C. Love recently closed a meeting in East Chattanooga, Tenn., which resulted in three baptisms, while the church was strengthened in the faith and inspired to purer, nobler, and better living. All were much pleased with the sermons, which were forceful, scriptural, and faultlessly delivered. He is to hold several meetings in Middle Tennessee before returning to his home in Santa Rosa, Cal.

From William P. Walker, Indian Mound, Tenn., July 15: "Our tent meeting continues at this place. This is our second week here. We are unable to seat all the people who attend the services. Good singing and intense interest are some of the encouraging features of the meeting. One addition to date. You may expect a better report from us next week. We believe in remaining at a place until results are obtained."

John E. Dunn has closed a good meeting with the Sylvana Church, in Ellis County, Texas. He is now in the midst of a fine meeting at Prairie Hill, Texas. Brother Dunn will be engaged in protracted meetings in July and August. He will labor with the Terrell Church another year. He has his arrangements so made that he can hold meetings at any time. He is to begin a meeting at Corinth, Miss., on the first Sunday in October. Address him at Irving, Texas, Route 2.

The death of S. W. Womack in this city on July 13 removed from this world one of the most useful and one of the most highly esteemed colored preachers in this part of the country. His son-in-law, M. Keeble, has written a good sketch of his life, which will appear shortly in the Gospel Advocate. The funeral was largely attened. F. W. Smith and A. B. Lipscomb made brief talks in appreciation of Brother Womack's widespread Christian influence and irreproachable character.

From R. A. Craig, Parksville, Ky., July 14: "Our meeting here is now in the second week. The very best of interest and order prevail. Seven have been baptized to date, with one more to be baptized this afternoon. I have taught nothing but the gospel since coming here. Not long ago some of our so-called 'loyal preachers' tried to advance some of the theories here that have caused division at other places. Thanks be to the brethren, they would not stand for it. I am praying for loyal men to launch out into the Master's harvest. We need more preachers of the gospel."

We enjoyed a pleasant visit last week from C. E. Wooldridge, of Murfreesboro, Tenn. Brother Wooldridge is giving up his work at Murfreesboro and expects to return to the State of Texas. The Gospel Advocate congratulates itself upon securing his services for building up the circulation of the paper in the West and also for the contribution of articles on timely themes to appear in its columns. It is deeply regretted that so useful a worker as he has been in Tennessee has decided to return to the West, but as he is going, we are greatly rejoiced to have so useful an acquisition to our working force. We bespeak a cordial reception for him by the brotherhood of the West.

J. W. Grant recently closed a meeting at Ravenscroft, Tenn. The church was greatly edified by his work and pleased with his preaching. The few brethren there wish to locate a preacher to preach in the surrounding country for a while. The church will undertake to see that he is supported. Any faithful preacher of the gospel who can

devote his time to the work for the next few months should write to Mrs. W. B. Hunter, Ravenscroft, Tenn. A few days ago Brother Grant called to us, and brought the sad information that his wife expected to undergo a very serious operation. We shall rejoice to know that she has passed through the operation successfully and is on the road to recovery.

From J. A. Hudson, Oklahoma City, Okla., July 16: "The series of meetings conducted at the Tenth and Francis Streets Church closed last night with twenty additions. G. A. Dunn stayed with us only a week. His program was cut in two in such a way that it seemed best to him not to stay longer. Five were added during his stay. After he left, through the solicitation of the brethren I continued services, with fifteen more additions. We feel that we have had a good meting. The brethren here have agreed that I may hold two out-of-town meetings. The first one will be at Mountain View and the second one at El Reno. I shall begin at Mountain View on the second Sunday in August. The El Reno meeting will be held during the latter part of September."

From Hugh H. Miller, Rochester, N. Y.: "I recently held a two-weeks' meeting at Westbrook, Maine. The meeting grew in interest from beginning to end, but closed without visible results. The brethren at Westbrook, although weak in numbers, are strong in the faith, and will eventually do great things for the Lord. Any preaching brother having occasion to be in that part of the country would do well to communicate with H. F. Stultz, 51 Lamb Street, Westbrook, Me., who will arrange to have you be with them. The brethren there are not rich in this world's goods, but they will guarantee your expenses, and show you the kindest hospitality while in their midst. I have received contributions to the Rochester work for the month of June amounting to ninety-six dollars."

Following is a statement received from the elders of the church at Washington, D. C.: "The elders of the church of Christ at Washington earnestly commend to the consideration of the brotherhood our dear brother, W. S. Long, who for the last twenty-one months has served, and is now serving, this congregation as a minister. Brother Long will shortly visit Tennessee and other points in the interest of the campaign among the churches for aid in the purchase of the house of worship which this congregation has contracted for. The building will cost forty thousand dollars, and we are paying fifteen thousand dollars cash. The property is in character and keeping with what we believe the brethren would heartily approve as a place of worship in the capital of the nation. Brother Long can tell you about the local situation and our needs. We bespeak your liberal fellowship in this work. All checks and money orders should be made payable to our treasurer, E. L. Mills; and Brother Long is authorized to receive donations for this cause." Graham Egerton, John W. Gibson, William M. Locke, and Charles G. Truax are the elders of the church in Washington.

M. C. Cayce writes from Jackson, Miss.: "Our tent meeting here closed on Sunday night, June 27. The truth was presented 'as it is written' to many who had never heard it before, and a future reaping will surely result from the sowing, provided we follow up the work, which it is my purpose to do. Three were baptized and one was restored. We found three Christians who were not meeting for worship and did not know of each other nor of any place to meet. Hereafter those who are content to worship 'as it is written' will meet regularly for worship in the W. O. W. Hall every Lord's-day afternoon until such time as we can build a house of our own. Cottage prayer meetings will also be held weekly. I ask all who know of members in or near Jackson to let me have their names and addresses. On Wednesday, June 30, at high noon, in Senatobia, Miss., I performed the ceremony at the marriage of my sister's daughter, Marjorie Dinkins, to J. E. Robuck. They have gone to Jackson to live, and will help our little band in the work there. After the marriage Brother Dinkins, his wife and son, and I drove through the country in an automobile to Charleston, where I made a talk at the burial of Mrs. Dr. C. H. Tucker's baby boy, nineteen months old. Mrs. Tucker is my youngest sister."

W. H. Garrett, O. F. Underwood, W. E. Hackney, and J. T. Gwynn, Reception Committee, make the following announcement: "The congregation worshiping at Vine, Tenn., midway between Lebanon and Murfreesboro, thirty miles east of Nashville, will hold an old-fashioned community (camp) meeting, beginning on the first Sunday in August and continuing sixteen days. There will be three or more services each day during the meeting. H. W. Wrye, of Dallas, Texas, assisted by others, will do the preaching. Armstrong Taylor, of the David Lipscomb College, will direct the singing. The object of this meeting is to save souls and to bring together a large company of brethren and sisters in Christ that they may get acquainted and enjoy a refreshing feast of spiritual things from our Heavenly Father. Therefore, with pleasure we extend this invitation to you, hoping that you will attend and meet members of the church from various parts of the country. The best sulphur and freestone waters to be found are here in abundance. The people in the neighborhood here will supply camping parties daily with fresh fruit, vegetables, poultry and dairy products, at the lowest prices. Bring your tent and camp with us, and let us have a glorious meeting, in communion mingling our voices together in praise to our loving Father."

The interesting letter below, which was written to Brother and Sister McQuiddy, is given to our readers because both Brother and Sister Larimore have so many friends in this country who are readers of the Gospel Advocate. Many of the friends of Brother Larimore frequently inquire to know about his work. In order that all may know just how he is, we take the liberty of publishing this letter:

"My Beloved Brother and Sister: 'A stranger in a strange land,' far away from friends and loved ones of long ago, but with loved ones and new friends whom I appreciate, I am quietly celebrating the seventy-seventh anniversary of my birth by preparing to preach in San Francisco and Berkeley to-morrow (July 11) and night, respectively, as I try to do every first day of the week. It is good to be here, but I hope to spend next year in the field of my former labors, principally in Tennessee. I rarely write to any one now, but I love my friends none the less, and probably think of them more frequently because I write so rarely. A few days, or years at most, shall finish my career, and I hope to be ready to go when the call shall come.

"With love and best wishes to all, I am, as ever,

"Your friend and brother,

"T. B. LARIMORE."

RELIEF FUND

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

"A Sister," Mount Juliet, Tenn.	$ 5.00
L. M. Gray and family, Mayfield, Ky.	15.00
Church at Charleston, Miss.	10.00
Church at Pikeville, Tenn.	12.83
Church at Lavergne, Tenn.	13.00
Mrs. E. L. Whitaker, Henderson, Tenn.	1.00
D. A. Springer, Henderson, Tenn.	1.00

We print this week an acknowledgment from the State Director of Near East Relief:

We have just received notice in the office of the Near East Relief headquarters that the readers of the Gospel Advocate have contributed to the Near East relief fund, through the national office in New York City, the sum of one thousand dollars. I wish personally to thank you for the interest which you have taken in this worthy cause, and would appreciate it if you would state through your columns to the readers that I personally thank each one of them on behalf of the national committee, the State committee, and especially on behalf of the little children in the Near East whose lives will be saved by the personal contribution of each individual who so graciously has contributed through your paper.

Hoping that we may have your continued coöperation and interest, and that I, in some way, may be of service to you in your work, I am, WALTER A. SMITH,
State Director.

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

"Wrangling in the Papers."

BY M. C. K.

Following the recent article in these columns on "Religious Controversy" and the coincidental discussion of the same question by Brother S. H. Hall in his department in the Gospel Advocate, I think it proper and timely to say still more on the same subject. After carefully making the very proper discrimination between controversy or discussion itself and the wrong manner of conducting it, Brother Hall says:

But I think I have seen things in our papers that could be called "wrangling," and that between brethren. The thing that makes me feel sad is that it seems that there are no two men in the church who can get into a discussion in the paper but that they let it drift into a wrangle. Hence, I would say to the papers that it would be well for them to examine themselves with carefulness and see if they have not given good reasons for the statement, "There is too much wrangling in our papers." I have ever believed that any two honest souls can see any practical question exactly alike, and that if they do differ and get into a discussion they will get together. I dislike to discuss anything with a brother unless the controlling motive in both his and my heart is to fulfill the wishes of our Lord that we may be one, as he and his Father are one. We are commanded to speak the same things, to have no divisions among us, to be perfectly joined together in the same mind and in the same judgment; and we can, if our hearts are right. But count the number of discussions in the papers or out of them, where the disputants got together.

These are timely words and well worth repeating. In so far as the writer of this editorial has taken part in religious controversy, it has been his constant and persistent aim in recent years to conduct his own part of it, not only in the spirit of the Master, but otherwise to elevate such exchanges between brethren to the high plane on which they should always be kept, and never, in either matter or manner, to indulge in anything below this plane. I am not only profoundly convinced that this is both right and imperatively demanded, but every moment's observation and reflection confirms me in the position.

In a few instances brethren who were possibly dominated more by the belligerent spirit than by the spirit of genuine investigation merely to elicit and defend the truth have charged me with being too lenient with an opponent in controversy. Some of this class seemed to think I was too forbearing and gentle in my exchange some years ago over the society issue with the Christian Standard; but with all due respect for those making the criticism, I respectfully challenge them or any one else to point out a single position assumed by me in those exchanges that is not in thorough harmony with the New Testament and with the time-honored position held by the Gospel Advocate throughout its history. Our lamented senior editor, while he was still able and delighted to converse on such themes, heartily commended my course in such discussion. But he was a rare man. He possessed the intellectual grasp and penetration which enabled him to look below the surface of things and to see and appreciate a great principle. It is neither uncommon nor surprising for men, and especially young men who have not carefully studied the subject on all sides, to draw conclusions which the premises not only do not warrant, but which the premises positively condemn. They sometimes shy at things which, under a different form, they themselves do without knowing it.

It is here most freely and fully granted that we should never be gentle or lenient in discussion with any man or set of men at the expense of yielding where there is any principle of truth or righteousness involved. On the contrary, we should stand for such principle to the full extent of our ability, even if it has to be done at the sacrifice of the dearest friendships and most kindly feelings or even at the sacrifice of the respect of men. But surely it is proper to be courteous, considerate, and dignified in dealing with our opponents, to state their positions fairly and fully, and to concede to them all that we can honorably concede without sacrificing truth. Yea, within the limits of truth and fact, we should try to narrow the field of difference and to recognize the ground on which they and we are already agreed and united in principle. Candor and fairness should be conspicuous on both sides in all discussions between men, and especially between Christian men. They should not only state each other's positions fairly and fully, but they should maintain mutual respect and dignity. They do not have to be jagged in argument or unkind in spirit in order to maintain fidelity to the truth. Loyalty to the Lord is not evinced by "cutting and slashing." In the language of Jehovah, every Christian man's attitude toward an opponent in discussion should be: "Come now, and let us reason together." (Isa. 1: 18.) This was the attitude ever maintained by Jesus in argument. He put his arguments pointedly and strongly, and so should we; but he was never less than courteous and kind, and neither should we be. With the courage and heroism of valiant soldiers, we should fight every form of

religious error, and fight it all the time and wherever there is an opportunity, but we should try to win and save men who have become entangled in error. Like some of the Jews of our Lord's time, they will sometimes prove to be stubborn and unyielding, even exhibiting the spirit that would "take up stones to cast at" men who come to them with the truth (John 8: 59); but when it is demonstrated that nothing can be done toward winning them to the truth, we can again imitate Jesus by turning away from them and leaving them alone.

Let us continue the good work of religious discussion—the more of it, the better—but let us carefully distinguish between discussion or controversy itself and mere wrangling. Let us encourage the former, but have none of the latter. Let us not furnish the enemies of religion a needless cause to speak lightly of religion. Whenever there is an opportunity, let us always and everywhere "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3), but let us never anywhere or at any time "bite and devour one another" (Gal. 5: 15). Such conduct is disgusting even among politicians. Let us ever advocate and defend the truth, but let our advocacy ever be an exhibition of "speaking truth in love." (Eph. 4: 15.) This course is none other than to follow the example of Jesus.

Woman Suffrage.

BY J. C. M'Q.

R. G. Buchanan, of Lavergne, Tenn., sends the following question to Brother E. A. Elam to answer through the Gospel Advocate: "Is it right and according to the teaching of the Bible for Christian women to vote in the elections?" Brother Elam has turned over the question to me, with the suggestion that I answer it if I think best.

As I understand, the argument of the suffragist is that "God created all persons equal" and that "no human being can have any rights unless all have the same." These women argue that woman is man's equal in every particular and, therefore, should have equal rights. They contend that woman suffrage will purify politics. It is clear that those who make such statements are either ignorant of the teaching of the word of God or they do not have the respect for it that they should have. Everybody knows that man and woman are not equal in all respects. It is clear that in some things they are *equal* and *like*, but in other respects they are *unequal* and *unlike*. I do not believe that the good women of Tennessee *want* the ballot; but even if they did, the question which man must determine is not affected in the least. It is not a question of what women want, but what they ought to have. In the beginning it was Eve that wanted to eat the forbidden fruit, but because she wanted to do so did not make it right. Eve wanted her husband to eat as she had done, but this did not make it right for Adam to do so. He preferred to disobey God rather than to forsake the companionship of the woman. But after their disobedience it should be noted that God did not hold them equal in all respects. "Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (Gen. 3: 16-19.) Thus, just after the fall, we find that God placed woman in the home and made it her duty to bring forth children, with the understanding that "thy desire shall be to thy husband, and he shall rule over thee." If any are disposed to find fault with this position, they are disposed to complain of the will of God Almighty, and not of the will of man. Coming down to the New Testament, we again learn that the duties of man and woman are not the same. Paul admonishes Titus to teach the aged women, "that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 4, 5.)

As the modern woman is demanding not only suffrage, but also political equality, it is clear that she cannot hold office and perform the duties of politics and remain at home at the same time. Whenever woman abandons home, where God placed her as queen and ruler over her children and where she has more influence than any other person, she at once rejects the will of God and loses her influence and power for good. While it is to be regretted that conditions are sometimes such as to make it necessary for a woman to earn her own livelihood, and while, when such conditions arise, it is noble in her to bravely rise superior to such conditions and support herself, yet it is not the ordained will of Jehovah for the race. Of course certain individuals may have to do things, as individuals, that it is not best and proper to encourage the race to do. Dr. Kirch, in "The Sexual Life of Woman," stated the effects of woman's emancipation when he said: "The woman who spends the whole day at a desk, in the law courts, or in a house of assembly, may be a most honorable and most useful *individual*, but she is no longer a *woman*, she cannot be a *wife*, she cannot be a *mother*. In the conditions of our society the emancipation of women is in its very nature the *negation* of marriage." The experience of the human race has demonstrated the wisdom of God in ordaining that man should be the head of the woman, as Christ is the head of the church.

I quote from an address to the men of Tennessee on "Female Suffrage," by John J. Vertrees, a unanimous opinion delivered by Justice Brewer on this subject. The Court said:

> That woman's physical structure and the performance of maternal functions place her at a disadvantage in the struggle for existence is obvious. This is especially true when the burdens of motherhood are upon her. Even when they are not, by abundant testimony of the medical fraternity, continuance for a long time on her feet at work, repeating this from day to day, tends to an injurious effect on the body; and as healthy mothers are essential to vigorous offspring, the physical well-being of women becomes an object of public interest and care in order to preserve the strength and vigor of the race.
>
> Still again, history discloses the fact that woman has always been dependent upon man. He established control at the outset by superior physical strength, and this control in various forms with diminishing intensity has continued to the present. . . . Even though all restrictions of political, personal, or contractual rights were taken away and she stood, so far as statutes are concerned, upon an absolutely equal plane with man, it would still be true that she is so constituted that she will rest upon and look to him for protection; that her physical structure and the proper discharge of her maternal functions—having in view not merely her own health, but the well-being of the race—justify legislation to protect her from the greed as well as the passion of men. . . . The two sexes differ in structure of body, in the functions to be performed by each, in the amount of physical strength, in the capacity for long-continued labor, particularly when done standing, the influence of vigorous health upon the future well-being of the race, the self-reliance which enables one to assert full rights, and in the capacity to maintain the struggle for subsistence. This difference justifies a difference in legislation and upholds that which is designed to compensate for some of the burdens which rest upon her.

When woman, as a class, reverses God's order to assume outside duties that belong to man, it will be a dark day for

the world. It would indeed be detrimental to the race if the division of duties were changed so that women looked *without* and men *within* in the performance of their work. We can hardly think it best for women to tunnel mountains, work in coal mines, run steam engines, or climb telegraph poles. The work of man is in the field, and the work of woman is in the home. It is not possible for women to attend conventions and spend weeks away from their children and do the work that only a mother can do in rearing and training her children for heaven. It is not possible for a woman to spend her time in an office looking after the affairs of the government and at the same time perform the duties of wife and mother. The breaking down of God's order for the race only tends to destroy the family, which is the support of the State, the nation, and the church. As the church is the light of the world, so the family is the salt of the church. Men should marry women, treat them as their equals, love them as Christ loved the church and gave himself for it, in order that the race may reach the highest and best civilization possible. If woman in the home, where God placed her, cannot refine and ennoble humanity, she cannot do so by entering politics. The experience of those States which have joined the ranks of woman suffrage has proven that it is a failure and that it does not tend to uplift and purify politics. Woman fulfilling her God-given mission, submitting to her husband, living in her home in the manner that God has ordained, wields more influence for good than any other being, and more than she can wield in any other sphere.

In concluding this article, I quote what Mr. Brooks Adams said in an introductory address in Quincy, Mass., which admirably expresses what every true man knows:

From the remotest antiquity women have formed the cement or core of society; for women have represented the constant, and men the variable, principle in human relations. The man has been a farmer, or a hunter, or a shepherd, or a fisher, or a sailor, or a soldier, and to win a livelihood he has been forced to wander far. But he has always returned, hoping to find his wife and children safe at home. Thus the woman, by the law of her being, has incarnated the essence of the family, and the *family* has been the *corner stone of the state*, the support of the church, and the standard of morality. And to achieve her destiny the woman has sacrificed herself, just as the man, in moments of peril, has always given his life for the woman.

But to perform her office, the woman has to divest herself of outside interests and to live at home. She could no more quit her family than the soldier could stray from his regiment, the sailor desert his ship, or the shepherd abandon his flock. For all obedience, all discipline, and all moral influence is rooted in unremitting personal supervision.

"Is It a Dead Letter or No?"

BY F. W. SMITH.

The following article from the Christian Standard, under the above heading, is given to our readers this week in order that they may be still further enlightened on the doings of the society managers and the vigorous protests of those who furnish the money for operating purposes:

At a mass meeting in October, 1919, at Cincinnati, a Constitution was submitted for "The United Christian Missionary Society," a proposed consolidation of six of our missionary and other agencies.

As thus presented, this Constitution provided for a self-perpetuating board, through a self-perpetuating committee, affording no opportunity for a change of administration at the will of the proposed society.

This strange omission was corrected by amendment, moved, if we remember rightly, by E. L. Powell, of Louisville, and unanimously adopted by vote of the assembly. This amendment runs as follows: "*Nominations may be made from the floor of the Convention, in addition to those made by the Nominating Committee.*"

It seems manifestly the will of the society to reserve to itself the power to nominate and elect its own officers, without regard to self-perpetuating committees.

The necessity for this is apparent when we consider the fact that in the consolidation of these six societies into one, which was then effected, *not a single change was made in the officiary*. Every officer of every society was retained in this consolidation. The self-perpetuating feature could no further go.

Believing that this is not the will of the brethren who are entitled to a vote on this question, it has seemed good to the Christian Standard to discover, if possible, what the sentiment of the brotherhood is on this important point—whether the management is to remain forever in the hands of a select few, because the many have no opportunity to express themselves. In order to test this, it has occurred to us to take the largest obtainable vote on the most responsible office in the organization—namely, the office of president.

The membership of the United Society, as provided in the Constitution, is as follows: "*Article V. The membership of this society shall be composed of all members of churches of Christ who are committed to the purpose of the society, and who support its work. Only such members may vote as are in attendance in person at the time the vote is taken.*"

According to this Constitution, only the vote cast in person will serve *to elect;* but a preferential vote will determine the *sentiment* of the brotherhood, and, for the first time in our history, a preferential vote is now proposed.

For many years each of the separate boards has been retained in the hands of a small group of individuals, entrenched in their positions through the exercise of the nominating privilege by the presiding officer; and now, united in one board, these several groups, *without the loss of one individual*, are found in position as officers of the United Society. The self-perpetuating system functions to admiration.

Under this system there has naturally developed a growing disregard of public sentiment. Responsible only to themselves, society officials have proceeded from great to greater disregard of that sentiment, and in their first year of power as a united body have seemingly cast all restraint to the winds, to trifle with the convictions and to speculate with the funds of the brotherhood in a way that indicates absolute independence of that sentiment. We need only specify the odious attempt to enroll us as a mere sect among sects in the Interchurch venture, and the hazarding and loss of $600,000 of missionary funds, with untold expenses, on the remote chance of reaping a golden harvest from the non-Christian and non-Protestant population.

It is, therefore, high time that something be done to determine whether this board is, or is not, responsible to the sentiment of the brethren, and whether the only provision in the Constitution that enforces such responsibility shall be a dead letter or no. A preferential ballot for president, such as we now propose, will go far to determine this point.

The present incumbent is conspicuously identified with the foregoing measures, and the policy of the board, and as an upright officer should welcome a test of their popularity.

The readiest and least expensive way to make a test would be for the Standard to name a candidate, and submit his name, with that of the present incumbent, for a preferential ballot; but this would not be much better than the prevailing system of self-nomination. The Standard candidate would justly be under suspicion of factional bias; nor would we be willing to name such a candidate. The one fair method is to have a *preferential nomination*, as well as a *preferential ballot*.

As the class best qualified by knowledge, both of our public interests and of our public men, the ministers are outstanding; and the ministry, as registered in the Yearbook of 1920, shall comprise the list to which we shall submit the naming of the candidates for the ballot, on the following plan:

Each minister will be supplied with a prepaid post card, by means of which he is requested to nominate the one man among us he regards as best fitted for president of the United Society for the coming year. The present incumbent will, of course, be eligible. Such cards will be received at Cincinnati not later than July 9. Nominations will close at that time. There should be prompt action.

From the candidates thus named, the six who figure highest in the count will be submitted in the same way to a general ballot of the entire brotherhood. That is, each member, whose name and address is obtainable, will receive a similar card, with the names of the six preferential

candidates, with appropriate blanks for checking, and with a blank line for any other name which may be preferred, and he or she will be requested to mark the name which is preferred among the six, or to write independently the name of some one preferred to any or all of them, and to mail the same to us.

The balloting will continue until October 1, the Standard in the meantime furnishing prepaid post cards to all who may be entitled to vote, depending on the coöperation of all the brethren in furnishing the names. We shall send out not less than one hundred thousand names to begin with, and through them, especially through the ministers, we hope to secure at least one half-million votes. The vote is open absolutely to the entire membership.

The greater the vote, the less liability there will be of influencing any considerable part of it. The *Standard* is frankly against the present system, but each voter can only express his or her own personal choice. There can be no collusion.

All signatures, both in nominations and in ballots, will be held sacredly confidential. Only the number of votes for each candidate will be reported, and that will be done weekly until the ballot ends.

The candidate securing the largest number of votes on the ballot will be nominated from the floor of the Convention, in opposition to the candidate of the Nominating Committee, unless the committee anticipates us by nominating him first. If he declines the nomination, the next in order will be presented, and so on.

The importance of the vote, whether the voter agrees with the Standard or not, is obvious. No one should fail to record his convictions in regard to the administration of this agency.

It is an opportunity that will not soon recur. This is the greatest enterprise ever undertaken in our journalism. It will be enormously expensive. It is desirable that the sentiment of the whole brotherhood be known. Let us know it. We will be thankful for every assistance that will enable us to reach every intelligent soul in the brotherhood. Address all communications to the Christian Standard, Box 5, Station N, Cincinnati, Ohio.

Comment on the situation is scarcely necessary, for it seems that no sane person could fail to see the ends to which such a departure from the New Testament order leads. The society has gone from bad to worse until it has degenerated into a political wrangle upon the part of its managers and a large portion of its constituency. The balloting process is resorted to in the managing of the affairs of the kingdom of God, as if God had left such matters to the wisdom of men. The work of disseminating the gospel of the Son of God is essentially and supremely a part of the divine arrangement most clearly revealed in the holy oracles, and there is not the shadow or even the semblance of a shadow remotely favoring the arrangement adopted by the society brethren which has plunged them into this political wrangle. Man has no right whatever to *vote* on anything pertaining to the work and service of God involving a change or modification of what we find in the New Testament. The worship and service of God are matters *prescribed* by divine wisdom; and when man is told *how* to do a thing, the *how* is as binding as the thing to be done. *There is not the slightest intimation in the New Testament of any organization for any purpose whatever other than the local congregations*, which were independent of each other. The federating or binding these local churches into an organization known as "the United Christian Missionary Society" is a perversion of God's order and productive of the bitter fruit which now hangs upon the society tree. For quite four thousand years God tolerated man's efforts to try out his own wisdom of devising plans for himself in order that man should learn his inability to direct his steps. The kingdom of Israel is a notable example of this fact. God tolerated it, gave it to them in his anger and took it away in his wrath. (Hos. 13: 11.) God's order for ruling Israel was through judges, but this they despised and desired their own way, with a king. It proved a failure and brought them to ruin. The analogy between ancient Israel and our society brethren is painfully striking.

SELECTIONS BY THE EDITOR

Beware of despairing about yourself.—St. Augustine.

☼ ☼ ☼

When a man has not a good reason for doing a thing, he has one reason for letting it alone.—Walter Scott.

☼ ☼ ☼

We make provision for this life as if it were never to have an end, and for the other life as though it were never to have a beginning.—Addison.

☼ ☼ ☼

We cannot live among men, suspicious of our own interest and fighting for our own hand, without doing dishonor and hurt to our own nature.—Blair.

☼ ☼ ☼

Some men want to have religion like a dark lantern, and carry it in their pocket, where nobody but themselves can get any good from it.—Beecher.

☼ ☼ ☼

What God is doing in this world is making men and women; and when he puts a child in the cradle, he says: "You may help me."—Lyman Abbott.

☼ ☼ ☼

If you ever find happiness by hunting for it, you will find it as the old woman did her lost spectacles—safe on her own nose all the time.—Josh Billings.

☼ ☼ ☼

We never know for what God is preparing us in his schools—for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—Lyman Abbott.

☼ ☼ ☼

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The oil of joy is very cheap; and if you can help the poor with a garment of praise, it will be better for them than blankets.—Drummond.

☼ ☼ ☼

He who helps a child helps humanity with a distinctness which no other help given to human creatures can possibly give. He who puts his influence into the fountain where the river comes out puts his influence in everywhere. No land it may not reach.—Phillips Brooks.

☼ ☼ ☼

If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, if thou shouldest be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.—Marcus Aurelius.

☼ ☼ ☼

One of the natural tendencies of the mortal mind is toward proselyting. The moment we believe something to be true we begin to try to convert others to our belief. We learn to say, with some degree of realization, "God worketh in me to will and to do of his good pleasure," but we quite forget that the same God is working equally in our brother "to will and to do." "I am the door," says the Christ within every man's own soul. Now you are trying to have your dear one enter in through your door. He must enter in through his own Christ, his own desire.—H. E. Cady.

Current Thought

Good Citizenship.

Our country is infinitely more than a domain affording to those who dwell upon it immense material advantages and opportunities. In such a country we live. But I love to think of a glorious nation built upon the will of free men, set apart for the propagation and cultivation of humanity's best ideal of a free government, and made ready for the growth and fruitage of the highest aspirations of patriotism. This is the country that lives in us. I indulge in no mere figure of speech when I say that our nation, the immortal spirit of our domain, lives in us—in our hearts and minds and consciences. There it must find its nutriment or die. This thought more than any other presents to our minds the impressiveness and responsibility of American citizenship. The land we live in seems to be strong and active. But how fares the land that lives in us? Are we sure that we are doing all we ought to keep it in vigor and health? Are we keeping its roots well surrounded by the fertile soil of loving allegiance, and are we furnishing them the invigorating moisture of unselfish fidelity? Are we as diligent as we ought to be to protect this precious growth against the poison that must arise from the decay of harmony and honesty and industry and frugality; and are we sufficiently watchful against the deadly, burrowing pests of consuming greed and cankerous cupidity? Our answers to these questions make up the account of our stewardship as keepers of a sacred trust.—Grover Cleveland.

It should be our effort to make good citizens out of the young men and women of this country. It is far more important to teach them self-sacrifice, honor, and integrity than it is to teach them the contents of books. Self-interest and self-indulgence have recently asserted themselves. Our people are becoming so selfish that they do not look beyond the Atlantic or beyond the Pacific. To them the world is smaller than it was in 1918. Their disposition is to live to themselves. The best way to make good citizens is to teach men to love, respect, and obey the word of God. No man can know the truth and do the truth without making a good citizen. Our schools and our colleges should devote some time to the teaching of the word of God. It may be that the general laxity in morals of the present time is but a reflex of the great war. Our people cannot afford to continue in this condition. Continuation in this will not only be disastrous to good citizenship, but will also be destructive to our homes and our families. No man is really a good citizen who does not make the world better from his having passed through it. The purpose of every being should be to strive for that which is noblest, purest, and best.

☼ ☼ ☼

The Summer Is the Best Time For a Meeting.

In this day of comparatively good roads and automobiles, good meetings can be held easier in the summer time than in any other time of year. Do not try to hold the meeting in a hot, stuffy building, but pitch a tent, and the people will get into their cars and flock in from miles around. After a day's work folks like to have a perfectly good excuse to take an exhilarating drive. Ten miles means but a very short drive in a car. By actual test, in both country and city, this plan works better than any yet tried. There are reasons for it.

The summer time is the only time in which we can successfully hold tent meetings. The above quotation from C. J. Sharp, in the Christian Standard, shows that Christians are beginning to realize the effectiveness of tent meetings. Churches in Nashville have been using the tent for many years, and, as I now recall, the most successful years of the evangelism of the church of Christ in the city of Nashville was when the tent was used very freely. A large tent meeting was held just back of where the building of the Foster Street church of Christ now stands. J. A. Harding conducted that meeting, and there were over one hundred additions. Tent meetings were also held in South Nashville, North Nashville, and other parts of the city. Joe McPherson held a tent meeting at Twelfth Avenue which resulted in the active congregation that we now have at that place. The growth of the church was much more rapid during that period than it has been since. I would like to encourage Christians all over the country to buy tents and also to stimulate our preachers to give some time to holding meetings in tents. Great good will be accomplished and new congregations will be established. Mr. Sharp continues as follows:

People have a natural dislike for packing into a building in hot weather, but, on the other hand, a tent has a kind of natural fascination for people. It does its own advertising. People will see it, come and hear you, whom you could not have gotten into a church building or a hall, winter or summer. The tent, being somewhat unconventional, serves notice that people may dress to keep cool and yet not be embarrassed. Serve ice water, fans, and even mosquito medicine, if necessary. Give the people a place to be comfortable and let them know you have a thought for their comfort, and you will not lack a hearing. Auto cars, curiosity, and coolness will thus be hitched up and working for a hearing of the gospel instead of against it. Get a group of men, or a group of churches, to buy or rent a tent and try it. The summer slump will be forgotten and the fall will come in like a victory march instead of a funeral march.

☼ ☼ ☼

The Land of Golden Rule.

If I were asked what I believed, I could not help but say,
The gentle and the simple creeds of boyhood's yesterday;
The tender faith in Bible things, the truth, the way, the right,
The Golden Rule to live one's life according to the light;
And everywhere the thought of God, that we are everywhere
The children of our Father's love and of his Heavenly care.

If I were asked what I believe, I'd have to say, as then,
A simpler faith in God's commands, a manlier trust 'mong men,
A clear and more abiding course t'ward that which men might call
The straight-out-from-the-shoulder faith of Peter and of Paul;
The teachings, most of all, that came to us in Sunday school,
Way back in little childhood's land, the Land of Golden Rule.

—Folger McKinsey.

A simple, childlike faith in God and the Bible should be cultivated. Every individual must live according to the light of truth, must live in harmony with the Golden Rule, in order to be useful, noble, and happy. Our Heavenly Father seeketh such to worship him. Men must be ready to take God at his word, to believe what he says, to obey his commands, and to lovingly trust him for the fulfillment of his promises.

☼ ☼ ☼

The Never-Old.

They who can smile when others hate,
Nor bind the heart with frosts of fate,
Their feet will go with laughter bold
The green roads of the Never-Old.

They who can let the spirit shine
And keep the heart a lighted shrine,
Their feet will glide with fire of gold
The green roads of the Never-Old.

They who can put the self aside
And in Love's saddle leap and ride,
Their eyes will see the gates unfold
To green roads of the Never-Old.

—Edwin Markham.

Training Little Children

By CHARLES F. POWLISON

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

Fatherhood, a Profession.

We hear a great deal of the sanctity of motherhood and of the sacred responsibilities of the mother; but who talks about the nobility of fatherhood and the wonderful privilege of being a father? One would almost suppose that children had but one parent, or that, beyond the obligation of support, a father owed nothing to his children.

As a matter of fact, just what does he owe them?

In the first place, he owes them the best possible inheritance of health and natural strength. If the fathers of the present generation had been taught, as schoolboys, that they owed their children a heritage of physical health, the present generation of children would be a far healthier, happier lot of youngsters.

And having given his children a healthy heritage, the father should share with the mother the oversight of their children's well-being. I know—as every one else does—hosts of fathers who not only fail to take any responsibility about the children's habits, but who actually, though unconsciously, work against the mother by giving surreptitious candy, by keeping the children up late to play with them, and thus make her work with them more difficult. The result is that father is very popular, while mother is considered "awfully fussy."

On the mental side, a child, as he grows older, looks more and more to his father. Wise is the father who takes an active interest in current events or allies himself on the side of local civic improvement, for through his example his children naturally acquire a love of good citizenship.

But on the moral and religious side, how often is father a mere figure head in his own family? Usually it is mother who represents the moral law, or, if father does take a hand, it is merely as the executor of her decreed punishment. "Wait till your father comes home!" is either an empty threat or, in rare cases, a phrase filled with terror for the small rebel.

Too often church attendance is left entirely to the women. The children see mother start off alone for church, while father remains at home to read his paper. The notion that church is a woman's affair is formed so naturally that, later in life, it seems an instinct.

How much children miss, how much fathers miss, by this one-sided parenthood! Happy the boy who looks up to his father as an ideal of bodily vigor, wisdom, and goodness; and this does not mean that father must stand on a pedestal. Far from it! Any one who has read the charming letters of Theodore Roosevelt to his children sees, as in a mirror, the picture of a father utterly devoted to his children, and utterly adored in turn. Whether he is leaping from haymow to haymow in a wild game of tag or reading aloud with his children gathered around him, he is always their chosen companion, their best friend, their greatest hero. And there are many devoted fathers! Francis E. Leupp gives us a charming picture of one in his little book, "A Day with Father."

Reversing a well-known quotation, we may say: "Happy is the father who knows his own child!" Happy because there is no more delightful study than that of the development of a child, as he progresses from infancy, through childhood to youth. Happy because of the inspiration that comes from the companionship of children. Happiest of all because, in the trying times of their youth and early maturity, he will be able to understand his children. He can guide and counsel them instead of standing helplessly by—an outsider. If only American fathers would know their children, they would find them more interesting than any business in the world; and as for the children, who can measure their gain? ✡ ✡ ✡

Good Measure.

It was a pleasant little house and garden in the suburbs of the small town, and its kindly mistress used to add to her modest income by selling what she had to spare of the products of her place. We children were often sent there on such errands, and we always liked to follow her about and chat with her. When we went to her for milk, the quart measure was filled to the brim and poured into our pail, and then a generous bit more added. When we bought berries or currants, the same process was repeated.

"What makes you always put in an extra handful" we asked, more curious than politic.

"O, just for good measure, child!" she laughed. "I like to give good measure."

She did it with her whole life and with everything she undertook, and the simple life was a cheerful and a hearty one. We did not understand it then, but afterwards we knew that she had learned the "gentle doctrines of the second mile"—all that duty requires, and then a little more for love's sake. The gospel of Jesus Christ is the gospel of good measure, and the sort of life it teaches is the life that not only strives to do its full duty, but likes also to brim the cup for love's sake. The world is full of people who are afraid of the extra handful. If their obligations are barely met, they are persuaded their full share is done. If the service they render fills the requirements ever so scantily, they are satisfied. "Whosoever shall compel thee to go one mile, go with him two," said our Lord in his Sermon on the Mount. Some petty official, wanting a load carried, might force the task upon one whom he met, but his tyranny would lose its sting if to the service demanded was added a free gift of help.

Many of life's drudgeries and hardships would change their aspect if their exactions were buried under the good measure of interest and kindness. A girl was telling of an advanced position she hoped to secure, and, fancying that the one with whom she was talking looked a little doubtful of her ability, she added: "O, I'm not trying to do my best work in a position like this one, of course. With the small salary I receive here, it wouldn't be worth while to do any more than I have to." If she could barely fill the measure, she had no desire to do any more. Whoever has that spirit not only blocks his own advance, but robs himself of the joy of his work.

Duties and obligations are everywhere, and no life can wholly shirk them; but they may be grudgingly and scantily filled and remain a perpetual tax and burden, or they may be accepted in the gospel spirit and become a blessing and a satisfaction. The good measure of love and loyalty to God and man will transform any service from hardship to enjoyment, and is partnership with the Master. —Exchange.

✡ ✡ ✡

In me there dwells
No greatness, save it be some far-off touch
Of greatness to know well I am not great.
—Tennyson.

Query Department

By J. C. McQUIDDY

T. J. Dunn, of Clawson, Texas, wishes an explanation of John 2: 20, and wants to know where to find proof that the temple was forty-six years in building. Proof is found in the passage itself, which says: "Forty and six years was this temple in building." "About 9 B.C., eight years from the commencement, the court and cloisters of the temple were finished, and the bridge between the south cloister and the upper city (demolished by Pompey) was doubtless now rebuilt with that massive masonry of which some remains still survive. (The work, however, was not entirely ended until 64 A.D., under Herod Agrippa II. So the statement in John 2: 20 is correct.—Schaff.)" This is quoted from Smith's Bible Dictionary, page 682. Of course, Christ referred to the temple of his body; if they destroyed that, he would raise it up again in three days. They had in mind the temple of Herod.

☼ ☼ ☼

Mrs. T. L. Poarch, of Cornersville, Tenn., inquires to know if we have a "Campbellite Bible," having been so informed by a Methodist preacher. She also says that she finds in the "Dictionary of Facts," edited by Henry W. Ruoff, M.A., D.C.L., on page 415, the statement "that Alexander Campbell in 1826 published a translation of the New Testament in which the words 'baptism' and 'Baptist' gave place to 'immersion' and 'Immerser.'" "The Living Oracles," a translation of the New Testament, was translated from the original Greek by George Campbell, James Macknight, and Philip Doddridge, all Presbyterians, if I mistake not. Prefaces, various emendations, and an appendix were published with their translation by Alexander Campbell. It is simply a translation, and could hardly be called a "Campbellite Bible," as it was translated by Presbyterians. Mr. Campbell indorses the scholarship and efficient work of these eminent Presbyterians. In this translation, instead of "John the Baptist," it appears "John the Immerser," and "John came immersing" instead of "baptizing." It is generally known by scholars that the word "baptize" is an Anglicized word. It comes from the Greek "baptizo" and means to immerse. The meaning of the word is simply translated, and its meaning printed instead of printing the Anglicism.

☼ ☼ ☼

O. S. Gomer inquires concerning a misunderstanding between two brethren in his home congregation. The two brethren settled their difference and had the settlement stated before the church. After the settlement and statement to the church, one of the brethren broke his promise, and thus all that had been accomplished was undone. One of the disagreeing brethren still meets each Lord's day, but the other refuses to meet until there is a satisfactory settlement made. I do not know from the statement of the querist which one of the brethren refuses to meet and worship God upon the first day of the week. Possibly it is the one who broke his agreement. I can see no reason for the brother who is willing to live up to his agreement and who did not break it refusing to meet upon the first day of the week. Neither do I think the one who did break his agreement is justified in remaining away from duty. The church should endeavor to get the man who refused to keep his agreement to change his course. He should not have made the agreement if he did not expect to live up to it. He is not only sinning against himself and his brother, but he is also sinning against the entire congregation and Christ by refusing to abide by his agreement. Honorable men of the world would not pursue such a course; much less should a Christian be guilty of such conduct. Such a sin, if persisted in, will lead a man to eternal ruin. This position is taken with the understanding that the proper adjustment of the difference was reached. In the event it should be contended that the proper adjustment was not reached, it is the duty of both disagreeing brethren to not rest until all wrongs are righted and justice is obtained. Men have not the spirit of Christ who cannot settle differences that may arise between them.

☼ ☼ ☼

C. B. James, of Saltillo, Miss., inquires: "(1) What law was binding during the period from the death of Christ to the day of Pentecost? (2) Could the people have worshiped God acceptably under the law during that period?" During the interregnum from the death of Christ to Pentecost there was no revealed law binding on men. We have no record where the patriarchial law of obedience was ever abolished. While we learn that the law of Moses was taken out of the way and nailed to the cross, I have always been inclined to think that God was abundantly able to take care of any sincere, honest persons from the death of Christ until the day of Pentecost. Rom. 2: 14, 15 declares: "For when the Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." People may be curious to know just what happened to those living at that time, but none should be seriously exercised over it, for God's word clearly teaches that those who are faithful and do the things that truth and right demand will be taken care of by Jehovah.

☼ ☼ ☼

J. Thomas wishes to know, if a brother is guilty of drunkenness and gambling and his guilt is generally known in the community, and he confesses his guilt to two elders of the church, admitting he did very wrong and is resolved to do so no more, if such confession is acceptable and scriptural for so public an offense. He objects to the elders to whom he makes confession mentioning his guilt or confession to the church publicly. He asks: "Is such a private confession of a public wrong scriptural?" It would appear from the action of the guilty party that he has not really repented of his drunkenness and gambling, but is only sorry that he has been found guilty of drunkenness and gambling. His is a sorrow of the world which worketh death, and is not repentance at all. Whenever a man truly repents, he hates the sin of which he is guilty and is determined to undo it as far as possible. Whenever possible, repentance demands restitution. If the guilty party were truly repentant, he would not have been concerned so much about who found out about his guilt, but would have sought to nullify the evil he had done by making public confession of his wrong. If possible, the confession should be made as broad as the knowledge of guilt. The man who loves the truth, who loves the cause of Christ, and who hates and loathes his sin, is not afraid of public confession. The man who is afraid of it is simply sorry because his sin has been found out. Such characters think more of the approval of the world than they do of the approval of Jehovah.

SICK KIDNEYS MAKE LAME BACKS

Cause broken, unrefreshing sleep, and in many cases that tired feeling that makes it so hard to get up in the morning. They also cause loss of appetite, lack of ambition, and other troubles.

Hood's Sarsaparilla contains the medicinal herbs, barks, roots, etc., that strengthen and tone these organs, and relieve their ordinary ailments. Take it.

And if you need a laxative take Hood's Pills,—they work right.

Thorp Spring Christian College.

BY A. B. HOLTON.

Brethren, we feel that you ought to know about our work for next year. Every preparation possible is being made to serve you. A faculty of consecrated men and women has been secured. We have tried to secure teachers who not only have professional ability, but men and women who also love the cause of Christ. We believe we have done this. We invite investigation of any member of our faculty as to ability or character.

Thorp Spring has been wonderfully blessed in the wealth of its natural resources. We are located in a section of country made famous for its natural beauty and health-giving environment. Forty miles west of us is the world-famous city of Mineral Wells. Twenty miles south of us is the little city of Glen Rose, known to thousands of tourists for its sulphur water. We are anxious that the many boys and girls of Christian homes in the great Southwest shall have the advantage of Christian education in the midst of such a wonderful country as can be had only at Thorp Spring. It has been admitted by all who have seen our plant and country that we have no equal in all the country. We are adding year by year such equipment as is essential to our work. This year we intend to build a modern home for girls and install a heating plant adequate for all the buildings. This, with the new building for boys already completed, will give us a plant with all modern conveniences.

We intend that our work shall be known. We believe that boys and girls educated in a junior college in a quiet little school town have many opportunities for character building that never come to boys and girls in a city. Our leading educators in morals and religion are saying that the lack of moments of quiet and solitude is the one great evil of city life. We can give your boy or girl the strength of character represented by our everlasting hills.

Our rates are very reasonable considering the advantages we offer. Board and room can be had for twenty-five dollars per month; tuition, for an average of eight dollars per month.

Brother preacher, just a word with you. You want to better your condition, improve the talent God has given you. No worthier ambition can you have. We want to help you. Tuition here will cost you nothing. You will have the advantages that can come only from association of those who love the cause you represent. We feel that no school can offer you more opportunities to serve churches who are clamoring for preachers. Being in forty miles of Fort Worth, the gateway of the Southwest, you would have the opportunity of a lifetime to get an education while serving these churches. Any man with ordinary ability will have all the work he can do.

Brethren, let us know your needs; we are anxious to serve you. If you have a son or a daughter and their school work demands that they be sent away from home, write us your wishes in regard to them and investigate our school. Remember, we teach from the first grade to two years above high school.

A SLIP OF THE KNIFE

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

The Church of Christ at Duncan, Arizona.

BY W. F. FOSTER.

We gladly and gratefully acknowledge the liberal contributions received from our brethren and friends to help us with the church house here. We will certainly be glad when we are able to get enough funds to build the house. We would be glad if all congregations who are able would investigate our needs; then we are sure that every one would send us a contribution. We give as reference the following preachers who know our circumstances: E. N. Glenn, 2310 Pittsburg Avenue, El Paso, Texas; J. M. Rice, Merkel, Texas; Bynum Black, McAlester, Okla.

ELDERS

Here Is Something New For You

One Hundred Communion Talks and Prayers by 100 of our most prominent Preachers.

This neat little silk-bound book of over 200 pages fits the hand, the pocket, and the heart.

Price, $1 50

Yours for Service

Public Speakers' Supply

(Or Box 124)

RIDGWAY, PA.

In answering advertisements, please mention the Gospel Advocate.

"Hurry, Baby Has the Colic"

Don't take dangerous chances by letting baby fret, cry and suffer—use the safest proven remedy for colicky or teething babies.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

It quickly aids baby's stomach to digest food as it should and keeps the bowels open, brings surprisingly quick relief from colic, diarrhoea, constipation, flatulency and other similar troubles.

Made of purely vegetable ingredients, guaranteed to contain no narcotics, opiates, alcohol nor anything harmful. This complete, open published formula appears on every label:

Senna, Rhubarb, Sodium Citrate, Sodium Bicarbonate, Oil of Anise, Fennel, Caraway, Coriander, Glycerine, Sugar Syrup

At All Druggists

ANGLO-AMERICAN DRUG CO., 215-217 Fulton Street, New York

General Selling Agents: Harold F. Ritchie & Co., Inc.
New York London Toronto

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents.—(adv.)

THE ONLY PLACE IN THE SOUTH

where you can get your hats cleaned when you want them and how you want them. Agents wanted everywhere. Send for illustrated catalogue. **Bennett's Hat Factory, 123 Broad Street, Jacksonville, Fla.**

Headache

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

RAMON'S LIVER PILLS

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

A Treat for the Skin

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

The goal of human history is the redemption of the world.

CHURCH NEWS

Arkansas.

Fort Smith, July 12.—I closed a good two-weeks' meeting at Alma last night. We had nice crowds and splendid attention throughout, and six were added to the congregation. I am en route to Roff, Okla., for my next meeting.—J. A. Cullum.

Tupelo, July 12.—I preached here at home yesterday and last night to the largest congregation we have had this year. This will be the last time I will get to preach here this year. My meetings will begin next Saturday, and will be as follows: At McFadden, July 17-24; Johnstown, July 24 to August 6; Steprock, August 7-20; Dawson Schoolhouse, near Auvergne, August 21 to September 3; Bethesda, September 4-17. Then I want to get ready to enter college by the last of September.—L. R. Wilson.

Fort Smith, July 12.—The Lord continues to bless us in our efforts to serve him at the Park Hill church of Christ. Two services were held on Lord's day. The attendance was above the average, especially among the young people. Their interest is such that the future of the church looks promising. I preached at both services. "Prayer" and "The River Jordan" were the subjects presented. May the Lord help us to "press toward the mark for the prize of the high calling of God in Christ Jesus."—L. H. Knight.

Atkins, July 14.—I closed a good meeting at Prairie View last Sunday night. We had good attendance throughout, with much interest manifested. Two were baptized and much prejudice was removed. We have some folks at Prairie View who love the church, and they paid me well. I began a meeting at Atkins last night, with Brother Charlie Bradley, of Morrillton, leading the singing. Prospects are bright for a good meeting, notwithstanding the fact that the Methodists and Presbyterians had joined forces and sent to Kentucky for a man and are running a big union meeting which began three days ago.—Will W. Slater.

District of Columbia.

Washington, July 12.—The church here enjoyed a visit by Brother Morgan H. Carter, who delivered two splendid sermons at our place of worship on Lord's day. From here he goes to New York City to gather up the scattered members and, if possible, set in order a congregation of disciples to worship "as it is written." Those who know of members of the church of Christ in the city of New York should write Brother Carter at once, giving him their names and addresses. It is a great undertaking to work in a city like New York, and he needs your prayers. Address him at 105 West Sixty-fourth Street, New York City. Now, do not forget the work in Washington. Send us a donation for the new house of worship; and if you know of members who have come here, write us.—W. S. Long.

To make Ice Cream

Stir a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have two quarts of fine ice cream, without adding sugar, eggs or anything else.

Figure up what you usually pay for ice cream and compare it with the low cost of this new way.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored. At any grocery or general store.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S. C.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10c-30c & 60c

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.

Medicated Ear Drum, Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

Kansas.

Eldorado, July 13.—We closed a meeting near Elmdale, Mont., the first Lord's day in July, with two additions—a man and his wife, who were foreigners and Lutherans. This was at a mission point—Rosan Schoolhouse. The church there is composed of three sisters and one brother, but they are faithful to God. Those I baptized thanked me very kindly for what I had done for them in leading them out of Lutheranism into the marvelous light of the gospel. We had a very large crowd from start to finish and much good was done. I am now in a meeting at Eldorado, Kan. I shall go from here to Silver, Texas, and then to Utica, Miss.—W. F. Lemmons.

Louisiana.

Vienna, July 7.—On Saturday, June 5, I began an eight-days' meeting at Oak Grove, near Independence, preaching at night only, except on Sundays. On Sunday night, June 13, I preached in Amite, in the hall where the church of Christ meets for regular services, and on Monday night following I preached in the home of Brother Ward Hayden. We had good crowds, good interest, and good attention both at Amite and Oak Grove. The brethren at Oak Grove invited me to come again and preach for them whenever I can do so. This is the field where Brother W. J. Johnson, of Amite, is doing a great work. He is having a hard struggle to get a church building completed in Amite, so that he can do a greater work. He needs the fellowship of all who have the interest of our blessed Redeemer at heart. I am booked to help Brother A. K. Ramsey, of Forest Hill, in a tent meeting about ten days, beginning about August 1, at Rayville, after which time I would be glad to labor for the Master for any of the loyal churches of Christ in either Tennessee, Texas, Alabama, Mississippi, Louisiana, or Arkansas. I can furnish satisfactory references. If any are looking for some one to preach something else than the Bible, I am not the one to get, as I only desire to know "Jesus Christ, and him crucified,"—and preach him only as a propitiation for our sins.—K. E. Ball.

Mississippi.

Tupelo, July 12.—Brother T. C. King and I recently held a ten-days' meeting at Oneonta, Ala. There were no additions, but we think some good was done. Brother Charles L. Talley and I held a meeting at Algood, Tenn., which closed on July 9. One was added by baptism. I am now at Tupelo with Brother C. A. Norred.—E. Gaston Collins.

Ackerman, Route 4, July 9.—The work in this section is moving along nicely. There were two baptisms at Nile on my last visit, both from the Baptists and both heads of families. The outlook there is fine. Brother H. C. Harris will be with me there in a two-weeks' meeting in August. I am to begin a meeting at Kitchener tomorrow night. We have no members there. I hope that God will use me in establishing a congregation there. I will be hard at work from now until the first of October. I have ten meetings already booked, and other calls

How Many Women Are Like This?

Can anything be more wearing for women than the ceaseless round of household duties? Oh! the monotony of it all—work and drudge; no time to be sick; tired, ailing, yet cannot stop. There comes a time when something "snaps" and they find themselves "simply worn out," and to make matters worse, have contracted serious feminine disorder which almost always follows the constant overtaxing of a woman's strength.

Then they should remember that there is no remedy like Lydia E. Pinkham's Vegetable Compound—the experience of these two women establishes that fact.

Cedar Rapids, Ia.—"After the birth of my last child I had such painful spells that would unfit me entirely for my housework. I suffered for months and the doctor said that my trouble was organic ulcers and I would have to have an operation. That was an awful thing to me, with a young baby and four other children, so one day I thought of Lydia E. Pinkham's Vegetable Compound and how it had helped me years before and I decided to try it again. I took five bottles of Vegetable Compound and used Lydia E. Pinkham's Sanative Wash and since then I have been a well woman, able to take care of my house and family without any trouble or a day's pain. I am ready and thankful to swear by your medicine any time. I am forty-four years old and have not had a day's illness of any kind for three years."—Mrs. H. Koenig, 617 Ellis Blvd, Cedar Rapids, Iowa.

Sandusky, Ohio.—"After the birth of my baby I had organic trouble. My doctor said it was caused by too heavy lifting and I would have to have an operation. I would not consent to an operation and let it go for over a year, having my sister do my work for me as I was not able to walk. One day my aunt came to see me and told me about your medicine—said it cured her of the same thing. I took Lydia E. Pinkham's Vegetable Compound and used Lydia E. Pinkham's Sanative Wash and they have cured me. Now I do my own housework, washing and ironing and sewing for my family and also do sewing for other people. I still take a bottle of Vegetable Compound every spring for a tonic. I recommend your medicine to others who have troubles similar to mine and you can use my letter if you wish."—Mrs. Paul Papenfuse, 1325 Stone St., Sandusky, Ohio.

All Worn Out Women Should Take

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

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

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

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Better Than Pills For Liver Ills.

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

NR Tonight, Tomorrow Alright

Get a 25c. Box.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

are coming in that I cannot fill. I need a good man to help me all the time. We need more men like M. C. Cayce in Mississippi. I will send the Gospel Advocate for one year as a gift to the two men I baptized at Nile. I am poor, but I must spend and be spent in getting the truth before all the people I can in this neglected State.—H. D. Jeffcoat.

Oklahoma.

Muskogee, July 12.—Our work here is progressing in quite a satisfactory manner. Brother D. C. Williams, who has been attending David Lipscomb College, preached for us at both services Sunday. He has labored with us considerably in the past. He does not shun to declare "the whole counsel of God," and we are proud of his work, ability, and determination. Brother Oliphant, who has been doing our preaching since last December, is away for three months in evangelistic work. Brother J. W. Brents, of Lorenzo, Texas, will begin our fall meeting on September 5, the Lord willing. —T. S. Bain.

Holdenville, July 8.—Brother W. F. Ledlow closed the big tent meeting with the church at this place on the night of June 20. The attendance throughout the meeting was splendid, and a good impression was left upon the church and the people in general. Brother Leo Henley, of Atwood, conducted the song service, and did his work well. Brother Ledlow was unable to get here for the first few days of the meeting, and Brother W. H. George, of Wewoka, preached until he arrived. Brother J. Will Henley stopped over for a visit with us and preached two or three excellent sermons. Other preachers present during this meeting were Brethren Elkins, Hayes, Thompson, George, Brown, Moore, Ewton, Stetson, and Cox. Brother W. D. Black, who labors with the congregation here, came in between meetings and rendered valuable assistance. He will soon be back home to take up the work. Brother W. W. Freeman, of Abilene, Texas, preached for us on Sunday, June 27, morning and night, and Brother A. S. Reynolds, of Lelia Lake, Texas, preached for us last Sunday night, having preached at Spaulding in the afternoon. Our regular attendance is splendid and a great interest is being manifested in the good work. The church has had some fiery trials during its years of struggle for the truth, but we thank God that to-day the church is doing the best work of its history. There has been an organized and working congregation at this place for some fifteen or sixteen years, perhaps longer, and we have grown from a mere handful to a splendid congregation. Peace, happiness and harmony prevail with us.—A. F. Hall.

Tennessee.

Lawrenceburg, July 15.—Beginning on July 4, I held a ten-days' meeting at Crewstown, ten miles west of here, with three baptized and one restored. —J. T. Harris.

Eastland, July 12.—I had a fine meeting at Cave, with fourteen baptisms. The people at Cave are splendid people. Much Bible reading is being done. I am now in a good meeting at Eastland. I will be at Whitwell on the fourth Sunday in July.—J. C. Mosley.

Save

Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Lucy, July 13.—On Wednesday night of next week I shall begin a meeting at Elm Grove, to continue for ten days, and on the first Lord's day in August will begin at Solo. I shall be engaged in protracted-meeting work until October. Brethren, pray for these meetings. The interest in the cause of Christ is growing in this part of the State, but we need more loyal preachers.—Porter Norris.

Texas.

Temple, July 12.—I baptized ten persons during the meeting at Salado. I am to begin at Rio Vista next Friday. —Cled E. Wallace.

Pilot Point, July 12.—We had two additions here yesterday. I am on my way to Woodbury, Tenn., for a meeting. There had been one addition in the Whitewright meeting when I left Saturday. Brother F. L. Young is doing the preaching.—L. F. Mason.

Fort Worth, July 6.—I am just in home from the meeting at Troup. We had eleven additions in all—seven by baptism. My support in every way was grand, and I left under promise to return in 1922, if the Lord permits it. This was my thirteenth meeting in Troup.—T. W. Phillips.

Caldwell, July 5.—Yesterday was a great day with us at Mitchell Chapel. I preached morning, afternoon, and night, and there were four confessions

and baptisms. The work is growing at this place. Twenty-six have been added to the church in the last few monthly meetings.—John T. Ramsey (colored).

Kirbyville, July 5.—The Jasper meeting closed at the water this morning. Four persons were baptized during the meeting. This was my fourth meeting with these good people. The Lord willing, I am to begin my fourth meeting with the saints at Burkeville, Newton County, next Friday night.—J. S. Daugherty.

San Angelo, July 5.—Our meeting here closed on the last Sunday in June. Brother Cled E. Wallace did the preaching, and Brother C. T. McCormack, of Dallas, led the singing. It was a great meeting. There were ten accessions to the church. Of these, four were baptized and six identified themselves with the congregation. The church was highly pleased with both these men.—T. M. Carney.

Maxey, Route 2, July 12.—Our meeting at the Georgia Schoolhouse began on Saturday night with a crowded house and fine attention. But there are some hindrances. The people are late with their crops, there is some indifference with the members, and, besides, this is a sectarian stronghold. I go to Clarksville, Route 5, on July 30, for two weeks. I am open for the last two weeks in August. Brethren, if you want me, address me at Clarksville, Texas, Route 5, care of E. H. Westmoreland.—G. B. Lambright.

Wills Point, July 13.—Brother Ulrich R. Beeson and I recently conducted a meeting with the church at Bishop, which resulted in nineteen additions to the congregation—six by baptism, ten by restoration, and three by identification. This was our second protracted effort at that place, and by far the best one. We have a splendid band of Christians in Bishop, and they are up and about the Master's business. Brother C. W. Sewell, of Corpus Christi, visited us during the meeting. We have just closed a mission meeting near Tatum, which resulted in four additions to the church. The sects said that we preached more truth than they had ever heard before. We hope to hold another meeting there next year. We are now in a meeting near Wills Point.—John W. Hedge.

West Virginia.

Buffalo, July 15.—We had one more addition here last Lord's day. We are gaining here in spite of all opposition and lack of facilities for work. All our meetings are held in private dwellings and under trees. It is a wonder to me how we have ever accomplished so much in the midst of so many difficulties. Digression, sectism, and sin are deadly enemies of the truth in this country. The truth of God has been trampled underfoot in this section, but it will rise again if the brethren will help us now. The help must be liberal to accomplish our object here. We have established a new mission at Pliny. It is a most promising one. Brother T. H. Kirkman has established missions at Gallipolis, Ohio, and Henderson, W. Va. He must be sustained in that work. His address is Lock Box 222, Gallipolis, Ohio. Brother Kirkman is a real missionary man. I class him with Brother E. C. Fuqua and some other self-sacrificing men. Do you know these men? We hope to begin our church house as soon as Mrs. Fonner is better. We need all the money we can get to put into that house and some for personal use; in fact, I need some extra help on account of our recent misfortune. Address me at Buffalo, W. Va., and state what your offering is for.—F. P. Fonner.

"I have been reading about holiness," said one to me the other day. "I do wish I could find it." "Find it?" I said. "You mean, find Him. Holiness is Jesus Christ."—Mark Pearse.

One cannot keep in touch with God without being strong and efficient in service. The story of the pebble that accounted for its fragrance by the fact that it had lain by a rose tree is a parable of life.—D. J. Burrell.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant. Clinton, S. C.

Cuticura Soap
IS IDEAL
For the Hands

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V Malden, Mass.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Your Greatest Problem—That Boy of Yours

What kind of a man will he be ten, twenty, or thirty years from now? You know—every parent knows—that it depends entirely upon the training he is getting right now—his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Petersburg, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs, and he wants to train him for that end. His school has been built and equipped and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects. Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., to-day, and let him send you a catalogue and tell you what this school can do for your boy.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Watch Your Blood

When The Iron Runs Low

You Are In Danger

The Ssme As When The Mercury Goes Down You Know There Will be a Frost

How To Make The Test That Tells

Actual blood tests show that a tremendous large number of people who are weak and ill lack iron in their blood and that they are ill for no other reason than lack of iron. Iron deficiency paralyzes healthy, forceful action, pulls down the whole organism and weakens the entire system. A pale face, a nervous irritable disposition, a lack of strength and endurance and the inability to cope with the strong vigorous folks in the race of life—these are the sort of warning signals that Nature gives when the blood is getting thin, pale, watery and literally starving for want of iron. If you are not sure of your condition, go to your doctor and have him take your blood count and see where you stand or else make the following test yourself: See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. By enriching the blood and creating new red blood cells Nuxated Iron strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and power into the whole system.

Unlike the older inorganic iron products Nuxated Iron is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

NUXATED IRON

For Red Blood, Strength and Endurance

"Diamond Dyes" Tell You How

A Child can Follow Directions and get Perfect Results

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

In answering advertisements, please mention the Gospel Advocate.

Life Sketch of a Pioneer.

BY W. T. BUFFALOE.

F. H. Varner was born in Southeast Missouri on September 6, 1841. Three years later his father, Dr. Varner, with his family, floated down the St. Francis River in search of a more desirable home. The selection was made on a lovely spot on the eastern bank of that stream. Here "Uncle France" purchased a few acres of cleared land, and here his remaining days of seventy-five years and six months were spent.

Indians and wild game were in abundance all around them. The bravery of such people may be illustrated by one act of the mother of the subject of this sketch. A panther attacked her cow in the barn lot late one afternoon, whereupon she rushed to the scene with her butcher knife and slew the ferocious cat. I have often heard "Uncle France" say that he wished it were possible for him to see, in one collection, all the bears, panthers, wildcats, deer, turkeys, etc., he had slain in his lifetime.

At the time when the Varners came, there were practically no white settlers here. However, within a short time a few white families had become their neighbors. Old Sister Varner had learned, somewhere, somehow, of the church of divine origin. Visiting to or from these parts was rare, since not even a wagon road led from the community. Rude ferryboats were used to advance farther. Yet this old "mother in Israel" did not say "can't," "no use," "impossible." She started a search for a gospel preacher, and one was induced to visit from somewhere, and services were held in the Varner home, a spacious house, built of hewn cypress logs, puncheon floors, and round-pole rafters. Then other preachers began to visit them, and much good was done. Out of these efforts this sister was blessed with seeing practically all of her children buried with their Lord in baptism, and one of them, Ned, preached the gospel also to others until he was called home many years gone by.

A log house was built on the Varner estate and used for church and school purposes. I am told that practically every one in the country for miles around attended services then, and there are men and women here now who state that their roads to the old log schoolhouse were mere trails, and often three to four miles long. The old log house was replaced many years ago by a frame building, which must soon be torn away because of its age. So long has the gospel been preached here!

"Uncle France" was baptized into the one body about fifty years ago, and it is generally conceded that no better man has ever lived here. He, in some way, never learned to read or to write. But he was a man of good sense, quiet, optimistic, friendly, charitable, kind, and, of course, had his influence for good. Because of these admirable traits, he was for many years an elder of the congregation, and he did commendable service, too. He did not sing, pray, nor often speak, but he was always in his corner by the window, and could be induced to speak only when necessity demanded it. His life was a walking and living example of real, practical Christianity. Preachers and visitors were welcome in "Uncle France's" big two-story house, and a number of orphans found a place in his heart and his home.

"Uncle France" passed out of this life, Sunday night, May 16, almost

50 Years Ago

a young man who practiced medicine in a rural district became famous and was called in consultation in many towns and cities because of his success in the treatment of disease. This was Dr. Pierce who afterward moved to Buffalo, N. Y. He made up his mind to place some of his medicines before the public, and he put up what he called his "Favorite Prescription," and placed it with the druggists in every state in the Union.

For *fifty years* Dr. Pierce's Favorite Prescription has sold more largely throughout the United States than any other medicine of like character. It's the testimony of thousands of women that it has benefited or entirely eradicated such distressing ailments as women are prone to. It is now sold by druggists in tablet form as well as liquid.

NEWBERRY, S. C.—"After using Doctor Pierce's Favorite Prescription I feel like a new woman. My friends all tell me I look so much better. I am more than pleased with the result. I know that I can't praise any one of Dr. Pierce's remedies too highly. I always keep them on hand in order to keep well."—MRS. LELIA SUFER, Route 1—Box 62.

For the **HAIR**—

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

TETTERINE

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

without a struggle. On Tuesday following, one of the largest crowds of people ever congregated at a funeral here was present to pay the last respect to this old departed soldier of the cross. Funeral services were conducted at the church by Brethren F. M. Eldridge and W. Curtis Porter. His body was laid to rest near his old home.

"Uncle France" is survived by his third wife, a stepson, two daughters, one brother, and two sisters.

Christ on the Andes.

Chile and the Argentine, after quarreling for generations over their boundary line, submitted the question to arbitration and settled it in good feeling. As emblem of their peace and pledge of its permanence, the two republics united in the erection of an heroic statue of Christ on the highest Andean peak of the border line.

While this may be hailed as a good omen, at least for the preservation of peace between these countries, and while statues and images of Christ abound in these lands, it remains sadly true that the real Christ, with the saving power and simplicity of his gospel, is not lifted up before these Rome-ridden people. Hark! And soon we may hear a Macedonian cry! And may there be a responsive Paul—to lift up Christ in Chile and the Argentine.—Christian Monthly Review.

Golden Thoughts Compiled.

Walk in the light, and thou shalt find
Thy heart made truly His
Who dwells in cloudless light enshrined,
In whom no darkness is.

☼

O Triune God, with heart and voice adoring,
Praise we the goodness that doth crown our days;
Pray we, that thou wilt hear us, still imploring
Thy love and favor, kept to us always.

☼

There are always two ways of judging anything. Sometimes there are twenty, but always there are two; and if you want to be happy, you will learn to judge in the most kindly and most merciful way. Since we cannot know in the last analysis the exact motive for any action, why not think the best instead of the worst?

☼

The unfolding of God's plans—that is all that the Christian need ever to be concerned to know and to follow. God is sovereign, and God is all-wise, and God is all-sufficient. His work never falls; and if we are ready to let our work be his work only, we have his personal pledge that he will glorify himself through the fruit bearing.

☼

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions and builds up the whole system.

FIRST on MOTHERS SHOPPING LIST

PE-RU-NA

Because she knows that more than half the bodily ills are due to catarrh. With the World's greatest remedy for catarrhal diseases in the house the health of her family is best protected.

TABLETS OR LIQUID SOLD EVERYWHERE

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

Blessing.

What ever lost by giving?
The sky pours down its rain,
Refreshing all things living,
While mists rise up again.

Go rob the sparkling fountain,
And drain its basin dry;
The barren-seeming mountain
Will fill its chalice high.

Who ever lost by loving?
Though all our heart we pour,
Still other spirits moving,
To pay our love with more.

And was there ever blessing
That did not turn and rest,
A double power possessing,
The blesser being blessed?

—Selected.

WINTERSMITH'S CHILL TONIC

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

Freed-Hardeman College.

BY L. L. BRIGANCE.

This school under the name of the National Teachers' Normal and Business College is well known throughout the South. For a number of years it was owned and operated as a private institution. But more than a year ago it was bought by some ten or twelve hundred brethren in the surrounding territory—Tennessee, Kentucky, Arkansas, Alabama, and Mississippi—and is now held in trust by a board of trustees, of which Dr. W. M. B. Cox, Baldwyn, Miss., is president, and J. G. Hardeman, Henderson, Tenn., is secretary-treasurer.

The school is now entirely under the control of the board of trustees. They employ every teacher from the president down, and fix their salaries, rates of tuition, board, etc. They have ordered the various courses of study to be rearranged and standardized so as to meet the requirements of the educational world. Heretofore the school has been independent in the arrangement of its curriculum, following its own ideas regardless of what was considered "orthodox" in educational matters. Its thousands of successful students in the various fields of activity are proof of the excellent work it has done. But as Emerson says: "For nonconformity the world whips you with its displeasure." Because the school did not "conform" to the standards of the colleges and universities in all respects, it did not receive the recognition its friends and patrons desired. Because of an insistent and widespread demand to that effect, and inasmuch as no principle of right or wrong was involved, the board decided in favor of "conformity," and, therefore, nothing is being left undone to meet all the requirements for recognition and affiliation. However, the school does not surrender its individuality. The great principles of school management and the methods of classroom instruction that have proven so successful in the past will be continued in the future.

Under the new management the Bible work will receive more attention and better work will be done in that department than ever before. Brother Hardeman has a splendid two-year course outlined in the catalogue that is especially fine for those preparing to "preach the word." Let it be further stated that the school at Henderson stands upon the "old Book" with both feet. It has no patience with religious fads or fancies. It is not blown about by every wind or any wind of doctrine not plainly taught in the New Testament. It is not in sympathy with religious theories, speculations, or modern religious movements. It does not believe the pulpit is the place to discuss social, civic, or community problems, nor to preach "colorless" sermons. The gospel of Christ is not a milk-and-water proposition. It is a strong, affirmative, direct message from the throne of God to the hearts of sinful men and women, and it should be preached unmixed with human philosophies and doctrines and with all boldness, in the fear of God and the love of man. We would be ashamed of any young preacher who would go out from this school and compromise with error or temporize with sin. It is a matter of great satisfaction to the school that, so far as is known, all of its students who are preaching today are "not ashamed of the gospel of Christ" and are not afraid to "declare all the counsel of God," regardless of whether it is popular or not. We deplore the tendency of some of our preachers and writers to leave off the preaching of the word and give themselves to the discussion of the "wisdom of this world"—nice, pleasing, colorless dissertations on social, industrial, and economic questions.

The prospects for Freed-Hardeman College next session are very fine. The faculty has been strengthened by the addition of several new members. Some new equipment will be added and more room will be provided. The girls' home is being pushed on toward completion. It is a splendid structure—something to be proud of. It will have everything necessary for the comfort and convenience of the girls. Brother W. E. Morgan, a member of the faculty and one of our best preachers, and his wife will have charge of this home.

We appreciate all the help that has been given to the school and every sacrifice that has been made in its behalf. We want to assure all of our friends and brethren that members of the faculty are making greater sacrifices than any one else. In addition to making contributions in money, they are teaching for about half what they could get elsewhere, and are giving their very lives day and night to make the school a greater influence for good. At their suggestion the board of trustees ordered that, if the income of the school should be more than sufficient to pay the moderate salaries of the teachers, the surplus would go to a general fund for the benefit of the school in the future.

The correspondence already indicates a fine attendance next year. Friends of the school can render it great assistance by sending us names of prospective students.

The catalogue is now ready and is being mailed out. If you are interested, write for one. Address Freed-Hardeman College, Henderson, Tenn.

Try Renwar for Rheumatism.

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

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

FERRALINE

"THE BLAMELESS PHYSICIAN" DEMONSTRATES "The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithium and other health-giving minerals. It is made by the simple process of percolating distilled water thru Ferraline Mineral Earth, and it contains no drugs nor chemicals.

It has long been recognized as most effective in the treatment of Indigestion, Stomach Troubles and Rheumatism, and as a System-builder and Restorer it is of special value to those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet and the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 5, DEMOPOLIS, ALABAMA.

GOSPEL ADVOCATE

Volume LXII. No. 31. NASHVILLE, TENN., JULY 29, 1920. $2.50 Per Year, in Advance.

CONTENTS.

Edifying as the Need May Be 729
Our Contributors 730
At Home and Abroad 736
Editorial 738
Current Thought 740
David Lipscomb College Notes 741
Announcement 741
Home Reading 742
Query Department 743
A Great Man Gone 744
Obituaries 746
The Curtailed Colorado Work 747
From the Field 748
Sketch of Samuel J. Fussell 749
Notes from the San Joaquin Valley, Cal. 749
The Master's Vineyard 750

Edifying as the Need May Be

BY A. R. LIPSCOMB

The Suggestive Value of the Bible.

In addition to the effectiveness of its illustrations, I wish to point out the helpfulness of the Bible in its relation to science along two other lines. First, I would call attention to its suggestive value. Scientists, as a rule, are not a hidebound set. They are open to suggestions from any and every legitimate source, provided it has to do with the object of their search. We know, for example, that science has made a critical study of society as affected by the marriage relationship. Some contend that the State should prevent all unions which endanger the physical vigor and efficiency of the coming generation. It is undoubtedly true that the government has a right to protect its people against actions which tend toward the deterioration of the race. To permit those to marry who are suffering from certain maladies of mind or body is to commit a grave crime against society. But care must be taken lest we unduly interfere with the deeper spiritual sympathies and affinities upon which a true union is founded. The promoters of eugenics are apt to exaggerate the materialistic side of marriage and overlook those qualities of heart and mind which are not less important for the well-being of the race. As I see the matter, science does a good thing in calling attention to the terrible results of marriage between two persons where one or both are diseased. This cannot be made too emphatic, but it goes too far in calling for perfect physical adaptation to marriage. On the other hand, numerous passages in the New Testament bring out several features that are indispensable to the ideal marriage. Here we may find prescribed, not only a union of *equality*, including the necessary physical qualifications, but also a union that implies *permanency* and *spirituality*. Eugenics, as prescribed by some agitators, is both unethical and impractical. But should the doctrine be supplemented by the plain New Testament teaching, it would doubtless be received with greater favor.

Not less potent is the suggestive value of the Bible to those who are giving their best thought and attention to the solution of those perplexing economic problems occasioned by the relationship of capital and labor. The failure to give the Bible its proper emphasis on this matter is more largely due to the neglect of the preacher than to that of the scientist. There is, however, a gradual awakening to the ethical importance of Bible teaching. The following statement from F. Ernest Johnson, a leading pastor of New York City, is refreshing:

> The preacher's relation to industrial questions grows out of his responsibility for the life relations of all his people. The labor problem is but one phase of the human problem and as such it cannot be foreign to the Christian minister. The technical questions of industrial management are all secondary in importance to the ethical requirements of industrial relations. The status of the employee in an industry, the proportion of wages to profits, are ethical questions first, and technical, scientific questions afterwards. The theory is that this whole field is preempted by production experts and financiers—the theory crudely denoted by the expression, "Business is business"—is responsible for the unhappy separation of the minister from practical affairs. The tone of industry and business has suffered in consequence, while the sphere of the preacher's influence has been pitiably narrowed.
>
> It is urged by the men engaged in it that industry is a highly technical matter, that it is a science, and, as such, is intelligible only to the expert. Even so, the expert is himself coming to realize that a large part of his task has to do with the science of human relations. This is the minister's own field. As a preacher and teacher of ethics, he is supposed to be the ethical "expert" in his immediate community. He cannot vacate a portion of his field merely because it is involved with sciences that are foreign to his knowledge. The elemental requirements of ethics are the same, no matter whether they relate to business or social intercourse, to work or play. A conscientious regard for personality, the recognition of others as ethical ends in themselves, not as a means to our own ends—in short, the maintenance of the ideal of a Christian brotherhood—these are ultimate demands of the Christian life. Christianity must stand or fall by them. As preachers of the gospel message, we must not concern ourselves too seriously with the consequences which these principles may have for certain established institutions or prevailing method. The position of the man who wholly repudiates Christianity as unworkable, and therefore wrong, is much more rational and more acceptable than that of the preacher who stands by his creed, but fails to follow its ethical implications.

To this we might add that Jesus never gave any limitations to the application of the Golden Rule. It belongs to both capital and labor.

Our Contributors

The Spirit of "Sommerism." No. 2.

BY JOHN D. EVANS.

There are some duties that are not pleasant. To me it is never pleasant to parade the faults of others; but the cause of truth and righteousness sometimes demands it. The surgeon's knife is often necessary to save the body. Cauterizing the wound will often save the patient. It sometimes becomes necessary to "reprove and rebuke" even our brethren. This is especially true when they become so wedded to a "hobby" that they wantonly proscribe all who dare to question their right to "bind where the word of God does not bind" or to become arbiters of the conduct of Christians at large.

It is not surprising that a religious journal which for years *persistently and religiously* left no stone unturned to prejudice its readers against men like David Lipscomb, whose loyalty, zeal, unswerving devotion to the truth, and powerful pen did so much to stay the tide of innovation in the South for half a century, should pursue the same policy in espousing the cause of its devoted, but misguided, brethren in Denver, Col.

The effort upon the part of our overzealous brother to impugn the motives of all those who refused to gratify the ambition of his followers in Denver to "rule or ruin" is truly characteristic of his usual policy. Ordinarily, in disturbances of any kind, some blame attaches to either side; but in this case all the blame rests upon the shoulders of those ungodly (?) fellows who dare to "build orphans' homes to rob the church of its glory!" "The king can do no wrong." Brethren in the West who suffered from the exercise of "evangelistic assumption" should congratulate themselves. "Journalistic assumption" is worse. We are aware of the fact that the desire to justify oneself is the most natural thing in the world. "Self-preservation is the first law of nature."

But in the light of the facts, the effort upon the part of our *seceding* brethren through their spokesman to absolve themselves from all blame is nothing short of ridiculous.

As a matter of fact, if the reader will note carefully the history of the case, he will find that every "overt act" that resulted in the final "separation" is traceable to their camp. Let us see.

Attention was called in a previous article to my attitude toward the brethren who were known to entertain *extreme* views upon what is called the "college" question. Public or private discussions of this or any division questions were always discouraged. As before stated, at the public meeting in which these matters were discussed I was given a *clean "bill of sale"* against such a charge. Just here I want to relate a little history that will give the reader the real "milk in the coconut," so far as *contributing causes* are concerned. About one year previous to the "defection" upon the part of our "exclusive" brethren, Brother George Pepperdine, who had frequently visited our congregation and who had large business interests here and in other Western cities, came to me on one of his visits to Denver and requested a conference of some brethren to discuss certain differences that were causing more or less trouble among the churches, with a view of bringing about an adjustment, if possible. I heartily indorsed such a move and agreed to a conference, stating at the same time that we were getting on pretty agreeably in Denver; that nobody was trying to *bind his opinions* upon anybody else, etc. At this conference Brother Pepperdine was asked to outline what he had in mind, and in substance he said: "There are a number of questions that have been given prominence in our various religious papers, such as the 'woman' question, the 'rebaptism' question, the 'prophecy' question, and the 'college' question, the latter affecting the interest of the churches in this field more especially." He said further that these papers that were supposed to stand sponsor for the views of each "party" could, if it were possible to find "common ground" on these division questions, get together and be a powerful factor in their settlement. To all of this I heartily agreed, and so did all present. It was then agreed that the matter should be taken up with the editors of our leading papers at the earliest practicable moment, he and I to act as a "committee of two" in conducting the correspondence. In view of the fact that the "college" question was of most vital interest to us in this field, I asked him to suggest a "common-ground" basis for the adjustment of this question, one which would meet the approval, in his judgment, of the Apostolic Review and its sympathizers among the preaching brethren. He agreed to do so, and suggested this proposition in substance: "If from this date the brethren who are supposed to be in favor of 'church schools' will agree to build, operate, and support Bible schools purely as individual Christians, and not as 'church' or 'brotherhood' schools, we, who are usually denominated 'anticollege' brethren, will not only cease our opposition to same, but *will actually support or patronize* them." I then asked him if he thought I could present that with "*some degree of authority*," and he said: "I cannot speak with *absolute authority* until I communicate with the Review and other brethren, but I feel pretty sure this will meet their approval." With that as a basis, it was then agreed that I should communicate with certain papers, and he would at once take it up with "Brother Sommer and certain other preachers" who were prominent in "anti-Bible college" circles. He agreed to write me just as soon as he could get in touch with these brethren whether such a proposition would meet their approval or not. We would then have a further conference and possibly request a *general conference* of the brethren at some central point. I waited for quite a while before communicating with the papers agreed upon, in order to find out if his "common-ground" agreement would be "O.K." at "headquarters." I waited in vain. Finally I proceeded, anyway, and engaged in a rather voluminous correspondence, hoping to have something definite to present at a later conference. The basis of union suggested by our brother met the approval of the brethren at large; in fact, it required no sacrifice upon their part to give their indorsement to such a proposition. Nobody was contending for the building or support of "church" or "brotherhood" schools to "turn out preachers." They were only exercising their right and privilege as individual Christians to teach and preach the word of the Lord wherever and whenever an opportunity presented itself, whether in the home, in the assembly, or in the school, disclaiming any desire to *bind any specific method* where God had bound none or restrict the teaching of the Bible to any particular time or place.

During *our* conference, our good brother, having some apprehensions, no doubt, as to the fate of his proposal at Indianapolis, asked me what would be the chance for a "local" agreement here if we could not get a "general" agreement. I said: "I do not know of any particular *disagreement;* at least, we are living 'at peace among ourselves,' so far as I know." Then the *real situation* began to dawn upon me. "You know," he said, "you have not

encouraged very much the coöperation in the Denver work of what are usually called 'anti-college' preachers. Will you give your consent to have them join in this work freely in the future?" In reply I said: "I always try to be frank in giving reasons for any course that I pursue, and I shall endeavor to do so in this matter. I am always in favor of a *co-operation that co-operates*, one that is *absolutely mutual* and that will work anywhere, at any time, and in any place." I said: "You are aware of the fact that there has been much confusion and lamentable divisions among the churches from here to the Pacific Coast, and that lines have been drawn so closely that many brethren are like the 'Jews and Samaritans' of old." He said: "Yes, I regret to say that as well as I know you and as close as I am to such brethren as Brother W. P. Reedy and other preaching brethren in California, I doubt if I could get them to let you or any other 'college' preacher preach a single discourse in their meetinghouse." (W. P. Reedy is the brother-in-law of one of the leaders in the Denver trouble, and is the one who was to be called at once to conduct a meeting here.) In further explanation of my attitude, I then related an *actual experience at closer range*—viz., in Colorado Springs, where J. E. Coleman, Bruce McCollum, E. C. Fuqua, and I had done considerable pioneer work. I had been frequently urged by some old friends to make them a visit. So upon a certain Lord's day I ran over, expecting to have a delightful visit, and did in some ways. At the morning service the *usual program* was carried out without reference to my presence. At the close of the service announcement was made that the *usual program* would be carried out at the evening service. Several brethren and sisters, including myself, were guests of one of the elders at lunch, and many expressions of regret were made because of the treatment accorded me. When we assembled in the evening, the brother whose guest I was came to me and said: "I want you to preach to-night." I asked if it would meet the approval of all, as I did not want to cause any confusion. He replied: "Well, there is some objection; but I have some authority here, and I shall ask you to preach." I did so to the best of my ability, and learned later that one of the elders got up and went home. At a later business meeting this same elder who extended me the invitation was asked to make a confession to the church for such "disorderly walk." According to brethren who were present and thoroughly familiar with all the proceedings of the congregation, the only reason assigned was that I was regarded as a "college" preacher and a contributor to the Gospel Advocate. (Enough to condemn any man!)

I then said to Brother Pepperdine: "Two or more of the preachers whom you would have me invite have been associated with this congregation for quite a while and are doubtless in sympathy with its policy. In the exercise of their 'judicial' function, commonly referred to as 'evangelistic assumption,' they withdrew from a brother of approved moral character, who refused to make one's opinion upon Bible schools a *test of fellowship*, without the formality of a 'church trial,' when an opportunity to defend himself against whatever charges were made might be given. The right to *trial by jury* is a constitutional privilege granted the most depraved criminal by the courts of the land." "Under such circumstances," I then said, "do you think I should be asked or required to invite preachers, whose *extreme views upon these questions* result in such conditions as that?" He said: "No, under the circumstances, we could not expect you to do so; and, furthermore, until we can get a *general agreement that will work anywhere*, we will not ask or expect you to invite these preachers to visit the congregation." Later I was shown a copy of a letter written by a brother here to one of these preachers, in which a statement was made of such an agreement. I lived up to it literally. I voluntarily said: "If one of your brethren, who has your indorsement, should incidentally visit us, I would extend to him every courtesy."

As time wore on and the "common-ground" proposition met an untimely fate in the sanctum sanctorum of the "oracle at Indianapolis," some other move was found necessary to get a *foothold* without open violation of the above agreement. Our zealous Brother Pepperdine, from "without," found the "auto-accessory" business growing so rapidly that an "S. O. S." call for help became necessary to take care of it. Two or three additional families were added to his force, and in recognition of that scriptural injunction, "in honor preferring one another," the additional forces were members of the church, and, *incidentally, one of them a preacher*—Brother Peck. According to his own admission, he did not know so much about "auto batteries," but he was reported to have had considerable experience in "silencing the batteries" of these "college" preachers in other fields. His son-in-law, who was also an avowed enemy of every ungodly (?) "orphans' home" or "Bible college" that dared lift its head to "rob the church of its glory," was also one of the "auto-accessory" force, and in perfect accord with "the powers that be" at Indianapolis. Thus the "leaven" was working *from without and within*, as predicted by the apostle Paul in the case of the Ephesian brethren. Their forces began to increase. Brother Peck was extended every courtesy and preached alternately with the local ministers, including myself, although he never *formally* identified himself with the congregation. In one of his discourses shortly before their final separation from us, he was condemning the evils of division, and especially the culpability of the brother who "drove the entering wedge," etc. At the close of his remarks a young preacher who was present asked him what he had reference to—what he was *driving at*—and he replied, in substance: "I refer to this 'Bible-college' question. *It has got to come to a 'showdown' here, and*, I think, *the sooner, the better.*" There you have it! Denver is a *strategic point*. The largest congregation in all Colorado worships here. It is under the control of the *wrong set*. Something must be done, and that quickly. These "college" fellows, led by an unscriptural "one-man pastor," have "mismanaged" the affairs of the church and condoned the "spirit of worldliness" until it is nothing short of a *spiritual wreck*, made up of all the "old backslidden" element that could be got together. Unless we, the *chosen few, the only truly loyal, the paragons of perfection* among the saints, the *preservers of the faith*, manage to oust this *unspeakable, modern, "digressive"* pastor from the leadership and call to our help such *powerful defenders of the faith as* W. P. Reedy and others and take the situation in hand, "all hope of saving the ship is lost." O, what a magnanimous (?) spirit and holy (?) ambition! It was simply one more exhibition of the "*spirit of Sommerism*" *gone to seed*. May the good Lord deliver us all from such a spirit!

But in the course of events the "showdown" came. But alas and alack for their plans! "The best-laid schemes o' mice an' men gang a-gley." When the meeting was called to order, without waiting for any suggestions from the chairman or "charter" members of the congregation as to the future policy of the church, these "eleventh-hour" brethren (I speak more especially of the leaders) rushed to the front with a carefully worded paper containing various charges to which reference has already been made, and proposing what was in effect a "board of managers" for the church, ignoring every "charter" member of the congregation, including the treasurer and minister. Thus another "overt act" contributed to the final separation. Be it said to the credit of one of their preachers present, that such an unscriptural proceeding did not meet his approval.

The congregation resented very strongly the charges contained in the formal paper presented and in a most convincing way refused to indorse such a partisan move to get control of the congregation and dictate its policy.

When they saw the sentiment of the congregation was overwhelmingly against such a *high-handed proceeding*, they did what most of us expected—refused to concur in the decision, withdrew into *their little shell*, unwilling to work unless in the lead, refusing to worship with the regularly organized body, and thus constituting themselves a "faction" in the truest scriptural sense of the term. Thus the charge of "rule or ruin" so often registered against these brethren was literally proven true. After repeated efforts upon our part to induce these brethren to continue their relationship with us and they refused, remembering that scriptural injunction to "reject a factionist" after the "first and second admonition," we have since refused either to indorse or encourage a course that divides the spiritual body of Christ. We gave them every assurance that if they continued with us in the work no difference whatever would be made in our relations, except in the matter of leadership. The church had decided that question, and we would respect its decision. In talking to one of the brethren, I said, "This would be a splendid opportunity to disprove the charge of 'rule or ruin' so often made;" but the opportunity was slighted.

In closing this article, I want to say that in all this I have no feeling of bitterness, unkindness, or malice toward any concerned in this trouble. I regret in all seriousness the unfortunate course taken by them, and would rejoice to know that they were willing to undo as far as possible the wrong done and be restored to the fellowship of the one body. The statement of facts in these articles was not prompted by any desire to *magnify the faults of others*, but because one of the chief sponsors of a "system" that binds its adherents "hand and foot" made it *his special business* to formulate a public statement, containing innuendo unwarranted by the facts, insinuations against the Christian character of as godly and devoted a band of Christian men and women as may be found in all the land. On their behalf I cry out against a "system" that elevates and deposes men at will; a "system" that seeks to bind its opinions in regard to "Bible colleges" and other questions upon its victims and build "Chinese walls" between themselves and good brethren who refuse to bow to their dictum; a "system" that is dearer to its promoters than the fellowship of those who are unwilling to be bound by it; a "system" that ruthlessly disfellowships and ostracizes in the name of religion those who dare to question its assumption; a "system" that is the outgrowth of a studied and persistent effort upon the part of its *chief apostle* to impugn the motives of all who are not in accord with his "policies," even to the extent of refusing to publish a report of a gospel meeting in our own city because, no doubt, the particular preacher did not wear the proper "label" or the "reporter" not among the *sacred circle of scribes*.

I have no fight to make against brethren personally who may be under the *spell* of the leaders of such a "system," but I am against the "system," and I would fall far short of my duty if I did not sound a note of warning to all churches of Christ to beware of the first appearance of such a "system." I have on my desk letters from faithful gospel preachers throughout the West who will approve the wisdom of such a course.

God grant that the time may come when such conditions will be unknown, when members of the body of Christ will preserve in all things the "unity of the Spirit in the bond of peace."

Music is the universal language of mankind.—Longfellow.

Life Sketch of Dr. W. S. Vickrey.

BY J. A. CUNNINGHAM.

Dr. William Stuart Vickrey was born, in Wayne County, Ky., September 4, 1843; died, in Bowie, Texas, June 17, 1920.

He moved with his father, John W. Vickrey, and family, when but a child, from Kentucky to Guadalupe County, Texas. He was baptized into Christ at the age of fourteen years, in the beautiful San Marcos River, by Brother C. Kendrick.

He volunteered and fought in the Southern Army in the Civil War, but never liked to talk of his experience in the army—always said it was too sad.

He had very little school advantages until after he was grown. After the war he worked his way through common school and afterwards taught school, and later studied medicine in Louisville, Ky., and Cincinnati, Ohio, and became a practicing physician and dentist at about the age of thirty-five years.

He was married to Miss Pauline Kendrick, of Corinth, Miss., on November 23, 1882. To this union were born two children—one son and one daughter—Forrest and Mary. His companion was called to heaven, December 23, 1892, leaving him the care and responsibility of the two little children, then nine and six years of age.

Soon after the death of his wife, he, with his two children, moved to Salado, Texas, where, in company with his sister, Mrs. J. T. King, he cared for his aged mother until her death a few months later. In the year 1894 he moved to Bowie, Texas, where he spent the remaining years of his life.

He leaves his two children, Forrest and Mary (now Mrs. B. E. Watson); one brother, G. N. Vickrey, of Salado, Texas; two sisters, Mrs. J. T. King, of Wynnewood, Okla., and Mrs. C. W. McCune, of Pedras Negras, Mexico.

The above records give a brief sketch of a good and useful life; but only those who were close to him can realize what the community, the church, and the home have lost in the death of Brother Vickrey. In all the relations of life he discharged his duties faithfully: in his business and social life and in his Christian life he lived above reproach. By his neighbors he was respected for his high-toned manhood and loved for his kindly care for their welfare.

By diligence in business he accumulated a competency for the necessities and comforts of old age; but he was thoughtful for the needs of others and gave liberally of his means to relieve the suffering ones or help in every good work.

He was senior elder of the congregation from the time of the division on account of innovations some twenty years ago. He was song leader, and led the last song at the close of the meeting not more than forty minutes before his death, which occurred soon after he arrived home from meeting on the evening of June 17, 1920.

Brother W. T. Kidwell was with us helping in a protracted meeting, and had spent the afternoon with Brother Vickrey in his home. The clouds were threatening, but they went to meeting. After a short service, Brother Vickrey returned home just a few minutes before the storm in its fury was on, and with Brother B. E. Watson was trying to support a window exposed most to the wind, when suddenly Brother Vickrey gave way and sank to the floor and gently fell asleep in Jesus. Unlike the elements, his going was quiet and, we believe, painless.

"Softly, gently, came the summons,
Like the rose leaf's gentle fall;
And he sweetly sank in slumber,
Yielding to the heavenly call."

Brother Vickrey will be missed by our whole community, and will be missed by the congregation here, perhaps, more

than any member that might have been taken. But the greatest cloud of sorrow hangs over the home, where his only daughter has lost the kind and comforting associations of a loving father.

It has been my privilege and great pleasure to have been intimately associated with the family since my residence in Bowie, dating from 1906, and I have no hesitancy in stating that I never knew a father and daughter more devoted or a home where more care for the pleasure of those visiting in their home was manifested. But the silver cord is broken, earthly ties are severed, and loved ones are left to mourn their loss; but we "sorrow not, even as others which have no hope;" for we seek "a better country," "a building of God, a house not made with hands," where we hope to meet Brother Vickrey, together with all the loved ones who have gone to that blessed home.

Funeral services were conducted by Brother Matheson, our local preacher, in our church house, after which we laid the body of our beloved brother to rest in Elmwood Cemetery, there to await the call of our blessed Savior to come forth.

"Adventism and the Bible."

William J. Miller, Lometa, Texas.—My Dear Brother: I thank you very much, Brother Miller, for your good letter, and especially for your frank criticism of my position relative to the Ten Commandments and "the law." And I agree with you that a second edition of the book might be revised in such a way as to clear up whatever argument that might be made on Rom. 7: 7: "I had not known lust, except the law had said, Thou shalt not covet." Of course, as every biblical student knows, the statement, "Thou shalt not covet," is taken directly from the Ten Commandments. But notice this point, my brother: Does Paul, in Rom. 7: 7, refer to *this one command* as "the law?" You will say: "No; he refers to *the ten* by means of this one." But bear this in mind, also: There were six hundred and forty commands in the *legal system*, of which the decalogue contained ten. You will note (page 79 of my book) that I catalogue twelve different items that can be found in "the law." Coveting is one of these twelve items. Eleven of these twelve cannot be found in the decalogue, *yet they are all in "the law."* "The law," then, as I have contended in the book, is something greater than the mere Ten Commandments. The truth of the matter is that the Ten Commandments constituted a part of the legal system; and it is the *system* that is called "the law," and not either one of its commands or its parts.

I am going to tell you something that might be of interest to you. Following the conference with the brethren referred to on pages 74, 75 of my book, my credentials were taken from me and I was denied the privilege of preaching for the Adventists. Elder McCutchen was very much concerned over my state of mind relative to "the law" question, and he made a trip all the way from Keene to Coleman, Texas, and for no other purpose than to prove to me that there is one text in the Bible that does refer to the Ten Commandments as "the law." And do you have any idea what text he offered in proof of this assertion? Rom. 7: 7. I said: "Elder McCutchen, does Paul, in Rom. 7: 7, call the command, 'Thou shalt not covet,' 'the law?'" He answered: "Certainly not, Brother Monk; he refers to the ten by means of this one." "Then," said I, "what hinders him from referring to the six hundred and forty by means of the ten?"

You get my point, do you not? The Ten Commandments, of course, constituted ten of the six hundred and forty commands in the legal system. If Paul had said, "How would I have known how much to give the Lord of my possessions had the law not said, Thou shalt give a tenth?" would you or I have argued that he referred to the law of tithing as "the law?" The idea is monstrous. The law of tithing was merely a part of "the law"—that is, the legal system. In the same way, then, you and I must understand that he refers to the *system* when he says "the law" says, "Thou shalt not covet." McCutchen was unable to see this very obvious point; and because I would not preach that Rom. 7: 7 calls the Ten Commandments *only* "the law," I was not allowed to hold credentials as an Adventist minister.

Relative to your other criticism—that it would be well to leave out of future editions of the book the chapter on "Revelation Revealed"—I have this to say: All Bible students have their views on the book of Revelation. I, along with the others, have mine; and the view I have expressed in the book is my view. No one is under obligation to accept this view. It is simply thrown in as an appendix, simply to feel the pulse of the public relative to such a view of the "book of mystery." The trouble underlying the reviews that have been offered is this: nearly all of these men have their own pet ideas as to the probable meaning of the various symbols of the book of Revelation, and, as Z. T. Sweeney says, these views *may or may not be correct*. That is all I care for any one to say regarding my view. My reviewers do not like my view because it contradicts their own views, or else because they themselves have never thought on the subject long enough and concentratedly enough to arrive at any original conclusion relative to the book. They have accepted Newton's or Prideaux's or some other prophetic student's conclusions and have kidded themselves into believing that the views of these men are their own.

Thanking you very much, Brother Miller, I am,

Yours truly, J. HENRY MONK.

"The Great Army of God," So Called.

BY A. M. GEORGE.

In the Fort Worth Star-Telegram of April 9, 1920, there was a remarkable picture of a warrior clad in armor, cap-a-pie, and mounted on an armor-clad war horse. The picture looked extremely warlike and invincible, and stands for the great "Interchurch World Movement," called by its friends "the great army of God."

This "great army of God" is just out of the great world war, and its hands are red with fratricidal blood. What a bloody-handed army to be called "the army of God!"

It is described as a great army of thirty divisions (denominations), each one under its own commander, planning its own movements, and equipping itself with money and power.

There seems to be entire ignorance of the fact that these thirty divisions, under their thirty commanders, each planning its own movements, are just so many sources of weakness.

As I have just said, they are just out of a great fratricidal war, for every nation engaged in that war was, as they all admit, a Christian nation, and consequently it was a civil war in Christendom—brother against brother; and they should remember that while they were fighting, each division under its own commander and planning its own movements, the enemy was in a very dangerously fair way to sweep them all off the field; and if they had not at that critical time decided to all unite under one commander and work together, according to his orders, it is exceedingly probable that all of them would soon have been bowing to the so-called "war lord." But they united under one commander, and the armistice soon followed.

It is a known fact that there is strength in union and weakness in division; at least, this is admitted of everything but Christianity, or religion; and this is the burning, crying shame and weakness of so-called "Christianity," or this so-called "great army of God."

In their recent great war they tried their federation of divisions, each under its own commander, and failed. Why cannot they profit by their own experience?

While the war was on, they had this great conglomeration of divisions, each under its own commander, directing its own movements, and continuous confusion and defeat was the result; but victory came as soon as they all came together under one commander, so all working together toward a single object.

They all know this, and again I ask, why can they not profit by this well-remembered experience, and, instead of repeating their ruinous folly, all lay aside their denominational leaders and conflicting movements and move forward in one united body, under one Supreme Commander, to victory?

It does look like intelligent people, with such an experience, bought at the price of millions of lives and billions of treasure and a demoralized and debauched world, would not now be clamoring for a repetition of that policy in their boasted war against sin.

If there is any meaning in the Savior's prayer that all of his followers might be one, as he and his Father are one, then this great army of many divisions, all under different commanders, is the great sin of the world, and so it is sin against sin, and all of Satan. "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

There are no divisions in Christ's army.

Should We Ask Denominational Preachers to Lead the Prayers or Take a Part in Our Services?

BY R. N. MOODY.

Occasionally this question is asked in the papers, which shows that some, at least, are interested in the subject and want to do the right thing about it. In regard to the matter I would submit the following:

We should treat all who attend our meetings with respect; and knowing that preachers of other churches do not believe what we teach and practice, we do not treat them with proper respect when we ask them to violate their conscientious convictions by praying for the success of something they do not believe. To thus treat a conscientious man places him in an embarrassing position. If he declines, he will not be understood—not by the public, at least. If he prays according to his convictions, he would be criticized.

I know that sometimes they and their friends take offense when we do not call on them, thinking that we do not respect them; but if they have any conscientious convictions, why should they want to be called on to take part in something they have no faith in? When they take offense when not called on to take part with us, they show that they are willing to disrespect their own convictions, if they have any, just for the sake of public recognition. Most assuredly a man who has no more respect for his conscience than that should not be called on for anything. One who is willing to thus surrender his convictions is no better than, if as good as, he that has no convictions, and the prayers of him that is without convictions would be but an empty sound.

The Golden Rule forbids my calling on them, for I would not want them to call on me to take part in their meetings and commit myself to something in which I have no faith. This is one thing that keeps me from attending their meetings. If I go, where I am known, they are almost sure to humiliate me by asking me to say or do something that will commit me to something I have no faith in. So I treat them as I would have them treat me.

So much for the other man's conscience. Now about our own.

I see in my audience a preacher. He is sanctimonious and dignified. He is very popular and has a large following. Shall I call on him? I pause to think. I am reminded that he has never obeyed the gospel of Christ, but, instead, was submitted to that farce called "infant baptism" in infancy; that he practices the same himself, and thereby keeps others from obeying the gospel; that, instead of scriptural immersion, he sprinkles a little water on the subject, except when under protest he *has* to immerse some one; and that, instead of a confession of faith in Christ, he has the candidate make the confession laid down in the "Discipline" and to pledge himself to the support of a church unknown in the word of Jehovah. And perhaps I know, by unpleasant experience, that he is a bitter enemy to the truth as I teach it, doing all he can to hinder its progress, and knowing, too, that he belongs to a class of that kind. I know, too, that he is treating with disrespect the prayer of Jesus for the unity of his people (John 17: 20, 21) by building up a religious faction, and thereby encouraging and perpetuating division instead of the unity for which Jesus prayed. Again, I remember that he ignores and sets aside the authority of God's word by substituting a creed fabricated by man, by which he does all that he does in the church, starting with his people at the cradle and ending at the grave.

What is here said of one may, in a general way, be said of all denominational preachers. Not one of them that recognizes the authority of God's word, but, instead, they use a human creed in all they do in a church capacity. While it is true that by word of mouth they admit and even contend for the authority of God's word, yet in their practice they ignore it altogether and do all they do by a human creed; and Solomon has said: "He that turneth away his ear from hearing the law, even his prayer is an abomination" (Prov. 28: 9.) Can we, then, in good faith and with a clear conscience, call on such to lead the prayers?

So I would say that we should not call on them, (1) out of respect for their conscientious convictions, (2) out of respect for our own conscientious convictions, and (3) last, but not least by any means, out of respect for God's authority as set forth in his word.

The Excuse of the Absentee.

BY R. P. CUFF.

1. *Religion is worth while.* Religion pure and undefiled must measure up to the standard God has set. James says: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." The very fact that upon religion is laid the function of ministering to the necessities of earth's sufferers makes it worth while. The fact that the standard by which religion is measured is divine unmistakably indicates that it must be worth while. The thought that religious men spend their lives in the service of God elevates this thing we call "religion" to heights of sublimity where men may breathe the serene and solemn atmosphere of God's eternal truth, which holds out the gracious promise of life forever in habitations of peace and love.

2. *Christianity is as Christians do.* The commonplace statement that "beauty is as beauty does" has likely been impressive to most of us. The same principle applies to Christianity. It is claimed that an infidel once said: "There is one thing I cannot understand, and that is the tenacity with which my mother clings to religious life." What Christians do is the content of Christianity. Christian people are epistles of Christ, "known and read of all men." Men read the writing that these people do as they live through spaces of time, whether that writing of life's

record "be faithless or true." Our Master, knowing that Christianity is as Christians do, gave instruction that preparation should be made for this reading: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." That is a beautiful thought of the apostle Paul: "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." By Christian people's doing that, they are setting an object lesson before the world. Until he comes the world will have to make some kind of disposal of that object lesson.

3. *An "all-together" pull.* In union there is strength. "A long pull, a strong pull, and a pull all together" will jerk up the most deeply rooted stump in the "new ground." The heaviest resisting weight may be put in the desired place by such a pull. Christians are called upon to be "of the same mind and of the same judgment." They need to stand loyally by every work of God that error may be dispelled, that undying souls may be won to Jesus, and that they themselves may be saved in that eternal kingdom.

4. *The unstable and double-minded man.* The stigma that the apostle placed upon the doubter by saying of him that he is "a double-minded man, unstable in all his ways," could, perhaps, be applied with as much appropriateness to the habitual absentee from God's work and worship. That man whose ultimate aim is the grabbing of dollars and cents, whose highest goal is financial prosperity, yet who "dillydallies" with religion, is somewhat unstable as a religious quantity. I like the sentiment of that man who said: "Christianity is my business. Farming is a tool in the promotion of my business."

5. *Sweet, spiritual substance given to life by worship.* "God is a spirit: and they that worship him must worship in spirit and truth." Such worship is essentially spiritual. It is as food to the spiritual man. It nourishes faith and helps it to grow. Jesus said: "Abide in me, and I in you." Again: "He that abideth in me, and I in him, the same beareth much fruit." We are to abide in him the same way that we entered him—by real, true faith, the faith that acts on conviction. We are to walk in him the same way that we received him. Men who thus walk and abide come to realize the joy of doing God's service. By introspection they see the growth of the spiritual man. Men who drink deep at the fountain of eternal truth will come to know the sweetness received through worship to God. "O taste and see that Jehovah is good!" (Ps. 34: 8.)

6. *Custom's power over men.* In every department of the social life of the world custom plays an important part. A great many of the wants of most people, perhaps of all, arise in answer to the demands of custom. Custom does not always demand the right thing. Custom is the result of habit, and whether it be right or wrong depends upon the forces that have wrought upon the individual to form the habit. The writer to the Hebrews says concerning the danger of absenting oneself from worship: "Not forsaking our own assembling together, as the custom of some is." (Heb. 10: 25.)

7. *Man's tendency to drift into a manner of custom.* A great many seem inclined to yield to custom's demands. It seems very easy for some to stay at home in answer to the call of well-formed habit, "forsaking the assembling together." It may be that greed for gain has brought on the habit. It may be that some are too lazy to give themselves that tidy appearance that decency demands. Whatever the cause, it is a degenerate custom that one enters when he habitually stays away from the Lord's service and worship. In one of his plays, Shakespeare asks: "Hath not old custom made this life more sweet?" It may be that it has. At the same time it is true that old custom has made this life more bitter. Whatever the excuse offered by the habitual absentee, it may generally be boiled down into the idea that worldly ambitions or absence of spiritual aspirations have interfered with spiritual life.

8. *God's answer to the excuse of the absentee.* This article aims to stir to activity some who have lapsed into the lazy, "lolling" habit of staying at home on the Lord's day and letting the Lord's worship take care of itself. It wants to bring to mind the truths of religion as worth while; of the duty resting upon Christians to stand by it, proving their faith by their works, and to add to the strength of the worship by throwing all their resources into the work, no individual leaving it to another man, but each pulling with the other, provoking one another unto love and good works, each holding his own in the work as a strengthener to his faith, that his faith waver not. The article desires to warn against lack of stability in letting other things take the affections away from God's work, to call attention to the sweetness derived from the worship which the absentees fail to get, and to warn against falling into evil custom's grip.

To every absentee excuse maker God's answer is: "Not forsaking our own assembling together." (Heb. 10: 25.)

The Evils of Procrastination.

There probably never was an undertaking of any magnitude for which all things were completely ready. If all the great improvements of the age had been held back until all things were ready, they never would have been brought forward. They have had to fight their way. How many evils come of procrastination, especially to those who admit that what they put off must certainly be done! How it deadens the conscience by blinding the senses and blunting the sensibilities! This spirit of procrastination sets us in opposition to God's plan, which must be the best plan. God's time is now. There never will be a time for coming to Christ better than now. Your return to God, your acknowledgment of Christ, your new life must begin some now. O, for the sake of your peace and growth and everlasting joy, let it be this *now*.—C. F. Deems.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine, or Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

AT HOME AND ABROAD

James E. Laird is in a good meeting at Cash, Ark. He goes to Egypt next.

Sim Jones is engaged in a meeting at Philippi, Maury County, Tenn., this week.

James E. Scobey will preach at Columbia, Tenn., the second Lord's day in August.

R. A. Craig reports nine additions at Parksville, Ky., and the meeting still in progress.

B. C. Goodpasture will preach for the West End congregation, in Atlanta, during Brother Hall's absence.

Under date of July 19, F. J. Berry writes us that he recently closed an interesting meeting at Swenson, Texas.

John T. Smithson is in a good meeting at Oak Grove, in Warren County, Tenn. Four young people have obeyed the gospel.

Willis G. Jernigan is now living at Olathe, Col. At present he is conducting a promising meeting at Walnut Grove, Texas.

J. W. Grant reports one addition at Hill's Chapel, with large crowds and good interest. The meeting is continuing at this writing.

Mrs. Lottie Johnson, one of the faithful workers for the St. Louis congregation, came to see us last week. She is visiting relatives at Belleview, Tenn.

Married, July 24, in the office of the Gospel Advocate, J. C. McQuiddy officiating, R. S. Dudley to Miss Ina Gore. The Gospel Advocate offers congratulations.

W. T. Hines wishes to dispose of his grocery at Braman, Okla. If some brother wishes to locate in the West where there is a good congregation, this is an opportunity.

I. B. Bradley closed a meeting for the Macedonia Church, near Mayfield, Ky., on July 24. Three were baptized and one restored during this meeting. He is now at Pottsville.

M. C. Kurfees writes us that interest is growing in the meeting that he is holding near Mocksville, N. C., and that there had been three additions at the time of this writing.

Price Billingsley was engaged last week in a meeting at Smyrna, Tenn. He was preaching to crowded houses. J. L. Jackson and H. W. Wrye were assisting in the meeting.

We appreciate the following commendation from J. K. P. South, a veteran soldier of the cross, who lives at Franklin, Ky.: "I am glad to know that you are contending for the faith."

We were pleased to have W. E. Warren, of Rives, Tenn., call to see us last week. He reports the church at Rives as in good condition. A. G. Freed preaches regularly for this church.

The editor of this page was a guest at the reunion of Squire John W. Vaughn's family, which was celebrated at Glendale Park on Friday, July 23. It was a very enjoyable occasion.

John Taylor, of Waverly, Tenn., is engaged in a protracted meeting at Paris, Tenn. The church is very much pleased with his preaching. We hope that great good may be accomplished.

We are glad to inform our readers that Sister J. W. Grant is much improved, and it is now thought by her physician that it will not be necessary for her to undergo the surgical operation.

From W. Curtis Porter, King Mills, Ark., July 20: "My meeting at Simstown closed on Sunday at noon. We had very good attendance and good attention, but no additions. I began here Sunday night."

G. W. Riggs closed a meeting last Sunday night at Bethel, Davidson County, Tenn., which resulted in three additions. There was good attendance, and interest was shown throughout the meeting.

A. L. Stewart, of Fountain Creek, Tenn., wishes to get in touch with congregations who may need his services in meetings next year. For the present he is working on the farm and preaching on Sundays.

A letter from J. C. Estes, of Davenport, Iowa, brings the information that the little congregation there is getting on very nicely. We are glad to note this, and trust the church will continue to grow in interest.

From Silas E. Templeton, Atlanta, Ga., July 20: "I leave for Morven, Ga., by way of Valdosta, to-night, for a nine-days' meeting. When I return, I hope to be able to send in a nice list of renewals and new subscribers."

J. B. Redd, who is pleasantly remembered by many of the Gospel Advocate readers, was married to Miss Dosa Harrison, at Rocky Comfort, Mo., on June 9. Brother Redd is laboring with the congregation at Rocky Comfort.

This office knows of one of our best preachers who, having served at his present post for several years, feels that he should now make a change. If any congregation needing a man will communicate with us, we will put it in touch with him.

C. E. Holt dropped in to see us last week while on his way to his home in Florence, Ala. He had preached a number of times at Summitville, Coffee County, Tenn. He is making arrangements to devote considerable time to protracted-meeting work.

R. N. Moody writes: "The meeting at Acton, Tenn., continues with immense crowds and good interest. Five baptisms to date. We will continue a part of next week. I go from here to New Hope, Ala., for a meeting, which will be my address after August 1."

J. D. Chambers, of the Philadelphia Church, in Wilson County, Tenn., made us a pleasant visit last Thursday. He reports the church as doing well, and informs us that W. L. Collins, of Portland, Tenn., is expected to hold the annual meeting during next August.

The sisters appointed as an advisory board of the Tennessee Orphans' Home are enthusiastic in their work. They called to see us on July 21, and manifested very great interest in the welfare of the Home. They were in the city visiting other similar institutions.

From L. E. Pryor, Melber, Ky., July 24: "I closed an eleven-days' meeting at Poplar Hill on Thursday, which resulted in five baptisms and two restorations. We had large crowds and good attention at night throughout the meetings. My next meeting will be at Sharp, Ky."

From L. S. White, Sherman, Texas, July 23: "On Monday night, July 5, I began a meeting at Savoy, fifteen miles east of Sherman, and continued it ten days, with two services daily. Fifteen were baptized, and much interest shown in other ways. The Savoy church is a good one and treated me quite well."

From Herbert E. Winkler, Hardyville, Ky., July 21: "My meeting at Needmore, below Clarksville, Tenn., continued fifteen days, with interest only medium. Jesse Barfield conducted the song service the last week of the meeting. There were no additions. I am now in a good meeting with the Fairview congregation, out from Hardyville."

C. E. Wooldridge held a meeting last week at Bethlehem, three miles from Murfreesboro. When we last heard from the meeting, there had been two confessions. He preached at Foster Street, this city, last Sunday night. On Monday morning he left by automobile for Columbia, Tenn.; Florence, Ala.; Jackson, Miss.; and Shreveport, La., en route to Texas.

W. T. Mackie informs us that C. G. McPhee, of Toronto, Canada, will begin a meeting at Buford's Chapel, White's Creek, Tenn., the first Lord's day in August. He is a splendid evangelist, and might be prevailed upon to hold another meeting in this State before returning to Canada. Any church wishing the services of a good evangelist would do well to write him at White's Creek, Tenn.

J. H. Meade, of Abilene, Texas, called to see us last week. He was en route to Kedron, near Russellville, Ky., to begin a protracted meeting the first Sunday in August. He reports the work in Abilene as prospering. He has been instrumental in helping to establish a church in South Abilene. Counting the place of worship in the Abilene Christian College, there are now about three churches in Abilene.

From W. R. Cox, Remmel, Ark., July 20: "Joe H. Blue has just closed a series of meetings at this place. While

we had no additions, we surely had some of as fine gospel preaching as it has been our privilege to hear for a long time. Brother Blue knows how to preach and has the courage to tell it like it is in God's word. The congregation was lifted up greatly, and we were disappointed that we could not get his services for another year."

J. A. Jenkins writes: "I began a meeting with the church at Liberty Hill, in Moore County, Tenn., on July 10, and continued it until the night of July 20, with five added to the congregation. The attendance was good all the time, with the exception of two days that it rained, and the interest was good throughout. My next meeting will be near Daylight, Tenn. I have time for one more meeting the last of August. Address me at West Huntsville, Ala."

From A. L. Dixon, Delrose, Tenn., July 24: "A meeting of much interest was that held at old Bethel, near Athens, Ala., with M. H. Northcross doing the preaching and the writer leading the song service. Although ripe in years, Brother Northcross still has a happy recollection of the gospel which is God's power to save the world and of which he is not ashamed. I go next to be in a meeting near Petersburg, Tenn., with T. C. Little, of Fayetteville."

We regret to say that the contribution for the Tennessee Orphans' Home on the first Lord's day in July was not so good as usual. The Home is running short of funds, so we should be glad to have Christians make a special contribution on any Sunday that they may think best. Christians could be very helpful to the Home by contributing a good book or books suited to the children, remembering that the children, in the main, are from three to twelve years of age.

Leslie G. Thomas, of 2410 Delmar Avenue, Flint, Mich., has been working for twelve months in that place for the upbuilding of the cause of Christ. With the aid of the brethren in Detroit, a new house of worship has been built and is now filled with a splendid congregation. The churches in Detroit, coöperating with the Flint Church, have decided to put Brother Thomas in the field all the time. His work will be in Flint and in the contiguous territory.

S. W. Lawrence, of Anson, Texas, commends the article which recently appeared in the Gospel Advocate on "The Christian's Relation to Carnal Warfare." He says it did him much good. He also states: "I heartily indorse every point you made, and wish I could help to put the truth of the article into the hearts of all our brethren, so that in the event of another war they would rise up as *one* and attempt to protect our young brethren from enforced combatant service."

W. C. Presley writes: "I note your advance in the price of the Gospel Advocate. I do not see how any one can object to the price, if he will consider the amount of good being done through its columns. Apropos with this, just last Friday night I was informed that an aged gentleman had been led to obey the gospel by reading the Advocate. His daughter also was brought by its teachings to a knowledge of the truth. This is the encouraging side of publishing a religious journal such as the Advocate.

We have a circular announcing that the congregation worshiping at Vine, Tenn., midway between Lebanon and Murfreesboro and thirty miles east of Nashville, will hold an old-fashioned community (camp) meeting, beginning the first Sunday in August and continuing sixteen days. There will be three or more services each day during the meeting. Evangelist H. W. Wrye, of Dallas, Texas, assisted by others, will do the preaching. Armstrong Taylor, from the David Lipscomb College, will lead the song service.

H. B. Young reports a rather unusual conversion at Soddy, Tenn., July 19. He writes: "It was my privilege to attend to a rather unusual baptism this morning. The unusual part was that a young man in the full vigor of life should demand baptism in the absence of a protracted meeting or any other meeting. While eating breakfast, a messenger knocked on my door, who bore the message that Brother Lawson wanted me to baptize his son. I responded, and in a short time we, the family, and some friends were standing on the banks of Opossum Creek, where, after a few appropriate remarks, I buried the young man with his Lord in baptism."

A letter from E. S. Jelley, written on June 9, informs us of his safe arrival in India. He found his children well. An extract from this letter reads: "Rupees have gone up in value to above two shillings sterling each and prices are high. This means that I must economize to the limit and that I shall have a very small margin to rely upon in case of delays from America. I have no complaint of any sort to make, but I simply explain the circumstances so that the brethren may know that I and my children are dependent for our daily bread upon their diligence. I assure you that I shall in the future, as in the past, try to faithfully teach the Word." Brother Jelley's address is Dehra Dun, U. P., British India.

From J. A. Cullum, Roff, Okla., July 16: "I am now in a good meeting here. Brother Bryant had been preaching for about a week when I arrived. The interest bids fair for a good meeting. I came here in 1918, finding only four faithful members. I held a twenty-days' meeting, at the close of which we set in order a nice little congregation which began to meet for worship in the home of S. T. Barnard. In 1919 I returned and held another meeting which resulted in twenty-nine additions, and they continued to meet in this home. Recently they have built and payed for a nice, concrete-block meetinghouse, in which we are now holding our meeting. Truly, the gospel is 'the power of God' when faithfully preached and practiced."

The second annual camp meeting held by the churches of Christ of Forestville, Graton, and Santa Rosa, Cal., will be held at Graton, this year, beginning on August 15 and continuing over three Lord's days. A small grove near the Graton church building has been secured. This place is of easy access to the three congregations, and at this time of year many campers are in for the fruit work. The day sessions will be dismissed occasionally for those who desire to visit the ocean and other points of interest. A number of preaching brethren, singers, and visitors have already planned to come. Let others come and join us in this spiritual feast. Write to some member of the congregations or to their committee: G. W. Winter, Forestville; George M. Scott, Graton; J. T. Wilburn, Santa Rosa.

The Tennessee Orphans' Home has never been equipped with fire escapes, which is very necessary for the proper protection of its inmates. It will take considerably over a thousand dollars to buy first-class fire escapes. A. M. Burton of this city, has already given his check for one hundred dollars for this fund. John W. Fry, treasurer, agrees to give another hundred. Brother Burton very aptly says: "I feel very keenly the responsibility that has been placed upon us to act promptly. It would be nothing short of a crime to have a fire there without fire escapes. If all the directors feel about this as I do, we will soon have the money in hand to do this work." I am publishing this with the hope that a number of brethren who read this notice will at once send check for one hundred dollars to John W. Fry, treasurer of the Tennessee Orphans' Home, Columbia, Tenn. Mr. Menzler, secretary of the State Board of Charities, some two years ago called attention to the fact that our building was not equipped with fire escapes and asked that it should be done. Prompt action is wise and is necessary to save us from inexcusable neglect.

We rejoice with the brethren at Jackson, Tenn., in the progress of the Lord's work as indicated by the following report by John T. Hall: "Trusting that it will be of interest and encouragement to congregations in other sections of the country to read of how the work is prospering in Jackson, I will submit just a few words. I always rejoice to read in this blessed paper of the work of the church and the ministry in other places. While we are not what we should be in a city of more than twenty thousand, yet we have a good, strong congregation of above one hundred and sixty members, of whom many are able in the blessed word. We have an excellent and well-organized Bible study every Lord's day at 10 A.M., the average attendance for the past three months being around the one-hundred mark, and we are hoping that this is only a beginning for a greater success in these parts for the truth as it is in Christ Jesus. For the past several years we have had three wide-awake elders—A. M. Tucker, H. W. Saunders, and T. E. Tatum—who are ever looking out for the good of the work, and who assist and encourage our preachers in teaching the members with reference to their duty. We all know that in our worldly affairs, if our business is to be a success, we must be prompt and stay with it. Now, how about the church we love, since it is of so much greater import? Should we not make the proper effort to regularly attend all the services and be careful to do, in the spirit of the Christ, what we can and all we can do in keeping with God's word, that every service may be just what it should be, that we may be well pleasing to our Lord?"

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Symptoms of Moral Laxity.

BY J. C. M'Q.

R. G. Buchanan requested Brother Elam to answer the questions given below according to the Bible teaching. The questions have been turned over to me for answer. Here they are: (1) "Is it right for women to ride astride of a horse like a man, and is it right for them to go in bathing with men in public places?" (2) "Can they keep up with the style of dress of the present time, such as high-heeled shoes and hobble skirts? Is not indulgence in such dress in violation of the Bible teaching where it says, 'Let all things be done decently and in order?'"

Instead of dealing with the symptoms, we should deal with the disease. A successful physician does not treat the symptoms of a disease, but treats the disease itself, and endeavors to destroy it root and branch. The things mentioned by our brother are clear evidences that about us there is a world of confusion and immorality and that under the spell of a general moral laxity we are groping our way in the darkness of self-indulgence and ease without a single ray of light. It is clear that women who adorn themselves as described by our brother do not dwell upon the teaching of the Holy Spirit as much as they should, which teaching says: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.) The Bible teaches that women should not depend on her outward dress for adorning, but that she should look to the hidden man of the heart and that her adornment should be a meek and quiet spirit. "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3: 3, 4.) Paul, in writing to Timothy, also says: "In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works." (1 Tim. 2: 9, 10.) The Christian woman with a meek and quiet spirit will adorn herself with discreetness and sobriety. Her apparel will be modest and such as is not calculated to arouse the lust of the impure and vicious. She should adorn herself in a garment let down, and not in one cut off to her knees. While God created woman attractive and gentle, and while in these particulars she is far superior to man, she should not depend on her outward adorning for this attraction, but should depend upon the adornment of a meek and quiet spirit. This is the plain teaching of the word of God; and whenever we as a race depart from it, we must suffer. Our women are indulging in such practices, and this shows clearly that we have departed from the simple teaching of the word of God.

President Hibben, of Princeton, very aptly says: "About us is a world of confusion and turmoil, and under the spell of a general moral laxity we are groping in the dark for the ray of light which we have not yet discovered. Self-interest and self-indulgence have suddenly asserted themselves. The very world itself has grown smaller in our minds since the fall of 1918. We have become cowardly in the face of evident responsibility, and there are many who are quite ready to limit our national obligations to the shores of the Atlantic and the Pacific and selfishly to say to all the peoples of the world: 'Henceforth we are determined to live unto ourselves.' There is the danger of a lessening, if not a loss, of the old-time reverence for womanhood. There is no longer an aura of mystery about the young woman to-day, a mystery at once her defense and her glory; and whenever in the history of the race this divine prerogative of womanhood is lightly regarded or recklessly scorned, it has always proved a symptom of decadence far-reaching and disastrous. Every age of moral and spiritual progress in the history of any people has always been an age of chivalry, in which womanhood has not only been respected, but revered." Whenever woman loses her modesty, she loses her power and influence for good. Whenever a woman deliberately gives consent to dress in such a manner as to lay aside her shamefacedness and sobriety, she deliberately decides to part company with the highest and noblest attraction that God has given her.

President Richmond, of Union College, writing along the same line and showing the evil effects of the late terrible war, says: "There is evidence enough to show that for the moment, at least, we have reacted to a lower level. The magnificent spirit called out by the demands for sacrifice and heroism has flattened out into a passion for self-indulgence and a mean competition of greed. It is a passing phase. We have too much faith in human nature to believe that we shall not recover. But we must not blind ourselves to the fact that the world over the mass of men and women are in the mood to barter their spiritual inheritance for a mess of pottage. If we think that the confusion into which this world has been thrown is to be straightened

out by the devices of economists or by the manipulation of political experts, we are making a hideous mistake. It will be done, if it is done at all, as it was done in the beginning, when the Spirit of God brooded over the face of the deep and brought an ordered world out of chaos."

We can hardly charge to the late war all the evils of the present hour. Dean Jones, of Yale, admits that these symptoms may be after-war mania, but he insists that they began to show themselves before the war. "Such tendencies are perhaps more easily observed in the young, and the change was at first more noticeable in young girls than in men, and I am convinced that it has come about gradually during the last ten years, and largely because of the influence of the dancing craze, the automobile, and the moving picture. The parents of the country were not courageous enough to take a definite stand against the increasing gayety, and hence the result. About eight or nine years ago the popular vogue of the 'new' dances commenced. Right then was the beginning of the lowering standards. At first the more conservative parents were obdurate, but gradually they acquiesced until not only do we have the dance craze developed to its nth degree, but we have various other evils in its train. Chief among these are the appearance and actions of the modern girl and the growing popularity of the 'public dance hall.' . . . The morals of the college man have, I think, been in the past well above the average. I believe this still to be true. That does not argue well for the morals of the rest of the country. We are approaching a moral crisis, nor do I think we can avoid it by educating. There was a time when I thought that we must teach in college first and foremost the learning of books. In these days I would bend every effort to the making of good citizens, and by a good citizen I think I mean 'a man who is master of himself, earns his own living, and as far as possible in doing it is of benefit to his fellow men.'"

I am glad to see that both President Richmond and Dean Jones rely on a strict compliance with the word of God as a remedy for these evils. The more loyalty and reverence that one has for the word of God, the less disposed will that one be to engage in such disastrous practices. So-called modern liberty between the sexes is fast approaching license. It appears at times that the very heart of our civilization and religion is at stake. People everywhere should be taught to have more respect for God's word, to love honor and integrity more than they do wealth and social position. Too many men and women to-day look lightly upon dishonest methods, upon moral decrepitude, and place too high an estimate upon social and financial success. Men and women should be taught to master themselves; they should rise superior to such practices. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.)

"Do We Need Enlightenment?"

BY F. W. SMITH.

The Gospel Advocate desires to turn on more light relative to the ends to which the societies have brought those churches coöperating with them. Hence the following from C. E. Elmore, in the Christian Standard of June 3:

In the Christian Century, dated June 10, in a leading editorial on "The Strain Upon Interchurch Loyalty," the writer says: "At the Cleveland meeting of the General Committe, early in May, the subcommittee appointed in the forenoon to consider the report brought in by officers, found things more serious and dark than had been at first understood. When, a week later, the same gathering met again in New York, there was a very general disposition, certainly on the part of Baptist and Presbyterian representatives, as well as the Disciples and others, to pay the underwriters and withdraw. Complete reversal of this purpose was brought about by an explanation afforded by the attorney for the Interchurch, who pointed out that in all likelihood each underwriting board would be legally held, not alone for the amount named in its signed guarantee, but for its share of whatever deficit might remain after the specified underwritings were paid."

I am wondering if this is true. If it is, then there is absolutely no foreseeing in what our overzealous compromising brethren have involved us. The question arises, where are they to get the money with which to pay these obligations? Of course, the only answer is, they must use money given to other causes through the various boards affiliating in the United Society. Are the brethren going to submit to this? Has the time not arrived when churches should refuse longer to give their money to these boards to be thus wrongfully used? The way to bring these officials to their senses is to cut off the supply of cash. We have given our last cent through our "organized" boards until they come back to the sane and scriptural position they were called into existence to fill.

The Christian Century is one of the most ultra advocates of departures from the Bible order of all the papers published by those claiming to be disciples of Christ. It differs very radically from the policy of the Christian Standard in a number of things, and the swords of the two papers are frequently crossed with each other. We may conclude, therefore, that when the Century depicts an enterprise like the "Interchurch World Movement" as dark and gloomy, it is time for those who have not gone so far away from the truth to hesitate before proceding further. I am not sure that the Century has ever indorsed the "Interchurch World Movement," but the policy of that paper is *broad* enough to encompass almost any kind of religious movement just so it does not tend in the direction of the New Testament.

But to the Standard contributor's question, "Do we need enlightenment?" Emphatically, yes. If the churches had been properly enlightened with reference to New Testament church polity, no such articles would appear in any paper published by Christians as the foregoing from the Century, and no such queries would be propounded as the one heading this article. The deplorable state of affairs among the society brethren would never have existed had the churches been kept informed on the teaching of the New Testament. The very day the society was born the "Restorative movement" started on its way back to sectdom—back to the very things from which it had emerged. The journeying was slow at first, but as the "fathers" fell asleep the strides became longer and more rapid until the procession has pulled up at the very gates of Rome. Their central head, the Board, has almost swept them within the gates of federated sectarianism, and now leaders among the churches thus entangled are frightened at the situation and wonder how such a fate could have befallen them. Well, it is the same old story repeated over and over in the history of man from Eden till now—viz., man's *dissatisfaction* with the ways of God. The history of Israel is replete with examples of apostasy, and they were recorded for instruction and warning to the church of Christ. The effort to restore the church of the New Testament was marvelous in its achievement so long as its advocates were content with the New Testament pattern, but the fatal hour came when they undertook to improve upon God's way, and now behold the state of those who have followed the wisdom of men! The central head of the "Disciples" committed them to the "Interchurch World Movement"—became one of the "underwriters" of the *staggering* expense account of the enterprise to the amount of *six hundred thousand dollars!* All this was done *without* the consent of the churches; and since the board is the legalized representative of the "Disciples," because their society is legally incorporated, they find themselves bound for this six hundred thousand and no telling how much more. Verily "interchurch world movements" come high these days, and our society brethren may find themselves bankrupt because of this religious luxury. If this does not teach them a lesson, then their case is hopeless.

Current Thought

Victory.

Sometimes our most earnest prayers seem to be defeated. We ask, seek, knock—we agonize, wait, listen, expect—and the answer does not seem to come. On the face of it we have lost.

It was that way with Jesus in Gethsemane. He prayed in an agony of bloody sweat, and was seized almost while he prayed. He left Gethsemane and passed—apparently forsaken and helpless—before Caiaphas, Pilate, and Herod, and on through the long rows of hissing, cursing people, down the streets of Jerusalem and out to the crucifixion generally meted to the worst of criminals. And then he went down into the grave. Surely it all looked black enough.

But his prayers were and are being answered. Seated on the right hand of God, he is guiding and shaping the destinies of mankind. He wears the victor's radiant crown.

Faith is not mistaken and love is not mocked. The answer to our prayers will be granted, and in a grander way than our best dreams promise.

An Old Testament seer could sing of one who loved life and prayed that its sparkling cup might not be taken away from him. What came to pass appeared to put his prayer among the vanities. But the seer divined the larger meaning and wrote, in triumphant tone: "He asked for life, and he gave him life forevermore." That was a sublime answer to a touching prayer. The answer was so great and satisfying that its dazzling light blinded the heart and paralyzed it into the feeling of defeat.

But out of the deep stillness, which sometimes comes when one first finds out that he cannot have his own way with the larger issues of things, came the jubilant, trumpet-like song of Life Forevermore. Morning came, and nothing that could ever happen afterwards could affect the soul. God whispered the explanation of a crushing experience to a sore and seemingly defeated heart, and it was enough: and it has been sufficient for millions of others of like experience through these long, strange human years on earth.

He asked for a rose; God gave him the garden. He asked for the sweetness of companionship, and God translated him into the midst of those who have been transmuted by the sacrament of death and glorified forever by the unveiled vision of the beautiful Christ. He asked for more hours on earth, and God gave him heaven's golden days without end. He wanted more existence; God gave him eternity. He hungered and thirsted for life, and God gave him Life Forevermore. Thus our prayers are answered in a way worthy of God and in a manner whose very lavishness overwhelms us when its full meaning is revealed in the House of Interpreter. Those who have learned that their defeats are victories may suffer for a little time, but they later learn to walk softly and humbly before God and a great peace steals into their hearts. It is the peace which Christ gives, and nothing can snatch it away from them.—Christian-Evangelist.

In seeming failure a Christian enjoys victory. When Christ was tempted by the archfiend of the human family and had resisted the strongest temptation that could be presented to humanity, at the time it was not possible to realize the full extent of his victory. But after the great trial and terrible conflict came the angel's visits. So after our night of sorrow comes the day of rejoicing. After life's great battles have been fought and the last victory won, the Christian goes to his eternal reward. The lives of such men as Moses, David, Joseph, Paul, and Peter cannot be a failure. Their influence lives after they are gone and lights and guides men to the throne of God. The earnest desire and constant prayer of every Christian should be to do the will of God, so that when his earthly pilgrimage closes his influence for good may extend through all eternity. Death will have no power over the influence and victory of such lives. ☼ ☼ ☼

There is nothing so strong or safe in an emergency of life as the simple truth.—Dickens.

Our Three-Minutes' Speech: "America First"

"America First." This is a good motto, provided that we make it mean the right thing. When we make it mean that America should receive the maximum and give the minimum, should assume no responsibilities which should give any other nation a needed uplift, should build around itself a wall and have as little to do as possible with other nations, then the motto stands for a policy of the meanest kind of selfishness, which will finally dry up all the currents of a nation's life.

Let us make "America First" our motto, but let us be sure that we give it the proper meaning. What does the motto mean to a red-blooded American who believes that he has come into this life as an American citizen to make life and the whole world sweeter and stronger?

America should be "first" in possessing that power which makes real men and women who have a world outlook, a world sympathy.

America should be "first" in living out that ideal which makes the nation the great moral exemplar of all other nations and the most ready to throw the strong arm of protection around those smaller unfortunate nations which are the victims of international greed.

America should be "first" in matching material prosperity with moral and spiritual growth evidenced in the building of churches and schools, hospitals, and other institutions which make real democracy wholesome and lasting.

America should be "first" in enthroning Jesus Christ in her social, commercial, economic, and political life. The Supreme Court of this country has adjudged the American nation to be a Christian nation. To make Christ our leader—in other words, to make him "first"—is to make America first in those things which are worth living for and dying for.

If we make America "first" in these ways, we may be sure that our church, our town, our community, and our State will have that preëminence and power to which they are entitled. To make Christ "first" in the individual life is to make America first in the life of the world.

The above article from the Christian Advocate deserves serious consideration. It is well said and to the point. We should make America "first" for Christ. We should encourage the people and lead them to put into practice the language of Christ: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6: 33.) We cannot serve two masters. Christ must be "first" with us, and must be "first" with America, if America is to do the work that it should do. Our service to Christ must be whole-hearted, and not half-hearted. "Thou shalt love the Lord thy God with all thy heart."

☼ ☼ ☼

The Will to Serve.

Christianity, it needs to be said, is first of all a matter, not of the reason nor of the emotions, but of the will. We cannot make up our mind to believe something, but we can make up our mind to do something. We cannot resolve to think this or that about Christ, but we can highly resolve to follow him and give him our allegiance. Peter was devotedly serving Christ long before he understood the full truth about Christ. That day when Peter left all to follow the Master, attracted by the charm of his personality, he was not prepared to say: "Thou art the Christ, the Son of the living God." That recognition came at the end of his discipleship; it dawned upon him only in the progress of service. Christian theology is not to be disparaged, for Christianity is a rational system, and it is right and natural to think about it and formulate thoughts in creeds; but before Christian theology stands Christian service, and it is he "who doeth the will" that "shall know of the doctrine."—E. A. George.

Announcement.

Editor's Note: As has already been indicated, C. E. Wooldridge has become connected with the Gospel Advocate. He left a few days ago for Texas to permanently perfect his plans to engage actively in the work of extending the circulation of the Gospel Advocate. His territory will be Texas and Oklahoma. Brother Wooldridge is a preacher of ability, is energetic and forceful. Churches will do well to enlist his services whenever possible. He expects to call to his aid a number of the best preachers and workers in Texas. The following note from him will inform our readers as to his intentions. Any assistance rendered him in his work will be very greatly appreciated by all connected with the Gospel Advocate.

Fort Worth, Texas.—Dear Brother: After spending nearly seven years in the work in Tennessee, I have returned home to Texas. The publishers of the Gospel Advocate, desiring to extend its circulation and field of usefulness, have proposed a Texas-Oklahoma department, and have asked me to conduct this department and push the circulation in this field. To this end I am asking the preaching brethren to furnish me *regularly* with news items of their work and short articles for our space. We cannot expect large space, but by consistent "boiling down" we can fill what is given us with *newsy* and *interesting* matter which will be valuable to the cause. Please let me have news notes and articles right away, as we want to start this feature soon. Also give me list of dates and places of your future engagements for meetings. Let me have a personal word from you, assuring me of your interest in this and that I may depend on your coöperation to make the department all it should be; also that you will push subscriptions. The Advocate is now $2.50 per year. You will note that other papers in its class advanced long before it did. Address me at 350 Missouri Avenue until permanent address is given in the paper. Hoping that we may be mutually helpful and working together in this accomplish much good, I am, Yours for service,

C. E. WOOLDRIDGE.

To-Day.

BY MORGAN H. CARTER.

Brethren, the hour is at hand to work for Christ. Now is the time for us to show all men what the church of Christ, founded upon the truth of God, directed by his word, can do in bringing salvation through Christ unto all who will hear, believe, repent, and obey. We must bear witness for Christ because we love the Father and our fellow men, that men may be brought to Jesus through our Christlike lives and gospel teaching.

We have just established a congregation in New York City. We earnestly desire your prayers that God may strengthen us for his use. We must have the name and address of every Christian who has moved here from some loyal church or any other party whom we might interest in God's work. It is very necessary that we have these names immediately. So if you know of any one that has moved here, find his or her address *to-day* and write me, so that I may see them, for I am to be here only a few more days. The call is urgent; hasten, that the King's work may not be delayed. The salvation of some soul may come as an outgrowth of your interest and prompt action. When you are in New York, worship with the brethren and sisters at 239 West Sixty-ninth Street (just off of Broadway and Amsterdam Avenue). Take a West Side subway to Seventy-second Street, or a Sixth or Ninth Avenue elevated train to Sixty-sixth Street, or any upper Broadway surface car to Sixty-ninth Street, and walk a short distance to No. 239. You will find a real welcome and genuine fellowship. For any further information, write Brother G. M. McKee, 105 West Sixty-fourth Street, New York; or if in the city, call him at Columbus 1624. Please send the names to me to-day, at 105 West Sixty-fourth Street, New York, N. Y.

David Lipscomb College Notes.

BY A. B. L.

The prospect for a good fall opening on Tuesday, September 28, appears exceedingly bright. Many of the old students are coming back, and there will be some new faces in both dormitories.

Workmen have been engaged for two weeks in repairing and renovating the old Avalon Home. Most of the lower floor is being converted into a large community dining room which will accommodate all the boarding students.

Mrs. Will R. Smith, who will have charge of the community dining room, is taking a special summer course in Domestic Science at the George Peabody College for Teachers.

The new girls' dormitory is completed, and it only remains for the furniture to be installed to make it ready for the opening day. A woman's committee appointed by the Board of Trustees will put on the finishing touches.

Prof. S. P. Pittman has been busy in the evangelistic field ever since commencement day. During his meeting at Brownsville, Tenn., he visited relatives at Stanton, near where he was born.

J. E. Danks, who is now a member of the Senior Class, has started a promising young congregation at Independence, W. Va.

Miss Ora Crabtree, who is the new teacher for the Department of Expression, writes an interesting letter from Asheville, N. C., where she is pursuing post graduate work. We quote a brief extract: "Dear Brother Lipscomb: I must tell you that I am receiving some valuable lessons in the teaching of expression and public speaking, and I am sure that I am coming back to Nashville worth much more to David Lipscomb College than I would have been without this wonderful instruction. I have great plans for my department, and it is my earnest desire to make it so valuable that every young man and woman in school will feel the necessity of taking the course."

It gives me sincere pleasure to announce that Brother W. Claude Hall, of Dyer, Tenn., will be a member of the faculty of David Lipscomb College for the coming session. As a teacher and preacher, he enjoys a wide acquaintance, and has been successful along both lines. He has had twelve years' experience as a high-school principal in four different high schools of West Tennessee. He is at present a teacher in the State Normal College at Memphis, Tenn. We believe that this acquisition to our faculty means an asset of strength and usefulness.

G. C. Brewer, the efficient head of our English Department, has closed a very successful meeting at Fort Deposit, Ala. He brought in several names of prospective students.

Golden Thoughts.

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson which ought to be learned; and however early a man's training begins, it is probably the last lesson he learns thoroughly.

All true work is sacred. In all true work, were it but true handwork, there is something of divineness. Labor, wide as the earth, has its summit in heaven. To sit as a passive bucket and be pumped into can be exhilarating to no creature, how eloquent soever be the flood of utterance that is descending.

"These people get on my nerves," said a well-dressed woman to my friend, as they looked at the thousands of foreigners crowding the streets. She meant that she hated their ways, and resented their language. My friend quietly replied: "The way to get them off your nerves is to get them on your heart."

HOME READING

Spoiling a Child by Too Much Attention.

Frances is three years old, very pretty and winsome. There are in the family two older sisters and one brother, besides the father and mother and an aunt. All the members of the family have been much interested in the baby since her birth, and they have given her a good deal of attention. They are a social family and many friends call upon them, and they go frequently to visit their friends. Whoever comes to the house must say something to Frances and show how much they think of her by talking much to her, taking her in their arms, offering to do this or that for her, and so on. The members of the family like to have people notice the child, because she is such an attractive little thing. But she is causing some apprehension now, because whenever any one speaks to her she says, "No, no," in a petulant voice. If any question is asked or any advances made toward her, her one response will be, "No, no." The parents think she is developing a bad habit and should have some training to correct it.

One way to prevent Frances from forming an annoying habit and acquiring an irritable disposition is for the members of the family and all others to leave her alone more than they now do. She is being spoiled by overmuch attention. Her "No, no" is a kind of protection against the irritating actions of the people around her. She should be taken only very rarely to neighbors and friends for visits. When friends come to the house, she should be kept out of sight for the most part—in her sand pile, or playing with blocks or dolls alone. The brothers and sisters should leave her to her own devices more than they do. She must grow from within quietly. It will take some time for the family to learn that they should not make a plaything of their little girl. They have not done this purposely, of course; they think they have been doing the right thing in showing her off and making her the center of attention.

There are a great many children like Frances in American families who cause their parents trouble because of their irritability and lack of appreciation of what is being done for them. They would be more appreciative if they received less attention and were left to themselves most of the time without interference even by members of the family, and certainly by friends and neighbors.—Prof. M. V. O'Shea.

✡ ✡ ✡

A Boy Who Was Really Brave.

There is more than one way of being brave, as this little story shows. "Elton Tilton is just the bravest boy you ever saw, mother," said Winifred. "One day a big dog came along with his tongue hanging out, and we thought it was mad, and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears, or tramps, or anything. I wish I was as brave as Elton; but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave. They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk. But the frog tipped over the ink bottle and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the eldest boy, who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pairs of eyes."

"O, mother," cried Winifred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two little boys talking about it as I rode in the car. I was proud of my boy, Winifred; and I pitied Elton Tilton's mother, for I said to myself: 'My boy was brave, but her boy was a coward.'"

"Why, I never thought that was being brave!" said Winifred.—Presbyterian Banner.

✡ ✡ ✡

For Mothers.

Children need models more than criticism. To bring up a child in the way he should go, travel that way yourself. The sooner you get a boy to be a law unto himself, the sooner you will make a man of him. We can never check what is evil in the young unless we cherish what is good in them.

Stories first heard at a mother's knee are never wholly forgotten, a little spring that never dries up in our journey through scorching years.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for heaven's growing plants.

There are no men or women, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing.—Selected.

✡ ✡ ✡

A boy may picture the true, brave, pure life of the noblest, manliest boy that ever sought his Heavenly Father's house, or showed a loving will to bend to his mother's wishes. He may have before him that pattern of honor and high-mindedness, he may live with Christ beside him and be sure of his sympathy and help in all of his boyish duties, and in the thoughts of hope and awe that rise within him when he looks on to coming years.—T. B. Pollock.

✡ ✡ ✡

Conditions to Avoid.

The dangerous moment in life comes when men begin to overvalue the past at the expense of the present. It is the moment of religious controversies, for ancestor worship, for narrowing in, for exalting one set of people and excluding another. When we reach it, it means that we are growing old. But we need never reach it.—Exchange.

✡ ✡ ✡

My Voice in the Morning.

My voice shalt thou hear this morning,
For the shades have passed away,
And out from the dark like a joyous lark
My heart soars up with the day;
And its burden all is blessing,
And its accents all are song;
For thou hast refreshed its slumbers,
And thy strength hath made it strong.

My voice shalt thou hear this morning,
For the day is all unknown;
And I am afraid without thine aid
To travel its hours alone.
Give me thy light to lead me;
Give me thy hand to guide;
Give me thy living presence,
To journey side by side.

Star of eternal morning,
Sun that can ne'er decline,
Day that is bright with unfading light,
Ever above me shine.
For the night shall be noontide,
And the clouds shall vanish far,
When my path of life is gilded
By the Bright and Morning Star.

—George Matheson, in Exchange.

Query Department

By J. C. McQUIDDY

A reader of the Gospel Advocate residing in Dinuba, Cal., wants to know (1) what is the duty of the elders of a congregation toward a preacher who preaches error. It appears that the preacher taught that women had a scriptural right to preach publicly and that he sought to support his position with fifty syllogisms. He quoted 1 Tim. 5: 10, where it teaches that a woman should follow diligently every good work. He also said "as also saith the law" (1 Cor. 14: 34) was the Roman law. (2) He also wishes to know if it is right for a congregation to support said preacher to preach twice a week, Sunday and Sunday night. (3) He asks if it is right for the elders to use a communion set over the protest of two or three members of the same congregation.

1. The duty of the elders toward a preacher in error is the same as it is toward any other person in error. The Bible makes no distinction in this respect. The elders are the overseers of the congregation, and they should be apt to teach and able to convince gainsayers. The elders should teach this preacher "the way of the Lord more perfectly." It is a fact that the Lord did not send out a woman to be a public proclaimer of the gospel. 1 Cor. 14: 34 reads: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law." By reference to Gen. 3: 16 it will be found that "the law" referred to here is the law of God. When Adam and Eve had sinned, this condemnation was placed upon the woman: "Unto the woman he said, I will greatly multiply thy pain and thy conception: in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

2. If the elders cannot influence the preacher to cease preaching error, then the congregation should not uphold him in his propagation of error. To do so makes them become partakers of his sin.

3. The elders should seek for harmony and unity in the congregation, and should do nothing that will produce division unless this must be done in order to uphold the word of God. In matters of expediency and opinion, Christians should always be ready to sacrifice their preferences for the good of the cause of Christ. A communion service should not be made a test of fellowship, as God has not made it such. The Holy Spirit nowhere tells us just what kind of communion service to use. Christians should seek to work together in love and in peace, doing everything decently and in order.

✡ ✡ ✡

John E. Word, of Dinuba, Cal., is interested in the subject of posture in prayer. He says: "In the Gospel Advocate of April 29, in answer to Brother Sewell's query in regard to our position in prayer, you say that you 'know of no scripture that requires a specific position in prayer.' Neither do I know of any, and I can say as much in regard to our meeting upon the Lord's day to commemorate the Lord's death. But we have examples of the apostles and early Christians meeting on that day, and it has been the universal custom of those who take the Bible as their guide to thus do. Furthermore, we consider those who do not thus meet as not being loyal to God. I will ask a question: Is there a case, either in the Old Testament or the New Testament, where any one in taking a position in prayer ever stood on his feet while praying? If there is, please tell me where I can find it. I am not speaking of such cases as Paul and Silas, who were in jail and their feet fast in the stocks. . . . I know some of us say we cannot comfortably kneel in prayer. If we cannot, we can remain sitting. Doubtless Paul and Silas prayed in that position while in the stocks at the jail, and the Lord heard and answered their prayers. If there is no example of standing in prayer on record in God's word, and we have many examples of those who kneeled in prayer, are we not changing God's order to stand on our feet? I look upon an example from the Holy Spirit as being as sacred and binding as a command."

So far as the posture in prayer is concerned, I have always urged people to kneel in prayer. This prostrate position is characteristic of humility. When men pray, they should realize their dependence upon Jehovah and should be willing to earnestly beseech him to give them the needed blessings, as well as praise him for every good and perfect gift which comes from him. While I know that we have many examples of people kneeling in prayer and while I have always urged Christians in the public assembly to kneel in prayer unless it was not convenient to do so, still I have never felt that this position was actually essential to prayer itself. The Bible commands us to pray without ceasing. We cannot always be on our knees while praying, so we must obey this command to "pray without ceasing" without kneeling. We are commanded to pray everywhere and to pray always. Men cannot pray everywhere and always if the kneeling posture is actually essential and necessary to prayer. While I have no disposition to argue this question in the query department of the paper, there are examples in the Bible where people stood in prayer and the prayer was acceptable to God. I refer to 1 Sam. 1: 26, which reads: "And she said, O, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto Jehovah." Certainly it cannot be successfully contended that Hannah's prayer was not acceptable to Jehovah, and yet she stood while praying. Luke 18: 13 tells of an acceptable prayer that was offered while standing. The passage reads: "But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner." In Acts 3: 8 we read of the lame man who was healed and went on his way, leaping, and praising God. The passage reads: "And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God." This praising God, which is a form of prayer, certainly was acceptable. While I should be glad to see all Christians kneel in public assemblies and kneel whenever engaged in public worship, in the light of the Scriptures I am not able to take the position that posture in prayer is essential to acceptable prayer.

✡ ✡ ✡

A sister from California, who wishes her name withheld, asks us to give our views in regard to Christians' holding life-insurance policies. I have never read anything in the Bible bearing on this subject, and have always thought that this was a matter that each individual Christian must decide for himself. It might be right for one person to take a policy and wrong for another, because one might be in position to carry it, while the other would not be. Some people who are not able to carry policies make a mistake in taking the policies and letting them lapse, thus losing all that they have paid on their policies.

A GOOD MEDICINE FOR LOSS OF APPETITE

General debility and that tired feeling is Hood's Sarsaparilla. This highly concentrated, economical medicine is a great favorite in thousands of homes. It is peculiarly successful in purifying and revitalizing the blood, promoting digestion, restoring animation, and building up the whole system.

Get this dependable medicine today and begin taking it at once.

If you need a laxative take Hood's Pills. You will surely like them.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

WHAT OF YOUR BOY?

His education and training and the development of his mind, body, and character depend on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training, he can always point out some one influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association, and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

GOOD TEACHERS IN DEMAND
AT BETTER SALARIES

The schools, colleges, seminaries, and universities throughout the South are begging for assistance in finding teachers with proper qualifications, and better salaries are being offered. We are needing hundreds of teachers to supply the demand. Any well-prepared teacher would do well to write us.

FISK TEACHERS' AGENCY
R. A. Clayton, Mgr. Birmingham, Ala.

In answering advertisements, please mention the Gospel Advocate.

Lord, What Wilt Thou?

What wilt thou have me do?
Say but the word, and I will toil
With patient feet
In sin-swept heat
Of cities, rough, grief-furrowed soil;
And feed the hungry, nurse the sick,
Raising dead souls to life more quick.
"This is thy part,
O, eager heart—
Upon my breast
Lie still, and rest."

What wilt thou have me say?
Give me a prophet's tongue of flame,
A living coal,
And words will roll,
A mighty wave, to spread thy Name;
From stagnant drought of alien skies
The glory of thy truth will rise.
"To show my way,
This only say:
'Not will of mine
O God, but thine.'"

What wilt thou have me bring?
What gifts of lovely grace,
Of art, or song,
To swell the throng
That cluster round thy dwelling place?
What first fruits, that all men will raise
A louder echo of thy praise?
"This only bring
For offering—
Love, joy, and peace,
The soul's increase."
—Mary Alethea Woodward.

A Great Man Gone.

BY M. KEEBLE.

On July 13, 1920, Brother S. W. Womack departed this life. He had been sick for nearly two years, and had been confined to his room about ten months. His suffering was great at times, but he never once murmured, but was cheerful all the time. I was absent when he died. I was in a meeting at Latham, Tenn., and they wired me three or four messages, but I failed to get either one until it was too late for me to attend the funeral. It had been my desire to be present at this good man's funeral. Old Brother Clay, who had labored with him for years, spoke over the remains; also Brother Dowell, a young brother who is a product of Jackson Street Church, spoke encouraging words. Brother F. W. Smith and Brother A. B. Lipscomb were present and spoke words of comfort, and all who heard them were uplifted and edified. Brother A. M. Burton was also present. This Christian man never talks much in a public way, but his life tells what he is. These brethren were all interested in Brother Womack and his work, and during his life of over forty years in the ministry they greatly helped in supporting him in his work.

I have often heard Brother Womack say he had gone to places to preach where there was not a colored member of the church of Christ, and his own race would fail to aid or support him,

Rosy Cheeks & Satin Skin

Because of her rosy cheeks and satin skin a woman attracts the admiration of all men. When the

young woman peers in her glass, she may see pimples and blotches and she immediately goes to the drug store for paint, powders and beauty creams, when she should go there for a blood medicine and stomach alterative known as "Golden Medical Discovery." This vegetable tonic and blood alterative clears the skin, beautifies it, increases the blood supply and the circulation, while pimples, boils and eruptions vanish quickly. Ask your nearest druggist for Dr. Pierce's Golden Medical Discovery in tablet or liquid form or send 10c. for trial package of tablets to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

TETTERINE

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Say You Want "Diamond Dyes"

Don't Spoil or Streak your Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

JUST MILK

and

Jell-O

Ice Cream Powder

without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do.

Five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

In answering advertisements, please mention the Gospel Advocate.

and the white people would supply his needs; and I believe if there ever was a dollar safely invested, it was when given to this faithful preacher of the gospel of Jesus Christ.

I married in this family about twenty-five years ago, and I have been closely connected with him ever since, and I must say that I never heard him speak rashly or get angry. He seemed to keep a joyful spirit all the time. He has been a great help to me. He first got me to see that I was wrong while working with the "digressives," and I came out from them over twenty years ago, and from that on I tried to make my life like his; and though he is gone, I shall continue to try and imitate the Christian life he has left behind.

Last September he was with me at Sugar Grove, Ky., where I was holding a meeting. He established this congregation and was highly esteemed by them all. While there he was very feeble, and told them that he would never meet them on earth any more, but to live so they could meet on the other side of Jordan.

His funeral was conducted at the Jackson Street Church, where he worshiped when at home; and when he got so weak he had to walk with a stick, he would often preach to the congregation while sitting in a chair. He considered this congregation to be the cream of his labors; and although some time ago some trouble arose and caused division, he remained and endeavored to unite us again and stop the division, and we who remain are yet working and praying that unity may be brought about in the future. The Jackson Street Church never once neglected him in any way. They contributed regularly to him, and the members were always giving him something to comfort him in his sickness. Other churches would send donations to him often. The white brethren and sisters all over the South sent him comforting messages. Some of them would say they had never seen him, but they had read of his life in the Gospel Advocate.

It was Brother Womack's delight when he was in town to visit the Gospel Advocate office, because, he said, he was always made welcome by the whole staff. Whenever he got puzzled over any passage of scripture, he would always have a conference with old Brother David Lipscomb during his life time. After Brother Lipscomb died, he continued to go and talk with Brethren A. B. Lipscomb, J. C. McQuiddy, F. W. Smith, and others, and by this means he was always prepared to instruct his people. He always read his Bible daily.

Brother Womack leaves a faithful wife, two daughters, two grandchildren, and a host of relatives and friends to mourn his departure.

"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.)

Every city is known to God. Every part of it is known to him, the rich and the poor parts. But beyond the infinite knowledge is this other thought: he cares. There is no sorrow that God does not feel. He has abandoned no part of what he himself created. All the physical disability has sympathy—the dwellings of the poor, the workshops of our men and women; all the mental sufferings; all the spiritual death—"the cursed mountain of sorrow lies heaviest on the divine heart." God has not forsaken the city; he is still sending his prophets, his messengers, his Son. No problem is too complex for his wisdom, no opposing force too mighty for his power, no darkness too dense for his light, no trifle too trivial for his notice.—G. C. Morgan.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

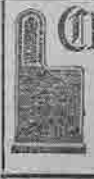
The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.



Church Furniture

WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

Name .....

Address .....

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

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

OBITUARIES

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

Phelps.

Sarah Josephine Bivens, daughter of William Brady Bivens, was born on April 9, 1862, and died on June 3, 1920. She was married, May 25, 1882, to James A. Phelps, who preceded her to the great beyond, August 1, 1885. Sister Phelps was a faithful member of the church of Christ. When possible, she was always found at the place of worship on Lord's days; but, owing to afflictions, she had been denied the pleasure of meeting with the congregation for six or seven years. To many, death seems a great calamity; but she did not seem to so consider it, but was willing and ready to go. Funeral services were conducted by Brother W. A. Record, of Paducah, Ky. She leaves two brothers, Oscar and Willie Bivens; one daughter, Mrs. D. C. Evans, of Omaha, Neb.; and one granddaughter, Mrs. James Aplin, of Paducah, Ky. J. D. CLEMENS.

Todd.

Brother R. E. Todd, of Eubank, Ky., was struck by a freight train at Eubank on June 2, 1920, and killed instantly. Brother Todd had been a faithful preacher in that part of Kentucky for a number of years, and he will be greatly missed. Three years ago I assisted him in some meetings in the hills of Kentucky about Eubank. While at his home one day, Brother A. K. Gooch told me that Brother Todd had spent a farm preaching the gospel. This faithful man gave his time and means to carry the message of our blessed Redeemer to the people who loved and respected him. His motive seemed to be to make the world better while he lived, that the Lord might have a prepared people when he comes. A very large crowd attended the funeral services and much feeling was expressed in his departure. May his wife and children who survive him be comforted with the thought of the reunion in the perfected state, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." F. C. SOWELL.

Morrison.

It falls to me to chronicle the departure of Sister Morrison, the wife of James A. Morrison. Sister Morrison was born and married and buried her husband in Tennessee. Nine years after being left a widow, to care for her children, she came to Hunt County, Texas, in 1892. Since her last daughter married she had lived mainly with her two daughters. I wish all who are left could have such a home as she did. I feel safe in saying that her every want was supplied. She was seventy-nine years old when death relieved her of her sufferings that words fail to express, and which lasted nearly three years. On March 28, 1920, at Vansicle, where she had worshiped for a number of years, the funeral services were conducted by the writer. Four children are left to grieve—W. A. Morrison, C. B. Morrison, Mrs. A. S. Voss, and Mrs. G. A. Green; but they have all the promises of the gospel to cheer them. Of her eternal salvation I have not one doubt. God promised to save those who obey him. She did this. Then why should we weep? She had filled her mission on earth in service to God and humanity; hence, there was nothing left for her to do but "pass over the river" and rest from her long life of toil. The writer, with her loved ones, expects to meet her again "over on the other side," not in that old body that suffered so much and so long, but in the new body, no more to be left sad and lonely, no more to suffer—no death there. R. T. SISCO.

Whitehurst.

On May 19, 1920, the noble soul of Hiram Delaney Whitehurst went home to God, having lived eighty years upon the earth. In the death of this good man the whole community suffered, for he was the friend of all—the humblest as well as those of high estate. Living in a community where the negro population predominated, his wise counsel was continually sought by the colored people; and their love for him was attested by their presence near his bedside during his last illness and the sincere tears of sorrow they shed when his body was given back to mother earth. Brother L. L. Brigance, of Henderson, Tenn., in most appropriate language, conducted the funeral services, and impressed upon the audience the importance of emulating the life of Hiram D. Whitehurst and thus preparing for the eternity beyond the tomb. He was a man of peaceful inclinations, but strong convictions, ever contending for the right as God gave him light to see the right. His conception of right and his love of country led him to take up arms for his beloved Southland in the mighty conflict of 1861-1865, and during those four dark years of tears and bloodshed he gladly offered his life to his country; but when the issues of that bloody struggle were determined by the arbitrament of arms, he sheathed his sword and returned to the peaceful pursuits of rural life, spending his remaining years in the home in which he was born. Shortly after the war he gave his heart to God, and with the same faithfulness he had served his country, he served his God to the close of life's evening, and died in the blessed assurance that

the God in whom he had placed his trust so long would not forsake him as he passed through the portals of death into the great mystery beyond the grave. For many years he was an elder in the church of Christ at Bethel, near Brownsville, Tenn.; and when nearly all the members of this congregation had either moved away or had died, he transferred his membership to Brownsville, and gave liberally of his means to build and support the new church there; and although the infirmities of advanced years made it impossible for him to attend services as often as he would have liked to, nevertheless, his heart was centered there, and the greatest delight of his declining years was to know that the pure gospel of Christ was at last being preached in this long-neglected field. Foresight and frugality enabled him to leave his widow and four children plentifully supplied with material needs, but their most cherished heritage is the good name he built up by Christian living. He has gone; but his dear ones will soon follow him to that sweet, fair land where sin's blighting hand will never again bring death, but where joy unalloyed will be the portion of the saved and blest throughout all the cycles of future ages. Loved one, good night; we shall meet again in the morning.

FRANK J. WHITEHURST.

The Curtailed Colorado Work.

BY E. C. FUQUA.

The long and serious illness of Mrs. Fuqua, which continues with little change, has greatly curtailed my summer's activities in the evangelistic field in Colorado, confining my labors to Fort Collins and near-by places in an effort to more fully work these. I baptized one young man last Sunday, at Bellvue, and I can see other promising fruits from my curtailed labors this summer. I hope yet to get in some good time in outlying fields ere the snow falls again.

An effort was made to get a place to preach at Waverly, ten miles north of here; but the Presbyterians have preaching there occasionally, and they plainly and vigorously told me that no one else should preach in that community unless such should first "get permission" from the State Board of Missions. I replied that I had "permission" from a higher Board than anything in Colorado, and under it I not only *could*, but I *must*, preach the gospel "to the whole creation." But I am denied both the schoolhouse and the "community church" building in that little town (the only places there now), and I simply cannot go there until I can get a tent. The tent I have been using is on the Western Slope. We need one over here, too, as it costs a good deal to ship one tent back and forth across the Rockies. But I am not waiting. We are arranging for some preaching in a private home in the community where I have been locked out. The lock-out was not effected by the people, but by the Presbyterian preacher alone, and this gives me a decided advantage there, as sympathy will largely be with me now. By a challenge published in the Fort Collins papers, I have had this preacher "treed" for a year or more, and he is only trying to shield himself in that community from the exposure the truth is certain to effect. Only recently a fine young lady—a schoolteacher here—came to the church of Christ from the Presbyterian Church, and said preacher is still smarting under this, and fears the result to the rest of his flock if the pure word of God should get into that community.

Mrs. Fuqua must now undergo a serious operation—the removal of the right kidney—to save her life, and we desire the continued prayers of the godly in her behalf. This has been found the cause of her present illness, from which she is slowly recovering, but to forestall the recurrence of what may be a fatal attack the operation is imperative. We pray God it may be successful.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

HERE IS A DESK THAT *Stays Rigid*

because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

SOUTHERN DESK COMPANY, HICKORY, N. C.

FERRALINE

"THE BLAMELESS PHYSICIAN" DEMONSTRATES "The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithium and other health-giving minerals. It is made by the simple process of percolating distilled water thru Ferraline Mineral Earth, and it contains no drugs nor chemicals.

It has long been recognized as most effective in the treatment of Indigestion, Stomach Troubles and Rheumatism, and as a System-builder and Restorer it is of special value to those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet and the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 5, DEMOPOLIS, ALABAMA.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

DODSON TELLS THE HORROR OF CALOMEL!

You Don't Need to Sicken, Gripe or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

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

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

ECZEMA

and all other skin eruptions and injuries are Cleansed and Disinfected with Ka-Dene Soap. Then apply

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK
Ointment

It Soothes, Heals, Disinfects.
50c and $1 at your druggist's.

HEADACHE

Bad for Health
Upsets Nerves
Go to Drug Store-Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

FROM THE FIELD

Tennessee.

Puryear, July 19.—I closed an eight-days' meeting at this place on Sunday night. Seven made the good confession and were buried with Christ in baptism. The church at this place is doing a great work for the cause of Christ. Brother J. R. Stockard, of Milan, conducted the song service. I begin a meeting to-night at Conyersville.—B. L. Douthitt.

Whitleyville, July 19.—I have just closed a meeting at the Birdwell Schoolhouse, below Gainesboro, in Jackson County. The meeting began on Saturday night, July 10, and continued until the following Friday night, which ended my preaching. Brother Harris preached on Saturday night and Sunday and was to continue a night or so. There was one baptism. We had good crowds throughout.—Dillard A. Lynn.

Legate, July 21.—Our tent meeting at Indian Mound closed last Sunday night. This was the second meeting ever conducted in Indian Mound by the church of Christ. There were five additions. Two of these were from the Baptists and one from the Methodist Church. They have secured a house of worship for the regular services. Brother Taylor and I are now at Legate in a tent meeting. This is the first meeting ever conducted here by the church of Christ.—William P. Walker.

Texas.

Scurry, July 19.—A great and good meeting has just closed at this place. Brother George W. Farmer, of Cleveland, Tenn., did the preaching. Sixteen persons confessed their faith in Christ and were baptized, one erring brother came back to the fold, and twelve took membership with us. Brother T. B. Bownds, of Kaufman, had charge of the song service. The good singing added greatly to the success of the meeting. We feel that the cause was greatly benefited and that a bright future is in store for the church at this place.—Joe W. Mullins.

Luling, July 19.—The meeting closed at Scurry last Friday evening at the water, after running nine days, with sixteen discourses preached. Sixteen were baptized and fourteen came into the fellowship of the congregation there. The brethren and sisters were left rejoicing and glorifying God for the wonderful interest manifested and the great good accomplished. The audiences were very large every evening. The time was just too short. There are many good brethren and sisters at Scurry. Prospects are fine for the church work there. The meeting began here yesterday with good prospects. Brother White's meeting at Athens, Tenn., was brought to an abrupt close on account of having to give up the tent. We are working, praying, and hoping to raise money enough soon to buy a tent of our own.—George W. Farmer.

In answering advertisements, please mention the Gospel Advocate.

Dont Send a Penny

Snap up this chance to get two splendid garments for the price of one. A most beautiful skirt at an amazing bargain and a white voile waist absolutely free. Not a penny to send with order. Only your request (no money) and you get by mail direct this wonderful, stylish, well made skirt and also the free voile waist—the waist included if you send right now. The number of free waists is limited. So don't wait.

Stylish Sicilian Mohair Skirt

Splendid Sicilian Mohair cloth. Looks like silk. Skirt gathered at back with double shirring. Wide, detachable belt. Fancy trimmed pockets — finished with imitation buttons and buttonholes. Silk fringe trimmed pockets. Exact copy of a very costly model. You will be proud to own this stunning skirt and amazed when you see what a bargain it is. Just compare it with what you see at stores. Choice of Navy Blue, Black or Gray. All sizes. No extra charges. Give waist, hip and front length. **Price $4.98. White Voile Waist Free. Order No. BX 14773.**

Be sure to state size wanted.

Waist Free

FREE! White Voile Waist

See if you can match this dainty waist anywhere for less than $2.25. Made of good quality voile with front embroidered in attractive design. The wide sailor collar is silk hemstitched all around and front of waist is daintily hemstitched to correspond. Full length sleeves finished with turn-back cuffs. Closes in front with pearl buttons. Elastic waistband. Sizes, 32 to 46 bust. Only one free waist to a customer.

Send no money. Merely the coupon. Pay only **$4.98** on arrival for skirt—nothing for the free waist. If not positively delighted with your splendid bargain, return goods to us, and we will refund your money.

LEONARD-MORTON & CO., Dept. 6900, Chicago

Send the Sicilian Mohair Skirt **No. BX14773** and the **free** white voile waist. When they arrive, I will pay **$4.98** for the skirt; nothing for the white voile waist. If not satisfied after examination, I will return both and you will refund my money.

Skirt Measurements:—

Waist.....in. Length.....in. Hip.....in. Color.....

Free Waist Measurement:—Give bust only.....

Name.....

Address.....

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.

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

CANCERS CURED AT KELLAM HOSPITAL,

1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. **Dept. F-29. Dr. W. J. McGrary, Inc., Carbon Hill, Ala.**

Sketch of Samuel J. Fussell.

BY I. B. BRADLEY.

This aged and respected man lived and died in Dickson County, Tenn., near the county seat, Charlotte. He first saw the light of day in a small house on Jones' Creek, May 20, 1827, and passed away just a few miles further down the creek, March 20, 1920, being nearly ninety-three years old.

He married Miss Mary Donegan, of the same community, December 12, 1850. The issue of this union was nine children, thirty-nine grandchildren, and forty-seven great-grandchildren. Five of his children are still living, right in the same community where they were born and reared.

Brother Fussell obeyed the gospel under the preaching of Brother Frank Davis, of blessed memory, in 1880 or 1881, and worshiped at "old Rock Church" on Jones' Creek. He leaves to his family, as a heritage, the memory of an honest and industrious manhood and a faithful Christian life. He was of that sturdy, rugged stock that goes to make the bone and sinew of the country.

He had lived to see his country through four wars. During the "sixties" he followed the flag of the Southland, which he loved, to defeat, and gracefully returned to his farm to help rebuild his wounded and bleeding country.

He and his faithful wife lived together sixty-nine years and twenty-four days. She died on January 6, 1920. Sixty-three years they had lived in one house, where they both died.

After funeral services, conducted by the writer at the "old Rock Church," where he had worshiped for nearly forty years, attended by a very large crowd of his friends and brethren, he was buried in the cemetery near by to await the last call of God. He died in faith and in the hope of eternal life. Peace to his dust! "Blessed are the dead which die in the Lord." "There remaineth therefore a rest to the people of God." Let us strive to meet all the redeemed "over there."

Notes From the San Joaquin Valley, California.

BY L. D. PERKINS.

I was with the congregation at Fresno on July 18, in the absence of Brother Trice, and spoke to an appreciative audience.

On the first Lord's day in July I was with a new band of disciples at Angiola. This place is on the Santa Fé Railroad, about forty miles south of Hanford. A splendid crowd of country people were out to hear. They propose to meet each Lord's day and carry on the work of the Lord, and I have agreed to be with them every first Lord's day for a while. There is much good land near Angiola, which can be bought at reasonable prices; and by putting in pumping plants and improving otherwise, one can do well. The land can be bought on easy payments. It is rich and level. Correspond with Nimrod Evans, Angiola, Cal.

On the second Lord's day I was with my home congregation at Hanford. We always have good services there. This church has made a splendid growth in the past four years. There have been a number of baptisms and several have moved in from East California. Hanford is in one of the richest belts in California.

I was at Tulare one Lord's day recently, and heard an excellent sermon by Brother E. M. West, of Earlimart. He preaches at Tulare twice each month. The congregation at Tulare bought some lots, and later bought a school building, and have moved it on the lots, and it needs considerable repairing. It will need plastering and shaping up so that it will be suitable to worship in, and so it will be such a building that the citizenship of that community will be willing to attend meetings. It will take more than a thousand dollars to put the building in the shape it should be put, and churches in the East should have fellowship in this work. I suggested in a former article that it would be a fine thing if some brother in the East would send a check for five thousand dollars and let the brethren at Tulare build the kind of a building that should go up. This is almost as much a missionary field as Japan; and while we would not discourage any work that is being done in Japan, yet we would like to encourage more in California. The building, when completed, will be one of the best and most commodious buildings in the State. The brethren are worthy, and help should be sent. Address L. M. Williams, 129 South D Street, Tulare. Send help now; don't put it off until you forget.

I was at Dinuba recently, and preached to a good audience, mostly from White and Warren counties, Tennessee, and had a fine day, and hope I may have the pleasure of returning soon.

It matters little at what hour of the day
The righteous fall asleep, death cannot come
To him untimely, who is fit to-day.
The less of this dull world, the more of heaven;
The briefer life, the earlier immortality. —Dean Milnar.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

PILE RELIEF.

No matter what kind of piles you may have, no matter how serious the case, if three jars of Hancock's Pile Remedy does not cure you, we will refund your money. Price, 50 cents a jar. At your druggist's or by mail from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.
Druggists, write for liberal proposition.

Cuticura Soap & Complexions Are Healthy

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues a Specialty
HOME OFFICE
CLINTON, S.C.

In answering advertisements, please mention the Gospel Advocate.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nausealess, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles -Anti- PainPills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

The Master's Vineyard

Alabama.

New Castle, July 16.—Since my last report we have gone through a severe mental strain over the death of our son, A. D. Dies, Jr.; but we are still striving toward the goal where we shall meet again. Our work has been very pleasant with the Oakman and New Hope congregations for the past two years. These churches sent me to Townly in June, where we succeeded in establishing a congregation of disciples (thirty-five in number) and raised eight hundred and seventy dollars toward erecting a building for the church. I will return in October and try to complete the building of the house. I am now at New Castle, with six baptisms to date and interest fine. I go next to Whitehouse, near Haleyville, for my eighth annual meeting.—A. D. Dies.

Arkansas.

Prairie View, July 12.—We have just closed a good meeting at this place, which was conducted by Brother Will W. Slater, of Fort Smith. We consider it a great success. Large attendance throughout and much interest manifested. Two were baptized and much good done otherwise. We hope to have Brother Slater with us again sometime. May God bless the faithful everywhere.—P. M. Parks.

Atkins, July 20.—We are in the midst of our meeting at this place, with the best interest here that has been in years. One baptism to date. We are having large crowds, notwithstanding the union meeting that is running here. The "union" seems to be helping instead of hindering us. People are gladly hearing the word. The meeting will close on Sunday night. I will begin a meeting at Casa on Wednesday night.—Will W. Slater.

Havana, July 19.—I am now at this place in a meeting. I began here Saturday night. We had large crowds last night, and the best of attention was given. I was here last summer and had a fine meeting, and we hope to do much good again this time. We certainly have a fine band of brethren here, and they love the cause of Christ. I closed out the short meeting at Eylou, Texas, on Thursday night, July 8, and came on to De Queen, Ark., and preached out in the country at eleven o'clock, Sunday, July 11, and in De Queen in the afternoon and also at night. This was a busy day for me. Tuesday night following I was at Smyrna, where we have a few who meet every Lord's day. O how badly the churches of Christ need to help sound out the word in that section of Arkansas! My next meeting will be at Ravia, Okla.—D. S. Ligon.

California.

Tulare, July 17.—The work at this place is moving along very nicely. We have good audiences each Lord's day. We often receive letters from different parts of the country asking about the work here. Any one desiring to locate in the great San Joaquin Valley should come to Tulare before locating permanently, as there are so many towns in the valley where the New Testament church is not known. Sister Love and daughter, of Santa Rosa, were visiting in this part and spent Lord's day with us. We were much helped by their presence and words of encouragement while here. We are hoping to be located in our own place of worship by cold weather. We have bought a frame school building and moved it on our lots which we had previously bought. We are few in number, but we hope to be able to build a place of worship and in the near future see a strong congregation established in this place. This is a great mission field. If any one desiring information will write me, I will gladly answer. My address is 129 South D Street.—L. Meade Williams.

Kentucky.

Wingo, July 19.—I have just closed a meeting at Union Hill. Two were baptized, one was renewed to fellowship with the church, and a splendid interest manifested, which leads us to feel that greater results will be seen in due time. I am now engaged with the church at Enon. The work begins with good interest. Brother Wilford Heflin, of Viola, is directing our singing.—Alonzo Williams.

Sedalia, July 20.—On July 4 I closed a good meeting at Lexington, Tenn. This was a good meeting in many ways. It was well attended by the people of the town, and especially by our religious neighbors. A fine interest was manifested on the part of the brethren at that place. Four baptisms were the visible results. I went from Lexington to Hatler's Chapel, where I remained over two Lord's days. The congregation at Hatler's Chapel has not been established very many years, but they know how to get together and help to bring about results for the Master. Most of the brethren left off their work for the time being and attended the meeting. In addition to the other good that was done, we had nine additions to the church. I go to Bethany Church, near Cottage Grove, Tenn., for my next meeting.—I. A. Douthitt.

Mississippi.

Jacinto, July 21.—I began my meeting here Sunday with a large audience. Brother W. E. Penny, of New Site, is leading the singing. We will be here three weeks. Then I go from here to Refuge, Tenn., and from there to my work in Arkansas.—R. L. Colley.

Ackerman, July 19.—I began a meeting at Coldwater Schoolhouse, in Neshoba County, on Saturday night, with very good interest. I closed a meeting at Kitchener on Friday night with two baptisms and one from the Baptists who claimed scriptural baptism. One, a man fifty-five years old, said the reason he had never gone into any church was because he had not found a church like the one he could read

about in the Bible. We had large crowds, good interest, and a number of people were "almost persuaded." I am to go there the fourth Sunday in each month, beginning in September. This means that I will drop the work with my old home church. They pay me well, but I must teach these babes in Christ more of the truth. I have eight other meetings after this one. I have more calls than I can fill. I need a helper all the time.—H. D. Jeffcoat.

Ohio.

Gallipolis, July 15.—In reading the Gospel Advocate, I noticed Brother F. P. Fonner's field report and appeal for financial aid in erecting the meetinghouse at Buffalo, W. Va.; and knowing the surrounding conditions and the very great need of this work, I desire to urge the brotherhood to come to Brother Fonner's aid. I am engaged in mission work here in Gallipolis, also in Henderson, W. Va. The brethren recently purchased a meetinghouse already for use, except some repairs.—T. H. Kirkman.

Oklahoma.

Muskogee, July 17.—The writer preached to a very good-sized audience at Porum last Sunday. The work there has been sadly neglected for some time. I will continue my efforts there twice each month for the present, at least. There are quite a number of members in that community, but until recently they had not been meeting regularly. The work on East Okmulgee Avenue, Muskogee, is progressing satisfactorily. I had the pleasure of preaching Sunday night to one of the best audiences we have ever had. Our fall meeting will begin here on September 5, to be conducted by Brother J. W. Brents, of Lorenzo, Texas.—T. S. Bain.

South Carolina.

Union, July 14.—Our tent meeting continues with some interest. Some have been coming about long enough to learn the plan of salvation, so we are really expecting some visible results soon. Brother Nix visited the Woodruff brethren last Sunday and baptized one lady. He reports them getting along nicely. He will begin a tent meeting in Spartanburg next week, the Lord willing. Brother J. A. Hardison, of Greenville, visited us last Sunday. He is very anxious to get the work started there. We shall assist him as soon as possible. He says that there is a bright outlook there for the cause. I received this week a letter from Brother Inabinett, of Charleston. He says that the outlook there is some brighter. This brother was once a "digressive" preacher, but he is now as solid as a rock. He would appreciate a letter from some brethren, that he might realize that he is not in the work alone. His address is 579 King Street. Brethren, pray for the few faithful ones in this State.—Thomas H. Burton.

Tennessee.

Cottontown, July 19.—I closed a meeting with the Nazareth congregation, near Lebanon, which resulted in seven baptisms and one reclaimed. I am now in a meeting at Cottontown, with a splendid beginning.—Charlie Taylor

Decherd, July 16.—I have just closed a ten-days' meeting at Finley, in White County. Four made the good confession and were baptized, while three confessed their wrongs. Prejudice has been very high in that neighborhood, and the first three days we had small crowds, but after that we succeeded in filling the house at almost every service. I made my home with Brother Vanderver and Brother Jeff Broils, and was with Brother Robert L. Gillen a part of the time. Several of the Sparta brethren attended the meeting, and their presence was very much appreciated. Brother Williams, of Sparta, led the song service. I go next to Prairie Plains, in Coffee County, thence to Arkansas for about a month. I have made my arrangements to spend the winter months in Florida. —R. E. L. Taylor.

McEwen, July 16.—Brother M. C. Cayce began a meeting at Shiloh last Lord's day. A large crowd was present. A bountiful dinner was spread, which every one present seemed to enjoy. In the afternoon the crowd assembled in the house again and enjoyed another gospel feast. The meeting has continued, with services each morning and night, with unusually good attendance and interest. There have been five baptisms to date. The writer has led in the song service and assisted in any way he could in the meeting, which will come to a close to-night, Brother Cayce having promised to begin at Jackson's Temple next Lord's-day morning.—J. D. Derryberry.

Delrose, July 16.—We have just closed a very successful meeting at this place. Brother R. N. Moody did the preaching and the writer led the song service. There were three additions—two by baptism and one by membership. I leave to-morrow for a five-weeks' campaign in the song field, both teaching and singing in protracted meetings. My time for the last two weeks of August and the latter half of September has not been engaged as yet. Any congregation needing my services as vocal teacher or song leader should write me at Delrose, Tenn.—A. L. Dixon.

Lebanon, July 22.—Brother L. L. Yeagley, of Nashville, closed a meeting last night at Clearview, in Sumner County, with one baptized. The meet-

Nuxated Iron Will Increase Strength of Delicate People In Two Weeks Time

In many instances says City Physician persons have suffered for years without knowing what made them feel tired, listless and run-down when their real trouble was lack of iron in the blood—how to tell.

IF you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied a multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you good, you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin, another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day, some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three time per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and one of the best blood builders in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

Manufacturers' Note: Nuxated Iron which is recommended above is not a secret remedy but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated, and does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed in this city by all good druggists.

MASSEY MILITARY SCHOOL
PULASKI, TENN.

Junior R. O. T. C. On Preferred List of Colleges. Teachers, University Men.

SCHOOL OPENS SEPTEMBER 8, 1920. Dept. A.

WINTERSMITH'S CHILL TONIC

SOLD FOR 60 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES

ing began on the second Lord's day in July. The attendance was good at night, but small in the daytime on account of the busy season with farmers. The preaching was of the plainest New Testament kind, such as is not too common in this age—first, as to how to become a Christian, and then how to finish up the good work begun with a well-rounded Christian life. It was my privilege, by invitation of the brethren, to assist them as best I could in the song service. The church at Clearview surely knows how to treat kindly those who work with them. I have some time yet through the summer and fall to teach a singing class, lead the singing for a meeting, or hold a meeting.—W. Derryberry.

Cookeville, July 15.—My meeting at Algood began on June 27 and continued until July 9, with two services daily. The interest and attention were very good, considering the fact that the "Holiness" people with a "woman preacher" were leading a meeting at the same time. The people, it seems, like to be drawn away from the truth and will follow the inclinations of the flesh rather than the word of God. As results of our meeting, one young man was baptized and the church encouraged to press on to greater works. E. Gaston Collins lives there and also labors for two other congregations. He was at home most of the time and led the song service. Last Lord's day I began at Antioch, in Jackson County, and have been preaching twice daily to large and interested crowds, with four baptisms to date. The services will continue for about two weeks. The outlook is good for a splendid meeting.—Charles L. Talley.

Texas.

Irving, July 17.—I closed a fine meeting at Cherokee on Thursday. Great crowds and interest, with several additions. I begin at Bardwell to-morrow.—J. W. Dunn.

Florence, July 16.—Last Sunday I began a meeting here. There have been twenty-four additions (twenty-two baptisms) to date. On July 21 I am to begin the eleventh annual camp meeting at Hallville.—G. A. Dunn.

Itasca, July 17.—The meeting with the little band in Covington closed on Thursday with three restored to duty. Our meeting at home begins to-morrow, with Brother Busby doing the preaching. I shall begin a meeting at Maud, Okla., July 25; at Justin, Texas, August 15; and at Chalk, Texas, September 5. Then I return home to take up the work with the Itasca church for another year.—W. P. Skaggs.

Mount Calm, July 17.—Brother G. Dallas Smith on the first Lord's day in this month for the second time met with the church at this place and made a valiant fight against the emmissary of the souls of men, and for twelve days and nights presented the old story of Jesus and his love to those who favored him with their presence. As visible results of his effort, the saints were spiritually strengthened and three precious souls were inducted into the kingdom by compliance with the apostolic formula. Let us pray that the seed sown may result in many others being led into the door of God's blood-bought institution, the church, that was opened at Pentecost to stand ajar until Christ comes again. By unanimous request of the congregation, Brother Smith, who has endeared himself to us all, consented to return and assist in a renewed effort to lead the erring to Christ on the first Sunday in July, 1921.—C. A. Zachary.

Portland, July 17.—Brother J. B. Nelson, of Dallas, labored with the Armstrong Avenue church of Christ, in Denison, the last half of June. Brother Nelson did some fine, effective preaching. While but four confessed the Christ while he was with us, the writer baptized four the following Lord's day, and the harvest did not stop there. The next Wednesday night, after a short talk, an invitation was extended, and seven came from the Southside Christian Church, including their minister and one elder. We trust that these good people will henceforth be content to worship "as it is written." Our meeting at Granger closed with nine baptisms and one restored. This is the home of Brother W. D. Everidge, one of Texas' sweetest singers. Brother J. W. Acuff, a former colaborer of Brother Everidge, led the songs. We enjoyed the work greatly, and especially the good home with Brother and Sister Everidge. I am now at Portland, near Bailey, in a meeting.—Thomas E. Milholland.

PALMER'S
"BLOOD-SUCCESS"
Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin-Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
152] Atlantic Ave. Brooklyn, New York City

Biliousness

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

RAMON'S LIVER PILLS

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

NOW FREE FROM PAIN

Lydia E. Pinkham's Vegetable Compound Frees Another Woman From Suffering.

Bayonne, N. J.—"Before I was married I suffered a great deal with periodical pains. I had pains in my side and back and also headaches, and got so weak I could not do anything. I took Lydia E. Pinkham's Vegetable Compound and soon felt better. Now I am married and have two little boys. Before the first one came I was weak and nervous, could not eat and was dizzy. After I took the Vegetable Compound I could work and eat. Now I am strong and recommend your medicine to my friends."—Mrs. ANNA SLEVA, 25 East 17th Street, Bayonne, N. J.

Women who recover their health, naturally tell others what helped them. Some write and allow their names and photographs to be published with testimonials. Many more tell their friends.

If you need a medicine for women's ailments, try that well known and successful remedy Lydia E. Pinkham's Vegetable Compound. Write Lydia E. Pinkham Medicine Co. (confidential) for anything you need to know about these troubles.

ELDERS

Here Is Something New For You

One Hundred Communion Talks and Prayers by 100 of our most prominent Preachers.

This neat little silk-bound book of over 200 pages fits the hand, the pocket, and the heart.

Price, $1.50

Yours for Service

Public Speakers' Supply
(Or Box 124)
RIDGWAY, PA.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

GOSPEL ADVOCATE

Volume LXII. No. 32. NASHVILLE, TENN., AUGUST 5, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

Edifying as the Need May Be 753
Our Contributors 754
David Lipscomb College Notes 757
Editorial 758
Book Notices 761
Selections by the Editor 761
Current Thought 762
Query Department 763
At Home and Abroad 764
Relief Fund 765
Home Reading 766
Georgia and the Far Southern Field 767
The Master's Vineyard 769
Church News 770
Our Work in Cuba 773
Obituaries 774
From the Field 776

Edifying As the Need May Be

BY A. B. LIPSCOMB

The Deterrent Influence of the Bible.

I have shown the positive side of the Bible along the line of suggestion. It remains for me to bring out the negative side. The Bible, if properly treated, exercises a *deterrent* influence where such an influence is most needed. As a book, it positively encourages true science, but negatively it discourages "science falsely so-called." We are fully alive to the fact that the motto of the scientist is "*Nil admirari*." In his tireless search for laws, all ethical considerations are forgotten. He cares not what the truth may mean, just so it is obtained. As Ward puts it: "Pure sociology has no concern with what society ought to be, or with any social ideals." To this we might add the observation of Auguste Comte: "Astronomers, physicists, chemists, and physiologists do not admire, neither do they blame, their respective phenomena; they observe them." All of this sounds good enough from the point of view of an unbiased judgment; but the fact remains true, nevertheless, that when a scientist in his work ignores common sense and some deep-rooted conviction of the human heart, the result of his search is more than likely to be fruitless and unprofitable. I will go a step further and state a belief which some scientific minds will not accept—namely, that *when a scientist finds his theory to be contrary to the plain teachings of the Bible, he would do well to discard it.* Let us consider, for example, the Lombrosian theory of crime which Tarde explains and exposes. As stated before, he is the chief apostle of atavism or the "reversion of type" theory. He would have us believe that the criminal does not belong to the age in which the crime is committed. In nature and disposition, he averts back to some ancestral age. It is plain to see that if this be the truth, no criminal is responsible. This theory arbitrarily does away with all punishment. The criminal may be a sick man, but he is not to be thought of as a guilty man. Thus we see how Lombroso and the members of his school, at tremendous effort, have built up a theory that is not only worthless, but actually dangerous to society. The Bible is fundamentally opposed to such a theory. Furthermore, common sense rejects it. People of all ages and countries have held the criminal to be responsible. It is a deep-rooted conviction that "whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.)

It is pertinent to observe that while Lombroso is regarded as the founder of criminology as a science, his theories have been rejected by more modern scientists. Tarde describes the life work of this Italian scholar as an effort "to dress up in the Darwinian and Spencerian manner the results furnished by the observation of lunatics in asylums, by the measurements of skulls or other parts of the body in the laboratories devoted to anthropology, and finally by the registrations of statisticians." This is gentle irony, but it is none the less the truth. We may put it down as a certainty that when a man's theories are fundamentally opposed to the Bible they are fundamentally opposed to science in the true sense.

☼ ☼ ☼

A Call From Linden, Ala.

I give space this week to an appeal from a good sister at Linden, Ala., who is struggling to get a loyal congregation in her locality. She writes as follows:

Linden, Ala., July 26, 1920.—Mr. A. B. Lipscomb, Nashville, Tenn.—Dear Brother Lipscomb: Brother Dennis, of Gallatin, Tenn., is ready to come to take up the work here, which is so badly needed, if we can get support for him. You were so good to help in the meeting last year, I thought I would write to see if you could persuade some of the churches to send so much each month to help in this good work. I believe if they knew how badly the gospel is needed here they would not hesitate to send. There are four members here and four at Selma, fifty-one miles from here, all the members I know about in this part of the country. People here never heard one of our brethren until Brother Hayes preached here last year, and they liked him so much. Please do all you can to help us keep Brother Dennis. Your sister in Christ,

MRS. D. C. SELBY.

I believe this Macedonian cry comes from an honest, true heart, and hope there may be a ready response.

Our Contributors

"Is Division Always Bad?"

BY W. HALLIDAY TRICE.

Under the above caption, in the Gospel Advocate of July 1, 1920, Brother J. C. McQuiddy has quite a severe criticism of an article I wrote on "Division and Separation," which appeared in the Advocate in April of this year. As I keenly realize my limitations and imperfections, I assure Brother McQuiddy I do not object to his criticism; but as he seems to have entirely misunderstood my article, I think I should make another effort to make myself clear. I shall now number the paragraphs used by Brother McQuiddy and endeavor to point out some of the mistakes he makes, as they occur to me. As to who gave "due consideration" to the subject, I will leave the readers to judge.

1. He says: "It would appear that Brother Trice does not believe his former statement, 'Division is always bad and should be deplored.'" Why? Because I said I was thankful for the separation. The heading of my article was "Division *and* Separation," not "Division *or* Separation;" and I did my level best to show the difference between the terms, and to show that separation may eliminate strife and contention. But Brother McQuiddy seems to think that I was using "separation" and "division" interchangeably, as he does when he says, "Paul forbids divisions or separations;" but I assure him that I was making an effort to show the difference between them, hence I think I may consistently deplore one and be thankful for the other. I frankly confess that possibly I should have used "strife" instead of "division;" but if Brother McQuiddy thought I was misusing the terms, why did he not criticize that instead of accusing me of disbelieving my own statements? However, it occurs to me that even the casual reader could see that I was making a distinction between the two terms; and I feel sure that if Brother McQuiddy had given "due consideration" to my article he would have seen the point, even though it was poorly put.

2. The second paragraph is entirely off the subject. He proceeds to prove that "division between virtue and vice, truth and falsehood," "should exist and be commended;" and, some way or somehow, he seems to think that such proof upsets my contention that division among Christians is always bad. But listen to Brother McQuiddy: "Division among God's children is condemned very clearly by the word of God." I agree with that most heartily. In writing on the division and separation that took place in a congregation of Christians in Fresno, Cal., I made the remark that "division is always bad and should be deplored;" but with all of Brother McQuiddy's "due consideration," he seems to get the impression that I might mean that the separation of vice and virtue is "bad and should be deplored." Now, lest he still misunderstand, allow me to state that I was not discussing the wrong or right between vice and virtue, but was simply stating my conviction that strife and contention among brethren was bad and should be deplored.

3. The second sentence in the third and last paragraph reads thus: "The position that Brother Trice seems to hold—that separation is the remedy for division—is absurd, if not foolish." I deny most emphatically that I now hold or ever did hold the position that separation is *the remedy* for division always and under all circumstances. Again, I suggest, if Brother McQuiddy had given "due consideration" to my article, he would have seen that I only commended separation as a last resort, or, rather, the least of two evils. Here are some statements in my former article which I fear Brother McQuiddy did not "duly consider:" "If brethren can so adjust themselves that they can work and worship together in harmony, *that is unmistakably the thing to do;* but if, *after repeated efforts to eliminate strife and contention,* they find 'the further they go, the worse it gets,' the only wise thing to do is to separate. It is both 'good and pleasant . . . for brethren to dwell together in unity;' but if there is turmoil and strife continually, they had better take Abram's advice and 'separate,' or do as Paul and Barnabas did—'depart asunder one from the other.'" I do not hold that separation is the best method of settling differences. I think every scriptural effort should be made to heal strife, and even then I would be very slow to advise separation; but I do think that if there is no possible way to agree and work in harmony, that it is better to separate than to continue to strive.

Brother McQuiddy says: "The cases that he cites of Abram and Lot and of Paul and Barnabas are not parallel to numerous cases of division that now occur among some of the churches of Christ." I will go further than that. They are not only "not parallel to numerous cases," but they are not parallel in every detail to any single case. However, that does not bar me from using them to illustrate one point—separation eliminated strife in each case. I know perfectly well that Abram and Lot were not the church of Christ, and the case of Paul and Barnabas is not parallel with separations that often occur now; but will Brother McQuiddy deny for a moment that the "strife" between the herdsmen of Abram and Lot ended with the separation, or will he affirm that the "sharp contention" between Paul and Barnabas continued after they "departed asunder one from the other?" The only reason I referred to these cases was to make one point—namely, that strife may be healed by separation. Here is what I said when I introduced these two cases: "There are at least two striking examples in the Bible of where *strife and contention were eliminated by separation.*" Again, I am forced to remark, surely Brother McQuiddy did not give "due consideration" to what I wrote or he would have gotten something I said right.

Brother McQuiddy gives some good advice about settling church troubles, and I thank him for it; but I must suggest that some of us knew the scriptures he cites before he cited them, and that some of us thought we did as the Bible directs in such cases in this case. If Brother McQuiddy knew the situation here and just what efforts have been made to eliminate strife, I am sure he would not have written as he has. However, the admonition that men "should" do so and so and the fact that they do not are very different things. Brother McQuiddy says: "If men would only follow the teachings of the Bible, such divisions, when they do occur, would be healed." Sure! Better still: If all men and women would only follow the Bible perfectly, there would be no divisions to heal or separate about. Still better: If all men and women were faithful Christians, following the teaching of Christ "as they should," there would be no wars or other sins and this world would be a paradise. The question is not what men "should do," but what are they doing? We cannot have things in this old world as we think they should be; we must take them as they are and make an effort to improve them. Many of us think we know what should be done when trouble arises; but getting others to think as we do and do as we suggest is an entirely different matter

As to what Brother McQuiddy says about "the ignorance" or "lack of respect for the word of God" of the preacher who would preach for brethren who form a faction and start another congregation, I beg permission to inform him that some of the best preachers in California have preached for the brethren who left the Nevada Avenue congregation and started the work in the hall down town. Personally, I have no disposition to criticize or defend these brethren.

I am glad to have the above explanation from Brother Trice, and wish to assure him that I have no desire to criticize him severely. Neither do I wish to discuss this subject with him. I believe when we thoroughly understand each other that there is really no ground for a discussion. Brother Trice's article did not appear very clear to me, and I must confess that I do not see the distinction that he makes between "division" and "separation." Webster uses the words interchangeably, and I thought Brother Trice was doing the same thing; but as he impresses the point that he deplores strife and contention over personal matters, there is no difference between us here. I am sure Christians should not strive and contend over mere preferences; but when they are so far lacking in the spirit of Christ as to do so, I have never encouraged them to separate as a cure for the strife and contention. Separation is not a permissible method of settling any personal matter. A thousand separations could never settle a personal difference—that is not God's way to settle such things. Personal matters disturb and destroy Christian fellowship, and the mere matter of separation does not and cannot restore such fellowship. God has a method of settling such matters—namely, repentance and forgiveness. When Christians have done wrong, they should confess their wrongs, turn away from them, and ask forgiveness of those they have injured. Those who have been wronged should cheerfully forgive those who wronged them when they repent and ask forgiveness.

Brother Trice now explains: "Now, lest he still misunderstand, allow me to state that I was not discussing the wrong or right between vice and virtue, but was simply stating my conviction that strife and contention among brethren was bad and should be deplored." If he had said this in the beginning, there would have been no difference between us. When the truth of Christ is involved, however, the position of this journal is that we must contend for the truth as it is in Christ, even if strife, division, and separation should result from such contention. My reason for writing was that I thought churches should be discouraged from striving and contending over personal matters where no doctrine of Christ is involved. Churches are prone to do this. Men, instead of repenting and confessing their wrongs, stubbornly contend over their personal preferences, and, rather than do as God bids them do, they pull out and form a new congregation. This is being done throughout our country, and should be condemned in a most vigorous way. Preachers, instead of preaching to such factions in a way to uphold them, should mark them and have nothing to do with them. Not only preachers should do so, but so should Christians in general. Paul admonishes: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them." (Rom. 16: 17.) It is contrary to the doctrine of Christ for Christians to pull out from the church of Christ and form a factional congregation over mere personal preferences or differences. The preacher who is so afraid of losing his popularity or of offending such offenders thinks too much of their good will and too little of the approval of Jehovah. Such conduct is contrary to the doctrine of Christ and should be severely condemned. There was no contention between Abram and Lot, and, in order that there should be none, when strife arose among their herdsmen over the personal interests of these two men, Abram magnanimously withdrew himself and his own selfish interests to prevent any contention between himself and his kinsman. If Christians would follow this example, there would never be any contention over personal matters. This is what God's word teaches them to do. Christians, however, cannot compromise the truth and give up the truth in order to live in peace with brethren or anybody else. Christ himself made division. Division over the truth is sometimes good and necessary. But I shall say no more on this subject at the present, as I believe Brother Trice and I agree that the truth should never be compromised and that strife and contention over personal matters among brethren are bad and should be deplored.

J. C. McQ.

Rightly Dividing the Word of Truth.

BY H. LEO BOLES.

The pioneer preachers had much to say about this subject. It was a very popular theme with our brethren a half a century ago, but of recent years not so very much has been said or written on "handling aright the word of truth." It was so stressed that every church member thoroughly understood it; in fact, it was a teaching of this subject that helped greatly the church of God to stand out distinctly from the denominations of the country. The tendency of to-day is to neglect this subject. Many young preachers have never preached a sermon on it; many have never heard a sermon on it. I think that teachers of God's truth would do well to give it a thorough study at this time.

The truths of God are, like the facts of nature, scattered broadcast over the fields of revelation. In the museum of nature all kinds of minerals are thrown together in a seeming heap of rubbish; all species of plants grow in the same field; the stars are promiscuously sown in the heavens; yet there is order and system in nature. A very fertile source of human knowledge is the classification and arrangement of these facts of nature. Mental development is attained and exercised by a close study of the facts of nature. The seeming disorder and promiscuous arrangement, when studied, show a profound harmony and system in all the works of nature; even the stars are found to be arranged in mathematical order, "and all their motions exactly coördinated in place and time." So it is with the principles of revelation. Bible truths are not arranged in order of a code of law. Jesus of Nazareth did not write a systematic treatise on theology. He taught as the need and circumstances of the people suggested and required, and the inspired writers of the New Testament followed his example. History, prophecy, poetry, and moral teachings are found mingled in the same book; oftentimes they are found in the same chapter. To the one who is not a close student it would appear that the New Testament is a very unsystematic book; yet there are systematic arrangements to be found in the Bible; there is remarkable unity, and amidst the apparent confusion an orderly development in the whole plan of revelation. The greatest exercise and mental growth is to be had in the study and classification of the principles of divine truth.

Much of the confusion and many of the errors to be found in the modern religious teachings are due to a lack of studying the word of truth and handling it aright. The Old Covenant and the New are blended together in one heap of confusion; the teachings of Moses and of Jesus are regarded as equally binding on people to-day; the temple service and the scriptural worship seem to have equal claims upon the average religious man. No distinc-

tion is made between fact and promise of the gospel, between miracle and ordinary experience; no difference is made between the teaching given to one in order to become a Christian and that given to live a Christian life. The wonder is that there is not greater confusion when such disregard is had for the word of truth.

There are two distinctive groups of facts, principles, commands, and promises of the gospel. These may be called the primary, or first, and secondary, or second, principles. The writer of the Hebrew letter says: "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection." (Heb. 6: 1.) Again, this writer says: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God." (Heb. 5: 12.) The two classes, or divisions, may be called the "elementary" and "perfective" principles, or the first and second principles. The Scripture nowhere speaks of the "second principles," but, as seen from the above quotations, the "first principles" are mentioned; and the "first" implies a second in order, rank, or importance. So we may speak of the two great classes as the "elementary" and the "perfective."

The first principles are not perfective of the Christian character, nor are the perfective principles to be confused with the first principles. The quotation above says: "Leaving the doctrine of the first principles of Christ, let us press on unto perfection." This shows that in order to reach perfection we must leave the first principles; and the principles which develop perfection are to be found in another class, distinct from the first principles. Both classes of principles, or teaching, have their places, their uses, and their relative degrees of importance in the erection of a Christian character. Each class must be learned and practiced in the order that God has given in order to have the greatest blessing in our lives. The first principles are to be learned and practiced first; the perfective principles are to be learned and practiced next. No child of God can reach perfection merely by practicing only the first principles.

I think that many are making a blunder just at this point. They think that they have obeyed the gospel and have nothing else to do, when, in fact, they have obeyed only the first principles of the gospel. They must press on to perfection; they must learn and practice in their lives the perfective principles of the gospel. It is necessary and important for preachers to preach and practice the first principles, but it is also as important to preach and practice the perfective principles. In fact, the first principles are of no value without going on to perfection in practicing the perfective principles. Many of our preaching brethren learned only the first principles and just taught these, and this opened the way for a host of church members to conceive the idea that such was the whole of Christianity; and not a few preachers or petty proclaimers of the first principles wandered over the land, unacquainted with the perfective principles, knowing only "the musical trinity—faith, repentance, and baptism." Such a course not only ignored the perfective principles of the Christian life, but made the impression that faith, repentance, and baptism constituted complete obedience to the gospel and that these outweighed in importance all other teachings of the Bible. I would not be understood as saying that these are not important, for they are; there is no salvation without them; neither is there salvation with them, if one stops willfully with these first principles. However important the foundation of a house may be, it is useless if the edifice is not completed; the portico or porch is of no value without the house or the door without the room.

The world, which is ever ready to find fault and criticize, has made the church of Christ a subject of their ridicule and charged us, with some show of justice, at least, with overlooking the great matters and principles of Christian living. If we had faithfully practiced the perfective principles and taught the babe in Christ that it must feed upon the sincere milk of the word that it may grow thereby unto salvation, the church would be a mightier influence in the world to-day. Let us not neglect the first principles, but let us put new emphasis on all the Christian graces, keeping "the unity of the Spirit in the bond of peace." We should learn to add to our faith virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love. In pressing on to perfection, let us "put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye; and above all these things put on love, which is the bond of perfectness." (Col. 3: 12-14.)

The Sarah Andrews' Mission.

BY I. B. BRADLEY.

[Editor's Note: We ask our readers to duly consider the appeal here made for Sister Sarah Andrews by Brother I. B. Bradley. Sister Andrews is a worthy missionary, is standing for the truth, and should be furnished means to return home, as her health demands it. It seems that all that is necessary is to let the brethren know of her condition and of her work, and then sufficient funds for promptly caring for her and bringing her home will be promptly provided. Faithful servants of the Lord should be supported in whatever field they choose to labor.]

Nothing has been said in our church papers about this mission for several months. The reason for this silence is not that the work has ceased or the interest has waned, but that her support has been to the present supplied by a faithful, constant, and adequate number of contributors, and there seemed to be no need. The interest in our sister's work has been very gratifying and wholly satisfactory, and we are so glad that it has not been necessary to make frequent calls for support. There have been some regular, faithful, and liberal contributors, who, together with some who have sent occasionally, have "supplied all her needs" We thank God, give him all the glory, and take courage.

I have handled the funds for this work, from the time the money was raised for her passage to Japan until the present, by her request. I had had no experience in this kind of work and undertook to raise the money for her passage and support with many misgivings. Some well-meaning brethren gave me advice very freely and gratuitously, but themselves were not able to profit by it. To my surprise and gratification, several weeks before she was ready to sail I had more than the required amount and quite a nice sum to apply on her first year's support. I kept the matter before the brotherhood for a year, and frequent notices for perhaps two more years. The work has been amply supplied with funds for all her needs, and she has also been able to assist two Japanese girls in school. One of these has finished and is now a very worthy and efficient helper. The other is not yet through, and she will continue to assist her. She, too, will assist in the work of the mission. Besides this, she has had to meet a big hospital and surgical bill during this time, on account of an attack of appendicitis.

In July, 1919, she decided, after a season of prayer and after duly considering conditions and circumstances, that it would be wise to move to another field. She also had a desire to not "build on another's foundation." So she selected Okitsu, about one hundred and fifty miles from Tokyo, where Christ had never been named. She was received very favorably by the "chief" of the town, and he offered her the use of the town hall, and to prepare it to suit her needs, for her work. Everything has seemed to

favor this selection and the work has succeeded far beyond our most sanguine hopes. Her Sunday school is so large that she and Oiki San, her helper, have to take it in two relays. She has several interesting Bible classes, attended by several young men and women from the high schools.

Although this work was begun only twelve months ago, it has been quite successful, proving the wisdom of such a move. No missionary had ever been there, and she is yet the only one there, and the only foreigner in this town of some ten thousand souls. With her Japanese helper, Oiki San, she has gone prayerfully and energetically about her work, and the success is very flattering. She is proving herself an excellent missionary. There have been a number of conversions (I think about one dozen have been baptized). She has had some of the native brethren to come to her assistance and preach and baptize those who have been sufficiently taught. Brother Fujimori, I think, has been to her assistance twice this year—up to May. Two of the young men recently baptized have decided to come to David Lipscomb College to pursue the study of the Bible and become better acquainted with Christian work and living, expecting to spend their lives in teaching Christianity to their own people.

Sister Andrews is one of God's noble women—godly, modest, faithful, and loyal to the truth "as it is written." I unhesitatingly recommend her as worthy of the liberal support and confidence of the loyal brethren and sisters everywhere. She is free from all dangerous and divisive teaching, loyal to "the old paths," having no connection with any of the *isms* that are troubling the cause of Christ to-day. With pardonable pride I point to the fact that Sister Andrews grew from childhood to womanhood under the teaching of Mrs. Bradley and myself, and went to the work in Japan from the church in Dickson, Tenn., having had no other training. I baptized her when a girl twelve or thirteen years old, and she grew up in the congregation at Dickson, for which I labored and preached during the next ten years of her life, and, therefore, gained her knowledge of the Bible "at home." That she is a wise and efficient missionary is apparent from the success of her present work. Brethren, I commend her to your liberal support and prayers.

She writes me that she must soon come home to rest and regain her strength. The climate there is hard on an American, and she is such an energetic, untiring worker that nearly five years of persistent effort has run her physical strength down until she is badly in need of rest. She had expected to return by the end of this year, but could not secure passage until February. She has reserved passage, and I have sent her seventy-five dollars earnest money to secure it. Now, the funds, brethren, for her trip home must be supplied out of your bounty, and I make this appeal to you to send me your contribution right away. It will cost nearly two times as much to bring her home as to send her to Japan. Missionary rates have been discontinued and she must pay full fare. It will take three hundred and seventy-five dollars for steamer fare and railway ticket from Tokyo to her home. She will need something to prepare for the trip and other incidentals. We ought to have five hundred dollars for this trip, besides the regular support the balance of this year—seventy-five dollars per month. Now, brethren, let us begin to prepare right away for this fund. Sit right down and write me your check, and say on margin: "For S. A.'s trip home." She has been our faithful, sacrificing worker, and has earned a rest. Let us give it to her, and let her come home and spend a year with "home folks" whom she has not seen for nearly five years. Send me a liberal contribution for this trip. Ask the editors of the Gospel Advocate about me.

David Lipscomb College Notes.

BY A. B. L.

Speak a good word for David Lipscomb College.

W. Claude Hall, a new member of the faculty, reports a good meeting in progress at Senath, Mo.

S. P. Pittman comes to see us between meetings, but pauses only long enough to open his mail.

The president of the college made a trip to Franklin, Tenn., last week. Several students are coming from this section.

R. P. Cuff, a member of last year's faculty, closed a good meeting at Huntland, Tenn., on July 22. There were four baptisms.

California will have at least one representative in our student body. G. W. Riggs, of Los Angeles, has made reservation for young Gideon.

At Murfreesboro, Tenn., I found Jack Meyer to be the busy clerk at the Jordan Hotel. Jack knows how to extend the glad hand. Several spoke of his good work in leading the song service for the Murfreesboro congregation. He will be with us during the coming session.

A. R. Holton writes: "School prospects are fine at Thorp Spring. It makes my heart ache to see so many boys and girls who want to go to school and are unable to go without help. I hope to live to see the day when any young man who wants to preach will be taken care of while in school."

I do not believe it would be best for any young man, even though he wishes to preach, to have all his expenses taken care of in school. Work and struggle and sacrifice constitute a large share of the true preacher's preparation. I have many applications from boys who are both willing and anxious to sweep floors, wash dishes, tend furnaces, in order to help meet their expenses. Our only fear is that there may not be enough work to give every applicant an opportunity. It would be a noble action for some prosperous Christian or a number of prosperous Christians to extend a helping hand to the boys who are disappointed in securing something to do. I will supply the deserving boy if you will supply the funds.

M. C. Kurfees writes from Louisville, Ky.: "The trustees and faculty of the David Lipscomb College and all others concerned are to be congratulated upon the election of A. B. Lipscomb to the presidency of the institution. When I think of the faithful and godly men who have preceded him in the same position, and especially of the presiding genius who founded it and so long gave it the benefit of his great energies, I rejoice alike over the splendid achievements which already mark its history and over the bright prospect still held out for its future. A. B. Lipscomb is a tried and true man, and as a Christian gentleman he excels in a high degree. Not only has he become a preacher of commanding ability and influence with the qualities which make him a fine model for young men aspiring to the same noble work, but his literary qualifications are of a high order, and he comes to the new position already well equipped for service. Moreover, he has by no means yet reached the zenith of his power. It has occurred to me that in this new and broader field of endeavor, the stream of his influence for good, as the years come and go, will deepen and widen in its flow and that a most brilliant and fruitful career is now before him. With his inextinguishable faith in the Bible as the word of God, his unquestionable loyalty to its simplest commands, and his literary culture and refinement, coupled with the pronounced dignity and modesty which become Christians, fathers and mothers can safely place their sons and daughters in his hands; and this is saying much, with the dangerous and destructive skeptical tendencies which have found their way into so many institutions of learning in the present age. The cultivation of both head and heart in the right direction with the Christian faith unimpaired is essential to the highest form of manhood and womanhood, and I bespeak for the David Lipscomb College a continuation of its noble work in preparing boys and girls for the different fields of usefulness in life."

While, highly appreciative of the foregoing statement from Brother Kurfees, which he sent in for publication, I print it reluctantly and with the prayer that I may prove worthy of the confidence of my esteemed coworker. God help me to give my best and to walk humbly before him!

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

That Creed Again.

BY J. C. M'Q.

The following in reply to my arraignment of Brother Sommer's effort at creed making is but the faint echo of a dying wail:

There is much I might say in response to this article, but I pass over such that the reader may not be lost in incidental things. I shall not mention his thrust in calling an incidental paper my creed, using the same argument of the old digressives when they spoke of "the creed in the deed" when brethren (McQuiddy among them, no doubt) tried to keep them from stealing their meetinghouses. I pass over such personal jabs as the statement that "it is his partisan zeal, his zeal and desire to rule a little sect, that leads him into such errors." I shall not notice his misrepresentation that I said men should be put "into the office before they are proved and in order to prove them," when I simply said, "It is well to have men *do the work* of elders and deacons before being permanently appointed to that position." No doubt Brother McQuiddy has done this many times himself when he started a new church—appointed some one to lead the church ("do work of elders and deacons") till elders and deacons were developed.

The point I started out to prove in my criticisms was that Brother McQuiddy indorsed voting for elders, and in appointing bachelors at that, and he has practically admitted that in the article above—at least he argues for both. He evasively calls his voting "getting a unanimous expression," as if one could tell that an expression could be unanimous before the voting. If you know it is unanimous before taking it, what is the purpose in taking it? He argues from the Greek that he should not oppose voting.

And his point is clear that he argues for old bachelors for elders, and thus defends his course at Denver. So I think my original points have been proven, and I now call your close attention to the reasoning on the "Bible college" question which is at the foundation of the Denver affair and much other trouble in this religious movement, and which will be continued in next week's Review.—D. Austen Sommer.

He says: "There is much that I might say in reply to this article, but I pass over such that the reader may not be lost in incidental things." No doubt our readers will agree with him on the point that much might have been said in response to my article, and they will also think that he should have attempted a defense of his creed or else confessed his wrong in indorsing the creed presented to the Denver church. But he disappoints them by classing it among "incidentals." No, sir, there was nothing incidental, accidental, or happen-so about that affair; but it was a deliberate, willful, prearranged and premeditated effort to bind on the church a creed not so much as mentioned among Protestant Christendom, but patterned after the Church of Rome. Here it is in all of its Romish attire: "Managers of the spiritual affairs" of the church. We find never a hint in the Sacred Volume of a soul's managing its own "spiritual affairs," much less a set of men managing the "spiritual affairs" of a church. "O Jehevah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23.) "Managers of spiritual affairs" are nothing short of spiritual rulers—the Roman priesthood gone to seed! No wonder he would like to sidetrack his "creed" and cover it up with an incidental, but he has fathered it and tried to foist it on Christ's free men. Let him attempt to defend it or else repudiate the thing.

His attempt in drawing a parallel between his "creed" and the restrictive clause in the deed to church property cannot avail him. One is a creed and the other is not. If he does not agree with that paper, one item of which says that "the management of the spiritual affairs of the church for the present be placed in the hands of six of the brethren," he should not have indorsed it as a rule of faith and practice for the church in Denver—a rule to guide them in religious worship and work. If he does not indorse it as such, I ask him what object did he have in view. He set himself up as a legislator in the church of Christ, creating an office—"spiritual managers"—and filling it with men whom he himself terms "novices" because they had not been proved. There is no question between us as to proving men before they are assigned to certain work in the church, but as to his practice of assigning men to an office unknown to the New Testament in order to prove them. His action would have been bad enough had he assigned the six men to a work recognized by the Scriptures in order to prove them for the very work he assigned them; but when he creates an office—or, rather, borrows one from the church of Rome—and fills it with novices, it shows how unsafe he is as a religious teacher. I suggest that before our brother undertakes to convert Bible school brethren from what he conceives to be the error of their way, that he divorce himself from the church of Rome.

He demurs at my position of voting for elders. The difference at this point between us is that I believe in letting the congregation have a voice in the selection of those who are to be their elders in the work and worship of the church, while he *arbitrarily* appoints or votes with a single vote, and that his own, six men "to manage the spiritual affairs of the church." I have already shown that my course is scriptural, while his is unscriptural.

He says that I argue for old bachelors for elders. What are the facts in this case? Simply these: John D. Evans, a godly man, at much sacrifice, began at the ground and through years of hard labor and toil built up a congregation in Denver, nursing and nurturing it from the beginning as a father nurtures his children, having the oversight of this work from the beginning. Because I would not advise kicking this man out of his own work and turning it over to a faction headed by those in sympathy with Brother Sommer, he tries to make it appear that I would change one of God's laws. This comes in bad grace from a man so nearly related to the Church of Rome with his office of "spiritual managers" over the spiritual affairs of the church.

He says the Bible-college question is at the foundation of the Denver affair, and in this statement he is correct. But who, I ask, made it the foundation of the trouble there? Most certainly the church in Denver did not, for it has no Bible college, and, I suspect, is not financially able to contribute to *one*. Who, then, laid the foundation for that trouble? Those under the influence and teaching of D. Austen Sommer, who went there when the church was in peace and made the Bible-college hobby a test of fellowship. Our brother, in order to bring the church under the control of the Bible-college hobbyists, formulates a "creed" born of Roman Catholicism, by which he sought to place six men in power—managers of the "spiritual affairs" of the church—to whip the church into the line of opposition to Bible colleges and into the support of his paper. I intend that his "creed" shall hang like a nightmare about his couch unless he repents and repudiates such presumption as an ambition to become a legislator in matters religious. He can take his choice, but I hope to see him discontinue his effort at creed making.

But he argues that the Scriptures teach that a man must be a married man in order to be an elder in the church. This I have denied. The Bible nowhere says that a man must be a married man in order to be an elder. It is true that the Scriptures say he "must be the husband of one wife." The word "mia," meaning the same as "eis," a cardinal numeral, one, is used thus as defined by Thayer: "first, universally, (a) in opposition to many." *One*, as used in this connection, means if a man is married, he must have one wife, and not many. If the Holy Spirit had meant that a man must be a married man, then he would have said so. But he did say that a man could not have more than one wife at the same time.

Matthew Henry, in his "Commentary," says on this passage: "Not that ministers *must* be married; this is not meant; but the husband of one wife may be either not having divorced his wife and married another (as was too common among those of the circumcision, even for slight causes) or *the husband of one wife*—that is, at one and the same time, no bigamist; not that he might not be married to more than one wife successively, but, being married, he must have but one wife at once, not two or more according to the too common, sinful practice of those times, by a perverse imitation of the patriarchs, from which evil custom our Lord brought a reformation. Polygamy is scandalous in any, as also having a harlot or concubine with his lawful wife; such sin, or any wanton libidinous demeanor, must be very remote from such as would enter into so sacred a function." As the patriarchs practiced polygamy and as it was prevalent among the Jews and in Rome, it is very probable that the early churches did not at first expel the polygamists from the church. When they found such people in the church, they bore with them and tolerated the practice for a time until they could finally lead them out of their sin. God has never approved and indorsed polygamy. He permitted it on account of the hardness of their hearts. The same is true of war and slavery.

Macknight says of this verse: "The apostle's meaning, therefore, in these canons is, that such persons only are to be intrusted with sacred offices, who in their married state have contented themselves with one wife, and with one husband, at a time; because thereby they have shewed themselves temperate in the use of sensual pleasures. As the Asiatic nations universally practiced polygamy, from an immoderate love of the pleasures of the flesh, the apostle, to bring mankind back to use marriage according to the primitive institution, which enjoined one man to be united to one woman only, at a time, ordered by inspiration that none should be made bishops but those who, by avoiding polygamy, had shewed themselves temperate in the use of sensual pleasures."

Conybeare & Howson thus give the meaning of this passage: "The true interpretation seems to us to be as follows: In the corrupt facility of divorce allowed both by the Greek and Roman law, it was very common for man and wife to separate, and marry other parties, during the life of one another. Thus a man might have three or four living wives, or, rather, women who had all successively been his wives. An example of the operation of a similar code is unhappily to be found in our own colony, Mauritius: there the French Revolutionary law of divorce has been suffered by the English government to remain unrepealed; and it is not uncommon to meet in society three or four women who have all been the wives of the same man, and three or four men who have all been the husbands of the same woman. We believe it is this kind of *successive* polygamy, rather than *simultaneous* polygamy, which is here spoken of."

Ellicott thus gives the meaning of this passage after holding that polygamy was prevalent and after stating that women reckoned their years by their husbands rather than by the consuls, and after impressing the thought that the Christ was requiring chastity and purity in his followers: "This direction, which requires that those to be selected to fill holy offices should be known for their purity in their family relations, of course does not exclude—should any such offer themselves—those men who, while contracting no marriage ties, still were known to lead upright, moral lives."

All authorities that I have examined oppose the idea that a man *must be married* in order to be a bishop. If such were the Bible teaching, Paul would not have advised that it was better not to marry, unless he made an exception of those who had the qualifications for Christian elders; for if an elder must be a married man, to advise him not to marry would be to advise him not to engage in a good work. I have no apology to make, neither am I ashamed of the position that "the husband of one wife" does not mean "*a man must be married*," provided he has the scriptural qualifications, in order to be a Christian elder.

Breaking Bread in the Lord's Supper and at Home.

BY M. C. K.

Brother Daniel I. Hiler, of Trio Town, Texas, sends the following queries with the request that they be answered in the columns of the Gospel Advocate:

Does *breaking bread* in verses 42 and 46 of Acts 2 mean the same? Does the phrase "day by day" in the latter verse modify the expression "breaking bread" as well as "continuing in the temple?"

In 1 Cor. 16: 2, what is meant by the phrase "by him?" What is the purpose of the last clause of the verse?

The proper way to deal with all such queries is to see, first of all, exactly what is said in the different passages. The point of difficulty, in such inquiries, is sometimes largely met and explained by the different contexts of the passages with the difference in phraseology that may be

noted in them. Following this plan, let us consider the passages and facts which they state.

1. What the two passages say on breaking bread. Verse 42 reads: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Verse 46 of the same chapter reads: "And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart."

2. The context in each passage. The term "break" or "breaking" throws no light on the question before us, because it is applied indifferently both to breaking bread in the Lord's Supper and to breaking bread in an ordinary meal at home. The reader can verify this by comparing Matt. 26: 26; Acts 20: 7; and 1 Cor. 11: 24, in all of which it clearly refers to the Lord's Supper; and Matt. 14: 19; 15: 36; and Acts 27: 35, in all of which, with equal clearness, it refers to a common meal; but the term "break," both in the original and the translation, though differing in grammatical form, is the same in all six of the passages. But the context is not the same. In verse 42 "the breaking of bread" is immediately preceded by "the apostles' teaching and fellowship" and immediately followed by "the prayers," and it would be incongruous to thus associate it with other acts of worship if it were not one itself; whereas in verse 46 the breaking of bread is not only said to be "at home," but it is distinctly specified as "their food." On verse 46, Professor McGarvey's "New Commentary on Acts" has this pointed note: "The breaking of bread mentioned here is not the same as that mentioned above at verse 42; for here the reference is to bread for food, as is seen in the qualifying clause, 'they did take their food with gladness and singleness of heart.'"

3. Yes, the two participial clauses, "continuing steadfastly with one accord in the temple and breaking bread at home," being tied together by the conjunction "and," are both modified by the expression "day by day." That is, this expression indicates the time when the two things were done.

4. The phrase "by him" is a literal rendering of a phrase which ordinarily expressed what is understood by the phrase "at home." On the original phrase, Thayer has this note: "*Para heautoo*, by him—i. e., *at his home* (1 Cor. 16: 2)." It is used in classic Greek to convey the same idea.

5. As to the phrase "in store," which immediately follows, it is a free rendering of a participle *(thaurizoon)* which means "treasuring up" or "putting it into the treasury;" and no matter whether the treasury thus implied be a private treasury at home or the public treasury common to the whole church, the teaching is precisely the same—viz., that the money needed on that occasion might all be gotten together before the apostle's arrival, "that no collections" might have to be made after he came. It merely denotes that, if the apostle's instructions were properly followed, the needed money would all be collected by the time of his arrival. Even if it be granted that the treasuring or storing up was "at his home," in the first place, and not at the public meeting of the church, still we can know, as the language necessarily implies, that the money in some way was all to be brought together into one fund by the time of the apostle's arrival; for he distinctly informs them that the purpose of his orders to them, as in the case of "the churches of Galatia," was "that no collections be made when I come." Thus he contemplated having the money already collected into one fund when he should arrive.

This passage stamps with divine authority the weekly contribution among Christians, and its wisdom is always illustrated wherever churches faithfully follow the instructions. It not only provides for the needed money on a given occasion, but it forestalls the haphazard and claptrap methods to which human wisdom sometimes resorts. The latter not only frequently fail to get the money, but they have a tendency to lower the standard of dignity and seriousness which should always govern in the conduct of churches. Giving in the cause of God is not to be made a matter of fun and frolic, but a matter of serious and devout service to God.

Questions and Answers. No. 1.

BY F. W. SMITH.

One Baptist brother by the name of J. H. Pennock, in the Baptist Flag of July 20, propounded the following questions to another Baptist brother by the name of Fry:

1. Did Christ establish a church while upon earth?
2. Was that church a visible or an invisible organization?
3. Is that church still in existence?
4. Did Christ commission his church to preach the gospel and baptize believers? If not, to whom did he give a commission; or, did he commission any one at all?
5. Is that commission still binding? If so, upon whom is it binding—Methodists, Presbyterians, Mormons, and Holy Rollers?

Thus it will be seen that the Baptist brethren have their differences and contentions over vital and fundamental matters in religion as well as others. The article from which the above questions are copied seems to indicate that Brother Pennock is a little suspicious of Brother Fry's theology. He seems to regard Brother Fry's teaching and practice somewhat irregular for a Baptist—too latitudinarian in its tendency. Hence, to sound the brother out on certain points in order to be sure of the ground on which he stands, Brother Pennock draws the issue clearly on the questions propounded. Brother Fry's leaning toward the "Interchurch World Movement" and his liking for so-called "union meetings" are the things that have aroused Brother Pennock's suspicions regarding his brother's soundness in the Baptist faith and practice. This is perfectly permissible upon the part of Brother Pennock, and no Baptist brother or sister has any right to call in question his action in the matter. Those claiming to be the children of God are exhorted to admonish each other, and this applies to one's teaching and practice *doctrinally* as well as *morally*. I do not know, of course, whether or not Brother Fry will answer Brother Pennock's questions according to the Baptist view of such matters; but it seems that if he is disposed in the direction of the New Testament, he will have no difficulty in answering in harmony with that book.

1. Christ said: "Upon this rock I will build my church." (Matt. 16: 18.) The Baptist brethren, if I mistake not, claim that the church here referred to is the "Baptist Church," but I have never discovered the time nor place in the holy oracles when it ceased to be Christ's church ("my church") and resolved itself into the "Baptist Church." Now, if Brother Fry will simply quote the language of Christ in answer to question No. 1, he will satisfy Brother Pennock on the point that Christ promised to establish a church; but as to its *name* and *time* of establishment, he may fail to please his brother. The passage quoted puts the establishment of the church in the future ("I will build") from the time the promise was made; and if the church was established while Christ was "upon the earth" in person, the scripture has never been produced that so teaches. The first mention of the church of Christ as *an existing institution* into which men and women were called is found in Acts 2: 47: "And the Lord added to them day by day those that were saved." This collection of disciples in Jerusalem is thereafter referred to as the "church in Jerusalem:" "And there arose on that day a great persecution against the church which was in

Jerusalem." (Acts 8: 1.) Now, no such language was ever applied to any of John's disciples, nor to those who followed Christ during his personal ministry. The church was referred to prophetically in Matt. 18: 17—"And if he refuse to hear them, tell it unto the church;" but Christ was only laying down the law to govern in the church when it should be established, just as he gave directions concerning the Supper which was to be observed *after* his death when he instituted the memorial: "This is my body, which is for you: this do in remembrance of me." (1 Cor. 11: 24.) Although they were told to *do* this, there is no mention of his disciples having observed the Supper until *after* his death. The observance of this sacred institution upon the part of his disciples began *immediately* after the establishment of the church—viz., on the first Pentecost after the resurrection of Christ: "And they continued steadfastly in the apostles' teaching and the fellowship, in the breaking of bread, and the prayers." The Supper or memorials of the sufferings of Christ are *inseparably* connected with his church, intended by its divine Founder to *begin* and *end* with the church on earth. The church in its glorified state will no longer be looking for the coming of Christ; hence, the institution which now points to that glorious event will cease. Material was prepared and brought together on the day of Pentecost for the building or establishment of the church; and when it was done, the Supper was placed *in* the church as the furniture of the tabernacle was placed within it when finished. I see no way by which our Baptist friends can separate the Supper from the church; and if this cannot be done, and no proof of its observance before Pentecost can be found, it seems to me that their claim of the church being fully and completely established during Christ's personal ministry is without foundation in the word of God. Near the close of his ministry he said, "Upon this rock I will build my church;" hence, if he did this before his death, there would certainly be some mention made of the fact. I have witnessed the efforts of many learned Baptists to establish that proposition, but they have all most signally failed to do so.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine, or Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

SELECTIONS BY THE EDITOR

Conscience is nothing else but the echo of God's voice within the soul.—E. B. Hall.

☼ ☼ ☼

If a man is unhappy, this must be his own fault; for God made all men to be happy.—Epictetus.

☼ ☼ ☼

Believe me, every man has his secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad.—Longfellow.

☼ ☼ ☼

We all have need of that prayer of the British mariner: "Save us, O God, thine ocean is so large and our little boat so small."—Canon Farrar.

☼ ☼ ☼

Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth.—Robert Smith.

☼ ☼ ☼

The world is a school, and the business of its occupants is the pursuit of an education fitting them to graduate into the invisible university of God.—W. R. Alger.

☼ ☼ ☼

Do not let your head run upon that which is none of your own, but pick out some of the best of your circumstances and consider how eagerly you would wish for them were they not in your possession.—Marcus Aurelius.

☼ ☼ ☼

It seems as if heroes had done almost all for the world that they can do, and not much more can come until common men awake and take their common tasks. I believe the common man's task is the hardest.—Phillips Brooks.

☼ ☼ ☼

God, who registers the cup
Of mere cold water for his sake
To a disciple rendered up,
Disdains not his own thirst to slake
At the poorest love that ever was offered.
And because my heart I proffered
With true love trembling at the brim,
He sufferers me to follow him. —Browning.

☼ ☼ ☼

I received a letter from a lad asking me for an easy berth. To this I replied: "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships and merchandise; abhor politics; don't practice medicine; be not a farmer or a soldier or a sailor; don't study, don't think. None of these are easy. O, my son, you have come into a hard world! I know of only one easy place in it, and that is the grave."—Beecher.

☼ ☼ ☼

Mother and I.

Sometimes in the hush of the evening hour,
When the shadows creep from the West,
I think of the old-time songs you sang,
And the boy you lulled to rest—
The wee little boy with the tousled head,
That so long ago was thine—
I wonder if sometimes you long for that boy,
O little mother of mine!

And now he has come to man's estate,
Grown stalwart in body and strong,
And you'd hardly know that he was the lad
Whom you lulled with your slumber song;
The years have altered the form and the life,
But his heart is unchanged by time,
And still he is only your boy, as of old,
O little mother of mine! —Selected.

Current Thought

More Gospel and Less Sensation.

Sermonic sensationalism coupled with the lack of a definite theology not only exhibits a spiritual weakling in the pulpit, but renders many church people "the victims of all manner of religious fads and vagaries which always flourish in the atmosphere of emotional faith and theological indifference." For, adds Prof. David H. Bauslin, dean of the Hamma Divinity School, in an address to the graduating class of the Philadelphia Seminary published in The Lutheran, it is no more possible to conceive of a strong and robust and properly proportioned Christianity without theology included in pulpit ministration than to conceive of our bodies without bones. The Bible is more than a mere book of biography; it is a revelation of God, and we must be taught in a popular way in pulpit ministration the character of God, for the knowledge of God lies at the basis of right character in man. We cannot build a true humanity on a false theology. Yet—

"In the sphere of religion there is an appalling indifference to the claims of worship, and the extraordinary assumption that a specific profession of religion is something entirely superfluous. The vast public ignorance of Christian doctrine and history is one of the most deplorable and ominous dangers among us. In consequence largely of our sociological interest, many people have fallen into a mere humanistic and naturalistic way of estimating our Lord and Savior. Much of religion in some circles among us has been smitten with a barren rationalism or has degenerated into a one-sided mysticism. If the situation we are confronting makes doctrinal preaching more difficult, possibly, than at any time since the Reformation, it renders it all the more necessary. It is an absolute mental and spiritual necessity if men are to be led out of the mists of religious uncertainty and ambiguity."

Preachers are exhorted against the sensational note, which indicates "a mental sterility not creditable to supposedly trained and qualified men." Many are turning aside from the everlasting interesting questions of religion to subjects and literature handed out from propagandist sources, and if this continues we are destined to have among us a considerable group of clerical weaklings and to be confronted with a serious loss of pulpit power." Men need to hear from the pulpit that which is preëminently spiritual and not secular, that which has to do with the soul and with God, and—

"If these things do not constitute the dominant note in our preaching, we will never be able to lift men above the clamorous voices of the secular market place. There will be no development of faith through a well-instructed mind or of works through a well-trained life. Our congregations will be neither taught nor led, because teaching and leadership are impossible when the voice in the pulpit moves week by week from one suggested topic to another and the preacher is transformed into an agent for an organization or movement that may be worthy in its ends and of advocacy at proper places and under right conditions. And all this that I have adverted to is far removed in dignity and, indeed, usefulness, from what has been indulged in by pulpit charlatans, who have exploited all sorts of homiletical degeneracy, about 'love, courtship, and marriage,' 'the value of football,' 'the automobile as a social and religious force in the community,' 'thought power—its control and culture,' 'break the news to mother,' 'the extraordinary power of veneer in modern society'—all subjects recently announced in city papers and heralded as being full of resistless attractions."

Recognizing that the problems of the modern pulpit are perplexing and that, perhaps, the times are full of dangers, this advocate of theological preaching asks:

"But when have the times not been out of joint? Never in the late centuries has man felt the need of true peace of heart as to-day; never has there been an open door of spiritual effort more inviting than to-day; never has the brave, unholding courage of the preacher been more of a boon than to-day; and never has there been greater appreciation of true manhood in the preacher than to-day."—Literary Digest.

The secular press is insistent that preachers should preach the gospel, which is God's power unto salvation. It insists that the time-honored method of announcing texts of scripture and boldly and fearlessly proclaiming the gospel has given way to a variety of movements and programs. Preachers who should declare all the counsel of God have ceased to contend earnestly for the faith once for all delivered to the saints. Movements to bring the denominations into a great working body and thus build up denominationalism instead of the church of Christ have failed. There have been some preachers going up and down the country telling the people that the returned soldiers from overseas would not countenance the old-time method of preaching the gospel and that, therefore, the church was confronted by a situation which required a speedy and radical change. But this has all failed, as all such movements are destined to fail, and the cry now is, "Back to the gospel!" Just a few days ago a worthy young preacher told me that he had just closed a meeting for one of the churches of Christ in this State. He said in that church there were members who could not intelligently answer the question, "What must I do to be saved?" He also informed me that some of the leading members told him that they had not heard a sermon for fifteen years plainly declaring the fundamentals of the doctrine of Christ. Preachers have preached to entertain and to please rather than boldly and fearlessly declare all the counsel of God. It is also stated that the church of Christ is rapidly on the decline and that in one hundred years it will cease to be, if it continues to decline as it has been declining during the last ten years. Preachers of the gospel need to believe, love, and have confidence in the truth. God never told them to preach to please the world. The command of Christ is to go and preach the gospel to every creature. This reads: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) The preacher must be fearless enough to quote John 3: 5 without apology. No preacher is responsible for what God says. God is able to take care of the conditions of salvation—man has nothing to do with fixing them. Preachers should boldly preach that there is a hell and that the disobedient will be punished. "And these shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25: 46.) It is the duty of the minister of the gospel, instead of making people believe that they can be saved in their sins, to teach them that "the wages of sin is death," and that there is and can be no rest for the wicked. The word of God is clear upon this point: "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." (2 Thess. 1: 7-9.) The preacher who dares to change, modify, or alter in any particular the word of God stands condemned and will be lost unless he repents. "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema." (Gal. 1: 8, 9.) The need of the hour is for preachers who know the truth, who love it, and who have the courage of their convictions. No cowardly man is fitted to preach the gospel of Christ.

Query Department

By J. C. McQUIDDY

A sister who wishes to remain nameless, so far as the public is concerned, writes to know what is the meaning of 1 Pet. 1: 23. She asks to know, when it says "being born of the word of God," if "the word" means Christ. In the Revision we have "begotten" instead of "born." The Revision reads: "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." It is true that the word as referred to in the first chapter of the gospel of John means the prenatal Christ, but the word in this passage means the spoken or written word of God. It is in obedience to Christ, to God, and to the Holy Spirit that one is begotten of the truth. We find the same thought in James 1, where Christians are admonished to put away all filthiness and overflowing of wickedness and receive with meekness the implanted word, which is able to save their souls. "Implanted" here means "inborn" word.

✡ ✡ ✡

J. A. Taylor, of Paragould, Ark., wants to know how elders should be appointed. He asks: "Should they be ordained through prayer, fasting, and the laying on of hands? If so, what is there to be gained by the imposition of hands?" No one should be appointed to the work of an elder who has not proved himself capable of doing the work. Elders cannot be made by any form of ceremony unless they have by inheritance or attainment the characteristics and qualifications necessary for doing the work of an elder. Many grievous blunders have been made by appointing men to the position of elders who were wholly disqualified for the work. Men who have the qualifications and who are doing the work of elders should be recognized as such by the congregation. It is contended by some that in all cases in the appointment of elders, the appointment ceremony consists of fasting, prayer, and the laying on of hands. This was the position of Alexander Campbell, Dr. T. W. Brents, J. A. Harding, and others. Some other good brethren contend that in all cases where hands were laid on in the days of the apostles, that it was for the imposition of the Holy Spirit. I have never been sure that any special ceremony of ordaining elders has been laid down in the New Testament. This being true, any method that the church may adopt that is sensible and in order may be used. I can see no objection to fasting and praying and even the laying on of hands, with the distinct understanding that the laying on of hands is not for the imposition of the Holy Spirit. It is evidently true that the hands were laid on in the days of the apostles for such purposes; and as it cannot be done now, we should be very careful to have it so understood.

✡ ✡ ✡

E. R. Wright, of Memphis, Tenn., is concerned about knowing the time and frequency of the observance of the Lord's Supper. He says: "As one of the elders, I do not know just what to do, as we are divided on the above question. Some think it is all right to have the Supper at night as well as in the morning, and others think we should have it only in the morning."

From the teaching of the Scriptures it is clear that the meeting on the first day of the week was not only for breaking bread, but was for teaching, singing, fellowship, and the prayers also. Matt. 26: 30 says: "And when they had sung a hymn, they went out into the mount of Olives." Acts 2: 42 reads: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." In the original institution of the Lord's Supper, nothing was said as to the frequency with which it was to be observed. At the time of the institution the Lord said: "This do, as oft as ye drink it, in remembrance of me." (1 Cor. 11: 25.) Had nothing more been said, every congregation of disciples would have been left to its own judgment as to the frequency of observance; but in the observance of the Lord's Supper the apostles were guided by the Holy Spirit, as in other matters left indefinite by the Lord's personal teaching, and their example is authority for our doing likewise. Little is said as to the frequency of its observance, but that little is decisively in favor of a weekly observance of the ordinance. The Holy Spirit declares: "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (Acts 20: 7.) In 1 Cor. 11: 20, 21 we read: "When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper: for in your eating each one taketh before other his own supper; and one is hungry, and another is drunken." Acts 20: 7, taken in connection with the practice of the church in the second century and for a long period afterwards, has been sufficient to win universal agreement among biblical scholars that the apostolic custom was to observe the Lord's Supper on the first day of the week. The action of the apostles, guided by the Holy Spirit, shows plainly the will of the Lord; so our custom should be the same—that is, we should observe the Lord's Supper at least one time on every first day of the week. As we commemorate weekly the fact that Christ arose again for our justification, why should we not as frequently commemorate the fact that he died for our sins? Of course, parties may observe the Lord's Supper in the morning of the first day of the week, or they may observe it in the evening of the first day of the week. It may be possible that some cannot conveniently attend the morning observance, and these can observe it in the evening; but I know of no authority that encourages the custom of the same person's observing it both morning and evening of the same day. The fact that the word "deipnon" is translated "supper" does not necessarily mean that it must be observed in the evening. This word means "the chief meal of the day," and we find in other cases the plural form is rendered "feasts." Matt. 23: 6 and Mark 12: 39 show clearly that the Lord's Supper can be eaten at any time on the first day of the week. "And love the chief place at feasts, and the chief seats in the synagogues." (Matt. 23: 6.) "And chief seats in the synagogues, and chief places at feasts." (Mark 12: 39.) Christians should not differ over the time, as the Lord has not legislated just what time of day it shall be observed. It is a sin to contend over opinions and preferences. It is a shame that local congregations will differ over such matters. Christians should be content to obey the clearly revealed will of the Lord. When Christians observe the Lord's Supper upon the first day of the week, God is obeyed and honored. Let us lay aside opinions and walk by faith in the service of the Lord.

This world's no blot for us
Nor blank; it means intensely, and means good;
To find its meaning is my meat and drink.
—Browning.

AT HOME AND ABROAD

J. W. Grant preached at Greenbrier, Tenn., last Lord's day.

John M. Rice has moved from Altus, Okla., to Merkel, Texas.

J. A. Cullum is requested to write to F. S. Vance, Nocona, Texas, at once.

There were four confessions in the meeting at Hendrix Chapel, near Parsons, Tenn. D. D. Swor was the evangelist.

J. W. Dunn closed a meeting at Bardwell, Texas, on July 28. Eight persons were baptized. He is now at Charlie, Texas.

C. W. Holly would like to locate with brethren where there is an affiliated high school. Address him at Coalbloom, W. Va.

Earnest C. Love, of Santa Rosa, Cal., is preaching at his boyhood home near Etna, Tenn. He will preach in Nashville on August 15.

S. M. Jones, of Beamsville, Ontario, Canada, will begin a meeting for the Dunlap congregation, at Duck River, Tenn., next Sunday.

Porter Norris reports a good meeting at Elm Grove, in Tipton County, Tenn., resulting in three restorations and one baptism. He is now at Solo.

R. P. Cuff will begin a meeting for the church at Estill Springs, Tenn., on August 23. The church is small, and near-by congregations are urged to attend.

Charles Taylor has just closed a meeting at Cottontown, Tenn., with nine additions. He began a meeting at Almaville, Rutherford County, last Lord's day.

Andy Largen, of Lincoln County, Tenn., with John W. Hooten, of Lewisburg, Tenn., was engaged last week in a meeting at Chapel Hill, Tenn. The interest was good.

R. N. Moody writes: "The meeting at Acton, Tenn., closed last night. The attendance and interest were good throughout the meeting. There were eleven baptisms."

T. C. Fox has just closed a meeting at Coopertown, Tenn., which was well attended throughout and which resulted in four baptisms. He is now in a meeting at White's Bend.

H. J. Phillips, of Ridgetop, Tenn., was among our visitors last week. He is anxious to secure some good preacher to hold a meeting for the church at Greenbrier, Tenn.

R. A. Craig, 1740 Chichester Avenue, Louisville, Ky., sends this: "Wanted—A good physician to locate at Parksville, Ky. This is an ideal location, with good church and school."

H. H. Adamson at this writing is engaged in a meeting at Cornersville, Tenn. He is having large and attentive congregations. Brother Bills, of Ostella, Tenn., is leading the song service.

J. G. Stinson, of Lewisburg, Tenn., called to see us last week. He reports the church there as in a flourishing condition and well pleased with H. H. Adamson, who ministers to the church.

The Fanning Orphan School for Girls will open for the reception of pupils on September 9, 1920. For further information, address David Lipscomb, superintendent, Route 1, Nashville, Tenn.

Our Home in Cuba.—I am now settling two hundred American families in Cuba. I think we can offer the most wonderful inducements to American farmers on earth. Write J. D. Tant, Rogers, Ark., for literature.

M. C. Kurfees has just sent the news that the meeting which he was conducting near Mocksville, N. C., continued through last Sunday. There had been sixteen additions when he last wrote (July 31), and great interest was being manifested.

D. F. Draper writes from San Francisco, Cal., under date of July 27: "On my westward trip I have preached at El Paso, baptized one; at Los Angeles, baptized two; also preached at Pasadena and met W. D. Nay; also preached at Pomona once."

H. Leo Boles closed a meeting, Sunday, July 25, at Arlington, Tenn., which resulted in one baptism. Good interest was manifested throughout. He began a meeting last Sunday at Rogersville, Ala., to continue as long as interest demands.

L. E. Carpenter has closed a short meeting with the church at Gober, Texas, during which one person was baptized and two took membership. These brethren would like to get in touch with some preacher who can be with them once a month.

We enjoyed a visit from C. E. Coleman, of Macon, Ga., last Thursday. He has recently preached at Tampa, Fla., and reports that church saving so much money each month for the purpose of building a larger and more commodious house in which to worship.

In passing through, E. P. Watson dropped in to see us last Monday. He had just closed a good meeting at Widersville, Tenn., with ten additions, and another at Christian Chapel, with four additions. He reports interest good throughout both meetings.

From W. D. Bills, Klondike, Texas, July 31: "I have just closed an excellent meeting at Valliant, Okla., with five baptisms and one restored. I began here last night with splendid prospects. When through here I shall return to my regular work at San Antonio."

J. W. Parman came to see us last Thursday and renewed his paper for another year. He worships with the Berry Chapel congregation, Williamson County, Tenn., and reports that Andrew T. Ritchie is to hold a meeting for this church, beginning the third Sunday in August.

From J. A. Cullum, Roff, Okla., July 29: "We closed here last night with large crowds and splendid interest. Twenty-five were added to the congregation. I am booked to return for the last three weeks in July, 1921. Brother Bryant, the local minister, was present and assisted much."

G. A. Dunn writes from Hallsville, Texas, July 24: "On July 19 I closed a nine-days' meeting at Florence, Texas, with forty-one additions—twenty-nine baptisms. On July 21 I began a camp meeting at Hallsville. On August 3 I will begin a meeting at Tuscumbia, Ala., August 14, at Haleyville, Ala."

Last Saturday C. G. McPhee delighted us by calling at the office. He reports that he recently closed a meeting at Tintern, Ontario, Canada, which resulted in two baptisms. On July 25 he preached at Meaford, Ontario, Canada. He expects to be engaged in protracted-meeting work in Tennessee for a while.

J. H. Murrell, 621 West Chestnut Street, Rogers, Ark., writes: "I have devoted nearly all of my time to the work with the church in Rogers this year, but recently decided to go back into general evangelistic work, and am now ready to make engagements for meetings for the remainder of this year or next."

William F. Walker writes from Indian Mound, Tenn., July 29: "Our tent meeting at Legate continues with large audiences and good interest. We are sowing the seed of the kingdom. Brother Taylor is doing his work with pleasure and satisfaction. The meeting will continue as long as interest demands."

J. A. Jenkins, Huntsville, Ala., writes: "I have been a reader of the Gospel Advocate for more than twenty years, and I think it one of the best papers in the world. I feel lost when I fail to get it (and that only when I am away from home). I hope that it will continue the spread of the gospel many years."

From L. F. Mason, Morrison, Tenn., July 27: "I have just closed a meeting near Woodbury, with two baptisms. I will begin a meeting at Shady Grove on July 30; at Red Hill, August 10; and at Flat Rock, near Lebanon, on August 22. I will return to Whitewright, Texas, to preach on the first Sunday in September."

E. A. Elam was engaged in a meeting last week at Sellersburg, Ind. We are not informed as to results. The people of Sellersburg can congratulate themselves on the fact, however, that they had the pure gospel preached unto them. He was announced to begin a meeting at Bethlehem, Wilson County, Tenn., last Lord's day.

From B. L. Douthitt, Mayfield, Ky., July 29: "The meeting at Conyersville, Tenn., closed last Sunday with four additions. The interest was good throughout the meeting.

This was my second meeting at that place. My next meeting will begin next Sunday at Spring Creek, Ky. I am now hearing some fine sermons by I. B. Bradley at Pottsville."

A Tent Wanted.—The churches of Christ in Memphis want to do mission work in the city and Shelby County, and I thought perhaps I might find some one with a tent for sale. Would not object to a used one if in good condition. Please give size, how long used, equipment, and price. Address E. V. Wilson, 191 South Main Street, Memphis, Tenn.

From Willie Hunter, Route 1, Livingston, Tenn., July 30: "Our meeting at Holly Springs, came to a close on July 20, after ten days' duration. The meeting was conducted by John Knight and D. H. Knight, of Lafayette. There were seventeen additions in all. The attendance and interest were good throughout the meeting. One more came back to the fold last Sunday."

From Thornton Crews, Rogersville, Ala., July 31: "Our meeting at Romine Schoolhouse closed last Saturday at the water, with eighteen additions. We then went to Mount Carmel and began a meeting last Sunday. We had to close this morning. There were seventeen additions. These meetings were too short, a mistake that brethren often make when arranging for a meeting."

B. C. Goodpasture left Nashville last Thursday for his new field of labor in Atlanta, Ga. He will sell books published by this company and will take subscriptions to the Gospel Advocate. He is a good preacher, and we are sorry to lose him from Tennessee, but we commend him to the brethren of Georgia in the belief that he will accomplish a good work there. His new address is 98 South Ashby Street.

W. M. Oakley writes under date of July 29: "Our meeting of ten days' duration at Petway, a few miles from Ashland City, Tenn., closed to-day at the water. This was a glorious meeting. Two were baptized and eleven others who had wandered away came back and confessed their sins. The church takes on new life. I go next to a point near Palmyra, Montgomery County, where I begin next Lord's day."

Sister Jennie Clarke, superintendent of the Belle Haven Orphans' Home, of Luling, Texas, recently made an appeal in the Gospel Advocate for money with which to buy a Holstein cow for the Home. She now writes that the funds are being provided, and extends thanks to all who have contributed or may yet contribute for this purpose. She asks that some one tell her where she can buy a first-class Holstein cow.

We enjoyed a visit last week from R. W. Jernigan, of Bridgeport, Ala. He had just closed a meeting at Hohenwald, Tenn. The meeting was interesting, with good attendance throughout, and resulted in two baptisms. His next meeting, which was announced to begin last Lord's day, is at Grand Saline, Texas. After this meeting he will return to Tennessee and devote his time until about the first of October to evangelizing in Warren, Dekalb, and Cannon counties.

From D. D. Woody, Rives, Tenn., July 30: "I have just finished my annual meeting between Jackson and Beech Bluff. We have no house there and the brethren have never begun meeting on Lord's day for worship. However, they have been aroused by the gospel, and plans have been formed for the construction of a house this fall. This will be the third congregation in Madison County. Brethren, I have made a sacrifice to do this work; but it is our duty to preach the gospel to every creature, no matter where he lives."

John D. Evans, of Denver, Col., writes us that on July 25 the church at Denver had an all-day meeting, with lunch on the grounds. The program was essentially missionary. Brother Speck; M. H. Moon, of Fort Worth, Texas; E. C. Fuqua, of Fort Collins, Col.; E. E. Shoulders and John D. Evans, of Denver, were the speakers. Much enthusiasm was aroused, and it has been thought that much good was accomplished. Brother and Sister Perry, of this city, and their daughter and son-in-law, from Colorado Springs, attended the meeting.

From Emmett G. Creacy, Edmonton, Ky., July 29: "The meeting at Edmonton closed with one baptism. There are only four or five members of the church of Christ here. I shall visit them and preach in the courthouse every opportunity I have. We are now at Bellview with our tent. Large crowds and good order. We have a few brethren here who keep house for the Lord every Lord's day. They meet in the schoolhouse. Prospects are favorable for a strong congregation here. I set this little church in order three years ago. They are zealous and true to the word."

From J. P. Lowrey, Memphis, Tenn., July 29: "I spent last week with the church at Paragould, Ark., preaching every night. There were seven additions to the church. Three of them came from the Baptists. I have never seen a congregation more in earnest than the church at Paragould. Soon after reaching home on Monday, I was called to Rosedale, Miss., to conduct a funeral. Sam Gardner, whose parents live at Rosedale, died in Texas, and his body was brought to Rosedale for burial. I am to begin a meeting next Sunday at Hickory Flat, Miss., and from there I go to Ruleville, Miss."

H. T. King, who is preaching for the church at McMinnville, Tenn., is busily engaged in holding meetings in Warren County. The churches are manifesting unusual interest, and all appear determined to go forward more vigorously in preaching the gospel of Christ. When H. Leo Boles was last in that county, there were five meetings in progress at the same time. John T. Smithson was at Oak Grove; Brother Jenkins, of Huntsville, Ala., was at Ivy Bluff; H. T. King was at Mount Leo; J. P. Watson was at Bluff Springs; and J. M. Radcliffe was at Bonner. All were having interesting meetings.

From E. L. Whitaker, Corinth, Miss., July 29: "On the fourth Lord's day in June I began a meeting at Water Valley, Ky., and closed it on the first Lord's day in July, with four baptisms. We used the Presbyterian meeting-house, and had to give up the building when the interest demanded more time. As was said of Nehemiah of old, they have 'a mind to work.' On the following Lord's day I began a meeting at Zion Hill, near Palmersville, Tenn., and continued it eight days. R. L. Colley was with me part of the time and led the singing. There were six baptisms and two restorations. They certainly do not send a preacher away empty-handed. I am to be with both congregations next year, the Lord willing."

Last week we made a note that W. B. Young was working to secure sufficient funds to pay for the roof of the church house at Manatee, Fla. He assured us that he was opposed to the use of the organ in the worship and that he did not work with the missionary societies. Information comes, however, from D. A. Van, C. M. Keen, Frank Estes, and M. L. Pratt, of Manatee, Fla.; W. A. Cameron, of Largo, Fla.; John Hayes, A. A. Pickard, Lloyd Hicks, and H. F. Brooker, of Bradentown, Fla.; and D. B. Whittle, of Palmetto, Fla., that W. B. Young is not working for the church at Manatee, Fla.; that he is not in sympathy with those who are contending for the primitive worship of Christ, and that he deceived the Bradentown congregation for a while. W. M. Brummitt sends the letter and refers to the above-mentioned persons as witnesses. In justice to the brotherhood we are making this statement, and would advise W. B. Young to show that these brethren have misrepresented him or cease to pose as a loyal disciple of Christ.

RELIEF FUND

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

Miss Fanita Watkins, Fosterville, Tenn.	$ 1.50
"A Sister" and her Sunday-school class, Fountain Creek, Tenn.	1.40
Mrs. S. C. Merritt's class, Mayfield, Ky.	10.00
A. D. Thompson, Murray, Ky.	2.00
L. S. Ivy, Nabors, Texas	3.00
"A Friend," Cookeville, Tenn.	10.00
Mrs. M. D. Holmes and children, Nashville, Tenn.	2.50

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

HOME READING

A Brave Fireman.

Nancy Bryant's father was a fireman. He could never stay at home long with mother and Nancy, because he had to spend so much time at the fire station. But one cold winter night he was able to get away, and after supper Nancy said: "O, father, let's play parchesi to-night!"

"All right, I'd like to," father replied, "if mother will play, too." So Nancy ran for her parchesi board, and soon father, mother, and Nancy were having a fine game. All at once they heard a loud "clang!"

It was the big bell in the living room, which always rang when there was a fire. Father jumped up and hurried for his coat and hat.

"O, I'm so sorry that you have to go out again this cold night!" said mother.

"Isn't it too bad," cried Nancy, "when we were having such a good time!"

"Yes," father replied, "I'm sorry, too; but some one needs me."

Then he opened the door quickly and ran down the street to the fire station as fast as he could go.

Nancy jumped up and hurried over to the window.

"Clang, clang, clang!" There was the hose cart.

"Clang, clang, clang!" The hook and ladder went whizzing by. Then came the flying sparks of the big engine. Father was on the back, and Nancy peered through the darkness to see him, because she knew he always waved his hand as he passed.

When the firemen reached the fire, they found that a house was burning. Grabbing their hatchets, they leaped from the wagons, connected the hose, and got to work.

A crowd soon gathered, and some one cried, "There's a little girl upstairs!" Father Bryant called out: "I will get her!"

The firemen quickly raised a ladder to the window, and up went father Bryant. In the house the smoke was so thick he could not see; so he dropped on his hands and knees, because the smoke is never quite so thick near the floor. Feeling his way as best he could, he crept along from room to room until at last he heard a little girl crying.

"Don't cry, little girl," he said; "I'll take you out all right." Then he wrapped a big blanket around her so that she was safe from the flames and carried her in his arms back to the window. When the crowd that had gathered saw him bringing his little burden down the ladder, they cheered and cheered.

The little girl's father rushed forward and caught her in his arms, and after he had hugged her close, turned to father Bryant and said: "How can I ever thank you enough?"

"That's all right," replied father Bryant, "I have a little girl of my own at home."—Adelaide A. Wheeler.

☼ ☼ ☼

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, never hurry; in a word, let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.—Channing.

The Tale of a Tunnel.

The suburban train had just entered the tunnel through which it came into the city every morning, and as the lights were not bright enough for further reading, the patient commuter laid aside his newspaper with resignation. "These tunnels are an awful nuisance," he said to his neighbor.

"I used to think so," the neighbor agreed.

"You don't mean to say they are getting any better, do you?" was the surprised rejoinder of the first commuter.

"Hardly that," replied his friend; "but I think I have learned how to use them. For twelve years I have been commuting to the city every day. Every morning there has been the tunnel with its interruption of darkness for a minute or two. For a long time I considered it a daily nuisance, but lately I've made a discovery. I've discovered that it is the finest time that ever comes to me—to pray."

His friend looked at him with amazement.

"I know it seems a strange thing to say," he continued; "but I've tried it now for several years. It is the moment just before the train enters the station. Before me in just a few moments will be the city with its hurry and crowds and the day's work. But for the moment I am alone in the dark, and I have found that the one minute is long enough for a real prayer that brings me strength and purpose for the whole day. Somehow I don't seem to get away from it, and the tunnel has meant a lot to me the last few years. Try it sometime."

This tunnel philosophy is just as good for other places. It brings us a suggestive reminder that the most real and helpful prayers in the lives of many people are not those made when all the conditions seem most favorable, but the earnest petitions offered at odd times and in unusual locations.—Selected.

☼ ☼ ☼

No church now mourns an absent Lord. When faith looks for him, it sees him; when loves yearns for him, it feels him near. Only when these are feeble do we seem to be forsaken and alone. We have then one friend to whose memory no tablet will ever be erected and no tear shed; for the strong arm will never cease to hold us securely, and the loving heart will not fail to keep alive our affection with the fire of its abiding love.—H. B. Robinson.

☼ ☼ ☼

Hope.

Joy looks upward, peace looks inward, hope looks forward. The Christian hope is fixed on the coming of our Lord, and this is a very prominent element of New Testament teaching. It does not obtain great prominence in much of present-day Christianity. Most people look forward, not to the coming of the Lord, but to death; yet the one object of expectation set before us in the New Testament is the coming of our Lord. Nowadays the general thought is that death will come and the Lord may come; but Scripture reverses this and says: "Death may come, but the Lord will come."—W. H. G. Thomas.

☼ ☼ ☼

The Little Streets.

"To-morrow I'll do it," says Bennie;
"I will, by and by," says Seth;
"Not now—pretty soon," says Jennie;
"In a minute," says little Beth.

O, dear little people, remember
That, true as the stars in the sky,
The little streets of To-morrow,
Pretty soon, and By-and-by,
Lead one and all,
As straight they say,
As the King's highway,
To the city of Not-at-All.

—Christian Register.

Georgia and the Far Southern Field

By S. H. Hall

A Sad-Glad Day.

Without any kind of doubt, Sunday, July 25, was one of the most glorious days that I have ever experienced, yet one of the saddest. Our auditorium at West End Avenue was more than filled, quite a number having to stand in the vestibule. A brother from whom fellowship had to be withdrawn, some years ago, came back whole-heartedly to his "first love" and confessed his sins. Three others made their confessions of neglect and indifference and reconsecrated themselves to God. The regular collections went above ninety-three dollars, and special collections for the work at Griffin and other places amounted to sixty-nine dollars. At night we had another great service, with a number from East Point and South Pryor Street to help us. One soul confessed her faith in Christ and one came from the Baptists.

At the close of the morning service, Brother J. T. Farmer asked permission to say a few things, and at the close of his speech he presented me with a twenty-three-jewel Hamilton watch as a token of West End's love and appreciation of my nearly fourteen years' labor with them in an effort to let Atlanta and Georgia know something of that religion that gives a joy that is "unspeakable." The good sisters of this congregation, just a few days before (July 19), had surprised the sweetest woman on earth to me by placing under her plate at breakfast a purse of seventy-five dollars as a birthday gift, which was considerably augmented with smaller gifts later. The East Point brethren had just presented me with a Corona typewriter to be used on my trips and dispense with the burden of carrying the heavier machine that I have been using. These things, with the consciousness that in that congregation, and also at East Point and South Pryor Street, I have friends whose love is as strong as death and who can never forget to pray for me, made a heaven on earth for me. "The Lord bless them" is the prayer of one who will never forget.

But the day was sad, because it was my last day with them for a year, at least. The elders have kindly tendered me a year's leave of absence, which time, after two short meetings are concluded, is to be spent with the faithful in Los Angeles, Cal., the Lord willing. The stay there will be for a threefold purpose—to improve our son's health, inaugurate an aggressive campaign in that great city, and at the same time get a rest, by way of diversion, from the strenuous work in which I have been buried ever since landing in Georgia. Those two sermons that I tried to preach on this last day I was to be in Atlanta, for a while, were the hardest undertakings of my life. God bless every child he has in those three congregations, as well as the many other congregations we have established and helped! You cannot know, brethren and sisters, how I love you, and I shall take you in my heart wherever I go. Here I must be specific and name the places where my heart is now resting: Macon, Hardie's Chapel, Liberty Hill, Austell, Buchanan, Rockmart, Rome, Lyerly, Trion, Hall's Valley, Pleasant Grove, Menlo, Morven, Welcome Hill, Savannah, Morgan's Chapel, Ingleside, Constitution, Griffin, Albany, New Hope, Dasher, Baldwin, Dalton, Tunnel Hill the church which is in Brother Beck's house near Bowden, Wilson's Mill, McGregor, and the many scattered disciples at too many other places in this State to name. I want all of you to know that I love you and remember you just as much as the good people in Atlanta who sent me to you time and again. "The Tie that Binds" will never be sung without thoughts of you. And well shall I remember singing these words with many of you. These words chord only on the heartstrings of the kind and grateful, those whose hearts have been quickened, mellowed, and tuned by the glorious gospel of the Son of God. With my whole heart do I believe this tie binds us forever together. Let us ever appreciate it and hold it fast.

He who is omniscient and infinite in goodness has seen fit to illustrate this tie by various earthly ties.

First—He would call it the tie of friendship. "Ye are my friends," says he. And again: "I have called you friends, and not servants." Truly selfish and debased is that man who does not appreciate the sacred cord of friendship. By virtue of this tie, we can grasp hands, eye light eye, and great hearts expand and become one in the sense of this world's life. "Here we have the mysterious cement of the souls of men, the sweetener of life and solder of society, to which we are all indebted, and from which we have all derived far more than we can ever repay."

Second—He illustrates it with the tie of holy wedlock. We are declared to be married to Christ; hence, the righteous look forward with pleasure to the time when they will be awakened from the sleep of death by the voice of Him whose shadow is the universe, in pursuance of whose call they will arise, clad in robes of righteousness, and be escorted by angels into that eternal home and participate in the wedding feast of the Lamb of God. How beautiful is the tie of true wedlock! How sad to think that it is so little appreciated by the many who have entered into this holy union! "Here the hearts of the happy twain bound in one can soar high in the liquid air of the honeyed spring on pinions of purity, where their fevered brows can be cooled in the gentle breeze of affection." In this union we can ever live in an atmosphere of love, a light from heaven, a spark of immortal fire. It has been truthfully said:

> Devotion wafts the mind above,
> But heaven itself descends in love;
> A feeling from the Godhead caught,
> To lift from earth each sordid thought.

Third—He also illustrates it by the tie that exists between the mother and the smiling cherub with its dimpled cheeks and flaxen hair. Christians are called "sons and daughters" of Him who rules the countless worlds unknown to man, and who could, in a moment's time, dash this globe on which we live into oblivion with one stroke of his mighty hand. Nothing on this earth is stronger and more unchanging than a mother's love; hence, we should ever be anxious to do anything within our power to show that this love is fully appreciated.

But just as Solomon's temple, with all its glory, and towering Sinai, that lifts its head above the mist into the golden sunlight, are but shadows that were to fade, and did fade, in the radiant light of the Sun of Righteousness in his heavenly kingdom, so all these ties to which reference has been made are but shadows that recede from our view in the presence of that tie that Satan is powerless to sever. It is true that these ties are sufficiently strong to bind us together in our weary pilgrimage here; but when once touched by the icy scepter of the "grim monster," they are forever broken. Then it is that we will be able to see, as we have never seen before, the reality of that tie that binds; that is real beyond all other realities, purchased and dedicated by the crimson stream that flowed from Emmanuel's veins, and called "true religion." Truly did Burns sing:

> 'Tis this, my friend, that streaks our morning bright;
> 'Tis this that gilds the horror of the night!
> When wealth forsakes us, and when friends are few;
> When friends are faithless and foes pursue,
> Disarms affliction or repels the dart;
> Within the breast bids purest raptures rise,
> Bids smiling conscience spread her cloudless skies.
> 'Tis this that wards the blow or stills the smart,

In that awful hour when this old world shall reel and rock, yea, and quiver like an aspen leaf, vainly would we pluck the gems that adorn the blue arch of night and gladly give them for that tie which anchors us to that home of eternal bliss and happiness. All other ties become as fragile as the cords that bound the brawny arm of the ill-fated Samson. Ah, it is this tie that brings comfort into the sorrow-shrouded home where the faithful husband or wife gently presses the hand of the loving companion now cold and speechless in death, or when the weeping mother looks for the last time into the face of her darling child, knowing that she cannot call him back, but, by virtue of this tie, can go to him. 'Tis this, and only this, that can solace give, when I think of each of you with whom I have labored in the State of Georgia, and say, "Good-bye," which may be forever, so far as this world is concerned. I have enjoyed the days we spent together, and can truthfully say that I love you all, and shall ever look back with pleasure to the days we have spent together in trying to lead souls to Christ. Though the cruel hand of fate may scatter us like seared leaves before the Ice King, and though we may drift far apart on life's stormy sea, yet let us, as soldiers of the cross, wield our armor in the great battle of life so that as our material nature withers in age and decrepitude, the immaterial, guided by the lessons we have studied, learned, and taught together, will gradually cement themselves until the union is fully consummated in that meeting that some day will begin, but never end, and where we will ever remain bound together by *the tie that binds*. The grace of our Lord Jesus Christ keep us unto that good day!

Man, What a Chance!

This exclamation of Ralph Connor (Charles W. Gordon) in his great sermon on the call of Jesus to the rich young ruler may well be repeated to every young man of our day who in any way becomes aware of God's challenge to his soul. The need is so vast and so imminent that the war situation is repeated. Something like universal divine conscription of both young men and young women must be recognized. One who will not answer the call must prove his exemption or forever stand among those who failed their hour.

The call of God used to be the exception. "There were many widows in Israel, but to only one was Elijah sent." There were many cobblers in England, but only one William Carey; many weavers in Scotland, but only one David Livingstone; many West Point graduates, but only one Charles E. Garst; many penniless foreign boys landing in America, but only one Sam Higginbottom; many Japanese schoolboys thirty years ago, but only one Paul Kanamori.

The young man or young woman of good mind and physique who is not taking up definite Christian service as a like work must answer to his own soul, as well as to the Lord of the harvest, with something more than an excuse.

God's call cannot be put aside lightly; cannot be put aside at all, except to add another to the list of eternal tragedies in which the rich young ruler stands hard by Judas Iscariot. What if Moses had chosen to enjoy the pleasures of sin rather than to share ill treatment with the people of God? What if Saul of Tarsus had been disobedient to the heavenly vision? What if Florence Nightingale had offered any one of fifty excuses that were at hand? What if Frances E. Willard had chosen enjoyment rather than service? What if William E. Macklin had rejected God's calling to Nanking? Such conjectures are simply impossible. To reverse the course of Martin Luther is as inconceivable as to obliterate the sun.

But my life is just as important to me as Alexander Campbell's was to him. I can no more afford to miss going where God wants me than Mr. Campbell could afford to stay away from America or from Bethany. His success, his joy, his eternal destiny were there.

We cannot imagine what disaster, starvation, and defeat might have followed if Herbert Hoover had not been where God had appointed him to be. But the Christian transformation of India, or of China, or of Africa, will save more lives, because it will go on forever. It involves also, not merely the relief of physical hunger and suffering, and that in the wholesome and permanent way of teaching the people to help themselves, but of vastly more importance, the moral and religious redemption of the people.

Behold the joy of Dr. Shelton in witnessing thirty baptisms on the border of Tibet, and hear God calling you to the three million Tibetans that wait beyond.

See the Scudder mission in India receiving more members last year than the entire Reformed Church of America that sent out the missionaries; hear Sherwood Eddy tell of preaching to thirty thousand eager hearers in one audience; witness the tragic loneliness of our own scattered missionaries, Dr. Mary Longdon's narrow escape from death, G. L. Wharton dying at his post, and conclude that God is assuredly calling you to come over and help in the harvest of millions, the deliverance of a race.

When the crisis in Africa constrains Dr. Jaggard to return to the Congo though he has buried his wife in the homeland; when our missionaries as captains of twenties and hundreds of native evangelists are successfully withstanding the Mohammedan advance, but seeing the lines break beyond their reach; when the Eldreds counted not their own lives dear unto themselves; how can you ignore the zero hour of God's largest continent, but one of the neediest and readiest of all?

Hear Inman testify that all of Latin America spends less on education than New York City alone; see Taylor's photographs of thousands of Mexican children eagerly accepting the teaching of American Christians whenever they have the chance, and realize that not by war, nor by diplomacy, nor by commerce, but by Christian education, Mexico and all Latin America may be transfigured into a very garden of God; and answer, why not through you?

Mark the glorious success of our Christian institutes for the physical, mental, moral, and religious training of the American negro; read the fascinating story of Jennie Porter proving in Cincinnati's blackest belt that "black is just as good a color as white, and brown is a perfectly beautiful shade," and then calculate, if you can, how many thousand chances there are for you among these eleven million of your fellow citizens to win the same sort of victories for God and humanity!

Ray Manley and C. Jaroshevich, Frank Butchart, and Basil Keusseff have demonstrated that our foreigners—and there are fifteen million of them—will accept Christ as readily as they will go after Lenine, if given a fair chance. Here is your chance at once to save them and to safeguard your own country.

If none of these calls "find" you, review the American babies on daily parade along Riverside Drive in New York, Green Street in Augusta, or a thousand other places, count the millions of their older brothers and sisters in our non-religious public schools, and claim the glorious privilege of somehow bringing Christ into their lives. If God permits you to serve here, as minister or as teacher, you have no time to be president of a bank, a railroad, or a nation!—World Call.

The more a man knows, the clearer becomes his consciousness of ignorance. The greater his virtues, the more keenly sensible is he of his defects. The nearer he approaches to perfection, the more strongly does he feel that his aspirations can only be fully realized in the great hereafter.—Exchange.

GET A GOOD GRIP ON HEALTH

Look out for the unnatural weakness that indicates thinning of the blood and lack of power. It means that your bodily organs are starving for want of good nourishment; that the red corpuscles are fewer, unequal to demands of health. Hood's Sarsaparilla increases strength of the delicate and nervous, restores red corpuscles, makes the blood carry health to every part, creates an appetite.

If you need a good cathartic medicine, Hood's Pills will satisfy.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Not Equipment but the Man Makes the Difference

Every great school, college, or university has been built around the personality of some one man. The educated men of America who have accomplished great things and who stand well in professions look back on their college training and attribute much of their accomplishments to the dominating personality of the school in which they were educated. The dominating personality of Morgan School is that of Prof. R. K. Morgan. His influence for good and better things does much toward the molding of morals and stimulating of broader ideals in the students who are so fortunate as to attend Morgan School. Mr. Morgan has devoted his life to the training of boys.

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for twenty-six years.

A postal card to Mr. L. J. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

The Master's Vineyard

Arkansas.

Fort Smith, July 27.—The past Lord's day was another enjoyed by the congregation of the Park Hill church of Christ. Love and zeal for the Lord's cause were manifested by the large attendance and growing interest. The little people seem to enjoy the work despite the sultry July weather. My brother, Paul S. Knight, from Booneville, was with us on Lord's day and enjoyed the worship and hospitality of the good people of Fort Smith. May the Lord bless the church at this place in our efforts for good, since we have learned that we shall reap in due time if we faint not.—Leland H. Knight.

Oklahoma.

Comanche, July 27.—I am at home resting a day or two, after my debate with Elder I. P. Whitaker, "Dawnite," at Peabody Schoolhouse, near Saint Jo, Texas. The debate lasted four days. Four propositions were discussed—the state of the dead, punishment of the wicked, future probation, and the design of baptism. The brethren seemed more than pleased with the result, and I am sure that the debate will result in much good. I will hold some meetings in that country next year, the Lord willing. Brother Frank Chism, of Valley View, Texas, a fine young preacher, was with me all through the discussion and acted as moderator. He should be kept busy preaching all the time. Brother T. H. Matheson, of Bowie, Texas, also was present a part of the time. He is doing much good work in that country. Though not yet at myself physically, I am still slowly improving, and was able to conduct the discussion successfully to the end and preach for them on Sunday night following. I go to McGirk, Texas, to begin a meeting next Friday night. I hope to be able to continue busy. I will be in Arkansas again soon.—U. G. Wilkinson.

South Carolina.

Union, July 29.—Our meetings continue in this town, with some interest manifested. We are having a reasonably good hearing of regular attendants. Brother Nix will begin in Spartanburg just as soon as arrangements can be made. We have been badly handicapped in this work this season. Brother Nix needs a singer for about two months. Brother Briggs now lives in Spartanburg, and will be of great assistance to the work there. Brethren, remember this work in your prayers. This is a hard field, and it takes lots of courage to stick to it with all the disadvantages which we are compelled to meet with. Write Brother Nix a letter of encouragement, and he will certainly appreciate it. I sometimes think if all the brethren could be scattered abroad in a destitute field for about six months, that they would look at praying, sacrificing, long-suffering, brotherly love, and encouraging one another in a different light. I believe we would appreciate more being "members one of another." I received a letter yesterday from Brother J. A. Hardison, who is now located in Greenville, stating that the prospects there are good for the work. I am planning to be with him for several days in the near future. I recently visited Brother Inabinett in Charleston. I found him still determined to stick to that city until the cause is established there. He is as true as steel and his faith grows stronger daily. We met in his home with three other brethren and his three children. If you visit that city, call to see him. If you know any loyal disciples there, send their addresses to Arthur W. Inabinett, 579 King Street, and he will be glad to look them up and have them meet with the little band. We are getting along nicely with our building fund, but are still some short; and if you want an interest in our first meeting-house in this State, now is a good time to send in your offering. We are planning to build a "fabricated house." This, I find, will be about the cheapest substantial house that we can get. It will cost us, complete, about four thousand dollars. Brethren, help us do this now. Send all communications, checks, and orders to me. If you know of any loyal member in this State, send me his or her address at once. Pray for us.—Thomas H. Burton.

Tennessee.

Mount Pleasant, July 29.—The second week in this month I preached three nights at Oak Grove Church, in Lawrence County. Five persons were baptized and one was reclaimed. I began a meeting in Giles County on the third Saturday night in this month and closed it on the following Friday night, with two baptized and three reclaimed. I am now in a meeting near Mount Pleasant, with two confessions and one reclaimed thus far.—J. C. Hollis.

Dickson, Route 2, July 29.—Our meeting at Jackson's Temple, near Burns, closed on Sunday night. The attendance and interest were good throughout. This is a small congregation, but very much alive. The singing, led by Brother Monce Carter, was fine. Brother Carter is an excellent leader, and they all joined in heartily as though they were singing unto the Lord in truth. I am now in a meeting at Rock Church. After this meeting I shall return to Mississippi for three or four meetings that are greatly needed.—M. C. Cayce.

Rheumatism Relieved

Renwar is guaranteed to relieve rheumatism by money-back offer. This remedy will positively neutralize the uric acid in the blood, which causes rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving rheumatism. Sold by druggists (price, 50 cents) or by mail from Warner Drug Company, Nashville, Tenn.

Women Who Suffer

Should find relief from their sufferings by taking the woman's temperance Tonic and Nervine, which has helped so many women, some of them right in your neighborhood. When the household cares and the worries of everyday life have dragged you down, made you unhappy, and there is nothing in life but headache, backache and worry, turn to the right prescription, one gotten up by Dr. Pierce fifty years ago, which has helped many thousands of women in this country. It is called Dr. Pierce's Favorite Prescription and can be had in every drug store in the land, in tablet or liquid form.

FRANKFORT, KY.—"After motherhood I had such miserable health for two years that I could not get around to do my own housework, most of the time I had to keep to my bed. My back ached and my nerves were in a terrible state. I doctored and took every medicine that was recommended to me, but it was not until I took Dr. Pierce's Favorite Prescription that I located the right medicine, and it very promptly relieved every symptom of feminine trouble, and eventually restored me to perfect health." MRS. DRUZY MERRIWETHER, No. 868 Wilkerson Street.

We place White Teachers in Public, Private, and Normal Schools, Colleges, and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tenn.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

CHURCH NEWS

Alabama.

Berry, July 22.—Last Lord's day I filled my regular appointment at Erness Chapel, three miles south of Oakman. We had a good crowd and the best of attention. This congregation is small, but it stands for apostolic doctrine. At this place Fletcher Douglass Srygley, of blessed memory, held his third protracted meeting. In Fayette and Walker counties, as I go from place to place, I meet scores of people that he baptized and find a number of congregations that he planted. (See Rev. 14: 13.) I go next first Lord's day to Bankston, five miles west of Berry, the home of Brother Ned Smith, who has been in the army of the Lord for a number of years. His health is failing him, but he still contends for the faith once for all delivered unto the saints.—Tim Walker.

Arkansas.

Havana, July 23.—I am so glad to tell the readers that the meeting here is fine. The people come and give the best of attention to the preaching of the word. Five have made the confession to date. I am to begin some day next week at Ravia, Okla.—D. S. Ligon.

Fayetteville, July 26.—I closed a meeting at Lenna, Okla., on July 14, with two additions and much good done otherwise. More people attended this meeting than ever attended a meeting of any kind there before, and the interest was fine. I am now in a meeting with the church at Fayetteville. The meeting is one week old. There has been one baptism to date. The interest is good. I go next to Lamar, Okla. Pray for me.—W. L. Oliphant.

Fort Smith, July 26.—We closed the Atkins meeting at the water this morning. We had a great meeting, one of the most successful in the history of this church, with fourteen baptisms and much good done otherwise. Several who had "fallen by the way" renewed their promises and obligations to the church. Brother Charlie Bradley, of Morrillton, led the singing, and it was well done. It was a pleasure to be associated with him in this meeting. I will begin at Casa on Wednesday.—Will W. Slater.

Johnstown, July 26.—I began a meeting here last Saturday, with a fine interest. Brother Alvis Jackson, who had just closed his singing school here, is leading the singing. We had a number from Newport, Remmel, and other places over the county yesterday, and a number of good preachers and singers have promised to be with us this week. The meeting at McFadden closed last Thursday night with the best interest that has ever been at that place, but no visible results. The people there are anxious for another meeting this year.—L. R. Wilson.

Marvell, July 27.—The meeting at Cypert, six miles out from here, is now a matter of history. The writer did the preaching. During the first week Brother P. D. Lawson led the song service and did the baptizing. , The meeting closed yesterday at the water's edge, where we baptized seven persons, two of whom made the good confession there. Eighteen were added by confession and baptism, one by statement, and two reclaimed, and several others confessed their faults. The interest grew from the first service to the close. The brethren are rejoicing and are encouraged to undertake greater things for God.—J. W. Dollison.

Kentucky.

Hickman, July 26.—The meeting at Mount Hermon is one week old. Interest increasing. The song service is being led by Brother A. B. Reavis, of Dresden, Tenn. The meeting will continue till the last of this week.—Fred M. Little.

Wingo, July 28.—On the third Lord's day in this month I closed an interesting meeting with the Green Plains congregation, south of Murray, with nine additions. Of these, one came from the Baptists and one from the Methodists. On the fourth Lord's day I concluded a meeting with the Union Grove brethren, northwest of Murray. Six became obedient to "the faith." This is where I submitted my life, my all, to my Master.—Coleman Overbey.

Wingo, July 27.—I closed the meeting at Enon, near Fulton, Saturday night, with one baptism and one restored to fellowship. Others who had been taught the word were "almost persuaded," but allowed the meeting to close without obeying the gospel, willing to enjoy the pleasures of sin rather than live for God. Brother Wilford Heflin, of Boaz, led the song service. He is able to also "preach the word." If you need his services in either respect, call upon him.—Alonzo Williams.

Louisville, July 28.—I began a meeting at Parksville on the first Sunday in July and continued it until Friday after the third Sunday. This was indeed a glorious meeting. The very best of interest and order prevailed throughout. Ten were baptized, two took membership, one came from the Baptist Church, and one confessed wrong. We were blessed in the meeting by having Brethren H. S. Jones and J. G. Malphurs with us. Brother Malphurs led our singing for a few nights, and Brother Jones gave us two fine lessons at the morning services. The church property at Parksville had never been protected against the innovations of men, but we have now put in the deed a clause that will protect it in the future. I go next to Bohon, near Harrodsburg. Let us work and pray.—R. A. Craig.

Michigan.

Flint, July 26.—We had two good meetings here yesterday. The Lord willing, our meeting will begin next Lord's day. We would like to have the names of any who might be living here who would like to attend our worship. Address me at 2410 Delmar Avenue.—Leslie G. Thomas.

Oklahoma.

Oklahoma City, July 23.—We had two good services at the Tenth and Francis Streets Church last Sunday. There were three additions at the morning service by identification. At the conclusion of the evening service three were buried with their Lord in baptism. We rejoice greatly. In the afternoon I conducted funeral services over the body of Sister Sarah Ann Olds, at her home, 1617 East Tenth Street. We laid her body to rest in the Fairlawns Mausoleum.—J. W. Hudson.

Tennessee.

Murfreesboro, July 28.—My meeting at Dilton closed with one addition. I am now at Sharpesville, near Murfreesboro, in a good meeting.—L. B. Jones.

Gassaway, July 26.—I closed a meeting at Antioch Church, in Coffee County, on July 19, with nine baptisms. I am now in a meeting at Gassaway, in Cannon County, with good interest.—C. M. Gleaves.

Morrison, Route 5, July 26.—I began a meeting at Trousdale yesterday, and everything points to a good meeting. I am still open for a few more meetings. Those desiring my services should write me at Wartrace, Tenn.—R. E. Wright.

Livingston, July 27.—I closed an eight days meeting at Bethlehem, in Putnam County, last Sunday night. Nine were baptized and two others confessed their sins. The attendance and interest were fine throughout. I go next to Jackson County for two meetings during the month of August. —Willie Hunter.

Algood, July 27.—On July 11 Brother C. A. Norred, of Memphis, and I began a two-weeks' meeting at Tupelo, Miss. There were no additions, but we think some good otherwise was done. Brother G. C. Brewer was to have held this meeting, but contracted an illness which prevented his doing so. Tupelo is the home of Brother H. C. Harris, who works at the carpenter's trade and preaches, too. Brother Norred did some acceptable preaching.—E. Gaston Collins.

Algood, July 27.—I held a short meeting during the week beginning July 18, at Netherland, about six miles from Algood. The services were well attended and interest seemed good. One person was baptized. This is a mission point. We have only four members there, but more are to move there soon. I hope to get them started to meeting regularly. I intend to hold another meeting there this summer. I have preached this year at the following places in Kentucky: Tyree's Chapel, Yokley's Grove, and Bethel, in Simpson County; Rich Pond, in War-

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.)	*1.54 gr.*
Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	*2.02 gr.*
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

FERRALINE

"THE BLAMELESS PHYSICIAN" DEMONSTRATES "The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithium and other health-giving minerals. It is made by the simple process of percolating distilled water thru Ferraline Mineral Earth, and it contains no drugs nor chemicals.

It has long been recognized as most effective in the treatment of Indigestion, Stomach Troubles and Rheumatism, and as a System-builder and Restorer it is of special value to those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet and the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 5, DEMOPOLIS, ALABAMA.

Send us a new subscriber to the Gospel Advocate

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel The new improvement called "Calotabs" is now on sale at drugstores

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite Eat what you please—no danger—go about your business

Calotabs are not sold in bulk Get an original package, sealed. Price, thirty-five cents.—(adv.)

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues — a Specialty

HOME OFFICE
CLINTON, S. C.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

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

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

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

ren County; and Little River, in Christian County. Brother W. L. Karnes preaches regular for the Little River, Rich Pond, and Bethel churches. Brother E. Gaston Collins is now located at Algood and preaches for the church here.—Allen Phy.

Texas.

Temple, July 26.—The meeting at Rio Vista resulted in two baptisms. Brother Fred Todd, of Tyler, led the song service. We begin at Baird on August 1.—Cled E. Wallace.

Luling, July 23.—The meeting being conducted by Brother George W. Farmer, of Lebanon, Tenn., is progressing most satisfactorily. His sermons are logical, forceful, and full of gospel truths. Eight have confessed the Savior. Seven of the number are inmates of the Home. We rejoice over this glorious triumph of the gospel.—Jennie Clarke.

McKinney, July 23.—The meeting with the Cold Springs congregation closed on Sunday night. Six were baptized, one restored. Large crowds attended all the services. The brethren seemed well pleased with the meeting and have taken on new life. I leave to-morrow for a meeting at Fort Spunky. I have the last half of September and all of October open for meetings anywhere I am needed.—A. N. Kennedy.

Fort Worth, July 26.—I have just closed a year's service in Waxahachie and will labor with the North Side church, Fort Worth. There are no better brethren than those at Waxahachie. They love God, are loyal to the truth, and are peaceable, with perfect fellowship. They were ever mindful of the minister and his wife, and our needs were all supplied. God bless them and preserve them wholly for his service.—Ben West.

Trumbull, July 24.—I did the preaching in two meetings of ten days each at Sylvana and Prairie Hill churches. There were ten additions to these churches, seven the last night at Prairie Hill. Brother McCormick, of Dallas, led the singing. He is a fine song leader and a good Christian. He is a fine worker in a meeting. I am now preaching to large audiences at Trumbull, with fine interest, day and night. This is my fourth meeting with the Trumbull church.—J. E. Dunn.

Forestburg, July 26.—The meeting held in the progressives' house at Stroud, Okla., during the first of the month, was, we think, a grand success. Brother Virgil O. Teddlie, of Alba, Texas, was truly a good yokefellow in this meeting. He is a good man, an excellent singer, and a great help to a meeting. I am now at Forestburg, battling against odds, but we are having large crowds. I go to Dye Mound next, and then to Guymon, Okla., for a month.—T. H. Matheson.

Paris, July 27.—Our meeting at the Georgia Schoolhouse, in Lamar County, began on Friday night before the second Sunday in July and closed on the fourth Sunday. Rain, sickness, and other things hindered, but we had large crowds all the time. A congregation was set in order with twenty members and much good done otherwise. They will have preaching once

"Diamond Dyes" Don't Spot, Run

Don't Risk Material in Poor Dyes that Fade or Streak

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

NIHUPTHSE CO., Savannah, Ga.

For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10°, 30° & 60°

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

each month. I go next Friday to Clarksville, Route 5, for fifteen days. I can hold one more meeting in Texas. Address me at Clarksville, Texas.—O. B. Lambright.

Denton, July 22.—The meeting at Lewisville closed last night after continuing eleven days. It was my third meeting with the church, and in many ways a very good meeting indeed. Many people who were not in the habit of hearing us attended quite a good deal, and we believe much good was accomplished. Two young ladies were baptized. The church was especially nice to the preacher, as usual. A splendid home was provided, with all comforts and conveniences. Whoever goes to Lewisville will be treated well and will want to go again.—R. D. Smith.

Riverside, July 26.—The meeting in Van Zandt Addition, Fort Worth, closed with four baptisms and a deep interest. I began a meeting in Riverside last Monday night, and there have been about a dozen additions from all sources. The meeting still continues, but will close this week. I have baptized one Lutheran, two Methodists, two Baptists, and some others who had never belonged to anything. We will establish a new congregation in Riverside, and the brethren will begin soon to prepare a home for themselves. After the close of this meeting I will preach a few nights for the Highland Park congregation, in Fort Worth. This is a new congregation started by Brother Busby. The work with the Southside-Central Church is fine and getting better each week. The sisters meet each Tuesday to sew and make garments for the poor and the destitute; they also have a Bible class in the afternoon.—Tice Elkins.

Our Work in Cuba.

BY J. D. TANT.

It has been some ten years since I wrote anything for the Gospel Advocate or read much of what its editors had to say; but during those years I have remained on the firing line continually, preaching the gospel as in days of yore. I hope the Advocate has continued in the war as it did in the long ago, having neither time nor inclination to turn aside after the many human devices and speculative theories that many have embraced in these latter times.

During August I am to hold two meetings in West Tennessee—at Friendship and Clover Port. I hope to meet many I knew in the long ago.

I beg to state that my work this year has called me twice to the island of Cuba, and now I am under agreement to colonize two hundred American families there this fall. Knowing the restless disposition of humanity, the desire to sell out and move, and many times thinking more of worldly gain than of religious environment, I am anxious to get fifteen or twenty Christian families to join our colony to help build up Bible Christianity in that neighboring country. I learned while preaching there that the Baptists and Methodists had about five thousand members each, and not a Christian could I hear of on the island. Cuba has recently come out from under the bondage of Catholicism and the people are now ready to hear the truth, and a few Christian families in each colony who will work for the Lord can do much good there. The island is somewhat larger than the State of Tennessee, and offers the most wonderful opportunities and inducements for American farmers I ever saw. Any man can go there with twenty-five hundred dollars and work and in five years be out of debt and worth at least ten thousand dollars. I can show you satisfied Americans who have cleared five thousand dollars a year for the past five years on forty acres of land in Cuba. The climate is healthful and delightful. No winter snow nor cold rains. Any one desiring to go there and get a cheap home and help us in the fight for Bible churches, is requested to write me, at Rogers, Ark., and I will send literature about that wonderful country.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

DO ALL MY HOUSEWORK

Before I took Lydia E. Pinkham's Vegetable Compound I could hardly stand, says Mrs. Kwarcinski.

Chicago, Ill.—"I suffered with displacement and irregularities and I did not know what to do. My mother advised me to take Lydia E. Pinkham's Vegetable Compound and use the Sanative Wash so I took her advice and used these remedies and cured myself. I feel fine and do all my housework which I could not do before, as I could hardly stand up and I have three healthy children. You can use this letter if you wish, for your remedy is certainly wonderful for sick, run down women."—Mrs. A. KWARCINSKI, 3627 W. Oakdale Ave., Chicago, Ill.

For forty years Lydia E. Pinkham's Vegetable Compound has been making women strong and well, relieving backache, nervousness, ulceration, and inflammation, weakness, displacements, irregularities and periodic pains. It has also proved invaluable in preparing for childbirth and the Change of Life.

Women who suffer are invited to write for free and helpful advice to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. It is free and always helpful.

TETTERINE
for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

OBITUARIES

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

Pomeroy.

Mrs. Dovie Pomeroy, wife of Sam Pomeroy, passed from this life to the immortal life on June 27, 1920, aged thirty-nine years. She was a blessing to all that came in contact with her while she lived. Sister Pomeroy was born on February 6, 1881, and was married at the age of seventeen. She is survived by her husband and seven children. She obeyed her Master and was baptized into Christ by Brother G. L. Cullum. The day before she died she said that she was ready to go, but that she regretted to leave her children and husband. She kept her Testament by her side all the time. May her husband and children and friends follow in the way she has led—the paths of righteousness; and may we all meet in the beautiful home "over there," where we can dwell in peace forever. THOMAS T. PACK.

Yates.

On July 8, 1920, I was called to Jumpertown, Miss., to conduct the funeral of Sister Callie Yates, wife of Jim Yates. She leaves a husband and five children. Her death is a great loss to the family. Sister Yates obeyed the gospel when quite a young girl. At the time of her death she was thirty-two years, two months, and ten days of age. She had many good traits of character. She was the daughter of Brother Ses Eaton, who lived at Morton's Chapel. He died last March. Her mother, two sisters, and four brothers survive her. We have reason to believe that Sister Yates' spirit has winged its flight to the Elysian fields of the paradise of God, there to await the great resurrection morning, when all who are in the graves shall hear his voice and come forth. P. G. WRIGHT.

Sisco.

J. A. Sisco was born on April 21, 1881, near Farmer's Valley, in Perry County, Tenn., and died on May 13, 1920. He was a son of John T. Sisco, who, with two brothers, W. A. and Henry, survives him. He also leaves a wife, a son, and a little daughter to mourn his loss. He obeyed the gospel under the preaching of his brother, W. A. Sisco. His was a conservative, reserved, rather a retiring nature. His soul was no harbor of evil. He was a clean, honest, uncomplaining, upright man—the greatest of God's creation. No man ever came in touch with him without being made a better man and a truer friend. Personally, I owe much of the joys of life to him. He taught me to see many things in life I had overlooked. A more Christlike man, a more devoted Christian, a better friend, and a more noble son it has never been my pleasure to meet. To those who were dear to his heart I want to say: Prepare yourselves for heaven, and I know, as fully as is possible for human to know, he will be there to welcome you home.

D. M. DELK.

Lyle.

Brother James Oliver Lyle, son of Brother and Sister Lyle, of Lyle, Tenn., died on May 10, 1920. He had lived in this world since March 5, 1893. He was in the United States camps twenty-one months during the late war, and came home in very feeble health. Brother Lyle was baptized about six years ago by Brother Charles Tidwell. He was a member of Rocky Point congregation, of Hickman County. The large assembly at the funeral services and the mingling of tears told how he was esteemed in the minds and hearts of his people. He was a good man, or his neighbors and friends were wonderfully mistaken. He enjoyed the services of the church, and after he became too weak to go to the meetinghouse he often asked the brethren to meet with him at home on Lord's day and take the Lord's Supper. He was one of twelve children—five boys and seven girls. He was married on October 17, 1919, to Sister Eliza J. Clark. To his wife, left without his companionship and help, and to his father and mother, brothers and sisters, I would say, "Weep not, as others who have no hope," but let us all try to meet him in "the better land."

W. DERRYBERRY.

Nix.

Mrs. Mary E. Nix, wife of R. N. Nix, of Cornersville, Tenn., was born on June 25, 1838, and died on June 27, 1920. She was a daughter of Green Davis. She was married to R. N. Nix on January 7, 1864. Brother Nix died on December 25, 1919. She united with the church of Christ soon after her marriage to Brother Nix, coming from the Baptists. Brother and Sister Nix were blessed with five children—John, Dora, David, Andrew, and James. Andrew died when a boy, and David died the same day as his father—December 25, 1919. The others are living near Cornersville, with families of their own. No greater friends did I ever have than Brother and Sister Nix. Their children are all Christians and strong in "in the faith." It was my privilege, in conjunction with Brother W. B. London, to conduct the funeral services, in the church at Cornersville, a large audience of sympa-

thizing friends being present. Brother London is an elder in the Cornersville church, and was very attentive to Brother and Sister Nix during their feebleness. May the dear Lord help us all to be faithful and to emulate the good deeds of this dear old sister in Christ. J. R. BRADLEY.

Fuqua.

After an extended period of ill health, Brother E. N. Fuqua, of Lebanon, Tenn., passed quietly and serenely to rest from his labors, entering into a complete fruition of that "peace that passeth all understanding." Brother Fuqua was near forty-eight years of age and had been a member of the church twenty-one years. He had been manager for the telephone company twenty-three years, and the eulogies from his employees testify to the fact that he was held in highest esteem by them. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." In his home life is where he shed the light of his true and noble manhood and proved to the fullest extent his Christian virtues. He was a husband and father in every sense of the word. "By their fruits ye shall know them." The fruits of love and kindness borne by him were characteristic of his kind and gentle nature. He is survived by his loving and devoted wife, three boys, two stepchildren, and one sister. May God help and comfort his loved ones, and may they ever strive to meet him in the heavenly home. A FRIEND.

Riley.

Brother John Riley was born on March 1, 1874, and departed this life on January 20, 1920. In 1900 he married Athley Coleman. At an early age he accepted the doctrine of the Baptist Church. In 1902 he heard the gospel preached by Brother Joe Ratcliffe, and since has been worshiping with the church of Christ at Bethany, Henry County, Tenn. He was kind and gentle toward all. He was industrious and contributed freely to the cause of Christ. He is missed at the Lord's-day service, as well as at home and among his friends. A loss to the church, his home, and his community is sustained in his death. His wife and three children, Gay, Clovis, and Mary Ruth, survive him; but they sorrow not as those who have no hope, but rather are comforted by the Master's words: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." Words of comfort were spoken by W. E. Morgan. The remains were interred at the Bethany Cemetery. We sympathize with the bereaved in their loss, which we believe to be his gain. W. B. NORMAN.

The year's at the spring,
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world.
—Browning.

Tortured and Pain Racked for Fifteen Years with Rheumatism

W. H. Edgars.

We can hardly imagine the feeling of joy and thankfulness which would possess one who, after suffering fifteen years the excruciations of rheumatism, finally gains relief.

This was the experience of Mr. W. H. Edgars, of 49 Cooper Street, Atlanta, Ga., who tells of his recovery as follows:

"I suffered fifteen years with rheumatism. PE-RU-NA cured me and I think it is the best all around medicine ever made. I hope you publish my letter for the benefit of others."

Simple words, but they tell a big story in a straightforward, honest way.

Rheumatism is only one of the many troubles due to catarrh. Coughs, colds, indigestion, constipation, sour stomach, belching, bloating, pains in the back, side and loins, are a few of them that may be traced to a catarrhal condition. In the prevention of grip and Spanish Flu, which are of a catarrhal nature, and to hasten recovery after an attack, the value of PE-RU-NA is undisputed. The safe way is to keep PE-RU-NA in the house all the time for emergencies.

You can buy PE-RU-NA anywhere in either tablet or liquid form.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

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

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

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

Keep Yourself Fit

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

Howard C. Rash
Pres. Natural Body Brace Co.
289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

TIME WILL TELL

Regardless of circumstances no statements concerning the merits of an article can be so adequately proven as by time itself. An article without merit will die. An article with merit will be everlastingly on demand. Just so with

GRAY'S OINTMENT

for ninety-nine years a family word in every household. Almost a century ago the same claims were made of its merits as today; that it is healing and antiseptic, the very best aid in cases of boils, burns, scalds, bruises, cuts and sores of all kinds. Ninety-nine years have proven its merits. If your druggist hasn't it write W. F. GRAY & CO., 818 Gray Bldg., Nashville, Tenn., for a free sample.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Did You Ever

It used to be an awful task to make ice cream. Did you ever try it?

Now you will find it easy enough if you use

Jell-O

Ice Cream Powder

Stir one package into a quart of milk and freeze it—there is absolutely nothing else to do—and you have two quarts of delicious ice cream at a cost of about two cents a dish.

Five kinds: Vanilla, Strawberry Lemon, Chocolate, Unflavored

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

ELDERS

Here Is Something New For You

One Hundred Communion Talks and Prayers by 100 of our most prominent Preachers.

This neat little silk-bound book of over 200 pages fits the hand, the pocket, and the heart.

Price, $1 50

Yours for Service

Public Speakers' Supply

(Or Box 124)

RIDGWAY, PA.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

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

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

FROM THE FIELD

Tennessee.

Decherd, July 30.—I have just closed a ten-days' meeting at Prairie Plains, in Coffee County. Ten were baptized and three confessed their wrongs. The house was packed at every night service, and the attendance was good at the day services. We succeeded in breaking down much prejudice at this place, and the people came throughout the meeting regardless of their religious faith. Among those baptized were three Baptists. Brother Sam Henly led the song service. I am to begin a meeting at Bean's Creek on the first Lord's day in September. The first day of the meeting there will be a reunion of the friends and associates of the old Bean's Creek neighborhood, regardless of their religious faith. There will be two services during the day, with dinner on the ground. One service will probably be conducted by the Separate Baptist preacher. The object of this meeting is to revive this old congregation and build it up again and save souls. Brother Sam Henly will lead the singing.—R. E. L. Taylor.

Texas.

Denison, July 28.—Sometimes I think some of us preachers try to excuse ourselves from going to small places or mission points because we fear we cannot have big results—afraid of the pay, maybe. Well, sometimes it may be so, but not always. I have just closed one of the best little meetings of my life at Portland, with just a few really good Christian workers. Nine were baptized and five were reclaimed. The meeting was held under a Methodist shed. Fine crowds and pay. I will go back next year, if I do as they desire. I shall begin at Wagoner on Friday.—Thomas E. Milholland.

Dallas, July 29.—I closed a meeting at Lott last Sunday night, with six baptisms and one restored. We had great interest during the meeting, with an overflow crowd the last night. Brother J. W. Acuff led the songs. We are to begin at Bartlett to-morrow night. I am to begin at Danville, Ark., on August 10. Last night, at the prayer-meeting service, I had the pleasure of baptizing my son, Lloyd. Both of my children are now in Christ, for which I am so thankful. My meeting at Denison in June resulted in about fifteen baptisms and seven from the Christian Church, among the number the pastor of the Southside Christian Church. The meeting was concluded by Brother Thomas E. Milholland, and several of the number came when he preached.—J. B. Nelson.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and overcomes that tired feeling.

The goal of human history is the redemption of the world.

SOUTH IS TURNING AGAINST CALOMEL

Mr. Dodson, the "Liver Tone" Man, Responsible for Change for the Better.

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Cuticura Soap SHAVES Without Mug

Cuticura Soap is the favorite for safety razor shaving.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

Short Sermons.

Sin puts disorder in the universe.

Numbers weighed nothing with Christ. His concern was for the individual.

There is nothing like telling good news for imparting a pleasant tone to the voice.

The task of Paul and the others was rethinking everything in terms of the resurrection.

GOSPEL ADVOCATE

Volume LXII. No. 33. NASHVILLE, TENN., AUGUST 12, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

Edifying as the Need May Be 777
Our Contributors 778
Home Reading 783
At Home and Abroad 784
Editorial 786
Current Thought 790
Georgia and the Far Southern Field 791
David Lipscomb College Notes 792
Western Department 792
Our Sabbath Day 794
The "Two Evils" 795
Need of the Gospel in South Carolina 798
East Tennessee Notes 798
Missionary Report 799
Obituaries 800

Edifying as the Need May Be

BY A. B. LIPSCOMB

Sir Oliver Lodge and Spiritualism.

At the present time the most interesting development along scientific lines is that which is popularly called "spiritualism." There is nothing new, of course, about occult teaching and practices, but we are witnessing a revival of an old belief under the more dignified nomenclature of "science."

The lectures of Sir Oliver Lodge in several cities of the United States have turned the attention of many people anew to the question of existence after death. Doubtless the war and loss of loved ones has had something to do with the large audiences which have filled the most prominent auditoriums, with admission at the highest prices. Sir Oliver's reputation as one of the greatest scientific men of England has secured attention when speaking on this subject that could not have been gained by another. He has, indeed, a double reputation—as a recognized master of advanced science, with a wonderfully clear manner of stating and popularizing scientific facts and theories, and also as one who for many years has been attempting to study certain obscure phenomena connected with the claims of spiritism. And there is no doubt that he, with his associates, has brought to this study the scientific spirit and trained habits of observation.

The Society for Psychological Research, with which Sir Oliver works, is not to be confused with the spiritism of fifty years ago or with the many fakes of the present. Its work has been, partly, the exposure of fakes. It has run down hundreds of impostors by scientific methods. Probably its experts would take stories of spirit manifestations which puzzle us and tear them to pieces in a few moments. The experts of this society know all that is to be known about the mechanical tricks of exhibitors and the abnormal mental condition of both honest and dishonest mediums. But with all their exposures, they claim that there are cases which cannot be explained by natural or known methods. The late Dr. Funk, of the Funk & Wagnalls Publishing Company, devoted some years to such investigations, and believed that he talked with departed spirits which identified themselves to him. Investigators have taken seemingly honest mediums into their offices and worked with them for years, excluding opportunities for fraud if it had been attempted. Some members of this society claim that they have demonstrated the fact of the existence of the soul after death. Of this number is Sir Oliver Lodge.

If it could be proved beyond doubt that men talk with people long since dead, not once but many times, and with many different persons, it would be a proof of the possibility of future existence. But even if no explanation of the phenomena can be offered, the fact that the alleged communications really come from the dead seems impossible to prove. Sir Oliver himself says that it took him twenty years to satisfy himself that the communications were from departed spirits, and not due to telepathy, in which he also believes.

☼ ☼ ☼

When Science Becomes an Abomination.

Spiritualism, as treated in the Bible, comes under two heads. It is used in a good sense (from the Christian view) to mean that which is opposed to materialism. On the other hand, it is used in a bad sense to denote telepathy in a highly developed form. The practice of the occult can be traced to the most ancient period. Therefore we find that nearly every passage in the Old Testament bearing upon such practices is either a warning or a rebuke. They all lead to one and the same conclusion—that spiritualism in the bad sense, whether work of a magician, wizard, witch, necromancer, or medium, is an *abomination* unto Jehovah. For illustration, see such passages as Ex. 22: 18; Lev. 19: 31; 20: 6, 27; Deut. 18: 10-12; 2 Chron. 33: 6; Isa. 8: 19, 20.

Should Sir Oliver Lodge and his associates be disposed, they might easily find in the Bible corroboration of their theory that it is entirely possible to communicate with the spirits of the dead. Clean, clear-cut examples might be cited. But they would also be struck with the fact that such efforts are positively forbidden.

We may seriously inquire if the deterrent influence of the Bible along this line of scientific investigation is not in accord with that great regulator of human thought and conduct that we call "common sense." It may be contended that the present agitation is profitable in that we may expect the commencement of a new revelation. This amounts to nothing from the Christian viewpoint, since the believer finds that the doctrine of a future life is very clearly taught in the New Testament. His faith rests upon the firm foundation of the word of God.

No Communication Desired.

But outside of the religious realm, it may be safely asserted that communication with the spirits of the dead is not desired. While such a pastime might enthuse the scientist or interest the curious or console the sorrowing, it would not appeal to the masses of the people. Public sentiment in regard to this possibly is aptly portrayed by the remark once made by an old Scotch mother. When her son, who was thought to be dying, said he would come back after death to visit her, the old lady exclaimed: "Na, na, my lad; keep to your own side." Anent Sir Oliver's contention that we may talk with our dead, the most of us would be perplexed by the question which Samuel Minturn Peck proposes: "*What are we going to say?*"

There is a psychological objection that cannot be ignored. Some one has said that more people are seeing "spooks" than ever before. Spiritualism, we observe, is vitally connected with nervous disorders. We are told that one hundred and fifty thousand persons in England have become insane in their anxiety over spirits. William J. Hickson, psychopathic expert for the city of Chicago, is authority for the statement that hundreds are losing their rationality because of the ouija board and the "spook" craze. Even though there were no Bible teaching against it, such startling facts as these should convince the world that, whatever science may claim, this kind of investigation is not only profitless, but harmful and deserving of restrictive measures.

It is frequently remarked that modern science is "poisoning the minds of the people." But the main purpose of these articles has been to demonstrate that there is a science without the poison, and with it the Bible is in hearty and happy accord.

✡ ✡ ✡

Dr. Baker's Observations.

It gives me great pleasure to present to our readers a letter from Dr. R. H. Baker, of Watertown, Tenn., bearing upon science in its relation to the Bible. The wholesome teaching contained in this letter is much needed.

Watertown, Tenn., August 4, 1920.—A. B. Lipscomb.—My Dear Friend and Brother: Your article on the first page of the Gospel Advocate of July 29, under the heading, "The Suggestive Value of the Bible," suggests to me a few scientific principles, which I wish to submit to you for your consideration. The point I wish to make is in relation to eugenics. This term embraces more than the physical man. Civilized peoples in all progressive countries make application of this principle in all domestic and commercial animals and the vegetable kingdom with marked success. Man, being the capsheaf of the animal kingdom, has been neglected in this particular. Were this scientific principle put into operation in the human subject, the results would be more astonishing than that which characterizes other organic beings. Man would respond as readily as the principle has in the field where it has been tried with amazing results. Applied science has fully demonstrated the truth and sure results of this fact thousands of times with unerring benefits. By selecting the *best* and inbreeding the same, the highest type has been attained. No truth has ever been more certainly proved. Were the same principles put into operation in man, the same results would follow. He would thus develop into a stronger man physically, mentally, and morally.

In the study and practice of the principles enunciated, the fact must be understood and kept in mind that heredity, as a result of the loose and unscientific custom of selection and marriage, is impairing the human race mentally, morally, and physically. The stigmata of inherited physical, moral, and mental diseases, which are capable of being transmitted to the third and occasionally to the fourth generation, can be eliminated by the same care and practice which obtains in the animal and vegetable kingdom. Abnormalities are inherited from indiscreet ancestors. They were inbred and can be outbred. The same law that operates in the two kingdoms brings good or harm according to the way it is used. If all peoples at all times had lived in strict harmony with the teachings of the Book of God, all mankind would be happy, healthy, and prosperous. Had these conditions always prevailed, there would have been no need of public institutions for the diseased and erring as we have them to-day.

ROBERT H. BAKER, SR.

OUR CONTRIBUTORS

Spiritualism.

BY GEORGE A. KLINGMAN.

On account of a recent widespread interest in "spirit manifestations," it may be well to consider what the Bible teaches on this subject.

The word "spiritualism" is used in at least two senses—(1) in a good sense, as opposed to the doctrine or philosophy of "materialism," and (2) in a bad sense, as denoting communion with the dead through mediums or so-called "telepathy" in a highly developed form. With the multitude of passages in the Scriptures where the word is used in the former sense, we shall not deal in this article; we shall confine our discussion to the present popular use of the term. Immanuel Swedenborg (1688-1772) was possibly the first to give the idea of "spirit communication" to this word, although we should not accuse him of justifying many of the later developments connected with this doctrine. The claim that we may communicate with the spirits of the dead was popularized by the Fox sisters, Margaret and Katherine (1836-1893). They were born in Canada, but moved to Rochester, N. Y., and created quite an excitement, not only in this country, but in England. Margaret was induced by Doctor Kane to abandon the practice of medium and to confess that the table rappings were caused by physical conditions. Mr. Hagaman, whom I have met personally and who for twenty-five years traveled all over the world in the interests of spiritualism, not only confesses that it is a "farce," but challenges any witch, wizard, magician, necromancer, or medium, to give a performance that he cannot duplicate and explain in the light of natural means and causes. In the auditorium of the old Bowles Building, in Detroit, Mich., Mr. Hagaman asked all who believed Jesus to be the Christ, the Son of God, to stand up. I was the only one on my side of the house that stood up; the spiritualists and spirit mediums all around me scoffed and sneered. Dr. T. L. Nichols, in his Monthly Magazine of Social Science and Progressive Literature (November, 1854, page 66), says: "Spiritualism meets, neutralizes, and destroys Christianity. A spiritualist is no longer a Christian in any popular sense of the term. Advanced spirits do not teach . . . the atonement of Christ; nothing of the kind." They teach that "God is man;" that marriage is not necessary. A popular woman medium said that all men are her husbands and that she felt free to choose any man to become the father of her child, and to have a different father for each child, if she wished. This statement was made at a convention in the presence of a large audience.

But let us turn to the Scriptures. "To the law and to the testimony." Ex. 22: 18: "Thou shalt not suffer a sorceress [witch] to live." Deut. 18: 10-12: "There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiceth augury, or an enchanter, or a sorcerer [witch], or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto Jehovah." 2 Chron. 33: 6: "And he [Manasseh] practiced augury, and used enchantments, and practiced sorcery, and dealt with them that had familiar spirits, and with wizards; he wrought much evil in the sight of Jehovah, to provoke him to anger." Lev. 19: 31: "Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am Jehovah your God." Lev. 20:

6: "And the soul that turneth unto them that have familiar spirits, and unto the wizards, to play the harlot after them, I will even set my face against that soul, and will cut him off from among his people." Lev. 20: 27: "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone him with stones; their blood shall be upon them." Isa. 8: 19: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony!" 1 Sam. 28: 7-14: "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and went, he and two men with him, and they came to the woman by night: and he said, Divine unto me, I pray thee, by the familiar spirit, and bring me up whomsoever I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by Jehovah, saying, As Jehovah liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what seest thou? And the woman said unto Saul, I see a god coming up out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a robe. And Saul perceived that it was Samuel, and he bowed with his face to the ground, and did obeisance."

From these scriptures we learn definitely that spirit mediums are an abomination unto Jehovah. Those who justify calling up the spirits of the dead must deny the Scriptures; and that is exactly what spiritualists do. They have no use for the Bible as the word of God; they do not regard it as an inspired record. One of their number told me that he could "write a better book than the Bible" himself. "But," says one, "the witch of En-dor called up Samuel." Yes, Samuel came up and frightened that witch so that she screamed. That was a case where the Lord permitted Samuel to appear, not only to frighten the witch, but to deliver a message to Saul.

When Moses and Aaron appeared before Pharaoh, and Aaron cast down his rod and it became a serpent, "the magicians of Egypt did in like manner with their enchantments," "but Aaron's rod swallowed up their rods;" they also turned water into blood "with their enchantments," and also caused frogs to come up, but they could go no further. They themselves confessed, saying: "This is the finger of God." (See Ex. 7: 10-12, 22; 8: 7, 19.) Let us also recall the fact just here that the magicians could not interpret Pharaoh's dreams which were interpreted by Joseph (Gen. 41: 8, 24); that Daniel and his three companions were "ten times better than all the magicians and enchanters that were in his realm" (Dan. 1: 20); the magicians failed to interpret the king's dreams (Dan. 2: 2, 10, 27), but Daniel made known the dream and its interpretation (verse 28).

Let us now turn to Deut. 18: 20-22 and read: "But the prophet, that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him." I was told by one who professed to have a message from Jehovah that three cities would be destroyed within forty days, and I was selected to give them three days' warning as Jonah gave the Ninevites. That was about twenty-four years ago, and the cities are still standing. I did not give the warning, paid no attention to the message; the "sign" did not come to pass, and I knew it was not of Jehovah. But turn now to Deut. 13: 1-5 and read: "If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for Jehovah your God proveth you, to know whether ye love Jehovah your God with all your heart and with all your soul. Ye shall walk after Jehovah your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death, because he hath spoken rebellion against Jehovah your God, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which Jehovah thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee." Here we have the case of a false prophet working a wonder "that comes to pass," but he asks the people to do something which was not commanded of Jehovah. God permits such things to happen to prove our love for him. We have testimony to the same effect in the New Testament. In Matt. 24: 24 and Mark 13: 22 we learn that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." In the days of the Savior there seems to have been a special manifestation of demon possession; but they were afraid of him; they confessed him to be the Son of the Most High and acknowledged that there would come a time when they would be tormented. (See Matt. 8: 29 and other passages.) In Acts 16: 16 we read of a maid who had a spirit of divination; in verses 17, 18 we read that she "cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation;" and we read that after many days Paul cast the spirit out of her in the name of Jesus Christ. In Eph. 6: 10-20 we are told to "put on the whole armor of God," that we "may be able to stand" in the evil day "against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Think of it! Hosts of wicked spirits in the airy places! Just here let us read 2 Thess. 2: 8-12: "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." And in Rev. 12: 9-12 we read: "And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. . . . Therefore rejoice, O heavens, and ye

that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."

In the light of all this teaching, we appreciate the exhortation in 1 John 4: 1-3: "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already."

Brethren, it is our great and glorious privilege to have the same gospel to-day that was preached by Paul in Ephesus, when "not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed."

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!"

Nebuchadnezzar's Dream. (Dan. 2: 36-47.)

BY LEE JACKSON.

Nebuchadnezzar's dream, as interpreted by Daniel, has been a stumblingblock in the way of many persons who have sought to understand the New Testament teaching relative to Messiah's kingdom.

Before giving attention to the thoughts that I am going to present in this article regarding Nebuchadnezzar's dream and Daniel's interpretation of it, I want to enter a caution against using any accepted interpretation of any prophecy as a premise for reasoning to a conclusion as to the meaning of New Testament teaching. The things of the gospel that are essential to man's salvation are so clearly stated that there is no reason for misunderstanding, except when especial glosses are thrown around them through processes of false reasoning; and any plain teaching of the New Testament can be distorted when viewed in the false light of some misunderstood prophecy. It is claimed that prophecies can be understood in the light of their fulfillment in the recorded events of history. This might be accepted as true if all of the transpiring events of time were correctly and impartially recorded, granting as a condition that we were thoroughly acquainted with this written history and had a thorough acquaintance with the meaning of the language in which prophetic ideas are clothed. But so long as the major portion of human history remains unrecorded, and inasmuch as we are all deficient in the necessary qualifications of knowing history and understanding prophetic language, it is extremely hazardous to risk vital conclusions upon an understanding of the meaning of a prophecy in the light of its historical fulfillment. When a prophecy is definitely specific in its reference, as in the predictions concerning Israel's captivity, the downfall of Nineveh, the utter destruction of Babylon and of Jerusalem, and other similar instances, we are certain to recognize the fulfillment in the historical event in which it is accomplished, but even in these instances we cannot be certain of our footing when we attempt to trace the fulfillment of the prophecy in its minor details. And when prophecies are general in the scope of their application, grouping many events that may be seen in the prophetic vision as widely separated through successive periods of time, it is impossible to know just when and how the prophecy in its details has been, or is to be, completely fulfilled. A safe rule to follow is never to assume to understand the meaning of any difficult prophecy, and never use any doubtful prophecy as a premise upon which to base any important line of reasoning.

It has been claimed that the fourth kingdom or national power represented in Nebuchadnezzar's dream, as interpreted by Daniel, was the Roman empire of Europe, while the preceding powers represented in the vision belonged to Asia Minor. (Dan. 2: 36-47.) As represented to Nebuchadnezzar, the fourth kingdom, though having the strength of iron, was to be eventually broken, or "divided," and it is claimed that this prophecy was fulfilled in the breaking up of the Roman empire into the leading European monarchies. Under this assumption the claim has been made that the kingdom to be set up by the God of heaven could have no real existence until some time subsequent to the beginning of the kingdoms that grew out of the downfall of the empire of Rome. In this way the prophecy of Daniel is used to sustain all sorts of theories about a beginning for Messiah's kingdom future to the time when he really did begin his reign in and over the mediatorial kingdom of truth and grace. Even at this present time many theorists are quoting this prophecy of Daniel, and other prophecies similar to it, in support of a fanciful claim that Messiah's reign on earth will begin as soon as the existing European governments are overthrown. Of course there are those who give a broader scope to their application of the prophecy and include the Turkish dominions as among the great powers to be destroyed before the kingdom of heaven begins.

In seeking to understand the meaning of Nebuchadnezzar's dream, it is to be remembered that the king's vision was the form of one great image, and as standing before the king this great image was in the form of a man. Daniel told the king that the head of this image was Nebuchadnezzar, as head of the Babylonian empire. "Thou art this head of gold." This clearly fixes the application as to Babylonia being the first government in the series, with Babylon as its capital. The next in the series is represented in the body of the image, meaning the Medo-Persian empire, which was founded upon the ruins of the empire of Babylon, B.C. 538. The founding of this Medo-Persian empire was through the conquest of Babylon by Cyrus, king of Persia. The supremacy of the Medo-Persians continued for two hundred and eight years, until Alexander of Macedon came upon the stage of action. Alexander is the only great character represented in the vision whose place of birth was in Europe, but the scene of his activities is represented as upon the territory of Nebuchadnezzar's ancient rule, which was in Asia and not in Europe. After bringing the Greek race in subjection to his own rule, Alexander invaded Asia Minor and conquered the Medo-Persians, extending his empire over the very same dominions once occupied by the empire of Babylon. This fulfilled the third scene in Nebuchadnezzar's dream. After the death of Alexander, his empire was divided among his generals. Seleucus securing the sovereignty over the Asiatic possessions, while Soter, as Ptolemy I., raised himself to the throne of Egypt, on the African side, B.C. 323. Seleucus, ascending the throne as ruler over Syria, became the founder of the dynasty of Syrian rulers known in history as the Seleucidæ. Thus, outside of Europe, and on the territory over which Nebuchadnezzar ruled supreme at the time of his famous dream, the empire of Alexander was divided; the Seleucidæ of Syria held supremacy over the Asiatic division, while the Ptolemies ruled over Egypt. The wide expanse of the ancient world so long held together under the scepter of mighty rulers had become divided. In his interpretation Daniel said that this division and weakness should come. (Dan. 2: 41-43.) In this was fulfilled the fourth scenic description of the dream. It was his despotic rule over these dominions that caused Nebuchadnezzar's heart to become lifted up in pride, causing him to say: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" At the date of Nebuchadnezzar's dream Rome was a separate European power, confined exclusively to the Italian peninsula, and, not being a part of Nebuchadnezzar's dominions, had

no place in the divisions represented in the image which he saw.

The Seleucidæ continued their rule in Syria and the Ptolemies in Egypt for more than two hundred and fifty years, up to the middle of the century in which Christ was born; and even to a much later date petty rulers in the provinces of the ancient Assyrian and Babylonian empires continued to exercise an authority under an assumed title that answered to the prophetic idea of "king." While the dynasty of the Seleucidæ came to an end a few decades before the birth of the Christ, yet the political divisions of the territory over which the Seleucidæ ruled continued the same until after the close of the century in which he was born, and during that period he offered himself in death upon the cross, and his mediatorial reign began. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." The fifth scene in Nebuchadnezzar's dream was the "stone cut out of the mountain without hands." At the time of his dream Nebuchadnezzar had just added the land of Judea to his great dominions. In an obscure corner of his vast empire was the little village of Bethlehem. The event that fulfilled what was foreshadowed by the "stone cut out of the mountain" was the birth of Jesus in this obscure village. For two thousand years the Semitic race had struggled as an empire builder in that famous part of the Asiatic world. Chaldea, Assyria, and Babylonia had successively risen to power and glory. Nebuchadnezzar was the greatest of all. After him came Cyrus, and he founded the Medo-Persian empire; and this became the prey of Alexander the Great, a conqueror of the Aryan race. By him the empire territory of this Semitic race stood united for the last time. At his death the division came, which meant the overthrow of its power and prestige. Like a towering mountain, a great empire had reached a zenith of power that overshadowed the Eastern world, and Nebuchadnezzar was at the head of this great power. In his vision he saw its glory depart. He saw the "stone cut out of the mountain." The greatest event in all the history of the world occurred when the Christ was born. And the kingdom which he came to establish had its beginning in the period of time when this power was passing from the Eastern to the Western world, not later, as the prophecy shows.

The Denver (Col.) All-Day Meeting.

BY E. C. FUQUA.

I have just returned from Denver, where I attended a second most enjoyable meeting of brethren from almost the entire eastern portion of Colorado. The first of these meetings was called at Boulder a few weeks ago, and we mean to have other like meetings in the near future.

The purpose of these meetings is to more thoroughly teach and stir up our own "forces" along the line of missionary work in Colorado. Many of the members here are comparatively new, and need to be taught their duty along this line, and those who have been in the church for years are not any too well taught on this subject. We endeavor, in these meetings, to call together at one place practically all of the members from the various congregations for a study of this question, arranging several speeches from different brethren, and taking the entire day for our study. Some members being unable to attend any one meeting, we have arranged to have one of these meetings with each congregation, that all may hear the subject discussed.

The Denver meeting was well attended, except by the Boulder brethren. After the regular Lord's-day Bible study and several songs, the writer preached the morning discourse on the theme, "The Needs of the Colorado Mission Field." The Lord's Supper was then observed, after which we were dismissed. Planks were then neatly laid across the tops of the benches, and in a few minutes a fine dinner was tempting the appetites of all of us. There was an abundance for everybody and considerable "fragments" left over. This was the nicest arrangement for dinner in a meetinghouse that I ever saw.

An intermission of an hour for general conversation was enjoyed by all, after which we were again called together by the singing. Brother Evans, acting as chairman, called upon several brethren for speeches upon the subject, which were exceptionally well delivered and served to make excellent impressions.

The first talk was made by Brother Moore, of Fort Worth, Texas, who is attending summer school at the State Normal College at Greeley. His talk was pointed and earnest and full of inspiration to all. He was followed by Brother Shoulders, of Denver, who not only made a splendid talk, but who confessed that he was aroused to the point where he could no longer refrain from giving his entire time to mission work in Colorado. I responded to this by showing the congregation how easy they alone could provide for the support of Brother Shoulders and at the same time keep their own "living expenses" under good management. Brother Pendleton, of Loveland, added inspiration to Brother Shoulders' earnest offer to give his entire time to preaching by agreeing to support him for one month, or one-twelfth of the year. Brother Speck, of Denver, next made us a nice talk, encouraging those who were actively engaged in preaching, and intimating that he, too, felt that he should be one of them at an early day. The fact is, almost everybody wanted to preach after this meeting, so important was the work as presented by the speakers.

The final talk was made by Brother John D. Evans, of Denver, who splendidly set forth the New Testament teaching on mission work and pointedly showed how easy it would be for the entire State of Colorado to be evangelized, largely by our own "home forces," if the New Testament plan were put into practice at once.

It was regretted that our time would not allow of more speeches; but a number of brethren had driven seventy-five miles to attend, and had to return that evening. Denver is halfway between Fort Collins and Colorado Springs, being seventy-five miles from each place; and a number from Colorado Springs were present, and about fifteen from Fort Collins, and these were anxious to return home. We, therefore, dismissed at four o'clock, hoping to have another meeting of like significance at Fort Collins in the near future.

These meetings are purely educational along the line of New Testament missionary work. Nothing of an "ecclesiastical" nature will be tolerated, nor will there be any form of authoritative appointment or commissioning of "committees" or "boards" or any such. We meet merely as brethren interested in one cause, to talk over what our Guide demands of us as the servants of Christ, and to encourage one another to zealously meet those demands. As to law, we have all we need; and as to organization for this work, we have all God wants us to have—the local congregations under the divinely created boards of elders. But to train all our forces in this our common work so as to fully meet the demands of our Master to "preach the gospel to the whole creation," we need closer coöperation and a more systematic study of this one phase of our work, that each congregation, under its own board of scriptural elders, may better scatter the "seed" in its own territory, and may to better advantage join in with other congregations in doing the same work in a community or communities where there are no congregations. We mean to educate and employ our own forces in Colorado. We have several young men who promise to make fine workers in the "vineyard," and these we seek to train and encourage for this work, the while we encourage the congregations to feel the responsibility of supporting these forces, since "God has ordained that they who preach the gospel should live of the gospel." We are highly encouraged over the prospects already developed and mean to "keep on keeping on" until we have a lively missionary work in full blast in Colorado.

Why Not a Library in Every Church House?

BY H. LEO BOLES.

God has ordained that Christian parents "train up a child in the way he should go" (Prov. 22: 6) and that the children be nurtured "in the chastening and admonition of the Lord." One of the greatest responsibilities of life upon parents is the proper education of their children, and they need all the help and encouragement that can be given to meet this great task and discharge faithfully this weighty obligation.

I have thought for some years that our church houses are not being used to the greatest advantage. Thousands upon thousands of dollars are invested in church houses which are used but once a week for an hour or two in many localities. It seems to me that this property should be used to a greater advantage to the membership, as well as to the community. One of the ways by which it could be used is for a library. I suggest that every church invest some of its money in a good library.

The young people of a congregation need to be encouraged in reading good literature, and especially do they need encouragement in reading good books of a scriptural and entertaining character. Children are taught in the public schools to read, and are encouraged to read the classics, yet oftentimes they look upon this reading as a task assigned to them and do not get the greatest good from the reading. Young people need to be instructed as to what is best for them to read. If each church would select the best books adapted to the age and experience of young people, it would be a great help to the church.

This suggestion may not be needed in many of our towns and cities where our people have access to our public libraries, but I know that it would prove a blessing to many rural churches. The young people could meet at the church house on Saturday afternoon or Sunday afternoon and spend a few hours in reading, and arrangements could be made for the books to be taken home and read and then returned to the library. The objection may be raised that our schools have libraries, but I insist that our schools do not have the kind of literature that should or would take the place of the church libraries. I should be glad to hear from others who are interested in the proper education of young people.

Commendatory of Articles.

BY JOHN D. EVANS.

I want to heartily commend two articles in the Gospel Advocate of July 8—one from the pen of our good brother and able writer, M. C. Kurfees, on "Religious Controversy," and one from our fearless and always interesting brother, F. W. Smith, on "Gainsayers." They were both timely and wholly scriptural. There is too much of the spirit of what may be called "namby-pambyism" among our writers and speakers. I am ever and always an advocate of peace among brethren when "possible," but not an advocate of "peace at any price." It has been often demonstrated in carnal warfare that the only and quickest way to have permanent peace is to fight out the issue in the open. The same is true when truth and error are in conflict. When Peter dissembled, Paul "withstood him to his face." When the great apostle of infidelity, Robert Owen, defied the "armies of the living God," Alexander Campbell with invincible courage met him in the arena and crushed with sledge-hammer blows the greatest foe of Christianity. As suggested by one of the writers, the service performed by the lamented David Lipscomb for the cause of truth cannot be estimated. He was the "Stonewall" Jackson of the spiritual army, "standing like a stone wall" against the tides of innovation. Neither God nor man has any respect for a man who has not the courage of his convictions, who in the contest between truth and error surrenders before a shot is fired. Sometimes a storm is necessary to purify the atmosphere. Oil is all right in its place, but sometimes the only way to safeguard the crew is to "sand the track." Napoleon once said: "The only way to have a conquering army is to have one that is always fighting." There is only one great essential: let your cause be just, the warfare a holy one.

Almost every day we can see the fruits of our failure to "cry aloud and spare not" when the enemy is encroaching upon our rights. It is the old story of the Arab and the camel. Sooner or later the camel will walk in and tell us to "move out." There can be no compromise between truth and error, right and wrong. No man can "keep the faith without fighting for it when necessary. I can see no reason for the apostolic injunction to "put on the whole armor of God," if there is no fighting to be done. What are armors for? If there is a lack of courage upon the part of those who stand at the forefront of the battle, what shall the effect be upon those who are "in the trenches?" One cowardly commander demoralizes the whole army. A timely admonition to-day is, "Be strong and of good courage." One great need of the church to-day is men who in the defense of truth are unafraid. "God give us men. A time like this demands strong men!"

Some Day I'll Know.

BY CHARLES R. BREWER.

Some day I'll know where our frail barks go,
Across life's mystic sea:
The tides I'll know, their ebb and flow,
When the golden port I see.

Where the wrecked ships lie, why the waves beat high,
All this I'll understand,
And the storm's fierce note, where the lost lives float,
When I reach the distant strand.

Why some sailed on and some went down,
Their bonny cruise cut short—
This and all the rest I'll know was best,
When my own ship reaches port.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

Home Reading

Respect for the Child's Possessions.

It is no wonder that during infancy and early childhood life's lessons are so difficult for the small beginner, when the laws which govern them must seem to him just or unjust, consistent or inconsistent, according to the knowledge or the caprice of the adult administering them.

One of the first lessons which the little child should learn is the proper care of his own possessions and respect for those of others, and a mother has the first opportunity to inculcate this important life lesson.

Since one of the strongest instincts of the child is to imitate, there seems no more logical way to teach this lesson than by example. If a mother teaches her child not to touch the articles on her desk or dressing table without her permission, then has she the right to dispose of his toys without his permission?

The writer recalls an instance where a mother secretly put away a doll which had been given to her little girl, and, for no reason except that the child already had a number of dolls and this particular one was "too beautifully dressed to be played with until the child was older."

Another common way of disregarding children's rights is to force them to give up some new or much-prized possession. For example, a little girl of six, who was delighted with the gift of a doll's fan, was obliged by her mother to hand it to her screaming baby in order to quiet him. In his excitement he soon crushed the tiny toy, his screams increased, and his little sister was broken-hearted! Nor had the unjust and short-sighted mother "saved the scene" which she had hoped to avert.

In each of these cases the child should have been consulted and her permission given before the mother disposed of the plaything. In this way the mother could have explained the reasons for her own action, and the child, in her turn, would have had an opportunity of expressing herself, a habit which should be encouraged. Then, too, personal responsibility for her possessions and the recognition of the right of ownership would have emphasized the difference between "mine" and "thine."

There is no better way to create habits of orderliness and a sense of responsibility than by giving the child a place for keeping his playthings and then allowing him full control of these possessions.

Show him how to use his books, how to take care of his toys, how to protect his pets, and then see to it that he has a shelf or a small bookcase for his books, a play corner for his toys, and an appropriate home for his pets.

After playtime require him to put away whatever he has been using, and let him understand the necessity for regular attention to his pets. Such training will of necessity react upon his character, since possession entails responsibility. Ownership also teaches generosity; for, without possessions, how can a child learn to share?

It may not be out of place in advising parents to respect their children's possessions to add a warning on behalf of the children. Do not surround them with numberless readymade toys. Give them blocks, boards, nails, a few tools, hammers, saws, planes, spools, scissors, thread, cloth, dolls, paper, crayons, clay, sand, and books. They will get more happiness from these possessions of constructive possibilities than from all the finished toys of the biggest toy shops in the land.

"Childhood has its own way of seeing, thinking, and feeling, and nothing is more foolish than to try to substitute our own for them."

Respect your child's right to his possessions, and he will learn to respect the rights of others, and, with such recognition, there will be no fear for the outcome of his place in society.—Helena Wilson.

A Beautiful Answer.

One day a little girl in a white frock and with a great bunch of flowers passed by a boy who was playing in the dusty street. Somehow the sight of that dainty figure stirred the spirit of mischief in the boy's heart, and suddenly he threw a handful of dirt which struck the edge of the white dress and fell in a shower upon the kid shoes.

The girl stood still. Her face flushed pink. Her lips trembled as if she would cry; but, instead, a smile broke over her face, and, taking a flower from her bunch, she tossed it to the boy, who stood waiting to see what she was going to do.

A more surprised boy no one ever saw, nor one more heartily ashamed. He hung his head and his cheeks reddened under their tan and freckles. His unkind fun was quite spoiled, just because in return for a handful of dirt some one had thrown him a flower.

What a changed world this would be if everybody, big and little, were as wise as this six-year-old maid! How quarrels would go out of fashion if for angry words we threw back gentle answers!—Selected.

✡ ✡ ✡

Taking Wings.

Two little birds had a nest in the bushes in the back of the garden. Amy found the nest. It had four speckled eggs in it. One day, after she had been away for some time, she ran into the garden to take a peep at the speckled eggs. Instead of the beautiful eggs, there were only broken, empty shells. "O," she said, picking out the pieces, "the beautiful eggs are all spoiled and broken!" "No, Amy," said her brother, "they are not spoiled; the best part of them has taken wings and flown away." So it is in death: the body left behind is only an empty shell, while the soul, the better part, has taken wings and flown away."—New Church Messenger.

✡ ✡ ✡

Let your sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes when he is coming forth from his chambers of the east.—Jeremy Taylor.

✡ ✡ ✡

Fulfillment.

BY IRBY HARRISON SIMMONS.

What are life's realities?
The tinsel things that charm the eye?
The daily toil, the sordid grind,
That irks the body, tires the mind?

What, then, are life's realities?
'Tis hard to say, hedged in so close
By uncouth objects, labor gross,
To wrest from earth the best and most.

Yet not in this our souls feel pride;
We seek for wealth which may abide,
Real, eternal, whate'er betide,
No power may change nor time destroy.

Then reaching out with higher hope,
Loving virtue, with hearts that grope,
For truth in human minds to find,
Seeking long, till life shall end;

Still finding nought so freely sought
In self or others, in works they wrought,
That nears perfection in deed or thought,
Despairingly we turn away.

Then upward look to heights undreamed,
'Tis here the Godhead reigns supreme,
And from this moil of half-done deeds,
Of noble effort, gathers the best,
Makes them complete, the work is blest.

AT HOME AND ABROAD

L. R. Wilson, of Tupelo, Ark., has time for a meeting the first part of September.

Our esteemed coworker, M. C. Kurfees, of Louisville, Ky., paid this office a visit this week.

R. N. Moody reports a meeting "six days old" at New Hope, Ala., with one confession.

We are informed that A. G. Freed expects to hold a protracted meeting at Sparta, Tenn., this fall.

Flavil Hall reports a fine interest in the meeting with the Pleasant Knoll congregation, near Morrison, Tenn.

John W. Hedge reports twenty additions during the meeting at Boone Prairie, Texas. Brother Beeson helped him.

Earnest C. Love, of Santa Rosa, Cal., will preach at Russell Street Church, in Nashville, the fourth Sunday in August.

There were two fine services at Russell Street Church, in Nashville, Sunday. A baptism followed the evening service.

At this writing James A. Allen is holding a meeting at Fairview, Davidson County, Tenn. Good interest is being manifested.

We enjoyed a visit last Saturday from W. P. Walker, of Clarksville, Tenn., who was en route to Lebanon, Tenn., to hold a meeting.

J. Clifford Murphy, of Pulaski, Tenn., preached eight days for a congregation twelve miles north of Fayetteville, Tenn. There were three baptisms.

T. Q. Martin, of St. Marys, Va., has been engaged to hold the meeting for the Russell Street Church, in Nashville. It will begin on the first Sunday in October.

G. Dallas Smith will begin a meeting for the church at Alamo, Tenn., next Sunday. From thence he will go to Fayetteville, where he labored for several years.

J. T. Stokes and wife, two faithful souls, who live at Nova, N. M., wish to locate with some loyal congregation in North Arkansas near the Ozark Mountains. Write him if you are interested.

The Fanning Orphan School for Girls will open for the reception of pupils on September 9, 1920. For further information, address David Lipscomb, superintendent, Route 1, Nashville, Tenn.

We enjoyed a visit last week from J. S. Willis, of Fresno, Cal. Halliday Trice preaches for this congregation. He reports the work there as in better condition than it has been for some time.

Thomas H. Burton writes us that he has about three thousand dollars in sight for the first meetinghouse of loyal disciples in South Carolina. When completed, the building will cost six thousand dollars.

Our Home in Cuba.—I am now settling two hundred American families in Cuba. I think we can offer the most wonderful inducements to American farmers on earth. Write J. D. Tant, Rogers, Ark., for literature.

E. O. Coffman, of Lawrenceburg, Tenn., is in a meeting with the brethren at Mars' Hill, Ala. He reports results in other meetings as follows: Oak Grove, nine additions; New Hope, one addition; Killen, eight additions.

William H. Beasley writes us that the fine meeting conducted by C. R. Nichol at Waldo, Ark., came to a close on August 2, with nine baptisms. He considers it to be one of the best meetings in the history of the congregation.

Leslie G. Thomas is conducting a meeting for his home congregation at Flint, Mich. On next Sunday he will begin another meeting at Akron, Mich. We are glad to note the progress of the work in this great and growing State.

T. C. Cox closed an eight-days' meeting at White's Bend last Sunday night, with light baptisms. The attendance and interest were good throughout. He began a meeting at Parmer's Chapel, near White House, on Monday night.

George W. Graves, of Nashville, Tenn., is in a good meeting with the Liberty congregation, in Jackson County, Tenn. He reports four baptisms and one restoration during an eight-days' meeting at Cotham's Chapel, in Decatur County.

We enjoyed a visit from R. P. Cuff, who had just closed a meeting at Fairfield, Bedford County, Tenn. The interest was good throughout, and the meeting resulted in ten additions to the church. He began a meeting last Lord's day at Silver Point, Tenn.

Clara Fowler writes: "On July 18 E. L. Whitaker, of Corinth, Miss., closed a very successful meeting at Zion's Hill, near Palmersville, Tenn. There were six conversions. We feel that the church and community have been greatly benefited by his stay with us."

For the benefit of correspondents interested in the South African mission work, we wish to advise that F. B. Shepherd's address is 1409-a Jackson, Amarillo, Texas. He is now in an interesting meeting at Alvord, Texas. Next to Lacy's Chapel, at Hollis, Okla.

C. D. Crouch, evangelist, of Wellington, Texas, expects to spend the greater part of the summer and fall of 1921 in Tennessee. Churches wishing his services as an evangelist should address him as above, as he is now ready to make arrangements for meetings for 1921.

A young Christian woman, of Batesville, Ark., desires a position as teacher in a school supported by our brethren. She has had normal training and several years' successful experience as principal of public schools. Address "Teacher," Box 255, Batesville, Ark.

From Porter Norris, Lucy, Tenn., August 7: "Last night I closed a meeting at Solo, in Tipton County, which resulted in six being baptized into the one body. We had very large crowds and good attention. The brethren supported me well. I go next to Giltage."

We have just heard from Brother Wooldridge. Under date of August 2 he writes from Fort Worth, Texas: "Reached here at 5 P.M. Saturday—a little over a thousand miles. All well—no car trouble. Some bad roads, but didn't have to be pulled out of any place."

We enjoyed a visit last week from Mrs. Alexander, of Hartsville, Tenn. She says the church there is taking on new life. Work is now being done remodeling and enlarging the church house. C. R. Nichol is expected to hold a meeting there, beginning early in October.

From F. L. Paisley, Halls, Tenn., Route 2, August 7: "Our meeting at Antioch Church continues, with increasing interest. The house was filled last night when we arrived. One young man and one young lady confessed the name of Christ and are to be baptized this afternoon."

James E. Scobey is announced to preach at Antioch, Maury County, Tenn., the third Lord's day in this month, and at Lewisburg on the fourth Lord's day. He is devoting some time to preaching on "False Teachers," and is presenting with force the scriptural teaching on that subject.

From Coleman Overby, Murray, Ky., August 6: "I have just closed a meeting at Mount Pleasant, near Wingo. Seventeen were baptized into Christ. Part of these came from Methodist and Baptist families. This was my third consecutive meeting there. I go next to Pilot Oak."

E. C. Fuqua, our very useful missionary in Colorado, informs us that his wife is in a hospital getting ready for a very serious operation. Let all the faithful remember this family before the throne of grace. Brother Fuqua's temporary address is in care of Boulder Sanitarium, Boulder, Colorado.

A. B. Lipscomb performed the marriage ceremony for Mr. Lonnie Miller and Miss Etta Gafford at the Russell Street Church, Sunday, August 8, at 6 P.M. The groom had been gassed and shell-shocked in the great war and was totally deaf, but he read the preacher's lips and made the right response at the right time.

A letter from M. C. Kurfees announces that the meeting at Jericho Church, near Mocksville, N. C., surpassed all expectations. "With the exception of two nights, when the meeting was practically rained out, great crowds and increasing interest marked its progress from the very beginning. There were twenty additions in all."

F. B. Srygley has just returned from the West. While gone, he held a meeting at Coal Hill, Ark., with good interest and one addition. He also conducted a meeting at Valliant, Okla., which resulted in six additions; another at Granite, Okla., resulted in one baptism. He was booked to begin a meeting at Leiper's Fork last Lord's day.

From H. M. Phillips, Tuscumbia, Ala., August 5: "I have just closed a short meeting at Brush Creek, Tenn., with one baptism. The meeting was cut short on account of wife's operation. She is still in the Lucy Brinkley Hospital, at

Memphis. She has done wonderfully well, and we are now hopeful for her recovery. The meeting here, conducted by G. A. Dunn, starts off well."

From William Etheridge, Middleton, Tenn., August 4: "I was called to Wynne, Ark., to baptize J. C. Harrell. Sister Harrell, one of the Lord's noble women, was overjoyed over the conversion of her husband. Miss Ruth Etheridge was badly shocked by lightning Sunday afternoon, but is out of danger now. The meeting at Gilbertsville, Ky., ran over three Lord's days and closed with one addition by primary obedience."

J. C. Pendergrass, a native of Flat Creek, Tenn., writes us that he has just completed a successful meeting at that place. Seven were baptized, one coming from the Methodist Church, and much good was done. After closing this meeting he preached two nights at Hillsboro, then began a meeting at Walnut Grove. From that place he will go to Fairview, Jackson County, Tenn. He intends to remain in this part of the country during the fall.

Mrs. R. L. Crowell, of Brunswick, Ga., writes us that she has found two sisters in that town. They now have four members, and these sisters inform her that there are others in Brunswick. They hope to make the work interesting. G. E. Claus, of Valdosta, Ga., has promised to hold a meeting in Brunswick. If he cannot do the work, some other good evangelist should help these struggling sisters establish the cause of Christ permanently in Brunswick.

A. K. Ramsey writes from Dibrell, Tenn., August 5: "I am sojourning in the hills for a few days. I closed a meeting last Sunday night, at Monroe, La., where a small band of disciples were left to keep house for the Lord. The City Hall was secured for Sunday-morning meetings. It is the hope of the little band to locate an evangelist on the ground by September, if some financial assistance can be had. Monthly contributions are desired. Will you help? Write H. H. Scott, 1904 Jackson Street, Monroe, La."

From Leland H. Knight, Fort Smith, Ark., August 3: "I recently had the pleasure of uniting in marriage Mr. Garland Duncan and Miss Leola Warlick, both of this city. These are excellent young people, and the church joins with me in wishing them success and happiness. The church work here is moving on grandly. We are striving to avoid formalism, the besetting sin of Israel. Our purpose is to proclaim to fallen humanity the promises of the resurrected Savior to those who will obey him. May the Lord always bless us in our efforts."

Vina Hooper writes from Dickson, Tenn., August 4: "Matthew C. Cayce, of Nashville, Tenn., closed a nine-days' meeting at Rock Church on Monday. Four were baptized, one was restored, and much good was done otherwise. After a short visit at his home, Brother Cayce is to go back to Mississippi for more mission meetings. We had the pleasure of having him make our home his home again while here. We believe him to be one of the best of men, and any congregation will do well to get him to preach. He preaches the truth, and the whole truth."

F. L. Paisley, of Memphis, Tenn., wishes to say "amen" to every word on the "Current Thought" page of last week. He says: "We ought to rejoice that a magazine of the standing and backing of the Literary Digest will take such a bold stand for a return to the 'old paths.' It should be a stern rebuke to every 'minister' of whatever faith who resorts to popular themes instead of the time-tried and soul-saving power—the gospel. It should fill our hearts with a determination to preach all the truth, and only the truth, and never 'guess' while God reveals so much known truth."

From R. A. Craig, Bohon, Ky., August 5: "Our meeting here is moving along with fine interest. We are expecting the Lord to bless us. Thomas D. Rose preaches here once each month. The brethren seem to love him, and I believe his influence is being felt. I find that a number of churches are made weak by brethren who use their influence in lodges, or fraternal organizations. I am giving my life to the cause of Christ, and it grieves me to see so many falling away. My brother, can you glorify God in these temporal institutions? Remember, Christ shed his blood that we should glorify his name in the church."

From T. S. Bain, Muskogee, Okla., August 3: "The church here is at work and encouraged to do greater things for God. Last Sunday a man sixty-five years old made the good confession and was baptized by Brother Gawf. He had been a Presbyterian. Brother Foster preached at night. I again visited the church at Porum Sunday morning. One brother came forward and confessed his faults. Interest in the work there is increasing slowly, but surely. I find some good people there. Neighboring loyal congregations are requested to coöperate with us in our meeting here, which will begin on September 5."

Beginning on August 24, James E. Laird will meet W. C. Wright in a four-days' debate at Piggott, Ark. The following propositions will be discussed: (1) "The Scriptures teach that man is wholly mortal and is unconscious from death till the resurrection." (2) "The Scriptures teach that the unbeliever will be judged at the day of judgment." (3) "The Scriptures authorize the use of instrumental music in the worship of the church of Christ." (4) "The Scriptures teach that the incorrigibly wicked will suffer eternal punishment in a lake of fire." Wright will affirm the first and third propositions; Brother Laird, the second and fourth.

From Oscar Parham, Route 3, Franklin, Tenn., August 6: "Beginning on the second Sunday in July, I held a short meeting at Pond Schoolhouse, three miles from Leiper's Fork, with fairly good attendance and interest. One was restored. On the fourth Sunday in July I began at New Bethel, Hickman County, closing on Friday night following. We had good attendance and interest, with four baptized and one restored. I promised to return next year. On the first Sunday in August I began at Hilltown, in Maury County, and continued till Tuesday night. I hope to go there on the fifth Sunday in this month for a few days more."

From M. S. Mason, Springfield, Mo., August 5: "I closed the meeting at Turner and Ramsey Streets, in Springfield, on July 4, with seven additions. I closed at Kennett on July 30, with twenty-eight additions. This was the best meeting of my life. I was ably assisted there in several ways by Charles F. Hardin, who acted primarily in the capacity of song leader. He is certainly a true yokefellow. He can preach or sing. I began at Rector, Ark., on August 1. There have been two confessions to date. I go to Greenway, Ark., on August 15. The brethren are treating me royally at all places. Brother Hardin and I will probably be at Kennett again in 1921. I am booking my time rapidly for 1921."

Occasionally a subscriber discontinues the Gospel Advocate, giving as his reason that there is too much argument in the paper. Of course any one has the right to discontinue the paper who sees proper to do so; but when one appeals to us to discontinue contending for "the faith which was once for all delivered unto the saints" in order to retain his patronage, the appeal has absolutely no effect. We have never published the Gospel Advocate to make money; and if we were not assured that we were doing some good by its publication, we would discontinue it immediately. As true men, we must publish the paper, absolutely refusing to be influenced by monetary considerations. The publication of religious journals is not a money-making business.

E. J. Johnson, Lee Jackson, and W. A. Burford make an appeal for the church at Oakland, Miss., as follows: "In the Gospel Advocate of June 17 there appeared an article, written by J. P. Lowrey, about the work at Oakland, in which he stated that a nice lot had been secured. We want to add that the restrictive clause is in the deed. Since that time we have raised some money and added to the amount on hand. We lack about one thousand dollars having enough to finish paying for material to complete the house. Five carpenters are now ready to begin work. They have promised to build the house if we will raise the money to buy the lumber. Now, with the carpenters ready to go work, will you please help us raise the amount asked for? All donations will be acknowledged by receipt. Send all donations to W. A. Burford, clerk, or Bank of Oakland. Oakland, Miss."

Herbert E. Winkler was greatly pleased with R. N. Moody's article on "Denominational Preachers." Here is what he says: "Brother Moody's article in the Gospel Advocate of July 29, regarding calling on preachers of the denominations to lead the prayers and take part in our services, is, to my mind, a most timely one. His boldness and his sound reasoning should be enough to put to shame those of us that are so afraid we will insult such preachers by not calling on them to pray when they come to our meetings. We need more backbone. What priest in the tabernacle or temple service would have dared to call on some Gentile idol worshiper to assist him in the service of the Lord therein? Let us all get on a consistent basis and do the Lord's work in his own way without fear of making other people mad, and then we will have courage equal to our convictions."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Things to Think About.

BY J. C. M'Q.

Beginning July 1, the management of the Gospel Advocate found it absolutely necessary to advance the price of the paper from two dollars to two dollars and fifty cents per year, in advance. I was very loath to do this, so held the advance back much longer than should have been done. I am glad to announce to our readers that very few people have complained on account of the advance of fifty cents. It was necessary to make more decided advances on our Bible-school literature, but so far no one has complained. Christians are thoughtful and have realized the great advances that have been made in everything. The McQuiddy Printing Company, which has been financing the Gospel Advocate, finds itself unable to continue to do this without making the increases in publications that have been recently made. The advanced price on the literature does not take effect until October 1 of this year. At the price we have been charging since the decided advance in paper and labor have gone into effect, it has been necessary to go to the banks and get money to pay for paper. This is so evident, to suggest it to a thoughtful man is all that is necessary. Some papers have been costing us twice as much, others three or four times as much, and some even five times as much as the same paper cost us three years ago. At prewar prices it was not necessary to borrow money in order to successfully handle the business; but during war prices, when everything is so abnormally high, it has been impossible for large publishers to finance their business without making heavy loans.

The management of the publishing business has been very difficult from the fact that paper is scarce and is hard to buy at any price. As I am informed, about sixty per cent of the wood pulp from which our papers have been made has in the past been received from Canada. Since the war Canada has put a heavy embargo on its wood pulp, so this country has not been able to get it. With this condition existing, it has been necessary for publishers to carry large stocks of paper in order to insure the publication of their regular periodicals and to take care of work that they were doing for customers. Jobbers in paper have declined to carry this stock and have forced the publishers to do so. I have been compelled to buy paper as far as twelve months ahead in order to get it in time to take care of publications and of customers. Even after placing orders thus far ahead subject to the market price, occasionally I have received the paper just in time to bring out the publication when due. I am deeply grateful, however, that I have been able to bring out all publications and to keep all large customers satisfied, without any disappointment so far. As to what the future will bring forth, I cannot say. It is becoming more difficult every day to get paper at any price, and the price is still soaring. Nothing will be left undone to see that the readers of the Gospel Advocate receive proper protection and that the paper in the future will make its regular visits to our subscribers as in the past. These things are stated plainly to our readers because I think they should be taken into our confidence and that they should know the conditions as they now exist—conditions over which we have no control whatever.

The loyal support of all our readers is duly appreciated, and the fact that they do not expect us to do the impossible by holding the paper down to the old price is very gratifying. It is true that occasionally some one complains, but I am sure this is because such persons do not know the facts in the case.

We are expecting greater support and encouragement in the future for the paper than we have had in the past. In the midst of the turmoil, dissatisfaction, and unrest that now exist among the people, the Advocate is more needed and more in demand than it has ever been. Those who have favored missionary societies and who have exalted them above the local church of Christ are now beginning to see that it is not safe to depart from the word of God even in doing missionary work. Of those who have claimed to be loyal to the truth, it may be said that they are learning that it is not safe to select just any one and send him into the missionary field. Those who go must be men who love the truth, who are willing to endure hardness as a good soldier, and who will not be swerved from the right in order to become popular as a missionary. The gospel is just as powerful and just as forceful to-day as it has ever been, but we are sadly in need of laborers to faithfully proclaim it to the perishing. If the right men can be secured, the support for them will be forthcoming.

Our government has recently given railroad employees a six-hundred-million-dollar increase annually. Of course the people must pay this. There is a disposition on the part of all to complain about the high cost of living, but little disposition, it seems, to do the work that is actually necessary to bring down the high cost of living. Shortening the hours of labor and paying high wages is largely responsible for the high cost of living. More work will produce more goods and will bring down the high price of living. A dogged determination on the part of the people to buy less, to live economically and sensibly, will have much to

do with lowering the high cost of living. So long as our government continues to increase wages, thus enabling a man to live while working only a few hours each day, we should not expect the cost of living to be lowered. I have no sympathy with the idea that labor should simply be used as a commodity. The employer should treat his employees as he would like to be treated himself; he should manifest a deep interest in the welfare of his employees and should do all within his power to advance the interests of those who work for him. On the other hand, the employee should not watch the clock, seek to get away from his work on the shortest possible hours, giving his employer the least service that he can for the pay that he receives. The clock watcher and the person who thinks more of his hours than he does of the service rendered is not valuable to any concern or to any employer. The interests of the employer should be the interests of the employee, and so should the interests of the employee be the interests of the employer. They should work together, and should be guided and directed by the Christian religion. Religion should be applied in business. The religion of Jesus Christ faithfully practiced by both employer and employee will bring about a better understanding between them and will lead to the dawn of a brighter day for both labor and capital. Whenever the employee shortens his hours of labor, this leads others to do likewise. All classes should alike go to work and work diligently in order to bring down the high cost of living.

Another thing we should consider is the danger of letting ourselves be influenced by our environments. During the period of immorality that is sweeping over our country while people are reckless and indifferent as to the best interests of humanity, if we are not watchful, we may become like others and do something that will lead us down to misery and death. Christians should let their light shine so that others may be led into the light of truth. They should be vigilant and diligent in attending to their own business, and should not suffer themselves to be meddlers in other men's affairs. When the whole world appears to be upside down, it is so easy to make mistakes, it is so easy to drift with the current, that, if we do not master our own spirits and do that which we know to be right, we are in great danger of doing something that we will regret the remainder of our lives. "If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in other men's matters: but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 14-16.) Christians should not be carried away by every wind of doctrine, but in the midst of all the turmoil and confusion and misunderstanding should stand firm as a rock, immovable, always abounding in the work of the Lord.

Questions and Answers. No. 2.

BY F. W. SMITH.

Question No. 2 propounded to Brother Fry by Brother Pennock runs as follows: "Was that church a visible or an invisible organization?"

Just how Brother Fry will answer this question we do not, of course, know; but a scriptural answer would depend upon the angle from which one views the church. No such expressions as "visible" and "invisible" churches or kingdoms are found in the New Testament. These so-called institutions are the inventions of men designed to lessen the force of baptism in the economy of grace, making it a "nonessential" to salvation from past sins or a condition of entering the kingdom of Christ. Some of our religious friends contend that baptism only initiates one into the "visible" church or kingdom, while Holy Spirit baptism inducts the subject into the "invisible" church or kingdom. Thus it may be seen they have two churches or kingdoms, whereas the New Testament speaks of the church or kingdom in the singular number. I suspect our Baptist friends hold to the "invisible" theory, from the fact that in theory, at least, they discount baptism to the extent of classing it among the so-called nonessentials to salvation. While baptism is *absolutely* essential to entrance into the Baptist Church, it is not, with our Baptist friends, essential to entrance into the kingdom of Christ. This, of course, according to their own logic, draws a *clear distinction* between the Baptist Church and the kingdom of Christ. But no such distinction is drawn between the church of Christ or the kingdom of Christ as revealed in the New Testament. Hence, we are forced to the conclusion that the Baptist Church is itself a nonessential, or no part of the kingdom or church of Christ. Our Baptist friends will, no doubt, demur to this statement of the case; but how they can escape the conclusion from their own premises is not clear to my mind. Jesus said: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) No translator or commentator among the scholars of the religious world in so far as known to me, with the exception of John Calvin, has ever contended that "water" in John 3: 5 meant anything else than baptism. J. R. Graves, one of the most noted Baptist scholars of the South, boldly contended that "born of water" meant baptism.

But to the matter of Brother Pennock's query, "Was that church a visible or an invisible organization?" We must first determine of what the membership of the church or citizenship of the kingdom is composed before an intelligent answer can be given to our friend's question. Christ is said to have purchased the church. "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.) Now, if the bodies of the saints are included in this purchase, it follows *conclusively* that the church is comprised of all there is of the saints—viz., body, spirit, and soul. The following passages seem to teach that the whole man is involved in the purchase: "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6: 19, 20.) This teaches most clearly that the "body" as well as the "soul" belongs to the Lord by virtue of having been bought with the price of his blood; and since it was the church thus bought, the church must be composed of the whole man—body, soul, and spirit. Again: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." (Rom. 6: 12, 13.) The term "members" in this passage refers, of course, to the members of the body, which are simply the instruments through and by which the soul, or inner man, expresses himself or herself. From all the premises in the case, it seems pretty clear that the church or kingdom of Christ, as to its membership or citizenship, is both "visible" and "invisible," because it is composed of both the *bodies* and *souls* of the saints. While the soul or inner man is "invisible," the body, or instrument through and by which it works and expresses itself, is certainly "visible." Faith is in the heart, the "hidden man," but its fruit as expressed through the "outer man" most certainly is seen. "Show me thy faith apart from thy works, and I by my works will show thee my faith." (James 2: 18.) The so-called "invisible" theory of the church or kingdom has the soul of man in the church or kingdom of Christ, while

the body is in the world or devil's kingdom; hence all the good works wrought by the soul through the body are wrought in the devil's kingdom! Who is prepared for such an issue? Not I, most assuredly It is not clear to my mind how one can glorify God in his body, as he is commanded to do, with that body in the kingdom of Satan, which would have to be true if the common and popular theory on the matter were true.

Mrs. Catt and Woman-Suffrage Leaders Repudiate the Bible.

J. C. McQuiddy, in Nashville Banner, August 8.)

Both the Federal and State Constitutions represent the sovereign will of the people. The government is "of the people, by the people, and for the people." Our State Constitution declares the legislature of Tennessee shall not act on any amendment to the Federal Constitution unless the amendment is submitted before the election of the State legislature by the people. The wisdom and fairness of this provision are self-evident. The Federal amendment provides for ratification by representative institutions representing the will of the people. The amendment to the Federal Constitution was enacted *after* the present General Assembly was elected; so, if the present General Assembly should ratify the amendment, the voice and will of the people of Tennessee would be completely ignored. Such action would lead to the downfall of the republic. The Federal Constitution does not say *when* the State legislature shall ratify. If the legislature which is to be elected in November, and which will represent the will of the people of the State on the woman-suffrage question, ratifies in next January, there can be no conflict in the Federal Constitution and the State Constitution, but, on the contrary, perfect accord. Why this *undue haste* to make a conflict? The courts have ruled that such action *must be deliberate*. No legislator of the present General Assembly who votes to ratify the woman-suffrage amendment can be CERTAIN that he is not violating the Federal Constitution; he *knows* he is violating the State Constitution.

The Bible is very much in the way of woman-suffrage leaders. In order to nullify the following scriptures and other similar passages, they repudiate the Bible: "Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3: 16.) "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through her childbearing, if they continue in faith and love and sanctification with sobriety." (1 Tim. 2: 11-15.) "That they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 4, 5.) To destroy the Bible and its influence, Mrs. Elizabeth Cady Stanton published "The Woman's Bible" in 1895. Mrs. Carrie Chapman Catt, who is the president of the National Woman Suffrage League, and who is now seeking to get the present legislature to ratify the woman-suffrage amendment, was a member of the revising committee of the "Woman's Bible;" so also was Mrs. Robert G. Ingersoll. Whatever we find in this Bible, therefore, has the indorsement of Mrs. Catt. Mrs. Elizabeth Cady Stanton, in her Introduction, on page 10, says: "Whatever your views may be as to the importance of the proposed work, your political and social degradation are but an outgrowth of your status in the Bible." She also says on page 11: "Again, there are some who write us that our work is a useless expenditure of force over a book that has lost its hold on the human mind. Most intelligent women, they say, regard it simply as the history of a rude people in a barbarous age, and have no more reverence for the Scriptures than any other work." In commenting on Gen. 3: 1-24, she calls the whole affair an "allegory," and says on page 24 of the "Woman's Bible:" "As out of this allegory grows the doctrines of original sin, the fall of man, and woman the author of all our woes, and the curses on the serpent, the woman, and the man; the Darwinian theory of the gradual growth of the race from a lower to a higher type of animal life is more hopeful and encouraging." In commenting on Gen. 24: 37-67, on page 47 of the "Woman's Bible," she says: "With our ideal of the great first cause, a God of justice, wisdom, and truth, the Jewish Lord, guiding and directing that people in all their devious ways, and sanctioning their petty immoralities, seems strangely out of place; a very contradictory character, unworthy our love and admiration. The ancient Jewish ideal of Jehovah was not an exalted one." But the entire "Woman's Bible" is so filled with blasphemy and a complete rejection of the word of God that it is entirely unnecessary to multiply quotations of this character. This is but a repetition of what took place thousands of years ago in the garden of Eden. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat." (Gen. 3: 6.) As the conduct of our foreparents was downright rebellion against God, so is the action of these women now. The "Woman's Bible" is so blasphemous and sacrilegious, and such a complete rejection of the word of God, that it has never received serious consideration from any one who has any respect for God and his word. Now, this same Elizabeth Cady Stanton said on June 25, 1895: "Progress is the victory of a new thought over an old superstition." "Rev." Anna Shaw, for ten years president of the National Suffrage Association, said: "I would like to make motherhood a governmental institution. I would pension all mothers and have them provided for first to last by the State. I believe that motherhood should be independent of any man." (March, 1913.) She also said: "I have this much to say, and that is that the marriage ceremony should be cut out. It is useless, and has served its day." Our people should remember that wherever the Bible has gone woman has been elevated and, in the true sense of the word, has enjoyed equal rights and privileges with men. It is where the Bible is not obeyed that women have been made slaves. It is time for the ministers to rise up and warn the people to stand by the word of God. The cry should be: "Back to the Bible!" Whenever we depart from it and ignore its sacred teachings and principles, we are sure to degenerate and have a most disastrous downfall. The Bible has done more for woman than anything else in this wide, wide world, and she is the last being who should reject it. The men who uphold this rejection of the Bible, like Adam, become partakers of sin with the women. Every one who believes that the word of God is divinely inspired, who desires to see his State Constitution not violated, and who believes in the purity of the family and the sanctity of marriage and would keep women out of politics, should write at once to his Representative in the Tennessee legislature and ask him to use his vote and influence against the ratification of woman suffrage by the present legislature.

I close with these impressive lines:

"O, what is woman, what her smile,
Her lip of love, her eye of light?
What is she, if her lips revile
The lowly Jesus? Love may write
His name upon her marble brow,
Or linger in her curls of jet;
The bright spring flowers may scarcely bow
Beneath her step; and yet—and yet,
Without that meeker grace, she'll be
A lighter thing than vanity."

Should the Present Legislature Ratify?

Nashville, Tenn., August 3, 1920.—To the Editor of the Gospel Advocate: With reference to the right of the present legislature to act upon the proposed woman-suffrage amendment, one of the assistants to the Attorney-General, Mr. Frierson, an excellent Tennessee lawyer, concludes his discussion of the question thus: "I am, therefore, confident that if the Tennessee legislature is called in session it will have the clear *power* to ratify the amendment, notwithstanding any provision of the Tennessee Constitution." This opinion may be correct; but the *power* of the present legislature to act on the amendment is not the question. The question is as to the propriety, rightfulness, and morality of the present legislature taking such action, the members having been elected under the State Constitution, which inhibits them from doing so, and which they have sworn to obey. It is not a very encouraging indication that the entrance of women into the arena of politics will raise the standard of public morals and honor when they urge the Governor to call a special session of the legislature for the purpose of violating a plain provision of the Constitution and their oath of office.

It is argued that the said provision in the State Constitution is in conflict with the Federal Constitution, and, therefore, in view of the fact that the members of the legislature were sworn to support both Constitutions, and the Federal Constitution is supreme, the obligation to support the State Constitution is nullified, the oath not binding. This would be true if there were any such antagonism or conflict between the two Constitutions; but is there such conflict? There is not. The Federal Constitution does not make it obligatory upon the present legislature to act upon the proposed amendment—although it may have the *power* to do so. The present legislature is perfectly free, without violating the Federal Constitution, to obey the reasonable and wise provision of our State Constitution, the object of which is to give the people an opportunity to hear the arguments, pro and con, on the subject and to choose Representatives with reference thereto.

The following sentence occurs in Assistant Attorney-General Frierson's opinion: "If the people of the State, through their Constitution, can delay action on an amendment until after one election, there is no reason why they cannot delay it until two elections, or five elections, or until the elapse of any period of time they may see fit, and thus practically nullify the article of the Federal Constitution providing for amendments." In reply, it is enough to say that the argument of *reductio ad absurdum* is of very little force in many cases. The framers of the Tennessee Constitution by the provision under discussion did not proceed to any such absurd end—did not unreasonably delay action on the amendment. The provision is a reasonable and wise one and should be complied with by the present legislature. When some State Constitution seeks to prevent or unreasonably postpone action on an amendment will be the time to deal with that problem. There is no such problem now. Besides, as has been forcibly said, if the present Tennessee legislature should ratify the amendment and its becoming a valid amendment should happen to depend on such action, and the next Presidential election should be close and doubtful, a very dangerous condition might arise, similar to the Hayes-Tilden controversy, which it is thought came near involving us in civil war. If the women of Tennessee are lovers of peace, they can afford to wait and let the next legislature act on the amendment: *they have the right to vote, regardless of the proposed amendment.*

It is a kind of fanaticism—this impatience to have the present legislature act upon the amendment, even at the risk of bringing about litigation and controversy that may issue in civil strife in case the Presidential election should happen to turn upon the legality of the action of the Tennessee legislature. Surely the women who are pressing this movement are not demonstrating their temperamental fitness for participation in government. Why do they wish to force this thing on sister States of the South who do not wish it? I have always been in favor of letting each State determine this question for itself.

This is not a purely political question, else I should not ask a hearing in the Gospel Advocate. It is also a moral question, if not, indeed, a religious one.

Respectfully,
G. N. TILLMAN.

SELECTIONS BY THE EDITOR

Religion is the best armor in the world, but the worst cloak.—Bunyan.

Where love for God and man stops growing, backsliding begins.—Exchange.

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

It is a good deal easier to regulate the world than it is to set your own house straight.—Exchange.

Some people are always grumbling because roses have thorns. I am thankful that thorns have roses.—Alphonse Karr.

That which is past is gone and irrevocable, and wise men have enough to do with things present and to come.—Bacon.

Blessed are the happiness makers. Blessed are they who know how to shine on one's gloom with their cheer.—Beecher.

Science keeps down the weed of superstition, not by logic, but by rendering the mental soil unfit for its cultivation.—Tyndall.

The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

If we esteem our progress in religious life to consist only in some exterior observances, our devotions will be quickly at an end.—Thomas à Kempis.

Grace is the virtue of Christ's all-perfect humanity operating within you, the one that roots, grows, and opens in us every excellence and charm of spirit and character.—J. Pulsford.

The great temptation to which we are more or less exposed is that of losing sight of God in the ordinary actions of the day. It is hard to feel that every action of every day is capable of being so done as to advance or hinder our growth in grace.—Golden Sands.

It is a sad weakness in us, after all, that the thought of a man's death hallows him anew to us; as if life were not sacred, too—as if it were comparatively a light thing to fail in love and reverence to the brother who has to climb the whole toilsome steep with us, and all our tears and tenderness were due to the one who is spared that hard journey.—George Eliot.

When in the world to-day we see the disastrous results which have followed the rule of those who count themselves "wise and strong," we should pray that we may become wise with the wisdom of God, and realize that there is laid upon us as representatives of his church a solemn and sacred duty to minister to a diseased and disorganized world the saving truth of his blessed gospel of peace, that cometh only through righteousness and unselfishness.—F. F. Reese.

Current Thought

Remedy for the Moral Breakdown.

Moral breakdowns are not new in the history of the world, and the chief novelty of the present decline in standards of conduct is its far-reaching extent. "Few observers would question, for example, that the fashionable young womanhood of America is weaker in its moral fiber and easier in its moral restraints because of the war," thinks The Continent (Presbyterian). In the newspapers frequently appear stories of the breakdown of marriage morality, "for which women are blamable as often as men, and in which the most contemptuous disregard of the rights of other women is displayed by women who want their own pleasure at any cost." There is much immorality in the manipulation of profits so as to deceive the income-tax inspector. There is moral decline in the exploitation for inflated profits. And this "is cruel to helpless people; it is ruinous to human brotherhood; it is unchristian." But arguments fall on dull ears. Profiteers are able to "'get away with' the oppression—why should they not do it?" Through the industrial agitation runs a selfish streak. Rural restlessness has set young people into bad relations, relaxing their moral restraints. They read in the daily press wild stories of what money can do, of the low estimate placed on decency and morality in "high society," and "every imitative instinct urges the acceptance of the new ways." What, then, is the remedy?

"Everybody needs to stiffen up, to trifle less with morality, to be steadier at critical points of conduct. The ethical note needs to get into school life again. If we are not to use the Bible to stimulate moral idealism in our public schools, then the truths which the Bible presents must be used anyway. The ethical note should recur in sermons and public addresses. Thoughtful men are coming to be concerned, as much recent quotation has revealed. They are calling for the churches to become more active, even when they are not churchmen themselves. Some are wanting a revival of old-time religion, accenting God and human obligation to him. Very well; then such men ought to realize their own personal responsibility for helping to bring that about. They cannot go on with loose morals in life and tight morals in theory. The way to be moral is to be moral, each for himself first of all. That will never be enough, of course, but nothing will be enough without it. The breakdown of morals must be met first by building up morals in a multitude of personal lives.

"Then, further, there must be a reassertion of morals in public lines. Civil law does not make men moral, but its honest enforcement tends to keep alive in men's minds the consciousness of right and wrong. Punishment of offenders does not to-day greatly deter other offenders, mainly because it is so capriciously administered. Whenever penalty comes directly and inevitably, it does deter offenders. Nobody but a fool experiments with a circular saw in motion to see if there is not some pleasure in touching it with a finger. Its penalty comes with too unfailing regularity. But a police court? Has any one any good reason for being seriously afraid of it as things actually go? Or even some grades of higher courts: they are not held to their tasks, and men know it. Officials talk bombast which takes the edge off the words of really honest men; nothing can swerve them from their duty, they say; while their truculence is notorious. There is no hope for recovery in morals until the agents of morality regain conscience and integrity. Plenty of men with such traits exist; the need is to put them in the places where their traits will serve the public good.

"But the old ways of establishing morality still remain as the abiding ways. The claim of religion, rightly understood and interpreted, is still the claim to urge. Nothing can take the place of it; nothing ought to be asked to replace it."—Literary Digest.

The above is worthy of serious consideration. There is no need for pessimism, but there is need for reformation. This reformation must first begin in the homes. Instead of having decks of cards on center tables, people should have the Bible there, and should read and study it and practice its precepts daily. The fathers and mothers do not read and study the word of God with their children as they should. Children from their earliest infancy should be taught to know, to love and respect the Bible. When God is put out of the home, we also put him out of the church, the State, and the government. God enthroned and exalted in the home will be enthroned and exalted in social life and also in business. Men who love money so well that they are ready to sacrifice right and principle to get it also love money well enough to damn their souls. The man who would profiteer at the expense of the poor and helpless is far on the road that leads to hell and, without repentance, has no prospect of entering through the pearly gates into the city of God.

Parents must vigorously oppose practices that are now tolerated among the young. Too many fathers and mothers look upon the dance with favor instead of condemning it and using their influence to destroy it. The liberty between the sexes is license to do things that lead to misery and ruin. There is nothing good in a boy's or girl's dancing until three or four o'clock in the morning and then returning home and sleeping the greater part of the next day. If there were nothing else against dancing, the very fact that it unfits and disqualifies for the duties of life shows that it should be condemned and that there is nothing good in it. Too many people look upon the plain teaching of the word of God as a dead letter and not only fail to teach it to their children, but show by their every act that they do not have the love and reverence for the word of God that should characterize all Christians. The Bible should be read and studied in the home, in the school—in fact, everywhere. It is time that our churches, our fathers and mothers, and our people in general should wake up on this subject and inculcate and practice chastity and virtue everywhere and in all relations of life. As surely as this nation departs from Bible teaching, ignores and fails to practice the teaching of God's word, just that surely will it have a downfall. Human nature is the same the world over, and in order to be useful, intelligent, and happy, we must allow the word of God to dwell in our hearts, for the word of God is light and will guide us clear of the pitfalls of destruction.

☼ ☼ ☼

"Children of Light." (1 Thess. 5: 5-11.)

Can we think of a more beautiful figure than this—"children of light?" As I write these words I look out upon a building, every window of which is ablaze with light, every room the home of attractive brightness. And my life is to be like that! And I look again, and I see a lighthouse sending out its strong, pure, friendly beams to guide the mariner as he seeks his "desired haven." And my life is to be like that! And I look once more, and I see a common road lamp, sending its useful light upon the busy street, helping the wayfarer as he goes from place to place. And my life is to be like that!

And if my soul is all lit up in friendly radiance for others, the light will be my own defense. Light always scares away the vermin. Lift up a stone in the meadow, let in the light, and see how a hundred secret things will scurry away. And light in the soul scares away "the unfruitful works of darkness;" they cannot dwell with the light. Light repels the evil one; it acts upon him like burning flame. Yes, we are well protected when we are clothed in "the armor of light."

But how can we become "children of light," holy homes of protective and saving radiance? Happily, it is not our lot to provide the light; it is ours to provide the lamp. If we offer the lamp, the Lord will give the flame.—John Henry Jowett.

Georgia and the Far Southern Field

By S. H. Hall

B. C. Goodpasture Comes to Georgia.

The West End Avenue brethren, of Atlanta, are to be congratulated on securing the services of Brother B. C. Goodpasture for twelve months, beginning the first Lord's day in August. Brother Goodpasture, without any doubt, is one of the best preachers the church of Christ has. He is a graduate of the David Lipscomb College, and, though a young man, has had a number of years' experience in the work since his graduation. It was my pleasure to assist him in a revival in the fall of last year while he was at Shelbyville, Tenn. I found the people there devoted to him, and every indication that he is a man who keeps himself fully alive to every need of the work. His loyalty to our Lord and devotion to God's truth stands unquestioned, and we are expecting the very best for the work because of his able assistance. In the West End membership he will find some most congenial colaborers, and I am expecting the best year in the history of the work. I pray that the Lord may graciously grant them every needed blessing and that the glorious gospel of Christ may be sounded out as never before.

☼ ☼ ☼

The Work at Griffin, Ga.

Sometime ago I had something to say on this page about a brother who lived in a town where we have no congregation and who proposed to give fifty dollars and the preacher a home if we would send a man to his place. We thought it better to send two men to a place like that; hence, Brethren A. R. Hill and J. Bedford Beck were selected. After some trouble in getting a tent for the meeting, it was begun, and these two splendid young preachers did honor unto themselves in the way they handled the truth. All told, fifteen souls were won for the pure, simple teaching of our Lord, and a worshiping body was put to work. Brother Beck was with them yesterday (August 1), and we are expecting to hear of more additions as a result of his visit.

The brother referred to above is A. M. Strickland, of Griffin, and he gave the fifty dollars and more to the work, Brother Gus Richmond, of the West End Avenue congregation, falling in with fifty dollars, and the West End Avenue treasurer supplying the balance. We are all so happy over this good meeting, and now we are anxious to see the good work started at another place. At this writing Brother Hill is in a meeting at Trion, Ga., and Brother Beck is helping Brother E. H. Ijams and me at Fort Valley.

☼ ☼ ☼

No Greater Joy.

John, in writing to Gaius, says: "Greater joy have I none than this, to hear of my children walking in the truth." (3 John 4.) I believe, if the reader will pardon me for the reference, that I can take this statement and make it wholly mine. And this statement being true, it is just as true to say that greater sorrow have I none than to hear of those whom I have led to Christ turning aside after error. Incident to my leaving this field for a while, and in connection with what was said on this page last week, I hope it is not amiss to give the following words from Brother W. C. Graves, who now lives at Birmingham, Ala., addressed to me on July 5:

I have been told that you have made your plans to leave the Atlanta work and go to California. I was told this sometime ago, but thought you would have had something to say about it in the Gospel Advocate before now, and that is the reason I have not written you about it sooner. Your new field being so far from the present one makes me feel that we may never see each other again. For this reason I want to take this occasion to express my appreciation for the light you have given me concerning the kingdom of God and for the personal help you have given me in helping me to develop myself so as to be able to preach the gospel of Christ to others; and let me say that your labor of love has not been in vain, for I am still preaching it, and stronger than ever. I hope that I may so live that you will have the right to rejoice when thinking of me.

I want to say to Brother Graves that I so much appreciate what he says and shall never worry one moment about him. He knows the truth and loves it, and so long as he lives I am expecting to hear of his teaching it to others. Brother R. L. Harwell, one of our elders, worshiped at West End, Birmingham, in the forenoon of the fourth Lord's day in July, and had some fine things to say about Brother Graves' preaching in a short talk that he made to us at West End, Atlanta, that night. He is proud, and so are all of us, of his splendid growth and development. Brother Graves obeyed the gospel in our second meeting at East Point, Ga., with some thirty-five others. He married, a few years ago, one of our best girls, and she has been, and will continue to be, a great help to him. May the Lord continue to bless them.

☼ ☼ ☼

The Work in New York.

I very much rejoice over the work that has been started in New York. A fine letter from Brother J. M. McKee thrills me. His many friends in Atlanta are so glad to know that he and his will not put their light under a bushel while away from Atlanta in that big city, where they have not the encouragement of the many believers with whom they associated while in Atlanta. We have tried to teach all the members that whenever they move to a place where there is no congregation they should get busy and establish one. This we *must* do if we allow God's purpose in us to be fullled. Paul says that we have been joined "to him who was raised from the dead, that we might bring forth fruit unto God." (Rom. 7: 4.) See that you bear fruit, if you would be ultimately saved. Christ says: "Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit." (John 15: 2.) Please let every one who knows of any disciple who has moved to New York send the name and address to J. M. McKee, 105 West Sixty-fourth Street, New York, and he will look them up. Furthermore, let those of us who do not live there see that no stone is left unturned to put one of the best preachers we have in that city for all of his time.

☼ ☼ ☼

News Items.

Brother Cuff, some weeks ago, conducted a good meeting at Dalton, baptizing four, if my memory serves me right, and greatly strengthening the work with his able preaching. He will move to Macon next month. We are delighted to have him make Georgia his home.

Brother Templeton has recently conducted meetings at Cedartown and at Morven. Much good was done at each place. He is now at Pleasant Grove, not far from Trion.

By the time this reaches our readers Brother J. B. Beck will have entered the work at Savannah. I presume his address will be 109 East President Street. Anyway, so address him till further notice. His coming to this State to live, with that of Brethren Goodpasture and Cuff, gives us three more men for the State. We sorely need that many more, at least. We have work for two single men and a place where we could use a man with a small family. We could also use a married man who can teach as far as the eleventh grade and can preach the gospel. Address me at 275 Oak Street, Atlanta, Ga.

WESTERN DEPARTMENT

Conducted by C. E. WOOLDRIDGE

350 Missouri Avenue Fort Worth, Texas

Activities at Fort Worth, Texas, August 1.

South Side-Central—Tice Elkins preached at morning and evening hours, doing baptizing at evening services.

Central—John Straiton preached morning and evening.

Glenwood—T. W. Phillips, Jr., preached at morning service.

Brooklyn Heights—J. Fred Killian preached at the morning hour.

Lakeview—Tice Elkins preached at 3 P.M. and Fred Killian at 8 P.M. Services each evening this week, Tice Elkins preaching.

North Side—Ben West began his regular work with the church here, preaching at both services.

Diamond Hill—J. E. Wainright, of Texarkana, recently closed a splendid meeting here.

T. W. Phillips, of Fort Worth, is in a good meeting at Era, Texas.

Ben West, from Waxahachie, Texas, and C. E. Wooldridge from Murfreesboro, Tenn., moved to Fort Worth last week to make their homes here for some time.

✡ ✡ ✡

Texas and Oklahoma Church News.

Prairie Hill, Texas—John E. Dunn held a good meeting, with two baptisms reported.

Bynum, Texas—J. S. Dunn reports eight baptisms before the close of the meeting there.

Jesse, Texas—F. L. Young began a meeting on August 1

Bailey, Texas—Thomas E. Milholland reports "fine interest, large crowds, good singing, good preaching, and four baptisms to date."

J. W. Chism, of Hillsboro, Texas, is in a meeting at Ferris, Texas. He will begin at West Mountain, Texas, on August 20.

R. H. Howard, of Holdenville, Okla., will begin the annual meeting at Corley, Ark., on August 12.

Corsicana, Texas—M. C. Cuthbertson conducting mission meeting near the city. Good audience and interest.

Maud, Okla.—W. P. Skaggs in a good meeting, with eleven baptisms the first week. He begins at Justin, Texas, on August 15, and at Chalk, Texas, the first Lord's day in September.

David Lipscomb College Notes.

BY A. B. L.

We are glad to learn of several students who are coming from Canada.

In response to a suggestion made in a former issue, a good friend of the school proposes to be one of nine persons to support a worthy young man who is unable to pay his way through college. Where are the eight?

We have received many expressions of approval for our action in adding Brother F. B. Srygley to our corps of Bible teachers.

W. Claude Hall, a new member of our faculty, closed a meeting at Senath, Mo., with a house full of interested people. He is now at Dorris' Chapel, west of Trenton, Tenn.

Now is the psychological time for the friends of the College to speak a word in behalf of the College to prospective students. Many parents are deciding for the weal or woe of their children.

A new bulletin is being printed. It will contain some fine views of the College buildings and pictures of some of the faculty. Give us your name and address for the mailing list.

Two additional tennis courts will be built for the young ladies.

Nearly all of the Junior Class have made reservations for the coming session. This insures a large graduating class if they make the grades.

The president of the school attended sessions of a new association of colleges and normal schools that was organized last week at the George Peabody College for Teachers. Prominent educators were present from all parts of the country.

The College office was christened with a wedding last week, the president performing the ceremony. The happy couple were Mr. T. L. Jones and Miss Willie Jones. Long life to the Joneses!

And on the next day Brother Jones, of Eagleville, Tenn., entered three of his children. Again we say, "Long life to the Joneses!"

We are glad to announce an arrangement with George Peabody College for Teachers whereby our high-school graduates may pursue courses in domestic science, industrial arts, and other special branches in this splendid educational institution in conjunction with their work at David Lipscomb College. This means they will have the privilege of expensive laboratories, libraries, gymnasium, and swimming pool at a very small additional cost.

We appreciate a note of friendly encouragement from Coleman Overby, of Murray, Ky. He writes as follows: "Allow me to rejoice with you over the prospects of the opening of David Lipscomb College. It gives me genuine pleasure to think of the great good this school has accomplished and of its future, which seems so flattering. And, too, I am glad you are giving notes of interest in the Gospel Advocate of this work. I believe it will create an interest and love for the school that heretofore has not existed."

Short Sermons.

Let all the intervals or void space of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendliness and neighborhood, and means of spiritual and corporal health. Never walk with any man, or undertake any trifling employment, merely to pass the time away.—Jeremy Taylor.

It is an easy yet idle pastime to echo the phrases which characterize the present period, its unrest and uncertainty, its splendid resolves and instant reactions. It were no less easy to sit in the seat of the scornful and to pass mocking judgments upon the false hopes and disappointed ideals which the whole world is contemplating, but for the sure faith that grips the heart of all mankind and leaves the cynic dumb. The Christian can view without dismay an earth that appears once more without form and void while darkness covers the deep, because he finds the same creative energy at work as when "the Spirit of God was brooding upon the face of the waters."—Selected.

If there were no future—no judgment—nothing but this earthly life, and sheer extinction at the end of it, prayer might still be prompted by a sort of faith in a ruler of life—in a dispenser of its blessings; praise might now and then be suggested by occasional gratitude; but the greatest of all motives for worship, public and private, would not exist. As it is, we Christians adore our God, the Father, the Son, and the Holy Spirit—if intelligently—we adore him with a view of that vast eternity which is certainly before us, and compared with which the claims and occupations of all here are infinitely little. We try to learn in worship, as by God's grace we may, to tone the manners, the occupations, the mental and moral bearing, which will engage us in the countless ages of life to come.—H. P. Liddon.

BUILD YOURSELF UP SO AS TO FEEL BETTER

Eat and sleep better, as well as look better, by taking Hood's Sarsaparilla. It is an all-the-year-round medicine, good in all seasons.

It purifies, enriches and revitalizes the blood, creates an appetite, aids digestion, assists assimilation of the food you eat, and wonderfully builds up the whole system. In many cases it succeeds where other medicines fail to do any good.

If you need a mild effective cathartic, get Hood's Pills.

"Diamond Dyes" No Risk Then!

Don't Spoil or Streak Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

To Reduce Fever Relieve Headaches and Neuralgic Pains

Use

Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Alabama.

Coxey, August 3.—A meeting began at Mount Carmel on the fourth Lord's day in July and closed on Saturday following at the water. Brother Thornton Crews, of Rogersville, did the preaching. Brother Crews is a very able young man and won many friends while here. There were eight additions by primary obedience and eight restorations, and the church was greatly strengthened.—P. W. Ball.

Arkansas.

Egypt, August 2.—The meeting at Cash closed at the water yesterday. Eight were baptized, ten were restored, and the church was greatly built up. They supported me well. I began a meeting at Egypt last night.—James E. Laird.

Texarkana, August 2.—Since last report I have been very busy in the Lord's work. My evangelistic work has been confined to small congregations in several States, who seem to be just as zealous and energetic about the Father's business as possible. The local work is at its best. Many have been baptized since last report, with quite a number of additions to the congregation from other sources and over fourteen hundred dollars subscribed to the Arkansas Christian College. Our prospect at mission points grows brighter daily. Brother L. O. Stark is preaching regularly at one mission point, and we hope to have others before many months. We are coöperating with our efficient corps of elders to make College Hill a really New Testament church. Visitors are always welcome.—J. E. Wainwright.

Kentucky.

Leslie, August 2.—My meeting with the Fairview congregation, near Hardyville, was well attended. Interest was good throughout. Three "became obedient to the faith." I promised them a month's meeting in 1921. I began a meeting here yesterday. I will preach in this section until August 22.—Herbert E. Winkler.

Melber, August 4.—I closed a meeting at Sharp last Sunday, which resulted in seven additions by baptism. The church there is in much better condition than it once was. I will go from here to Chattanooga, where I will take up regular work with the St. Elmo congregation. I will begin there on the third Sunday in this month, the Lord willing.—L. E. Pryor.

Wingo, August 2.—The meeting at Hickory Grove, near Almo, closed yesterday. The results were fourteen baptisms and one restoration. We are expecting to see greater accomplishments later. Of those baptized, two were from the Baptists and two from the Presbyterians. The church is making splendid progress. The singing was led by Brother Wilford Heflin, of Boaz, who is also a preacher of the word.—Alonzo Williams.

Mississippi.

Jacinto, August 4.—The greatest meeting ever held at this place has just closed. Brother R. L. Colley, of Millville, Ark., did the preaching. The attendance was large throughout and much interest was manifested. There were seventeen baptized and two reinstated. Brother Colley preaches with power and in the spirit of love. We hope to have him with us again. May God's blessings rest upon his children everywhere.—Mrs. J. I. Lamb.

Oklahoma.

Checotah, August 3.—I have just closed a meeting at Mellette, with seventeen additions—eight baptized and nine restored. The deacon of the Baptist Church was baptized. I put a congregation of thirty-seven members to work for the Lord. The community is stirred as never before. The Baptists are talking of having a debate. I am to begin at Webber Falls to-morrow night.—Charles L. Speir.

Ravia, August 1.—The meeting at Havana, Ark., closed last Sunday night. There were nine baptisms. This little church is a good one. They know how to make a preacher know his work is appreciated, which goes a long way in helping a preacher keep courage enough to keep up the fight. I am now at this place in a meeting, and the outlook is good for a good meeting. I shall go from here to Hobart, Ark., for my next meeting.—D. S. Ligon.

Tennessee.

Etna, August 2.—I recently held three short meetings—one at South Point, one at Kettle Mills, and one at Greenfield Bend, all in Maury County. I was born in sight of the Kettle Mills meetinghouse, and taught my first school in Greenfield Bend twenty-three years ago; and South Point is on Love's Branch, which was named for father's people. So I was considerably at home. We had good attendance. At South Point there was one baptized and one restored; at Kettle Mills, three baptized and four restored; at Greenfield Bend, one baptized.—Earnest C. Love.

Paris, August 3.—Brother John Taylor, of Waverly, began a meeting for us on the first Lord's day in July and continued it till the third Lord's day. He preached the pure and simple gospel of the Lord Jesus Christ to large and attentive audiences, and we feel that much and lasting good will result from the meeting. Eleven obeyed their Lord in baptism and two were restored to fellowship. The Episcopal Church building has been kindly offered us, and we are now meeting there. There were seventy-three present at our regular Lord's-day service last Sunday. Brethren, pray for us that we may still grow, and that we may hold out faithful to the end.—Mrs. James A. Patterson.

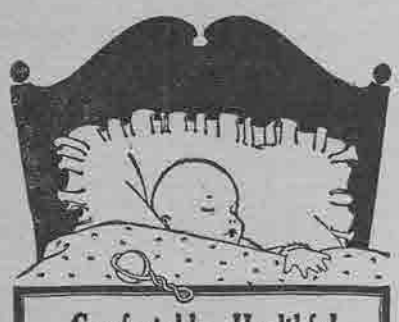
END OF EIGHT YEARS MISERY

Used Lydia E. Pinkham's Vegetable Compound and Recovered.

Newark, N. J.—"The doctor said I had an organic trouble and treated me for several weeks. At times I could not walk at all and I suffered with my back and limbs so I often had to stay in bed. I suffered off and on for eight years. Finally I heard that Lydia E. Pinkham's Vegetable Compound was a good medicine and tried it with splendid effect. I can now do my housework and my washing. I have recommended your Vegetable Compound and your Blood Medicine and three of my friends are taking them to advantage. You can use my name for a testimonial." —Mrs. THERESA COVENTRY, 75 Burnett St., Newark, N. J.

You are invited to write for free advice

No other medicine has been so successful in relieving woman's suffering as has Lydia E. Pinkham's Vegetable Compound. Women may receive free and helpful advice by writing the Lydia E. Pinkham Medicine Co., Lynn, Mass. Such letters are received and answered by women only and held in strict confidence.



Comfortable, Healthful Nights for Baby

follow the use of the safe, pleasant, purely vegetable, guaranteed non-alcoholic, non-narcotic preparation

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Medical skill has never devised a safer or more satisfactory remedy for overcoming colic, diarrhoea, flatulency, constipation and similar disorders. Thousands of parents owe baby's abounding health to Mrs. Winslow's Syrup. They find it never fails to bring quick and gratifying results. Pleasant to take, pleasant to give. Open published formula appears on every label.

At All Druggists

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

Our Sabbath Day.

BY J. J. VANHOUTIN.

The two greatest days of the old Jewish covenant given by Moses were the seventh-day Sabbath and the yearly Sabbath which followed the passover, and every seven years these two Sabbaths came together upon the same day; then that day was called "a high day," or double Sabbath. (John 19: 31.) The seventh-day Sabbath was a rest day for the body, a rest from daily manual labor. I have always maintained that it was a type of our day of salvation and spiritual rest which Jesus gives to the weary and heavy-laden souls who come to him and take his yoke (law of pardon) upon them. (Matt. 19: 31.) They find rest to the soul, while the law of Moses only gave rest to the body. My friend, which rest do you prefer? Our Sabbath day of rest, day of salvation, began on the day of Pentecost. Our Sabbath-day rest for the soul is going on now. "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6: 2.) "For we which have believed do enter into rest." (Heb. 4: 3.) There is another rest that the resting man will enter into after he shall have finished the work of the Lord which he began when he entered into the rest to the soul by obeying the gospel. They will rest from their labors. Rev. 14: 13 explains this better than I can. If Joshua had given the people rest, then the land of Canaan would have been the only heaven for man, and no other day would have been mentioned. But the gospel day is established and remains here as a "rest to the people of God." And while we are enjoying that Sabbath-day rest to the soul, Paul says: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Christians may fall by their unbelief and fail to enter into the future rest which the yearly Sabbath represented, which was the next day after the passover. Christ is our Passover. "For even Christ our passover is sacrificed for us: therefore let us keep the feast." (1 Cor. 5: 7, 8.) It will take us our lifetime to observe our Passover (Christ), and then we will enter into the great Sabbath of rest shown unto us by the yearly Sabbath which followed the Jewish passover. The seventh-day Sabbath was removed, and the gospel day with remission of sins and rest to the soul was given in its place. The yearly passover and Sabbath have been removed, and Christ for our Passover, with heaven beyond the veil of death, was given in their place.

The law which controlled the observance of the two great national Sabbaths was honored by our Lord and taken away, and Jesus rested in the tomb and observed the rest part of both of the God-given Sabbaths, and has given us a new and better covenant sealed with better blood, better promises, and a better home than a lot in old Jerusalem. Their Sabbaths began at sunset at the dividing line between day and night, and no nation ever had such a law. As I do not aim to be speculative, I will ask: As the night part of the Sabbath came first, did that night part represent the darkness of sin, in which kingdom of darkness the gospel found the nations of people? And did not the light part of that seventh-day Sabbath represent the light of the gospel which shines in the heart and brings the person out of darkness into the light of God's truth, where they can walk in the light? And did not the first half of the yearly Sabbath, being darkness, represent the conscious state of the righteous dead between death and the resurrection? And did not the day part of that holy convocation day of praise and thanksgiving represent the redemption of the righteous beyond the resurrection after observing their Passover, which is Christ? Here rests my hope.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

GOOD TEACHERS IN DEMAND AT BETTER SALARIES

The schools, colleges, seminaries, and universities throughout the South are begging for assistance in finding teachers with proper qualifications, and better salaries are being offered. We are needing hundreds of teachers to supply the demand. Any well-prepared teacher would do well to write us.

FISK TEACHERS' AGENCY
R. A. Clayton, Mgr. Birmingham, Ala.

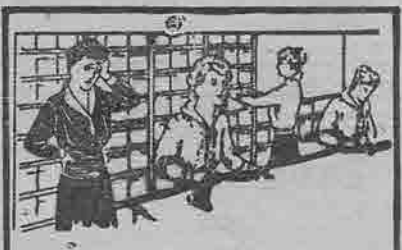
LEMON JUICE

FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.



The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

HEADACHE

Bad for Health
Upsets Nerves
Go to Drug Store - Try

CAPUDINE

BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢.

The "Two Evils."

BY H. W. JONES.

"Hath a nation changed its gods, which yet are no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith Jehovah. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2: 11-13.)

This is God's message, by the mouth of Jeremiah, concerning the apostasy of Israel, in the days of Josiah, king of Judah. It was bad and sad indeed for God's own people, Israel, to forsake the true and living God who had done so much for them; but it was still worse and another evil in the sight of God and man for the people to turn to idol worship from the living God. Yes, "they, Israel, have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Forsaking the true and living God and bowing to man-made gods, "which are yet no gods," is yet like leaving a pure fountain of living waters and hewing out broken cisterns that can hold no water. Then how thirsty, how parched, and how desolate people would become in so doing! And how unreasonable, how astonishing, how desolate, and how dangerous for people to forsake the Lord Christ to-day and turn to the doctrines and commandments of men! But with all this, they are doing that very thing all round us. It is one evil for God's people to forsake the Lord; and when they begin to set up gods of their own choosing, "my people have committed two evils," saith the Lord.

But how are people to-day committing these "two evils" condemned by the prophet of old? I answer: By turning away, forsaking, the plain teaching of Christ and the apostles as revealed in the Bible and then espousing Russellism, Mormonism, Adventism, or any other "ism," false doctrine, theory, or speculation gotten up by puny man. It seems to-day so many Christians become restless and tired of walking in the old paths our fathers have trod that many easily "take hold" of "something new" in religion, forgetting the while that anything in religion that is younger than one thousand nine hundred years old is too "new" to be true. We must be faithful "as it is written." Let us try to get closer and closer to the truth revealed in God's word as the days come and go. Let us resolve that we will not be guilty of the "two evils" of (1) forsaking the true way and then (2) setting up a way of our own, "broken cisterns that can hold no water."

Lord, keep us, and help us by the counsel of thy holy word to be humble, faithful, and true to the end, in Jesus' name, we pray!

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

ELDERS

Here Is Something New For You

One Hundred Communion Talks and Prayers by 100 of our most prominent Preachers.

This neat little silk-bound book of over 200 pages fits the hand, the pocket, and the heart.

Price, $1.50

Yours for Service

Public Speakers' Supply

(Or Box 124)

RIDGWAY, PA.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

MR. DODSON WARNS USERS OF CALOMEL

Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

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

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

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

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

TETTERINE

Drives Away Pimples

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

Grandma Was Ignorant

But she used the best remedies she knew. You haven't her excuse for not knowing that

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK

Ointment

is the modern skin remedy. 50 cents and $1; at your druggist's. Medicated Soap, 25 cents.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address

Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.) 203 Adelaide St., Detroit, Mich.

CHURCH NEWS

Tennessee.

Franklin, Route 3, August 1.—Brother H. M. Phillips, of Tuscumbia, Ala., recently held a ten-days' meeting at Berea, with one baptism and the church much revived. Brother Phillips is now in a meeting at Tuscumbia. Brother F. C. Sowell closed a week's meeting at Beasley's Chapel on July 25, with one baptism. He now goes to Texas for several meetings.—W. H. Bizwell.

Halls, Route 2, August 2.—I recently closed a meeting at Pryorsburg, Ky., with no additions. Several who knew the truth were too indifferent to obey it. The church there has no house. They meet in the town schoolhouse. Regardless of this fact, they supported the meeting well. I began at Antioch, near here, yesterday, to continue day and night till August 15. I go from here to Paducah for a tent meeting, beginning on August 16.—F. L. Paisley.

Riverside, August 2.—Beginning on Sunday night, July 25, I conducted a meeting at one of my mission points, Seibers Chapel, at night only, for one week, with eight baptisms and the best interest and attendance we have had at that point. The spirit of carnal war is passing away and the people are hungering for the gospel everywhere I go, and the outlook for the cause of the Christ is bright, if we will work. Brethren, "preach the word," in season and out of season, in the spirit of the Master.—H. N. Mann.

Lewisburg, August 1.—On July 22 I closed an eleven-days' meeting at Oak Valley, near Benton, Ky., with two additions. One of these is a boy of fourteen years who now earnestly contends with his schoolmates for the faith, and he declares his determination to "preach the word." Brethren, if we would encourage more boys to enter the ministry, we would hear less about the dearth of preachers. My meeting at Bluff Springs, near this place, is progressing nicely, but no additions to date. I go from here to Pleasant View.—Robert Alexander.

Cookeville, August 3.—Our meeting at Antioch, in Jackson County, continued for eight days, with splendid attendance and interest. Eight persons were added by confession and baptism. The church was well pleased with our efforts and is rejoicing over the meeting, calling it one of the best ever held there. On the last Lord's day in July we began a meeting at Antioch, in Putnam County, and continued it nine days, with splendid interest and attendance. Seven grown men and women confessed Christ and were baptized. This, too, was a very fine meeting, quite satisfactory to those concerned. On next Lord's day Brother Adamson will begin a meeting in Cookeville, to continue for two weeks. Brother Murphy will lead the singing. We look forward to a good meeting. On August 15 I will begin a meeting at McBroom's Chapel.—Charles L. Talley.

Legate, August 5.—Brother F. P. Taylor and I have labored for the cause of primitive Christianity five weeks in this section of Stewart County. We spent three weeks at Indian Mound and two weeks here. The Indian Mound meeting was maintained by the Belmont Avenue congregation, of Nashville. The meeting here was supported by the ladies' Bible class of the Oakland congregation. Three adults have obeyed the gospel since we began the meeting here. Indeed, the harvest is ripe in this section of the county. We cannot answer all the calls for tent meetings. From now on we will use two tents. Montgomery County is now supporting two evangelists and two tents in mission work. This should be an example to other counties and to other congregations. My preaching brethren, get the congregations of your county interested in this work. Perhaps they will do more of this work when they are taught more.—William P. Walker.

Texas.

Fort Worth, August 2.—The meeting at Riverside closed last Friday. Four were baptized, several were restored.

Figure it Out

A quart of milk and a package of Jell-O Ice Cream Powder make

Two Quarts of Ice Cream

There is nothing else to put into it and nothing to do but stir the powder into the milk and freeze it.

Five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 5." Carolina Pigeon Plant, Clinton, S. C.

Let Cuticura Be Your Beauty Doctor

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. T, Malden, Mass.

and several took membership, with the result that they have a new congregation there now, which met for the first time yesterday evening at the schoolhouse in Riverside. They reported a fine service. Two more were baptized last night at the Southside-Central Church, in Fort Worth. I will preach several nights for the Highland Park Church, in the Lakeview Addition, another new congregation, and keep up my regular work also with the Southside Church. Our work is fine and getting better. The ladies of the church meet each Tuesday at the church and sew, and they have on hand a good supply of garments for the poor. Several sewing machines and tables have been donated. These women are happy in the work. Every deed of this kind makes the claims of our Lord stand out clearer.—Tice Elkins.

Mount Pleasant, August 1.—Several months ago I had a statement in the Gospel Advocate concerning a call to this work. There were only three members of the church of Christ at this point, and, being very poor, they were not able to support a preacher in a financial way. Several brethren and sisters scattered about the country contributed about fifteen dollars to this work. Then one brother at Gunter made a monthly contribution of five dollars to the work, which enabled me to continue the work. On the second Lord's day in July I began a protracted meeting with this small band and continued it ten days. I had infidelity and sectism of all kinds to contend with, but gave them the "word only." During the meeting I baptized eleven and two took membership, which, with four others who were baptized during my monthly visits before the meeting and the original three, brings the number up to twenty. Of this number, only five are under thirty-five years of age, and others baptized ranged up to seventy. Brethren, if the near-by churches could only realize their duty and the good that even a small contribution to this work would do, they surely would not hesitate to make it. I am going to stay with this work, if it is the Lord's will, until the cause is firmly established in this ungodly region, if I have to walk to the appointments. I go now to hold the annual meeting for the Gunter Bible College congregation at Gunter. Pray for me.—Ed. S. Duncan.

Milford, August 1.—We closed a ten-days' meeting at Luling on Friday evening. Twelve discourses were preached. Notwithstanding the facts that some were sick and did not get to attend but little and political speakings were on hand for several different evenings, yet we had a good attendance from some of the best people in the town, and a deep interest was manifested in every service. Nine young people were baptized upon their confession of faith in Christ, and one sister took membership in the congregation. The meeting was held in the Bell Haven Chapel, a neat and beautiful structure of concrete and brick, built upon the English plan, and one of the best church structures in that county. My home while there was in the Rest Cottage of the Bell Haven Orphans' Home, and it was a great pleasure and a real source of inspiration to be associated with them in the Home. This is a Home of which the brotherhood should be proud; and they are proud of it, and it is being well supported by them. Sister Jennie Clarke has between fifty-five and sixty boys and girls there, and she is doing a wonderful part by them. They are as fine a set of boys and girls as I ever saw, and they seem to love Sister Clarke as they would their own mother; in fact, some of them know nothing about any other mother. This is one of the best-managed Homes of which I know anything. I shall begin a meeting at Garrett next Lord's day. After this I return to Tennessee for work.—George W. Farmer.

West Virginia.

Buffalo, August 3.—I have received $42 for personal use in the Lord's work and $38.50 to be added to our church building fund. I send personal receipts to all donors. May God bless and prosper every one who has helped us in any way, and this includes the Gospel Advocate force. I believe the Advocate management is in sympathy with every really meritorious work. This will secure to them the blessings of God. Since Mrs. Fonner was hurt we have had a hard time of it, as we have had no one to help us to do the work, save as our neighbors have helped us some. We are not able to hire a regular attendant. This has caused me to lose some time from the work, but I hope to make up for that when we are in better shape. I am now personally disabled from a severe attack of my old complaint. This admonishes me to put this work in shape, so that the brethren can care for it when I leave the shores of time. I cannot do this unless the brethren will help out on the meetinghouse now. Please set aside a part of your offering for the house. We are receiving bids for the material. Address me at Buffalo, W. Va., Box 81.—F. P. Fonner.

A Real Iron Tonic.

It is good to know that there is to-day a truly effective preparation for the relief of those that suffer from nervousness, weakness, the effects of overwork, of care, anxiety, and worry.

It is called "Peptiron," and has many advantages as a preparation of iron in that it does not cause constipation, nor disturb the stomach, nor injure the teeth.

It is a real iron tonic, combining iron so as to secure the best effects of this great strengthener, with nux, celery, pepsin, and other equally approved tonics and digestives. There is no extravagance, no overstatement in the claims that are made for it. There is no flamboyancy in its advertising. It is a product of the long-established and widely known C. I. Hood Company, and this fact is a guarantee of its superior worth. Peptiron is sold by all druggists.

In answering advertisements, please mention the Gospel Advocate.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Your Greatest Problem—That Boy of Yours

What kind of a man will he be ten, twenty, or thirty years from now? You know—every parent knows—that it depends entirely upon the training he is getting right now—his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Petersburg, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs, and he wants to train him for that end. His school has been built and equipped and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects. Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., to-day, and let him send you a catalogue and tell you what this school can do for your boy.

CANCERS CURED AT
KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

For the **HAIR**—

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

TETTERINE

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

IN YE OLDEN TIME

Hoop skirts were worn by those who first asked the druggist for, and insisted on having, the genuine Golden Medical Discovery put up by Dr. Pierce over fifty years ago. Dress has changed very much since then! But Dr. Pierce's medicines contain the same dependable ingredients. They are standard today just as they were fifty years ago.

Dr. Pierce's Golden Medical Discovery for the stomach and blood cannot be surpassed by any remedy today.

Dr. Pierce's Favorite Prescription for weak women has never been equalled for the distressing complaints incident to womanhood. What others say:

COVINGTON, KY.—"I have taken five bottles of Dr. Pierce's Golden Medical Discovery and am proud of my good health. Every winter I would have three or four spells of La Grippe and I used to get such weak spells, but I am stronger now than I ever was in my life."—MRS. IDA HILES, 1532 Banklick Street.

A Pretty Face

should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless hinges** and **Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

Need of the Gospel in South Carolina.

BY JAMES A. HARDISON.

I have been a resident of Greenville, S. C., for the past six months. We have no congregation here yet, but hope to have one within a few more months. We hope to have a meeting here sometime this year. Brother Burton is considering moving here from Union about the first of the year, after he gets the church house built there and the congregation can take care of itself.

There are several members here who have been accustomed to the organ in the worship. They meet once each month at Antioch, eight miles from Greenville. As yet I have not met with the people at Antioch. I have been to Union twice, and at Spartanburg with Brother and Sister L. R. Briggs several times.

We met here in a private home one Lord's day, and Brother S. T. Nix visited us that day. I would like very much for us to meet every Lord's day, even in a private home. The people do not seem to be very much interested in this kind of worship, but perhaps they would be regular in attendance if the work were started. It is my intention to try to get them to meet this way and see how the work will come out.

We need laborers in this vineyard; and we must have them, if the cause of Christ is to prosper in South Carolina. There is now a mere scattering of disciples in this State. There is no large congregation in the State. Brother R. L. Ludlam, Jr., of Carnesville, Ga., is considering coming here for a meeting, and I sincerely trust that either he or some other preacher will come in the near future and sow the seed of the kingdom where it will bring forth fruit to the honor and glory of God. There is so much good to be accomplished in mission fields like this, where people are hungering and thirsting for the bread of life.

East Tennessee Notes.

BY VERNON ROZAR.

I left my father's home in Middle Tennessee on May 14 and came to Cleveland, Bradley County. I am now located in Athens, McMinn County. During the nine weeks that I have been engaged in this work I have preached only twenty-four discourses, but have been busy in visiting the brethren in their homes and getting acquainted with them. During this time I have visited seven different congregations.

Here in Athens we have a population of about four thousand people.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S. C.

PILES permanently disappear after using three jars of HANCOCK'S PILE REMEDY, or we will refund your money. If your case is not severe, it is probable that one jar will relieve you. For all kinds of piles. Price, 50 cents a jar. At your druggist's or direct from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

In answering advertisements, please mention the Gospel Advocate.

This town is one of the oldest towns in East Tennessee, the county seat of McMinn County, but has no house in which to worship God "as it is written." A brother has bought a lot at a cost of four hundred and fifty dollars, and is going to deed this to the church. Now we are going to build at once, but we must have means to build with. We are going to do all that we can, and all help from without will be appreciated very much. Brethren, we must push this work here in East Tennessee.

I have been informed by reliable persons that there is not a loyal congregation in Meigs County and only one in Polk County. In McMinn we have six congregations that are taking God's word as it speaks, but here we have not a house. We have been meeting under shade trees since I came over, until last Lord's day, when we met under a tent that I have bought with my own means. The brethren had not met in about ten months until I came.

I am located here for the next year, and any brother or sister wishing to communicate with me about this or other work may address me at 315 Ohio Street, Athens, Tenn. I am here to help and encourage all I can, and any encouragement from the brethren abroad to those here will be appreciated. I see the need of encouraging words to the few here in East Tennessee. Some are almost discouraged and the work is falling behind. Let us awake to our duty and work as we have never worked before.

Missionary Report.

BY LILLIE CYPERT.

Contributions received during the second quarter of 1920 were as follows:

April—From Sister Straiton, for general expenses, $100; for furniture, $8. May—From Sister Straiton, for general expenses, $100; for furniture, $50. June—From Sister Straiton, for general expenses, $100. Total, $358.

I do not understand why the Lord is so good to one so unworthy as I am. Even my thanks and gratitude seem to come far short when I count my blessings. The above shows bountiful support from the dear brethren and sisters whom the Lord has given me. I sometimes have a feeling as the "man without a country," because I know so few of the brethren that I just count this as one of the things mentioned in Rom. 8: 28. Sometimes it is beyond us to see the truth in this passage and we must take it by faith, but in this case I think I get a glimpse of the truth of it. If I knew many of the brethren, I might sometimes think the personal acquaintance had a greater part in influencing them in my behalf, for it does always count to an extent even with the meanest of us; but as it is, I can consider every gift as one from the Master through his "peculiar people."

My furniture is all paid for, and, with all my bills paid up to date, I have a balance of about one hundred dollars. May God abundantly bless and prosper each one who has a part in the above. Pray for me that I may be more worthy.

The work continues to progress slowly. The Zoshigaya Sunday-school has almost doubled in teachers, students, and interest in the last month. Pray with us that it may continue to prosper.

4,000,000 PEOPLE

Annually use these tablets of organic iron—Nuxated Iron—to build upred blood, strength and endurance.

Dr. H. B. Vail, formerly Physician in the Baltimore Hospital and a Medical Examiner says: "There are thousands whose bodies are ageing and breaking down at a time when they should be enjoying that perfect health which carries defiance to disease simply because they are not awake to the condition of their blood. By allowing it to remain thin, pale and watery, they are not giving the natural life forces of the body a chance to do their work. Iron is red blood food and in my experience I have found no better means for building the red blood corpuscles and helping to give increased power to the blood than organic iron—Nuxated Iron." Nuxated Iron comes in tablet form only and does not contain any ordinary metallic iron but only the finest quality of predigested organic iron which is easily assimilated by the blood.

HELPS MAKE RICH, RED BLOOD

NUXATED IRON

MASSEY MILITARY SCHOOL
PULASKI, TENN.
Junior R. O. T. C. On Preferred List of Colleges. Teachers, University Men.
SCHOOL OPENS SEPTEMBER 8, 1920. Dept. A.

FERRALINE
"THE BLAMELESS PHYSICIAN"
DEMONSTRATES
"The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithium and other health-giving minerals. It is made by the simple process of percolating distilled water thru Ferraline Mineral Earth, and it contains no drugs nor chemicals.

It has long been recognized as most effective in the treatment of Indigestion, Stomach Troubles and Rheumatism, and as a System-builder and Restorer it is of special value to those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet and the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 5, DEMOPOLIS, ALABAMA.

Recuperation. There is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

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

Warren.

One that had been faithful to the gospel of the Lord and labored in the cause of Christ to save men, A. W. Warren, of Oxford, Ohio, departed this life on July 17, 1920. He was born on June 28, 1843. He fought a good fight, he kept the faith, and now he has finished his course, and awaits the promise given to all who are faithful to the end. He taught and preached the unadulterated facts of God's word forty-five years of his life.

L. B. WARREN.

Brown.

Ida B. Brown was born on October 7, 1881, in Wilson County, Tenn. At the early age of fifteen she obeyed the gospel under the preaching of Brother Will Logan, in Cheatham County, and became a member of the Sam's Creek congregation. She lived the Christian life for twenty-three years. She had a good influence in her community, and we believe the world was made better by her having lived in it. On May 26, 1920, she died, leaving a husband and five children to mourn her loss. The writer spoke words of comfort to the bereaved, and her body was laid away to await the great resurrection morn. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

GEORGE W. GRAVES.

Phelps.

On July 31, 1920, God, in his mercy, saw fit to visit the home of our friend and brother, J. B. Phelps, and take his beloved companion in life. She was a noble Christian wife, mother, and woman—one of the few who could say in her agonies and lingering affliction: "I do not ask Thee to lighten my burdens, but give me strength with which to bear them. Wreathe my face with smiles, that none but Thee may see my tears." Besides her husband, she leaves seven children to mourn in her absence. They are: Mrs. J. H. Condra, of Sequatchie, Tenn.; Roscoe, Landa, and Emma, of Dunlap, Tenn.; Mrs. Sydney Boss and Maud, of Chattanooga, Tenn.; and Mrs. John Tatum, of Atlanta, Ga. Prof. W. V. Freiley conducted the funeral services, after which she was laid to rest in Rankin Cemetery, Dunlap, Tenn.

MRS. C. E. BURROW.

March.

Sister Emily March was born on November 1, 1868, and passed to her reward on February 17, 1920. When thirteen years old she put on Christ in baptism, and lived faithful unto death. Her maiden name was "Emily Crocker," and she was married to John W. March on December 25, 1884. She is survived by the husband, three children, four grandchildren, and many other relatives and friends. Sister March was adorned "in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." The Antioch congregation at Schochoh, Ky., lost in her death one of its best members. Funeral services were conducted over her remains by the writer of this, after which she was laid away in the Whippoorwill burying ground at Schochoh. She rests from her labors, and her works follow her.

HERBERT E. WINKLER.

Pyle.

Brother Arkly Pyle departed this life on July 20, 1920, being fifty-nine years, four months, and three days old. He leaves a wife, one son, and two brothers to mourn his departure. He obeyed the gospel in the year 1878, under the preaching of Brother Sewell, and lived a Christian life and died in the triumph of a living faith. He was married, October 7, 1903, to Miss Maud Kimsey, who watched at his bedside and did all she could in administering to his every want. She was kind and loving to him. I would comfort her with the thought that he is now resting from his labors. He "is not dead, but sleepeth." He was always ready to defend the truth, and was always at the Lord's house on the Lord's day to worship him. Funeral services were conducted by the writer, after which his body was laid to rest in the Hillsboro cemetery.

R. E. L. TAYLOR.

Winkler.

Carrie Alice Lassiter was born near Goodlettsville, Tenn., on February 2, 1851, and, being left an orphan, saw a hard time during the Civil War. On October 24, 1859, she and my father, P. H. Winkler, were married. Father was survived by her from December 3, 1917, to September 29, 1919. They both are survived by eight of the twelve children born to them, four dying in infancy. She was indeed a mother to her children. She was baptized into Christ about 1897, having formerly been a Methodist. She was loved by all who knew her. During her married life she prayed that she and father might live to see all the children married and settled down: which thing they saw, and were glad. During the last two years of her life she was tormented with a miserable disease, yet she did not complain. Brethren L. M. Jackson and J. E. Acuff conducted funeral services at the Charlotte Avenue church of Christ, in Nashville, Tenn. As when father died, her six sons served as pallbearers, and she was laid away by the side of father at Mount Olivet Cemetery.

HERBERT E. WINKLER.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Try This For Sore Throat

On retiring fill your nostrils with Eucapine Salve. Sniff the salve back into the air passages of the head and throat until it reaches the tonsils and uvula and you taste the salve. This is best done lying down, pillow under back, head thrown back that the melting salve may reach the head cavities. Also turn the head down and forward and to right and left; to flow the salve over the inflamed surfaces in the cavities of the head. In the morning the pain and soreness will be gone. To make sure place Eucapine Salve on the back of the tongue with your finger. Same treatment for colds, nose sores, catarrhal headaches, catarrh of the head, nose and throat. If you swallow a little it won't hurt you. You'll soon learn to think that one of your very best friends is

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

50c the jar at your druggist's or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

WINTERSMITH'S CHILL TONIC

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

In answering advertisements, please mention the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 34. NASHVILLE, TENN., AUGUST 19, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

Edifying as the Need May Be 801
Our Contributors 802
Book Notices 806
Home Reading 807
At Home and Abroad 808
Editorial 810
Current Thought 812
Western Department 813
Queries 814
Georgia and the Far Southern Field 815
Obituaries 820
Church News 818-821
A Destitute Field 822
A Trip to Alabama 822
Conditions, Needs, and Progress in South Carolina 823
The Church House at Corpus Christi, Texas 823

Edifying as the Need May Be

BY A. B. LIPSCOMB

Teachers and Dancing.

I do not know of another thing that needs to be more closely guarded by the overseers of God's flock than to see to it that the teachers of the Bible classes in the church are men and women of good moral character. It is not enough to ask whether such and such an applicant is a member of the church, but it should be known that he or she is a member above reproach. We should remember that the example of teachers counts for more than their words. One may be proficient along other lines; but if the example is bad, proficiency will not atone for the lack of character. In this age, when dancing is becoming more and more popular, it is not unusual to find a teacher who winks at this popular craze. I have known of a few cases where the teacher was heard to say to the class members: "I see no harm in it." Thus the young people in the class who are hesitating about accepting invitations to dance are led to believe that it is so mild a thing as not to receive the condemnation of a leading church member.

Surely it was in rebuke of such a worldly-minded spirit that Jesus said: "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling!"

☼ ☼ ☼

Can See the Harm if You Look For It.

Despite the opinion of many light-hearted people, there is harm in dancing, and the most thoughtless Christian can be made to see that harm if the matter is brought home in the right way. The editor of the Herald of Christian Liberty has given some pertinent and timely remarks along this line that are worthy of reproduction. He says:

No dancer ought to hold the place of a teacher in the Sunday school. I know there are some who differ from me as to this fact, but answer me one question: Is there any reason in having a teacher take charge of a Sunday-school class on Sunday, seeking to teach the pupils the way of life, and then go out from the Sunday school during the week and kill by dancing the work she tried to do on Sunday? That is just what will happen. There is not only no sense in doing that sort of thing, but it is a course unworthy of the Christian life, and should not be tolerated in any Christian Sunday school. There are few bigger stumblingstones in the church of Christ to-day than dancing church members. Occasionally I hear one asking: "What harm is there in dancing?" It is the pathway to ruin. If you do not know what that means, ask some ripe and experienced Christian to tell you what it means. If you cannot get such a friend to show you wherein it is the way to ruin, then send to some bookstore and buy and read a little book called "From the Ballroom to Hell." That will make the danger plain. I once met a young man who was a great lover of the dance. I condemned it in his presence. He declared there was no harm in it. I said: "I can convince you [and he was a dancer] in three minutes." He said: "O, no, you can't!" I said: "Let me try." I then asked him this question: "Would you be willing to see your sisters go on the floor and dance with any young man?" He had three beautiful sisters. He looked at me hesitatingly, and then said: "No, I would not be willing to see them dance with any one." Exactly! A dancer, a man who knows from actual practice what evil there is in the dance, was unwilling to see any man dance with his sister. Why? O, because he *knew* the evil in it. He was not willing to see his sisters exposed to that evil, but he was willing to induce some other man's sister to so expose herself. The dance has no place in the life of any faithful Christian. Keep your Sunday-school teachers out of it, by all means, both for their own good and for the good of the children under their instruction, and also for the good of the church.

To overseers and teachers alike the advice of Paul is superlatively important: "Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." No one can be an example in purity who encourages dancing. And here is a case where a little leaven of the evil sort will leaven the whole lump.

☼ ☼ ☼

Don't Lose Faith in the Class.

Do you ever become discouraged at the prospect of making something good and great out of the rough boys or the apparently thoughtless girls in your class? If so, you will find a very strengthening thought in Paul's definition of faith. You should not lose faith in your class material so long as you have the faith which is the "assurance of things hoped for." Miss Tarbell truly says: "It is teachers who have had such assurance and conviction, who have seen in their pupils more than was evident to most beholders, and looking beyond the carelessness and thoughtlessness, and even, it may be, the actual evil in their lives, have seen the noble characters into which they might grow.

who have persevered and won. Never lose faith in your pupils; never falter in your belief that their souls are adapted to the seed you are trying to sow."

Really, dear teacher, you can test your own faith to-day by analyzing your feelings toward your class. How strong is that faith? Let it be strong enough to see a Timothy or a Titus in the making, and never an unhappy Demas.

☼ ☼ ☼

Leading Them to Christ.

A good teacher will usually lead pupils to Christ. I have noted that when I preach at places where there are live, consecrated teachers, we invariably have confessions. Time and again I have heard them say through tears of joy and thanksgiving: "Brother Lipscomb, that one is a member of my class." Have you been the Philip to take God's message to each member of your class? S. D. Gordon tells of a friend who attended the funeral of a young woman. Meeting the preacher of the church where she attended, he asked: "Was Mary a Christian?" To his surprise, a pained look came into the man's face as he replied: "Three weeks ago I had a strong impulse to speak to her; but I did not, and I do not know." A moment later he met the girl's Sunday-school teacher, and asked her the same question. Quickly the tears came as she said: "Two weeks ago a voice seemed to say to me, 'Speak to Mary;' and I knew what it meant, and I intended to; but I did not, and I do not know."

Jesus always knows, and he will hold us personally responsible for our negligence.

Our Contributors

Salvation From Sin.

BY JAMES E. CHESSOR.

The angel of the Lord said to Joseph with reference to the Christ child: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." John the Baptist, standing on the brink of the Jordan, asked this question of the Pharisees and Sadducees: "O generation of vipers, who hath warned you to flee from the wrath to come?"

Christ saves us from our sins when, and only when, we perform the part assigned us—work out our own salvation "with fear and trembling." We flee from the wrath to come when, and only when, the Lord Jesus, the Captain of our salvation, directs that fleeing. Jesus must direct and lead, and we must heed his voice and follow his steps to obtain salvation.

We are saved *from our sins*. Salvation is a process of removing us from sin—body, soul, and mind. We cannot be saved while hedging about sins, willing to quit some, loath to give up others. From its very inception, salvation is a saving from temptation and iniquity. Every step toward heaven is a pace that removes us from evil. I would stress this process and this principle.

John the Baptist, the herald of the Savior, came preaching in the wilderness of Judea, proclaiming the principle upon which sinners could prepare for the coming Messiah. John the Baptist was no ordinary man and he brought no ordinary message. He was not "a reed shaken with the wind." Christ said of him: "Among them that are born of women there hath not risen a greater than John the Baptist." He was a man worthy the message, the message was worthy the man—an extraordinary man and an extraordinary message. He declared repentance—a turning away from sin—an essential thing: "Repent, for the kingdom of heaven is at hand." He urged Pharisees and Sadducees to make their paths straight. He taught a salvation from sin.

Then came the guileless One. He took up the cry of his forerunner and repeated it with renewed and inimitable solemnity and earnestness: "Repent, for the kingdom of heaven is at hand." Every time he went down to the seaside and called to fishermen, "Follow me;" every time he came to a place of custom and called to tax collector, "Follow me," he was emphasizing heaven's message of salvation from sin. No one could follow Jesus during his personal ministry and walk in habitual sin. No one can follow him to-day and sin habitually.

Simon Peter was designated to speak with authority for Christ on Pentecost. To the slayers of the Christ came the command of the apostle: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Faith and its fruits—repentance and baptism—brought those Pentecostians to the blood of the Lamb, where their sins were washed away in the crimson flow. The message of John, of Christ, and of Peter must go sounding down the ages. It is worthy a strong man to-day.

God has never been satisfied with halfway separation from evil in any age of the world. His stamp of approval has not rested upon partial, but complete, separation. There are numerous instances when he demanded the utter putting away of the accursed thing. Two examples of God's approved way of saving people in former dispensations will suffice.

The race had grown unspeakably corrupt. "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." He determined to destroy man and to repeople the earth in purity. Noah, a righteous man in his generation, was instructed to build an ark. The vessel was completed and the remnant of the human race with other designated creatures were gathered within, and the door was shut. Jehovah sent the deluge. All flesh perished. Sin was destroyed when sinners were destroyed. The ark landed on Mount Ararat with the assuaging of the waters, and an epoch was marked. The race had been saved in God's own way. Noah was let down, as it were, into a new world, a new atmosphere, a new environment, a new age. He was free from the contamination of the antediluvians. As a billow, sweeping the ocean beach, obliterates every trace of human tracks, leaving the clean, pebbly sand, so the flood of waters destroyed the last vestige of man's evil devices and cleansed the earth for the race to begin anew. Iniquity was on the other side of the deluge; Noah and his family were on this side. This is a figure of our salvation. The "long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us," etc.

Israel groaned in cruel bondage in Egypt. So oppressive were the Egyptians that Hebrew parents "cast out their babes to the end they might not live" in such abject slavery. God heard their groans and remembered his promise. He sent Moses to bring deliverance to the children of Israel. Under the leadership of Moses the chosen race escaped out of Egypt through the Red Sea. "God saved them that day" when they fled out of the house of bondage in obedience to his voice. God had never purposed to save his people in some province of Egypt, as Goshen; but his way of saving them is emphasized by their removal from Egyptian environment, Egyptian idolatry, and Egyptian iniquity, placing the Red Sea between the Hebrews and

their former taskmasters. This is a type of our salvation. "For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ."

Once in the church of God, we are his called-out people, *ekklesia*. We have escaped the corruption that is in the world through lust. But the flight has just begun in good earnest. Israel, on the farther shore from Egypt where they sang the song of deliverance, yet had the wilderness to traverse before they should pass into the land flowing with milk and honey. Many of them fell in the wilderness; many turned back in their hearts to the fleshpots of Egypt; many slackened their pace when they should have quickened it. In the church of God is security if we flee from recurring temptation and sin. Safety lies in facing the Promised Land with back toward the iniquities of the world.

John the Baptist urged the evil generation coming to his baptism to "bring forth fruits worthy of repentance." They must not dally with temptation if they wish to succeed in the new life. They must go forward. Sin would yet abound and beset their path. Simon Peter warned the Pentecostians: "Save yourselves from this crooked generation." Escape from the follies of that generation in elemental obedience to the gospel of Christ must be daily supplemented by an eternal vigilance if they were to keep themselves saved from their evil surroundings. That generation did not embrace Christianity en masse. Satan and sin and temptation would continue to entice and ensnare the indifferent disciple. They must walk circumspectly. They must keep themselves unspotted from the world.

The divine rule to govern the children of God with respect to temptation is this: "Abstain from all appearance of evil." It is the soul's heaven-appointed safeguard from the jeopardy of sin. If we heed it, we shall never fall. If we repudiate or forget it, we are sure to stumble. No one is so strong or wise but that "when he thinketh he standeth" he should "take heed lest he fall."

Paul warned young Timothy: "Flee youthful lusts." This is an application of the divine rule, "Abstain from all appearance of evil." Let the young man remember that nothing but remorse results from sowing wild oats. It is said of Benjamin Franklin that in youth "his private life was far from spotless," and that "he sowed a regrettable measure of wild oats." In old age, when he came to write his autobiography, he reflected with comparative satisfaction over his long life of usefulness and accomplishment. There was but one regret, the regret that sprang up with those wild oats. If he were privileged to live his life over, he declared he would follow the same course, "requesting only the advantage authors have of correcting in a second edition the faults of the first." In his epitaph he expressed the hope that "the work" (the book of his life) would "appear once more, in a new and more beautiful edition, corrected and amended by the author."

Let us profit by Franklin's mistake. Let us remember that the smallest handful of wild oats constitutes a "regrettable measure." Let us remember that the fruitage is sorrow and anguish, ill health, and death, physical and eternal.

In eternity we shall have no privilege of "correcting a second edition." The book of our mortal life is finished with our expiring breath, in the feeble, faint accents of the last prayer. We have done with it. We must trust to the Author of life to "correct and amend it." We have assurance that it will "appear once more, in a new and more beautiful edition," if it has passed through the cleansing blood of Christ. The blood must remove the stains.

Inconsistency.

BY B. N. MOODY.

The Old Testament was written mainly in Hebrew and the New Testament in Greek. There was presumably but one copy of the several divisions of the Old and New Testaments that was written by inspired men, and it is known that there is not an original manuscript in existence to-day. So all the manuscripts in existence to-day are but copies of copies of the original and have all passed through the hands of uninspired men. Likewise the many translations of the Scriptures, with the multiplied millions of printed Bibles in the many languages of the earth, have come to us through uninspired hands.

The Scriptures as a whole, or as a compiled collection, was called by the Greeks "biblos" which means "book," from which our word "Bible" comes. So the title "Bible" that is so dear to every Christian is of uninspired origin.

The Old Testament was first translated into Greek in the second century before Christ, in Alexandria, Egypt. This version was called the "Septuagint," which signifies seventy, because it was thought that it was translated by seventy-two scholars in seventy-two days. It was also called the "Alexandrian" because it was translated in Alexandria.

England's first Bible was a Latin translation of the Septuagint version of the Old Testament and the original Greek of the New Testament, which was revised by Jerome in the fourth century and is the version still used by the Catholic Church. It is called the "Vulgate," from the Latin word "vulgata," which signifies "to make common or public."

The first translation into English, of any note, was Wycliffe's translation from the Vulgate in 1360-1382. This was before the days of the printing press, when it took ten months to make one copy of manuscript of the Bible, which cost as much as two hundred dollars in our money, a very small amount for the labor expended.

In 1525 the first printed copy of the New Testament was brought out by William Tyndale, and in 1536 Miles Coverdale printed the whole Bible in English.

The version known as "Matthew's Bible" was issued by John Rogers; and two years later Miles Coverdale and others brought out a version known as "Cranmer's Bible," of which, when Henry VIII. saw it, he said: "In God's name let it go forth among our people." This was the first officially authorized version of the Bible. Because of its size this Bible was called the "Great Bible;" and it was also called the "Chained Bible" because it was chained to the pulpit for safe-keeping.

The first Protestant Bible was the "Geneva Bible," so called because it was published by the reformers in Geneva. It was called the "Breeches Bible" because Gen. 3: 7 was rendered: "They sewed fig-tree leaves together and made themselves breeches." It was the first Bible to use italics to indicate words not in the original language. It was the first Bible divided into verses. The Bible was first divided into chapters in 1250 by Cardinal Hugo, and was divided into verses in 1551 to 1560, which makes it easy to find any passage.

The King James Bible, or Authorized Version, was issued in 1611, the Revised Version completed in 1885, and the American Revised Version in 1901.

Besides these different translations, many books that help much in the study of the Bible have been issued. Josephus, the Jewish historian, in his writings follows closely the Bible account of things and supplements it with facts of history that cast light on the Bible narrative. Then we have commentaries, Bible histories, Bible dictionaries, Bible geographies, Bible maps, Bible concordances, and many other helps that make it easy for us to study the Bible, enabling us to find any word in the Bible and to locate any important place mentioned in it, besides many other things I shall not undertake to mention.

This brief survey of the field shows that an untold amount of labor and money have been expended by uninspired men to give us the sacred writings in our own tongue and to furnish helps that make it easy and profitable for us to study the Scriptures. There is no estimating the debt of gratitude we owe to the hosts of men who have spent so much time, labor, and money that the world might have easy access to the word of God.

Be it remembered that the men who have thus labored and sacrificed were what we call "sectarians," and we would be loath to have fellowship with them; yet we must acknowledge our indebtedness to them, and that every day of our life we are dependent on the fruits of their labors for light on the word of God. Take from the world the light of God's word that comes to us through the labors of uninspired men, and great would be the darkness.

You say you see nothing inconsistent in all that? Indeed not. But listen: A brother in his zeal for the cause decides to enter the field of literature as a means of increasing his opportunities for doing good. He supplies himself with a printing outfit and an ample stock of material. He launches a weekly journal under the title of "The Gospel Expositor" or some other suitable name indicating that its mission is to further the gospel of Christ and thus enlarge the borders of his kingdom. Perhaps before he entered the journalistic field he was a preacher and debater, and to this end had supplied himself with commentaries, Bible dictionaries, lexicons, and all manner of denominational writings sufficient to put to flight an army of sectarian debaters, and many a scalp of vanquished foes dangles from his belt. With this experience he enters the field of journalism, and, with his Bible and with all manner of helps from denominational scholars, he is ready to invade wider fields and to show up the errors and inconsistency of the sectarian world, not only by the Bible, but by their own writings. With his "sectarian" concordance he can find any passage of scripture he desires, being aided by chapters and verses supplied by uninspired hands. At once his printing press pours forth literature condemning every shade of error. He quotes authors ancient and modern, and woe unto him who comes within the range of his guns! All goes well until some brother, maybe a competitor in the publishing business, dares to issue a few comments on a scripture lesson selected for study in the congregation on Sunday. He then feels called on to issue more literature to condemn the use of literature in the study of God's word. A few strong articles in his paper calls forth others of like mind, and soon his literary sheet becomes an organ of destruction of all the brethren who would dare to write or use literature in the study of the Bible. As a result of the literary onslaught on literature, discord and contention among the brethren arises, congregations are divided, and the cause is crippled.

"Happy is he that condemneth not himself in the thing which he alloweth."

Old Testament Characters—Noah.

BY H. LEO BOLES.

One of the most fruitful studies of the Old Testament Scriptures is the study of Old Testament characters. The Old Testament has been compared to a great gallery where may be found the portraits of men and women whom God has commended and blessed and condemned and cursed. These portraits are correct, for God by the pen of inspiration has painted them, and his delineation of the traits of character are correct; hence we may profit by the study of them. These portraits are profitable to us because, like the word of God, they are universal.

The proper interpretation of these Old Testament characters helps us to understand the will of God—just what God commends or what he condemns in the men of all ages. We have not studied the whole counsel of God when we have neglected these characters. We are taught not to "go beyond that which is written;" to go beyond is speculation, theory, opinion, out of which grow the doctrines and commandments of men, the creeds and confessions of the churches.

We should study the following scriptures: Gen. 5: 30, 32; 6: 8-10; 13: 22; 7: 1-15, 23; 8: 9; 10: 1, 32; 1 Chron. 1: 4; Isa. 54. 9; Ezek. 14: 14, 20; Matt. 24: 37, 38; Luke 3: 36; 17: 26, 27; Heb. 11: 7; 1 Pet. 3: 20, 21; 2 Pet. 2: 5.

"Noah" means "rest." Old Testament names have a significant meaning. Our proper names do not mean very much. "Nashville" does not mean much. It derived its names from Colonel Nash, and was first called "Nashboro," then "Nash-Village," then "Nashville;" but it has no further significance. Much may be learned by studying the proper names in the Bible. The name may not always be a characteristic of the person bearing the name; it may be an insight into the hopes, desires, aspirations, and attitude of the father or mother who named the child in the promises of God. We can look at the given names of families to-day and tell very much the trend of thought that the parent had when the child was named. When President Cleveland was before the public, many children were named "Cleveland;" look at the "W. J. Bryans," the "McKinleys," the "Roosevelts," and the "Woodrow Wilsons." You can tell that the old Sewell family was a pious family. Notice the names given the children—"Isaac," "Caleb," "Jesse," "Elisha."

Lamech was the father of Noah. He was one hundred and eighty-two years old when Noah was born. He was a tiller of the soil; and the soil had been cursed on account of Cain's sin, which made it difficult for a tiller of the soil to support himself and family. It was hard work for him to produce his living from the soil. Hence, when his son was born, he said: "I will now have rest; the boy will work for me, and I will get a rest." Hence the name "Noah," meaning "rest."

There are some interesting facts connected with the early life of Noah which we may gather from the chronology of his time. Noah was born about 2948 B.C. and died 1998 B.C. He lived to be nine hundred and fifty years old. Noah was the tenth from Adam through the line of Seth. The genealogy is: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, and Noah. He was born forty-six years after Adam's death, fourteen years after Seth's death. He was contemporary with Enosh, the third from Adam, sixteen years, and contemporary with Terah one hundred and twenty-eight years, and contemporary with Abraham about fifty years; so when Noah died, Abraham was fifty years old. I do not know that he ever saw Abraham. He may have seen him and talked with him about the flood; they were in the same line of genealogy and close kin. This makes the study of Noah a very interesting study. The death of the first man, Adam, was fresh in the mind of that generation; the murder of Abel by the hand of his brother had not faded from the memory of man, and the terror of Cain's life in exile, perhaps, was still talked about; Enoch's translation was still a favorite theme of the pious. These are some of the impressions that Noah could have received in his early life, while the violence and the wickedness of the human race were increasing.

Lamech saw the increasing wickedness and violence in the world, and may have struggled somewhat against the increase in wickedness. When his first son was born, "he called his name Noah, saying, This same shall comfort us in our work and in the toil of our hands, which cometh because of the ground which Jehovah hath cursed." (Gen. 5: 29.) It is probable that Lamech expected rest, or comfort, in more ways than from the toil of his hands. Noah

was to be a comforting helper; he would help them in cultivating the soil and also in resisting the rapidly increasing violence of society of that age. His parents expected him to give them rest and comfort. They may have had intimation from Jehovah that his spirit would not strive always with man. Lamech may have felt that his life was a failure in struggling with the stubborn soil and working with the wicked of his age, and now expects his son to win where he has lost and succeed where he has failed. Such hope would have caused him to give his son a training that would fit him for the great work of realizing his heart's desire. It would cause him to warn his son of the wicked ways of the family of Cain and encourage him with the righteousness of Abel and the faithful walk of Enoch. He said this son "shall comfort us," which means that he had a vision of faith in the mission and life of Noah. In his own failures and defeats, he has the hope that God will bring rest to him and others through the life mission of his son, which would cause him to put greater emphasis upon the training of his son. We know that Noah's life blessed the world, and we are persuaded that God used his parents in preparing him for the blessing.

The Gospel Advocate's Course Commended.

BY EARNEST C. LOVE.

Before I had had time to study religion for myself, being born in Maury County, Tenn., and reared in that county and Hickman, I was under the influence of the Gospel Advocate. Thus it might be said that I was early prejudiced in favor of that paper.

However, circumstances arose that lifted me out from under that influence, and I think I can truthfully say that for many years I studied the Scriptures entirely independently of any paper or any other group of men.

At one time I held some ideas that brought me into conflict with the Advocate, and I held some resentment toward it and all the other papers in the brotherhood, as well as our schools. I am not proud of that part of my history, but I mention this to show that what I am about to say is not the result of early childhood teaching.

Well, in passing among the brethren, I find some little criticism of the good old paper, and I want to take this opportunity to heartily commend its editors and the general policy of the paper. This is not to say that I regard them as infallible, but I do not hesitate to say that I think the Advocate the greatest influence for apostolic teaching outside the New Testament itself.

Just now Brethren McQuiddy and Kurfees are being criticized for their fight against "Sommerism" and Brother Boll's new ideas on prophecy. All I have to say is that those of us on the Coast are prepared to sympathize with Brother Evans, of Colorado, and any others who are troubled with "Sommerism." What Brethren Evans and McQuiddy have published in regard to the work of these misguided brethren in Colorado has been duplicated in many places on the Pacific Slope. The only fault I find is, the Advocate waited too long to begin the fight, and I am afraid they will quit too soon.

As to Brother Boll's ideas on the restoration of the Jews, the personal reign of Christ in "flesh and bones" (but no blood) on this earth, the imminence of Christ's coming, the future setting up of the kingdom of Christ—why, there is nothing new about them. They are just old Adventist ideas. Adventists had been affirming those things and I had been denying them in debates for years before Brother Boll began to teach them. I cannot help but think that Brother Boll's having taught these Adventist ideas to McHenry and Martin is the thing that disposed them so favorably toward Adventism as to cause them to heed its fatal call.

What the brethren now should do is stand by the paper and its editors and help them hold up the banner of truth and present a bold front to every form of error.

How An Interest in Foreign Missions Helps the Work at Home.

Mrs. Jellaby, with her dreamy eyes fixed on the heathen in far-away Borioboolagah, oblivious to the needs of her own household and of the hungry and naked in her own neighborhood, is a caricature, much overdrawn, of the foreign-mission enthusiast. An intelligent interest in foreign missions should never produce a Mrs. Jellaby. On the contrary, experience teaches that a true concern for the work of the Lord abroad tends to create a revival of interest in the work at home.

The study of foreign missions gives a broader outlook and saves from narrow and parochial views. We are all liable to be engrossed in the concerns of our own limited community. We become "cribbed, cabined, and confined." Even our prayers grow small and selfish. We develop intolerance and place the emphasis on the wrong things. Details loom large and great principles recede from our view. We lose the sense of relationship and proportion and fail to coördinate the facts of life. We become egotistical and boastful. We fail to influence others, and at last dwindle to negligible nonentities.

An intelligent interest in foreign missions tends to change all this. We begin to think in continents instead of parishes. We read of other races, and are introduced to strange manners and customs and ways of thought. We gradually realize the brotherhood of mankind. Our petty patriotism broadens into world-wide benevolence. The kingdom of God assumes its true proportions, including all races and tongues. The church is seen as the home of humanity, and the Savior as the Redeemer of the world. The glory of the Master is enhanced as we observe the applicability of his gospel to all kinds and conditions of men. Our sympathies broaden out divinely. The love of God is "shed abroad" in our hearts.

This breadth of vision immediately reacts upon the work at home. The greater includes the less. Indifference to the well-being of our neighbors gives place to a keen desire for the salvation of every man, woman, and child in our street, our parish, our city, our country. The selfish, narrow Christian, whose chief concern hitherto has been for the welfare of himself and his relations, begins to pray for the unsaved of his own neighborhood and to seek to bring them under the sound of the gospel. Capture the imagination of an idle, self-centered brother by interesting him in foreign missions, and he will soon begin to work for Christ in connection with his home church. The work at home will gain in power and depth and intensity from the enthusiasm engendered by the wider view.

The first century of the Christian era was preëminently characterized by foreign-missionary activity, and it was also marked by an unresting effort in the home fields and local assemblies. The apostle Paul was the ideal foreign missionary. He was also the ideal home missionary and philanthropist, organizing a collection for the poor at Jerusalem, zealous for the growth and purity of the local congregation. The past century has been a century of foreign missions. It has also been the century of revivals in the home fields. In America, the churches of Christ have made their greatest progress since the establishment of their foreign-mission work. Among the Baptists, Congregationalists, Methodists, Presbyterians, Anglicans, and others, the teaching of history is that foreign-missionary activity is the direct cause of revival in the work at home.

Some denominations have been actually saved from decay and dissolution by their foreign-mission enterprise.

An interest in foreign missions encourages the habit of liberal giving. It is often said that the more we give, the more we can give. This is true for two reasons. First, the Lord rewards a liberal giver by giving him more, so that he can be more liberal. Second, few of us have ever given as much as we are really able to give; and as giving becomes habit, it becomes a pleasure. As the habit grows, all departments of the Lord's work profit by its development. Christians need to be taught and trained in liberality, and every good work which calls forth the gifts of God's people indirectly benefits all the other departments of activity. It is a near-sighted policy which frets at liberality in other channels for fear that those in which we are specially interested may suffer.

We all need to catch a glimpse of the working of the big heart which could write these words: "God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for any kind act to others. He who furnishes the sower with seed and with bread to eat will supply seed for you and multiply it; he will increase the crop of your charities —you will be enriched on all hands, so that you can be generous on all occasions, and your generosity, of which I am the agent, will make men give thanks to God; for the service rendered by this fund does more than supply the wants of the saints—it overflows with many a cry of thanks to God. This service shows what you are; it makes men praise God for the way you have come under the gospel which you confess and for the generosity of your contributions to themselves and to all; they are drawn to you and pray for you, on account of the surpassing grace which God has shown to you. Thanks be to God for his unspeakable gift." (2 Cor. 9: 8-15, Moffat's translation.)

An interest in foreign missions helps to cultivate the habit of prayer. All missionaries and workers in the cause realize the supreme importance of prayer for the true success of the work. The Student Volunteer Movement has as one of its principal planks the daily quiet hour. In deputation work, the appeal for prayer is ever to the front. None will deny that more and more of the spirit of believing prayer is a prime requisite of the work at home. Every cause, therefore, which helps to develop the habit of intercession is helpful to all other departments of the work of the Lord.

An interest in foreign missions will develop a spirit of gratitude. As we learn of the physical, intellectual, and spiritual destitution in less-favored lands, we must surely feel a sense of gratitude for our abounding mercies in the home lands. This, if it is allowed free play, will lead us to a deeper interest in the work of the Lord among our own people and in our own land.

An interest in foreign missions will stimulate us to activity in the work at home in emulation and holy rivalry of the efforts of the Lord's servants abroad. As we hear of native evangelists, teachers, Bible women, and humble converts newly won from heathendom earnestly engaging in the work of the gospel among their own people and giving of their limited means for the spread of the truth, we shall be ashamed to sit idle or to withhold our gifts for the progress of the work at home.

Obedience always brings a blessing. The foreign-missionary enterprise is an act of obedience to God. It is the will of God that all men, of every race, should have the opportunity of embracing the good news of salvation. As we take part in this work, either directly or indirectly, either as missionaries or as rope holders, we receive the reward of obedience. God gives us more of his grace, more of his spirit, more of his love and joy and peace. He blesses us in the affairs of the life that now is and that which is to come. He prospers our undertakings and uses us for his glory. And this fullness of blessing in its fertilizing overflow enriches every department of the work at home.

Paul Singh, preaching one day at Dudhi in the Hindi language to the native church, said: "You sometimes say we must preach the gospel in order to save others. I tell you that you must preach the gospel to save yourselves. 'Woe is unto me, if I preach not the gospel!'"

There is a sense in which we may say the same of the churches at home. We must preach to the heathen in order to save ourselves. The nonmissionary church will wither and die. The missionary church will have life, and have it more abundantly.—G. P. Pittman (one of the British missionaries to India), in The Bible Advocate.

"Hear Ye Him."

BY LOULA MARIE ADKISSON.

In grand majesty, in supernal glory,
  On the mount they stand—Leader, Seer, and King.
Radiant their faces with the light of other lands;
  Glistening their raiment, as an angel's wing;
Falling their words in whispers, awed and grave.
  Face downward, in affright, fall the chosen three:
One, half conscious, mumbling low in terror,
"Lord, let us build three tabernacles for these and thee."

Then, as floats the feathery snowdrift cloud
  Near where the summer's waning moon doth rest,
There drifts a cloud whose myriad waves of light
  Circle around the sacred mountain's crest.
From out the depths etheral there comes
A voice whose bourne is beyond the heaven's rim—
The voice of God Almighty—"Hear ye Him!"

. . . . . .

O'er a sin-strewn earth, adown the ages dim,
  The mighty voice of God reëchoes still—
Reëchoes till eternity—"Hear ye Him!"

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

Because a man has shop to mind
  In time and place, since flesh must live,
Needs spirit lack all life behind,
  All stray thoughts, fancies fugitive,
  All loves except what trade can give?
—Browning.

Home Reading

Early Art Training in the Home for Our Children.

Art has been called "the handmaiden of religion;" so why should we not bring into child life all the riches which art has to offer? Every parent knows the child's interest in all things pictorial. If a father can draw, even crudely, some common object of our daily life, he will have plenty of opportunity to exercise whatever talent he may possess along this line.

All children love to draw and paint; it is an instinctive form of self-expression, and not enough attention is given to the appeal which art makes to little people.

No one of us forgets the pictures which hung on the walls of our father's home, and no one can calculate the influence which such pictures have exercised over us. Let us place before our children the lovely reproductions of the great masters, which we may now obtain at small cost and many of which are so childlike as to appeal immediately to all children.

In these times it is not difficult to use the pictorial, for many magazines and newspapers contain some good pictures. Every child's thoughts and ideals should be formed on what is beautiful and worth while in art, music, and literature.

While a certain amount of attention is given to the value of pictorial art in the schools, the parent can supplement this by commencing to collect from the newspapers and magazines much that would appeal to the child, and, with the aid of a scrapbook, considerable general information can be instilled with little effort.

A child never tires of a story, and every picture has in itself the germ of one. The child's interest is easily aroused, and he absorbs far more than we realize. Long before the time arrives for reading, writing, and arithmetic, he may acquire a liberal education through pictures and the stories which "daddy" has woven about them.

Much enjoyment of the great works we see in our art museums is taken from us because we are unable to appreciate art, for the reason that in our earliest and most impressionable years no attention was given to our natural interest in the pictured world, and one cannot plunge into the atmosphere of real art at a bound.

Why do parents exhibit with pride little John's first crude attempt at picture making and let it go at that?

It should be a guidepost for their own attitude toward the child and lead them to cultivate this perfectly natural form of expression. Every parent is able to open up a new world to his child by careful and judicious use of the material which comes easiest to his hand.

The following list of books may be helpful to parents: "Teaching Children How to Draw," by Walter Sargent; "Fine and Industrial Arts," by Walter Sargent; "First Step in the Enjoyment of Pictures," by Maude I. G. Oliver (published by Henry Holt & Co.); "Play Life in the First Eight Years," by Luella Palmer.—Walter Gilman Page.

✡ ✡ ✡

Abide in Him.

Let your will be one with God's will, and be glad to be disposed of by him. He will order all things for you. What can cross your will, when it is one with his will, on which all creation hangs, round which all things revolve? Keep your hearts clear of evil thoughts; for as evil choices estrange the will from his will, so evil thoughts cloud the soul and hide him from us. Whatever sets us in opposition to him makes our will an intolerable torment. So long as we will one thing and he another, we go on piercing ourselves through and through with a perpetual wound; and his will advances, moving on in sanctity and majesty, crushing ours into the dust.—H. E. Manning.

Mabel's New Nurse.

It was not "a very-sick," but just a "sick-enough-to-have-to-stay-in-bed," that was the matter with her, Mabel said. It was rather nice when it came time for cream toast, and while mother read to her; but it was hard to lie still when mother had to go away and when Mabel could hear the other children playing without her.

By and by Bridget looked in at the door. "The washerwoman's little boy has hurt his foot, ma'am, and wants to know will you come down?"

"O, dear!" said Mabel. "Everybody wants you. Who'll take care of me while you're gone?"

Mother thought a minute. "I know some one who can help you to be the best kind of a little invalid, if she will," she said. "I'll write her name on this slip of paper, and you can open it after I'm gone, and see if you want her."

Mabel waited only long enough to hear mother's steps pass out of the hall before she opened the paper and read: "Mabel Gray."

"Why, that's just me!" she said. "I thought it was going to be somebody."

At first her lips pouted; but then, at the thought of being her own nurse, funny little dimples and smiles began to come. She told herself to be good. "Lie still, dear, and try to sleep now." And soon she laughed outright. Then she began to tell herself stories, and by and by she was sound asleep. She did not hear when mother came in; but when she awoke, the dear face was smiling down at her.

"Well, how did the new nurse get along?" mother asked.

"Pretty well," answered Mabel. "She asked me wasn't I 'shamed of myself to be so selfish, when I had you all the time and that poor boy only wanted you for a little while. And then she said I must be good and keep still; she didn't tell me to; she made me do it."

"I thought she would," laughed mother. "Little girlie, I am glad you have learned that, for it is true you are sick."—Exchange.

✡ ✡ ✡

Lee's Kindness.

A humble countryman was driving a loaded wagon over a muddy road in Virginia. His team was light and progress was slow and difficult. At last his wagon sank in a deep rut and the struggling horses stopped. He had "stalled," hard and fast. Nothing he could do—yelling at his horses, whipping them, prying at his wagon wheels—would extricate him.

Meantime there were passers by train in plenty; but it was war time, and most of them had on hand difficulties of their own. Underlying officers pushed ahead of the luckless wagoner, cavalrymen rode by without apparent concern, and even privates on foot were too much engrossed to lend a hand.

But just then rode up an elderly man of soldierly bearing and kindly face. At once he saw the difficulty, and at once he dismounted, gave some suggestions, put his shoulder to the muddy wheels and helped the driver out to solid earth and sent him on his way.

Not until later did the grateful beneficiary learn that he had been aided by no less a personage than the commander in chief of the Confederate Army.—Kind Words.

✡ ✡ ✡

By all means use sometimes to be alone.
Salute thyself; see what thy soul doth wear.
Dare to look in thy chest—for 'tis thine own—
And tumble up and down what thou findest there.
Who cannot rest till he good fellows find,
He breaks up house, turns out of doors his mind.
—George Herbert.

AT HOME AND ABROAD

George A. Klingman reports a fine interest in the tent meeting at Crawfordsville, Ind.

Leslie G. Thomas changes his address from 2410 Delmar Avenue to 615 West Fifth Street, Flint, Mich.

Under date of August 12, L. B. Jones writes us that he is engaged in a meeting at Antioch, Tenn., and that two have been baptized.

A. B. Lipscomb reports two splendid services at Russell Street Church, this city, Sunday. There were three confessions at the evening service.

J. H. McBroom, of Shelbyville, Tenn., would like to hear from a Christian young man who can teach and lead vocal music and who needs help to attend school.

Jarratt L. Smith has been preaching some recently in Cannon, Rutherford and Smith counties, in this State, resulting in four baptisms and one restoration.

C. G. McPhee closed an interesting meeting at White's Creek, Tenn., last Friday night. He was announced to begin a meeting at Dyersburg, Tenn., last Lord's day.

R. E. Wright is in a fine meeting at Brushy Ridge, near Livingston, Tenn. His meeting at Trousdale resulted in seven additions, most of which were heads of families.

From Emmett Creacy, Hardyville, Ky., August 12: "The meeting at Bellview closed with four baptized into Christ. We are now at Center Point with our tent. Pray for us."

Parties desiring meetings on the Pacific Slope should write D. F. Draper, General Delivery, Seattle, Wash. Brother Draper has baptized three while on his Westward journey.

Sam P. Pittman called to see us last week. He had just returned from holding seven meetings in Alabama, Oklahoma, Georgia, and Tennessee. A number of people were baptized.

The Fanning Orphan School for Girls will open for the reception of pupils on September 9. For further information, address David Lipscomb, superintendent, Route 1, Nashville, Tenn.

Henry T. King was among our callers last week. He was getting ready to hold a protracted meeting in Warren County, Tenn. He reports the work as moving on nicely in McMinnville.

The editors of the Gospel Advocate extend their sympathy to Brother and Sister H. W. Jones, of Hardin, Ky., who have suffered the loss of their little boy, Harvey Wilson Jones, Jr.

Thomas C. King writes from Florence, August 12: "Our meeting at Pleasant Valley closed on August 6. It was a very pleasant meeting. Five were baptized. I am now in a meeting in East Florence."

Will W. Slater writes from Spaulding, Okla., August 14: "The Spaulding meeting has been in progress four days, with the greatest interest ever manifested here. There have been eight baptisms to date."

A. Y. Howell, who moderated for J. P. Lowrey, of Memphis, Tenn., in his discussion with D. S. Duck, a Seventh-Day Adventist, reports a great victory for the truth. The debate was held at Ruleville, Miss.

Brother and Sister V. M. Whitesell, of Columbia, Ala., wish to know the nearest church to that place, as they desire to worship with that congregation. They will heartily appreciate information upon this subject.

Charles R. Brewer called to see us last week. He had just closed an interesting meeting at Jake Prairie, Mo. Attention was fine and good crowds were present throughout the meeting. There were two additions.

Our Home in Cuba.—I am now settling two hundred American families in Cuba. I think we can offer the most wonderful inducements to American farmers on earth. Write J. D. Tant, Rogers, Ark., for literature.

C. M. Sweatt, of Buchanan, Tenn., writes us that the brethren were greatly pleased with Brother Freed's meeting for the Blood River congregation, which continued for a week. Six were baptized and two were restored.

From Leslie G. Thomas, Flint, Mich., August 14: "The Flint meeting closed last night. Five were baptized, one of them coming out of the Roman Catholic Church. I am on my way to Akron to begin a meeting to-morrow."

The church at Pikeville, Tenn., is seeking to get an evangelist to hold a meeting at that place. If any preacher sees this who is not employed and wishes to undertake the meeting there, he should write to B. W. Boyd, Pikeville, Tenn.

O. F. Shearer writes us that he has just closed a tent meeting at Oil Valley, a missionary point in Kentucky. There were nine additions to the church—eight by baptism and one from the Missionary Baptists. The interest was very marked throughout the meeting.

John T. Hinds writes, under date of August 10: "I recently closed a twelve-days' meeting with the church at Collinsville, Texas, with five baptisms. I am now in a meeting with the church at Ballinger, Texas. The next will be with the church at Konawa, Okla."

G. W. Graves recently held two interesting meetings—one with the Liberty congregation, Jackson County, which continued eight days and resulted in three baptisms, and one with the Fairview congregation, Putnam County, which continued eight days and resulted in five baptisms.

Among our callers last week were W. D. Fox and wife, of Lewisburg, Tenn. They had been on a visit to Michigan and were returning home. We learned from Brother Fox that Brother Adamson was in a meeting at Cookeville, Tenn., last week. We are not informed as to results.

From T. F. Davison, Silver Point, Tenn., Route 4: "I have just returned from Union, Jackson County, visiting a good meeting. Sam Leonard did the preaching. Eight precious young souls obeyed their Lord in baptism. The congregation at Union is a young one. We hope for greater things in the future."

J. W. Grant has received a letter from Alexander Yohannan. He reports that he and his family are well. They are now living at Hamadan, which is four hundred miles distant from Urumiah, their original home. Brother Yohannan mentions a congregation of one dozen men and half as many women.

A. H. Ellett writes: "J. J. Horton, of Elora, Tenn., recently held a ten-days' meeting at Owen's Cross Roads, in Madison County, Ala. The meeting began on August 1 and closed on August 10. There were thirty additions—twenty-two baptisms. Interest was good both day and night, with the tent overflowing at night."

John T. Smithson writes: "I have just closed a good meeting at Mount Ararat, in Cannon County, Tenn., and will begin at Hall's Valley, Ga., next. The Mount Ararat meeting was an unusually good one. While only five persons were baptized, the whole congregation was stirred to action in a fuller obedience to God."

We were pleased last Saturday to have George B. Hoover call to see us. He is now living in Tampa, Fla., but came back to his native State to hold some protracted meetings. He has recently held three interesting meetings in Warren and Grundy counties, this State, which resulted in eighteen additions. The interest was good throughout.

H. Leo Boles writes from Gainesboro, Tenn., August 16: "My meeting closed at Rogersville, Ala., after twelve days' duration, with fine interest. The church there is in good working order. Peace and perfect harmony prevail. Thornton Crews works for this church, and is appreciated by the whole church. I began a meeting here yesterday."

From J. L. Glover, Corinth, Miss., Route 5, August 14: "We have just closed a ten-days' meeting at Union, near Augusta, Ark. We had large crowds, splendid attention, and nine baptisms. The brethren seemed very much built up in 'the most holy faith.' My time is not taken up, and I would like to correspond with brethren desiring my services."

E. C. Fuqua has been preaching during the last week at Boulder, Col. There had been two additions when we last heard from him. He expects to continue indefinitely even after Sister Fuqua goes home, if it is thought advisable to so continue. He reports Sister Fuqua as doing nicely since her operation. He hopes she will be able to return home soon.

Clayton Gall observes: "'The Spirit of Sommerism,' by John D. Evans, has not been overstated. The church everywhere needs fearless guardians, able in the gospel with pen and tongue, to look after such matters, unselfish

men of pure minds and manners, men who fear God and love peace among his people. John D. is such a character. The church at Denver loves him."

M. C. Cayce called to see us last week. His son, Brice, had undergone a very serious operation, but is better at the present writing, and it is thought he is on the road to recovery. Brother Cayce closed a meeting at Rock Church, in Dickson County, Tenn., with four baptized and one restored. He was announced to begin a meeting last Lord's day at Antioch, near Coldwater, Miss.

From B. W. Davis, Ashland City, Tenn., August 16: "Our meeting of fifteen days' duration, conducted by G. W. Riggs, of Los Angeles, Cal., closed last night, with six additions to the church—five baptisms. The church was greatly benefited and strengthened during this series of meetings. Every one was highly pleased with the manner and spirit in which Brother Riggs presented the truth."

We notice in the Nashville Banner of August 15 that Miss Lynn Walker, eldest daughter of Mr. and Mrs. Will E. Walker, of Winchester, Tenn., and Mr. B. Spence Holden, of Murfreesboro, were united in marriage last Saturday afternoon, Price Billingsley, of McMinnville, officiating. The entire force of the Gospel Advocate offers congratulations and wishes for the couple a long, useful, and happy life.

From William P. Walker, Clarksville, Tenn.: "Our meeting in the schoolhouse at Skeen's Corner closed to-night. There were three baptisms during the meeting. The song service was conducted by Will Jones, one of the members. The congregation met this evening to appoint elders and deacons. Three brethren were chosen to serve as elders and three to serve as deacons. A more zealous people I have never met. We are now in Stewart County, at Dyer's Creek."

The entire force of the Gospel Advocate rejoices in the information that the following from Mrs. Duley brings us. In a letter to J. C. McQuiddy, she says: "I am writing to let you know that 'Captain' Duley made the confession and was baptized by Brother Clark yesterday. I knew you would rejoice with me." We certainly rejoice with our sister, and are glad to know that this faithful employee of the McQuiddy Printing Company has taken this most important of all steps.

W. E. Jackson, of Marvell, Ark., wishes to secure two teachers for the school at Cypert, Ark. He writes as follows: "We need two teachers for our school—man and wife, brother and sister, or father and daughter. We have a teachers' house near the school for them to keep house, as board is hard to get. Will pay good salary to right kind of teachers. Two lady teachers would do, if they had some one to stay with them at night." Address W. E. Jackson, Marvell, Ark., Route 3.

From S. C. Garner, Bakersfield, Mo., August 13: "I am now in a meeting at Seminole, Okla. The meeting has been going on nearly two weeks. One has been restored. I held a meeting the first two weeks in July at Valley View Schoolhouse, near Wetumka, Okla. Twenty-nine were baptized and two were restored. The last two weeks in July were given to a meeting at Sunnydale Schoolhouse, near Wetumka. Nine were baptized and two were restored. My time is taken until January."

Alonzo Williams, of Wingo, Ky., sends the following request: "Please announce through the Gospel Advocate that the church of Christ at Wingo wishes to secure a sound and sober gospel preacher with the ability and determination to work a part of his time with congregations around the town. Wingo is a splendid school town. For the past six or seven years we have had a Bible class doing work at the church each week. This year a greater effort is being made to offer a better course of study, and the church wants a man able to take care of the situation."

From W. M. Oakley, 326 Grace Avenue, Nashville, Tenn., August 13: "The meeting of twelve days' duration at Dotsonville, in Montgomery County, closed last night. Notwithstanding this meeting was greatly hindered by rain and an opposition meeting by the Baptists in the same neighborhood, we had a good hearing and much interest manifested. Two were baptized (one of these from the Baptists), one who had left the church and gone with the Baptists returned to her first love, and one took membership with the congregation. I go next to Commerce, in Wilson County, to begin on August 22."

From T. E. Milholland, Denison, Texas, August 12: "The meeting at Wagoner was held under somewhat discouraging circumstances—rain, mud, and sickness; notwithstanding all this, we sowed the good seed in many hearts. Five were baptized and one restored. This is one of the best rural congregations in Texas. It is the home of that old veteran and soldier of the cross, T. M. Butler. The whole flock loves him like a father. Though feeble in health, he is strong in faith. I pray that he may, like Elijah, drop his mantle upon some young Elisha. The liberality toward me was the greatest I have found in all of Texas. May the Lord bless them all."

From Emmett G. Creacy, Cave Ridge, Ky., August 7: "The meeting at Bellview continues. There was one confession last night. The meeting will close to-morrow night. I begin my next meeting Wednesday night at Center Point, a Presbyterian stronghold. Our meeting at Coral Hill, with D. H. Friend, closed with twenty additions; at Fairview, with Herbert E. Winkler, three additions; at Center, with J. G. Malphurs, no additions, but much good done. Remember the debate near Glasgow Junction, Ky., on August 24-27. The debate will be held with the Baptists in a Baptist stronghold, under a large tent. Write me at Horse Cave, Ky., if you are interested."

A few of the charter pupils of the Fanning Orphan School had a reunion at Centennial Park on August 8. They had a short time only to find the scattered ones. A most enjoyable day was spent in talking over old experiences at that dear old place, during the years of 1884-85, with dear "Aunt Charlotte" and Miss Emma Page at the helm. Time has wrought many changes with the group. The rosy-cheeked, care-free girls are now gray-haired maids and matrons. The changes that have been made by thirty-five years seem almost unbelievable. Those present were: Miss Maggie Turbeville, 1105 Eighth Avenue, South, Nashville, Tenn.; Mrs. Ada Maultsby Tyler, Mrs. Blanche Kinnie Miles, Belleview, Tenn.; Miss Jennie Lou Anderson, Lavergne, Tenn.; Mrs. Lottie Johnson, St. Louis, Mo. Mrs. W. P. Sutton and daughter, Miss Mary, of Lavergne, Tenn., and Miss Nina Kinnie, of Belleview, Tenn., were guests.

In Memory of Roy Champion Smith.

The death of Roy Smith occasioned great sorrow, not only to his family, but to a wide circle of friends who knew of the many trials he had suffered. Brother F. W. Smith, who is well known and generally loved by the readers of the Gospel Advocate, loved this boy with rare and deep devotion, and the other members of the family lavished their affections upon him. It is a comfort to know that our Savior loved him most intensely. The funeral was conducted on Friday, August 13, at the residence on Belmont Boulevard. A. B. Lipscomb and J. C. McQuiddy bespoke the sympathy of the many friends present. F. B. Srygley, a lifelong friend of the family, joined them at Maplewood Cemetery, where the body was tenderly laid away. The following tribute was written by Brother F. W. Smith:

"Roy Champion Smith was born on November 2, 1898, and died on August 12, 1920; consequently he was twenty-one years, nine months, and ten days of age. He was afflicted from infancy and never had good use of his limbs, and was keenly sensitive as to his condition. He sometimes showed despondency over his physical misfortune. Naturally he was of a kind, genial disposition, and generous to almost a fault. He readily made friends of the young and old, both white and colored. He was one of the most self-denying children in the world, and thought more of the comfort and convenience of others than of his own. Even in his serious illness he was constantly concerned about the welfare of others. Time and again in the midst of his greatest suffering he would insist on his loved ones going home for rest and something to eat. He seemed to realize from the first attack of the disease which took him away that he could not recover, and said to his father a number of times: 'Papa, I will never get home again.' Not a murmur of complaint escaped his fevered lips even one time during all his illness, and his nurses said that he was one of the best and most patient persons they had ever known. In some ways Roy was but a child, and was so regarded by all the members of his family. He was kind, affectionate, and industrious, having a great ambition to do things in life as other young men, but realizing that he was greatly handicapped by his affliction caused him at times to be filled with sorrow. He was baptized into Christ in his sixteenth year."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Slackers.

BY J. C. M'Q.

No one admires a quitter. Even the man who is so cowardly that he will not contend for that which he believes is right will not undertake to defend his cowardice. Until men have convictions and ideals and are ready to make sacrifices in order to maintain and uphold such ideals, the world will never reach that state of perfection for which Christ died. No man is capable of leading others to a nobler life until he is ready to fight for the truth regardless of consequences. Joshua manifested the spirit that every noble man will manifest when he said: "And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah." (Josh. 24: 15.) No man who lives up to his convictions and who does what he conscientiously believes to be right is a slacker. The true man will not do anything else. The Holy Spirit, through Paul, says: "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean." (Rom. 14: 14.) This shows very clearly that a man is not to do a thing that he believes is wrong. That thing may not be wrong *per se;* but if he considers it wrong, then it is wrong to him. It does not follow that because a man does what he does conscientiously, that therefore he is right and cannot make a mistake. Men's consciences must be educated and guided by the word of God. A man may be sincerely wrong, but never insincerely right. No justification can be offered for the man who manufactures a conscience for the occasion. The man who conscientiously objects to war should not be conscripted and forced to violate his conscience. The man who stands up for his convictions is to be commended, but the man who develops a conscience overnight and who has really never shown any conviction against war is not worthy of respect if he claims to be a conscientious objector. There are many fathers in this country who have been opposed to war all their lives, and who have stoutly opposed it, but who have sons that have not been so opposed to war, and their lives have shown that they did not oppose it. Such fathers should not attempt to assign their consciences to such sons. The son must stand or fall upon his own merit or demerit.

It is not my purpose now to write on the great war that has passed. It is over, and we should now go forward in reconstruction and in endeavoring to lead the world up to a higher civilization and to a more perfect practice of the Christian religion. Nothing is to be gained by dwelling on the past and thus stirring up strife and animosity over things that should be buried. We should deal with the living present, for it has problems of its own which should be met fearlessly and courageously. The Holy Spirit admonishes: "Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16: 13.) Just yesterday I heard of a prominent man—a man of much ability and whom I have always regarded as having great strength of character—saying that he had ceased to fight when he knew that the battle was lost. I do not think that such a statement should be applied to moral issues. When a man knows that he is right, he should say: "I never fight a battle expecting to lose it." "Truth crushed to earth will rise again." If Belgium had acted on the principle of this gentleman, she certainly would have been crushed to the earth never to rise again. While she fought a losing battle temporarily, finally she won gloriously and triumphantly. If Luther had acted on the principle of this man, the religious world would be in the shackles of Roman Catholicism to-day. Because the truth was unpopular, Paul did not cease to prudently teach it in the face of a frowning world, and in the face of the bitterest opposition he fearlessly declared "all the counsel of God." Regardless of the battle's being lost, so far as misguided people were concerned, when in Corinth he knew nothing but Christ, and him crucified. Even in view of the executioner's ax, which was ready to sever his head from his body, he did not give up the battle as lost. Even in seeming defeat he won the greatest victories. When he came to die, he triumphantly said: "But I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to him at that day; and not to me only, but also to all them that have loved his appearing." (2 Tim. 4: 6-8.) If a thing is right, a man should do it; if it is wrong, he should let it alone. No man should set his sail to catch the popular breezes. If a thing is right, he should give his manhood to its defense; if it is wrong, he should give his whole strength to its condemnation.

Since the war is over we have many slackers who appear to be determined to work no more. This applies to no particular class, but to all alike. We are complaining of the high cost of living without giving attention to our extravagant expenditures. Low production is sure to bring high cost of living. Men should not be slackers in work, slackers in the church, slackers in business or any-

where else. Even Christian parents are too prone to acquiesce in their sons and daughters' dissipation—in their remaining out until the late hours of the night and remaining in bed until the late hours of the morning instead of devoting their time to work that is honorable and to such work as will bring down the high cost of living. Many who went to the war have come home and have shown a disposition not to work. They seem to think that they are not called upon to work, but that others should do what little work is being done. This is not God's order; and whenever we get away from God's way of doing things, we should know that we must pay the penalty. When man had sinned in the garden of Eden, God placed the curse upon Adam and Eve, and "unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shall thou return." (Gen. 3: 16-19.) Toil is honorable. It is God's order that in the sweat of his face man shall eat bread. God has decreed that he that will not work, neither shall he eat. It is necessary, helpful, and honorable for a man to work; and whenever our sons and daughters fail to do so, the world must pay the debt. There is a self-respect and a compensation that comes from faithful toil that no man should permit himself to lose. The man that labors rests; the man that works enjoys an exhilaration of feeling and enjoys health such as is unknown to the idler. Shame on our civilization and upon our manhood! The greater the turmoil, the greater the moral laxity, the greater the intemperance and lack of self-control that are now abroad in the land, so much the greater is the necessity for our leaders and teachers to boldly and fearlessly condemn sin in every form. It is no time for slackers! It is a time for men who are not cowardly to cry out and spare not! Men should be encouraged to practice self-control, to lead lives of self-denial, to live godly in Christ Jesus. The man who draws back is unfit for the kingdom of God. Such characters will never hear the welcome plaudit, "Well done!" We must fight the fight of faith; we must exalt righteousness; we must stand for the efficiency and completeness of the church of Christ, if we would see the world brought to a higher civilization and a purer Christianity.

Bible Things by Bible Names.

BY M. C. K.

It is pertinent, first of all, to ask the question: Is it possible, at all times and under all circumstances, to call Bible things by Bible names? Or, to ask the same question in a different form, is it possible, at all times and under all circumstances, to speak as the Bible speaks? If not, why not? If a thing is mentioned in the Bible at all and is therein called by some name, it would seem to be a strange position indeed to say that we may have that thing to-day, but cannot call it by the name by which it is there called.

The truth of the matter is that, in the midst of the denominationalism of our time with its greatly confused and misleading parlance, it is exceedingly difficult, though by no means impossible, to speak of some Bible things in the language of the Bible. This is because the things in question are more or less entangled with error or things not in the Bible, which condition of things is liable to influence one's use of Bible names and to make one include in them sometimes more and sometimes less than is included in them in the Bible.

In our discussion of this principle, it is the purpose in the present article to confine the investigation to the Biblical usage of the term "church" as applied to the religious institution so-called. What is the thing denoted by this term, and by what other differentiating name or names is it called in the Bible? If we would be accurate in our thought and speech, we must not overlook the fact that it is quite possible to apply a Biblical name to an unbiblical thing and, *vice versa*, to apply an unbiblical name to a Biblical thing. We may have the right name and the wrong thing, or a wrong name and a right thing; but, of course, speech that is strictly in accordance with Biblical usage will have both the right thing and the right name. Good and even thoughtful men and women are sometimes in confusion here, and we should deal with them gently while trying to show them, as James would express it, "the error of their way." (James 5: 20.)

The Lord said: "Upon this rock I will build my church." (Matt. 16: 18.) Further on in the New Testament we learn that by this term he meant those persons who accepted his teaching and who, under his authority and in obedience to his command, are buried with him by baptism "into the name of the Father and of the Son and of the Holy Spirit," "into one body," "into Christ," and "into his death." (See Matt. 28: 19; Rom. 6: 3; 1 Cor. 12: 13; Gal. 3: 27.) In Biblical usage, such persons, living at a given place, were referred to as "the church" at that place. Read carefully the following passages: Acts 8: 1; 9: 31; 13: 1; 1 Cor. 1: 2; 2 Cor. 1: 1; 1 Thess. 1: 1; 2 Thess. 1: 1. From these passages we learn, among other things, two significant facts bearing directly on the present investigation—(1) that such persons in a given locality were called "the church" in that locality; (2) that the term always, without exception, included all such persons in the locality to which it was applied. If we will let these two facts become clearly and firmly fixed in our minds, they will aid us in our effort to avoid confusion and to call Bible things by Bible names. The fact is, the failure to thus remember and respect these facts is the cause of much of the confusion that now exists.

Accordingly, when Paul spoke of "the church of God which is at Corinth" (1 Cor. 1: 2), "the church" at Philippi (Phil. 4: 15), "the church" at Thessalonica (1 Thess. 1: 1), or "the church" at Ephesus (Acts 20: 17), he included all the Christians at Corinth, at Philippi, at Thessalonica, and at Ephesus; and of course it follows that, when we refer to "the church" at some place in modern times, if we would speak as the Bible speaks, we must also include all Christians at that place. Moreover, just as "the church" at Corinth, at Ephesus, at Thessalonica, or at any other place, included, in Biblical usage, all Christians at the places named, so, in the general sense, "the church throughout all Judea and Galilee and Samaria," mentioned in Acts 9: 31, included, in the same usage, all Christians in Judea, Galilee, and Samaria; and of course "the church at Nashville," "at Louisville," or at any other place, must include all Christians at the places named, and in the general sense, "the church in Tennessee," "the church in Kentucky," or "the church" in any other territory, however large or small, if the term be used as it is used in the Bible, must include all Christians or children of God in the territory to which it is applied. The reader can, therefore, clearly see that unless our present-day use of the term "church" includes all the children of God in the territory to which it is applied, we are plainly and unquestionably using it in a sectarian sense, and hence are not, in such instances, calling Bible things by Bible names.

We leave the reader to think over these things until they can be followed with a still further consideration of the subject.

Current Thought

Bishop Candler on Interchurch Movement.

Bishop Warren A. Candler, of the Methodist Episcopal Church, South, enjoys the distinction of being in the rather limited class of preachers whose utterances on great issues are always snatched at by the public press. And there's a reason—he is a keen observer and a forceful writer.

From the extended interview the reporter had with him, and which was printed in the Atlanta (Ga.) Journal, issue July 11, we shall here reproduce the following terse statements:

"The movement was never in any true sense an 'interchurch movement,' but rather an 'interboard or intersecretary movement.' It was organized without authority from any church or board. To use the language printed in its own organ, it 'constituted itself the umpire and adviser' of the churches which it assumed to represent.

"A few men, denominated 'leaders,' met in New York a year or two ago and organized the scheme. These few men were self-approved and self-appointed. They made their own organization, elected their own officers, fixed their salaries, arranged their own plans, and then sought the indorsement and support of the evangelical churches. In so far as I can recall, no church formally indorsed the movement, although it was published far and wide that thirty of the leading denominations were participating in it. Certain boards of missions, notably those of the Northern Baptists and Northern Presbyterians, did involve their churches financially for large sums. The way in which the Northern Presbyterian Church became involved is typical of the methods by which some others were involved. The matter was brought to the General Assembly, and it was referred to their executive commission, with certain powers and limitations, and the commission indorsed the movement and pledged the church for $1,000,000 to support it. The Northern Baptists became responsible for $2,500,000.

"The leaders of the Interchurch Movement, in order to carry out its colossal plans, borrowed a very large sum of money from banks in New York, relying upon its collections to repay the loan and securing these church boards as 'underwriters,' or indorsers, of the obligation. Now the 'underwriters' have to make good their indorsement, inasmuch as the collections have not been secured in sufficient amounts to meet the huge and wasteful expenses of the movement. For the millions spent during the brief life of the movement the churches have little to show.

"A valuable lesson taught by the failure of the Interchurch World Movement is that the world cannot be saved by any program of hurrah and publicity and money. The kingdom of heaven operates among men as leaven in meal until the whole is leavened. When the church of God mimics the methods of 'big business' in doing its work, it inevitably falls into the sins of the big business. That was a most humiliating confession made by Mr. Robert Spear before the General Assembly of the Northern Presbyterian Church, when he said of the Interchurch World Movement: 'Radical changes must be made in the Interchurch World Movement. Its leadership has been more promotional than constructive. Its expenditures have been colossal—impossible. It has separated itself from the boards and agencies with which it was designed to work in unison. It has duplicated organizations and appeals. Its publicity has frequently been false, and nearly always governed by wrong motives—self-laudatory instead of exalting the Head of the church.' It is a thousand pities that Mr. Spear did not see all this sooner. He was one of the 'leaders' of the movement from its beginning. Why did he allow such things?

"Christianity is not discredited by the failure of the Interchurch Movement; only a group of 'self-constituted leaders' are discredited. Nor are the Protestant churches discredited. The number of churches which gave any sort of indorsement to the movement was not thirty, although the publicity agents of the movement published that number constantly. A few mission boards gave an indorsement to the movement, and the churches they represent are now mulcted for the blundering of the secretaries of these boards; but the churches are paying the millions required to discharge a debt of doubtful character, and thus they are scrupulously maintaining their honor.

"The Interchurch Movement has claimed credit for large sums that these churches have raised by their own agents and from their own members, and which they would have raised if there had never been an Interchurch World Movement. These churches come out of the movement poorer by reason of the unwisdom of some of their officials, but without a stain of discredit or dishonor.

"They are learning costly, but valuable, lessons."

Thoughtful men are now looking back upon the Interchurch flash and capitalizing its spectacular career into valuable lessons for the future of the Christian religion, and the world is laughing at the colossal Interchurch failure. Yet the Interchurch leaders are still planning drives!

And "our denomination" is still in the Interchurch Movement, helping—to pay the expenses.—Christian Standard.

It now appears that the Interchurch World Movement is a failure. If Christians all over the world would profit by this failure, the money would be well spent. It does seem that all should realize that the church is the light of the world, the salt of the earth, and that to it we must look for the evangelization of the world. It is time we were turning away from missionary societies and looking to the church, as it is God's only missionary society. With the churches alive and aglow with love for the truth, the gospel would be preached to all nations and many thousands would be led into the light of truth. Instead of forming societies, movements, and making new programs, let us give the church of Christ and the gospel of Christ a chance; let us brush aside the rubbish that is interfering with the advancement of the truth and boldly and fearlessly preach the gospel of Christ.

✡ ✡ ✡

Young People Neglect Church.

There are several young men and women in the Central Church whose faces are not seen in any church service. Some of them manage to get to the Bible school, and do not even know the subject of the lesson. Many have not read it through once. One does not need to be a prophet to know the soft of a home such will establish. No amount of work, however commendable, in a lodge, club, Bible school, or charitable institution, can take the place of it, or atone for neglect in church attendance. It is a badge of nobility, and an evidence of a sincere desire to perpetuate the church. When strangers or friends of church members attend the services and do not find the membership present, they naturally decide that they do not consider the church as being of much account. Most of the strangers attend the evening service. It is the church's opportunity to meet them and make them so welcome that they will wish to return.—Upward.

Many young people neglect the church because they are not given the proper home training. If parents would give more attention to training their children and would teach them to read and study the Bible more and to lead prayerful lives, the young people would attend church much more readily than they do at the present time. The fault begins in the home. The way to have a larger church attendance is to remedy this neglect at home. The family is the salt of the church, as the church is "the salt of the earth."

✡ ✡ ✡

Life's Common Things.

The things of every day are all so sweet—
The morning meadows wet with dew;
The dance of daisies in the noon; the blue
Of far-off hills where twilight shadows lie;
The night, with all its tender mystery of sound
And silence, and God's starry sky!
O, life—the whole of life—is far too fleet,
The things of every day are all so sweet.

The common things of life are all so dear—
The waking in the warm half-gloom
To find again the old familiar room;
The scents and sighs and sounds that never tire;
The homely work, the plans, the lilt of baby's laugh;
The crackle of the open fire;
The waiting, then the footsteps coming near;
The opening door, your handclasp—and your kiss—
Is Heaven not, after all, the Now and Here?
The common things of life are all so dear.

—Alice E. Allen.

WESTERN DEPARTMENT

Conducted by C. E. WOOLDRIDGE

350 Missouri Avenue Fort Worth, Texas

Texas Notes.

Austin, August 12.—I have just closed a good meeting at Pritchett. There were twelve baptisms. The people came in great crowds and listened well. The church supported me well, treated me royally, and engaged me for the meeting next year. I am now in a short meeting at Gilmer. I go to Sentinel, Okla., next week.—W. F. Ledlow.

—

Bowie, August 10.—I am just home from the Dye Mound meeting. One young man obeyed the gospel and much good was done otherwise. After a few days' rest I go to Guyman, Okla., for a long meeting. Who wants a meeting in Colorado, Mexico, Oklahoma, or North Texas during September? Write me at Guymon, Okla.—T. H. Matheson.

—

Itasca, August 11.—Our meeting at Maud, Okla., continued sixteen days and resulted in twenty-nine additions—twenty-six baptisms. Three of these were from the Baptists. One was a grandmother, sixty-four years of age, and so crippled with sciatica that she could not walk; so we carried her down into the water in a chair and baptized her. The brethren declare it the best meeting ever held in Maud. The last Sunday of the meeting members from Shawnee, Ada, Kotnawa, and Wewoka were with us. I shall begin a meeting at Justin, Texas, next Sunday.—W. P. Skaggs.

—

Grand Saline, August 9.—The meeting at this place is now in the second week. Large crowds are in attendance and the interest is fine. Brother R. W. Jernigan, of Bridgeport, Ala., is doing the preaching. The truth is being preached in love and humility, and we are expecting visible results. The meeting will close on Thursday night. Brother Jernigan will go from here to his promised field of labor in Middle Tennessee. I am conducting the song service here, and will go next to Lelia Lake, Texas, to assist Brother Foy E. Wallace, Jr., in a meeting at that place.—Eulys C. McKenzie.

—

Dallas, August 11.—I have just returned to my usual work with Pearl and Bryan Streets Church, this city, after my "vacation," as it is commonly called. I was gone one month, visiting and preaching among my kinspeople in Tennessee and Kentucky. I held two meetings, doing all the preaching, and visited three others during the month I was gone. There were, in all, forty accessions to these congregations under my preaching. The work here is moving on nicely. While I was gone, the church engaged me for another year. There have been three to come into our fellowship since my return. We pray for a great year's work.—A. O. Colley.

—

Clarksville, Route 5, August 10.—Our meeting at Russell's Chapel closed at the water on Sunday afternoon. A congregation was set in order with thirty-two members, nine were baptized, and there are three more to be baptized soon. Brother R. W. Welborn assisted me in baptizing and aided much in the meeting. The brethren treated me well. The brethren at Annona assisted in singing and otherwise. The meeting continued eleven days. I began at Weaver, four miles from Annona, last night. This is a Holiness stronghold. When I close here, I want to go home to Taft, Fla. I am open for meetings in September or October. Write me at this place.—G. B. Lambright.

—

Purdon, August 10.—Since the first of May I have been quite busy "doing the work of an evangelist." I have just closed one of the best meetings of my life at Dawson—not from the standpoint of additions, but from the general interest manifested. There were fourteen additions. We baptized the mayor of the town, together with his wife and daughter, among other prominent people. Brother C. T. McCormack, of Dallas, led the song service. He is among the best of the Lord's own. I am now at Persley, a large country church near Corsicana. From here I shall go to Mississippi, thence to Missouri, and shall begin at Muskogee, Okla., on September 5.—J. W. Brents.

—

Colorado, August 9.—I closed a meeting at Silver last night, with seven baptisms and five restorations. We had fine interest from the beginning, and the crowd increased from start to finish. There were visiting people for two hundred miles, and all the towns for twenty-five miles around were represented. The sectarians were deeply interested. The visiting preachers were Brother Brown, of Robert Lee, and Brother Selman; and two Baptist preachers attended and were deeply interested in the preaching. I am to begin a meeting at Marietta, Miss., Route 1, on August 14, and one at Utica, Miss., on August 28. I have time for two meetings in September and the first of October.—W. F. Lemmons.

—

Fort Worth, August 9.—Yesterday was a great day for us at the Southside-Central church of Christ. In the afternoon eight automobiles full of children started from the church house and traveled to the City-County Hospital, down town, every child with a load of flowers, which they distributed among the sufferers in the institution. The joy of those poor, (some) homeless, sick, and sorrowing ones was a sight to behold, and those that carried the flowers were the happiest I ever saw. We will go to the two other hospitals next Sunday. My people here are learning what it means to serve, and they like it. I am in a meeting with the Highland Park Church, and going on next week.—Tice Elkins.

—

Irving, August 12.—We closed the meeting at Charlie last night. This is one of the best congregations known to me. They are at perfect peace, love one another, and have utmost confidence in their elders, Brethren Tucker and Luttrell. This congregation owes its existence largely to Brother H. Tucker. When he moved there years ago, he went to work at once to plant Christianity in what promised to be his future home. By patience and persistence he has succeeded and raised some noble children. He is a Tennesseean by birth, converted under the preaching of Brother D. Lipscomb, and quotes his writings frequently. His home was mine while there, and a good one. He is growing old now, and has an excellent band of Christians to spend his last days with. They will continue to grow. I promised to return in 1921. I begin at Garden Valley to-morrow.—J. W. Dunn.

—

Era, August 4.—I am now in a meeting at Era, with prospects good for a fine meeting. There were twenty additions to the congregation at Quanah in the recent meeting there. I thank the Gospel Advocate for publishing my request in behalf of the church at Marshall. That is one of the most important missions in Texas, and has been shamefully neglected by the preachers and churches in this State. I am going there the first of October to begin a real effort to establish the cause, and I will have to carry a good singer. The few brethren there are worthy people, and they have gone their limit in the struggle to fit themselves up for work. They join me in asking the congregations to fellowship the meeting to the end that the preacher and singer may have a living support for their work. I know the field, and confidently believe that the Lord has many souls there; and I am going, support or no support. Send offerings to Brother C. W. Lagrone or Reuben F. Hall, who are faithful men of God, and say that the offerings are for the October meeting; and should more be sent than is necessary, they can apply it on their church debt.—T. W. Phillips.

Oklahoma Notes.

Lamar, August 5.—I closed a two-weeks' meeting with the Cemetery Street church of Christ at Fayetteville, Ark., on Sunday night. We had large crowds all through the meeting. Thirteen were baptized and two came from the "digressives." I began at Lamar last night.—W. L. Oliphant.

—

Muskogee, August 9.—One made the good confession at the Wednesday-evening prayer-meeting service at the church on East Oklahoma Avenue and was buried with her Lord in baptism; one restored at the Sunday-morning service. Twenty-six have been added to the congregation since January 1.—T. S. Bain.

—

Ravia, August 9.—The meeting here is a good one in point of attendance, but no confessions to date. The meeting will close to-night. Some of our preachers report their meetings a "failure" when no one accepts the truth. I feel that this is a mistake. If the people come and listen and the gospel is preached, I feel sure good is done. I held a meeting once near Waco, Texas, and some nine years afterwards a gentleman who made the confession and was baptized told the brethren that I taught him the gospel nine years before. I go to Hobart, Ark., to begin a meeting next Sunday.—D. S. Ligon.

Query Department

By J. C. McQUIDDY

J. M. Noblitt, of Mulberry, Tenn., asks this question: "Was the James that was with Jesus when he raised Jairus' daughter the one that wrote the book of James?"

James, the brother of John, is the one that was present when Jesus raised the daughter of Jairus. Mark 5: 37 states: "And he suffered no man to follow him, save Peter, and James, and John the brother of James." Acts 12: 2 tells us that Herod killed James the brother of John. The passage reads: "And he killed James the brother of John with his sword." It is probable that the one who wrote the Epistle of James was James the brother of the Lord. The authorship must be ascribed either to him or to James the son of Alpheus. To my mind, the facts all point to James the brother of the Lord as being the author of the book. He was a permanent resident of Jerusalem and had great influence in the church. He appears to have been the chief figure in the "council of Jerusalem" described in the fifteenth chapter of Acts. He was one of the pillars of the church. (Gal. 2: 9.) Hence, he could speak with authority to the Jewish Christians scattered abroad.

☼ ☼ ☼

H. Owen sends the following questions for answer: (1) "Does the word 'psalms' in Col. 3: 16 refer to instruments of music?" (2) "What authority from the New Testament has the church for using individual cups any more than an organ in the worship?" (3) "Is Rom. 13: 1-4 sufficient authority for Christians to take up arms?"

1. Col. 3: 16 refers to the Psalms and not to instruments of music. This is clear from the passage itself, as well as from Eph. 5: 19; Luke 24: 44; Luke 20: 42; Acts 1: 20. These passages read: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 19.) "And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me." (Luke 24: 44.) "For David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand." (Luke 20: 42.) "For it is written in the book of Psalms, Let his habitation be made desolate, and let no man dwell therein: and, His office let another take." (Acts 1: 20.) It would be as reasonable to conclude that the law of Moses and the prophets were instrumental music as to conclude that the Psalms are instrumental music. David did not say things in instruments of music, but in the book of Psalms. What was written in the book of Psalms could not possibly be written in instruments of music.

2. The Bible nowhere tells us the special kind of communion service to be used in the observance of the Lord's Supper. Until the Lord definitely tells us just the character of communion service to be used, no one has the right to bind any specific kind of service. The Bible does not tell us how many cups shall be used in the observance of the Lord's Supper. While I am not in sympathy with the idea that we must use the individual cup in the communion service in order to be sanitary, and while it appears to me that to contend for individual cups is not approved by the Holy Spirit, yet I could not say that we must have so many cups and no more. The reason for this is that the Lord has not legislated as to the number of cups that shall be used. When it comes to the organ in the worship, we do not find in the New Testament church where an organ was ever used in the worship. We do learn that Christians did sing with the spirit and with the understanding. As God has given us an example of the character of music that is to be used in the worship (singing), if we walk by faith, we must sing and not play an instrument in the worship. If God had said, "Play on instruments," then we might select any number of instruments that we thought best and play on them; but as we must "walk by faith, not by sight," in the worship, we should not play on an instrument at all in the worship.

3. Rom. 13: 1-4 is authority for submitting to "the powers that be." This is authority for being loyal to the government under which we are living, and is authority for supporting it in every and any way that does not violate the law of God. I do not understand that it is authority for Christians' taking up arms and fighting, as it says nothing on this subject. Other scriptures show that Christians should not do this. Christians should do what the government requires, unless in the doing of it they are required to violate the law of God. God's law must have preference over the civil authorities with Christians. Whenever there is a conflict between the two, we must obey God rather than men.

☼ ☼ ☼

A sister from Guin, Ala., asks the following questions: (1) "Is it right for a woman to preach publicly?" (2) "What is the meaning of 1 Cor. 14: 34, which reads: 'Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.' What is the meaning of 1 Tim. 2: 11, 12, which reads: 'Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness?'" She also says: "It seems to appear from this latter passage that it would not be right for a woman to even teach a class in the Bible school."

The speaking that is forbidden is evidently the public proclamation of the word. Conybeare and Howson, in "The Life and Epistles of Paul," render the verse thus: "In your congregation, as in all the congregations of Christ's people, the women must keep silence, for they are not permitted to speak in public, but to show submission, as it is said also in the book of the law." The passage clearly does not mean absolute silence; for, if so, women would not be allowed to whisper, sing, or make any noise whatever in the congregation. Woman is required to be modest, unassuming, and not to act in any way that assumes dominion or authority over the man. This thought is brought out in the law referred to, which is Gen. 3: 16. This reads: "Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." 1 Tim. 2: 13 tells us that Adam was first formed, then Eve, and that Adam was not beguiled, but that the woman, being beguiled, hath fallen into transgression. The thought is that woman should be modest and quiet and should do nothing unbecoming her position. A woman is not to take the lead in the Bible school; but when she takes a class off in one corner and teaches the word of God, she is not teaching in a public capacity. This is private teaching. If partitions were to divide the classes and each were in a separate room, no one would consider it public teaching. When a woman has a class of her own and teaches a class of boys and girls, she certainly is not engaged in the public proclamation of the truth.

Georgia and the Far Southern Field

BY S. H. HALL and B. C. GOODPASTURE

McGregor, Ga.

The following from G. D. Mitchell, builder of the church house at McGregor, Ga., deserves due consideration: "Dear Sir: Any help you can render in getting the money for building the church at McGregor, for me, will be highly appreciated, as circumstances make it necessary for me to have it at the earliest possible date. Please make another effort toward it."

The above needs no comment. There is but one sensible thing to do, and that is to raise the money at once and eliminate the debt. In our call for help before, I stated that we needed about five hundred dollars to eliminate all indebtedness. Brother Swann reports sixty-eight dollars and ninety-five cents received since that call. We need more than four hundred dollars. The congregation at Dickson, Tenn., gave fifty dollars of the above amount. They had already given one hundred dollars. Let all who have given give more, and let those who have not given send their donations, without delay, to S. B. Swann, McGregor, Ga. The Atlanta congregations, with Dasher, Valdosta, and others, are to make a special donation next Lord's day (August 15). Let others follow this with donations on August 22 and finish the job. There are a few churches in Georgia that have been helped much, but I have not heard of their helping toward this debt. Give, brethren, if you want to act like our Lord and Savior and be of real service in the kingdom of God. Do not be afraid of giving too much. If more is sent than is needed, it will be forwarded to Savannah, Ga., the next place where we want a church house and must have it.

✡ ✡ ✡

News Items.

I spent ten days at Fort Valley recently, in the home of E. H. Ijams and wife, during which time preaching was done in their home on the farm and at the Congregational meetinghouse in town. This was a most enjoyable stay. They had invited a number of their friends to spend their vacation with them and attend the meeting. Brother J. H. Harden and wife, of Gadsden, Ala., were there for five or six days, and their presence added much to the real worth of the meeting; W. S. Stroud and family, of Atlanta, were with us for two of the services; and quite a number of Macon's best attended quite regularly and added greatly to its success. One soul confessed his faith in Christ and was baptized. The meeting was begun and closed by Brother Ijams and Brother J. B. Beck, the latter conducting the song service throughout the meeting. While this meeting was not attended by as large crowds as we would have liked, it was one of the most uplifting to me that I have been in for a long while. Sterling character counts, and you cannot come in contact with it and not be helped. Ijams and his wife are of our very best. The same can be said of J. H. Harden and wife and the others who helped us.

Fort Valley is one of Georgia's best small towns, and is surrounded with the best farming and peach-growing section in the State. Brother Ijams married, a few years ago, Mr. Frank Hartly's daughter, and he is now superintending the Hartly farm. The farm contains above thirteen hundred acres, and I could stand on the second floor of the hotel and see about eighty-five thousand peach trees. It is a beautiful sight indeed.

R. C. White, of Nashville, Tenn., was in a meeting at Buchanan, Ga., when I last heard from him, with good crowds, two confessions, and others expected.

J. Bedford Beck began his work in Savannah, Ga., the second Lord's day in this month. His permanent address will be 109 East President Street. J. N. Copeland, who will be associated with Brother Beck in the work, is helping me at his writing in a meeting at Dasher, Ga., his home church.

The members of the West End Avenue Church are delighted with B. C. Goodpasture and wife, and they are equally delighted with West End Avenue. We are so thankful for having secured the services of these good people, and I pray that the Lord may keep them in this State.

Brother Hall's Work in Georgia.

No one who has not been intimately connected with the work in Georgia can appreciate what Brother Hall has done for the Master in this great Southern field. Nothing except untiring energy and effort, fired with an abiding love for truth and souls, could have accomplished what has been done. In tents and schoolhouses, in private homes and public places, in quiet conversations and stormy controversies, he has faithfully proclaimed and defended the gospel of the Son of God. As a result of his labors in this section of the country, about thirty congregations have been either reclaimed or established. In fact, it is impossible for us to sum up, in terms of human experience, the ultimate results of his sojourn and sacrifices in this State. Eternity alone can do that. Long after he shall have passed to his reward his influence will linger here, and through it he, like the man of old, "being dead," will yet speak. The churches in Atlanta and elsewhere in Georgia, as well as the scattered disciples throughout the far South, will remember him in their hearts and prayers and wish and bespeak for his work in the distant West the same success that crowned his efforts here. The prophet-king has well expressed our sentiments at this particular juncture: "Jehovah will keep thee from all evil; he will keep thy soul. Jehovah will keep thy going out and thy coming in from this time forth and for evermore." (Ps. 121: 7, 8.)

✡ ✡ ✡

A Dry Shower.

It was a dry shower only in the sense that there was no rain. When we came to our rooms, we found the kitchen presenting unmistakable evidences of culinary abundance. The good people of the West End Avenue Church had expressed their hospitality and Christian love in a very substantial manner. The abundant supply of all kinds of groceries which greeted us on our arrival has, at least, for some time yet to come, banished from our minds all fear of the "high cost of living" These manifestations of esteem and regard seem to be normal characteristics of this congregation. We are sincerely grateful and thankful for this very acceptable and genteel remembrance. On account of this, we are constrained to do as Paul did when the brethren from Rome met him at the Three Taverns—"thank God and take courage." (Acts 28: 15.)

✡ ✡ ✡

Bits of News.

Although it was a rainy day yesterday, we had two good services at West End Avenue. This is a living, working congregation. It is our purpose to "abound more and more" unto every good work.

Brother A. R. Hill closed a fourteen-days' meeting at Trion, Ga., last night. The crowds and interest were good throughout the meeting. There were three baptisms.

At Pleasant Grove, Ga., Brother Silas E. Templeton closed an eight-days' meeting last night. The attendance and attention were fine. One was baptized and one restored.

Inasmuch as I am beginning my work with the West End Avenue Church, I should be glad for all who have relatives or friends that have recently come to this city, or are planning to come in the near future, to let me know, if I can serve them. Although my work, primarily, is to be with one congregation, yet I shall be glad to do all I can for the church anywhere within my reach. My address is 98 South Ashby Street, Atlanta, Ga.

Teach me to do the best I can
To help and cheer our fellow man;
Teach me to lose my selfish need
And glory in the larger deed
Which smooths the road and lights the day
For all who chance to come my way.

—Edgar A. Guest.

MEDICINAL ROOTS, HERBS, BARKS AND BERRIES

And other alteratives, tonics and health-giving ingredients that are recommended in the best medical books, are combined in Hood's Sarsaparilla. It builds up the blood, improves the appetite, invigorates the digestion, tones the stomach and gives nerve strength so as to promote permanent good health. Has merited and held the praise of three generations. You should give it a trial.

As a gentle thorough cathartic many recommend Hood's Pills.

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2582, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

CHURCH NEWS

Tennessee.

Etna, August 8.—Our meeting at this place continues, with good interest and attendance. Four additions to date. I will close, the Lord willing, next Friday evening.—Earnest C. Love.

Pleasant View, August 9.—I closed my meeting at Bluff Springs, in Marshall County, last Thursday, with four baptisms. I will remain at Pleasant View until the latter part of next week.—Robert Alexander.

Huntingdon, August 9.—I closed an eight-days' meeting at Pleasant Hill, four miles east of Trenton, yesterday, with six additions to the "one body." I am now in a brush-arbor meeting seven miles west of Huntingdon. I go from here to Alamo to sing through a meeting for Brother G. Dallas Smith.—J. R. Stockard.

Middleton, August 12.—Brother T. M. Carney, of San Angelo, Texas, held a meeting at New Hope, in Hardeman County, beginning on August 1 and closing on August 11, with eleven baptized. This was Brother Carney's fourth meeting here. Brother William Etheridge, who is located at Middleton and is doing the work of an evangelist in our county, is now at Pocahontas, and we hope to report good results soon.—C. W. Thompson.

Minor Hill, August 9.—On last Saturday morning, at the water, I closed a very interesting and well-attended meeting at Appleton, which resulted in ten precious souls obeying the gospel and one uniting from the Baptists. I have held quite a number of meetings at Appleton, but, taking everything into consideration, this was the best one in the history of the congregation. I am now at Minor Hill preaching to large and attentive congregations. We are expecting a good meeting.—J. T. Harris.

Cottage Grove, August 10.—Our annual meeting at the Bethany church of Christ began on August 1 and continued eight days. There were eighteen additions to the church, including one from the Primitive Baptists, two from the Methodists, and three from the Latter-Day Saints. Brother I. A. Douthitt did the preaching. Brother Douthitt is a true minister of the gospel, one who does not compromise any of God's teaching to please man. Would that we had many more preachers like him! Brother A. B. Reavis conducted the song service. Brother W. E. Morgan has served as minister of this congregation for the past nine years.—W. B. Norman.

Columbia, August 9.—I have preached at Lone Cedar and Kilburn Schoolhouses this summer, a few nights at each place. There were no confessions, but I was told that much good was done along the line of teaching the church. Brother J. M. Hutten, of Waterloo, Ala., was with me at the latter place and preached some forcible sermons. On July 25 I began a week's meeting with the congregation at Bunker Hill, Ala., which resulted in six baptisms. On August 1 I began a week's meeting with the church at Shoal Bluff, Tenn. Except two days, we had two sermons every day, with

NUXATED IRON

HELPS MAKE STRONG, STURDY MEN and HEALTHY BEAUTIFUL WOMEN

"Iron is red blood-food and in my experience I have found no better means of building up the red blood corpuscles and helping to give increased power to the blood than organic iron-like Nuxated Iron."
Dr. H. B. Vail, formerly physician in the Baltimore Hospital and a Medical Examiner.

DO NOT ACCEPT SUBSTITUTES

TETTERINE

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

WHAT OF YOUR BOY?

His education and training and the development of his mind, body, and character depend on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training, he can always point out some one influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association, and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

dinner on the ground, and preaching every night. Four were baptized and two were restored. There were some hindering causes, but, with a hard pull, we had a grand meeting. I am now on my way to Long Branch to begin a meeting to-morrow.—William Behel.

Tharpe, August 10.—I recently closed a good meeting near Dover. The brethren there are building a house in which to worship. I am at present with the Poplar Spring brethren, who are making a hard fight. Brother Robinson is at Azotus and Brother Record is at Blue Springs. I go to Mount Zion for my next meeting. These four churches have a mind to work as never before, for they realize souls are perishing all around them. They want to carry the gospel to the dying and rescue their souls from sin. To this end, they have agreed to coöperate in the great work and locate a man in this field. If you are interested, write to Brother D. D. Jones, Model, Tenn., or Brother John Allen, Tharpe, Tenn. Who will answer the call?—J. H. Hines.

Nashville, August 12.—On the first Lord's day in August I began a meeting with the Shady Grove congregation, in Alabama, about seventy-five miles from Atlanta, Ga., just across the Georgia-Alabama line. One soul confessed his faith in Christ and two returned to the fold. While only three were saved during the meeting, I am sure this is not the extent of the good done. I certainly labored hard to sow the seed, and am confident much good will yet come from it. It was a great pleasure to me to labor at this place, because they seemed to enjoy it so much. They have only seven members, who are certainly making an uphill fight. I believe these seven are sufficiently grounded in the faith to stand. The spirit of digression is trying desperately to make its way in, but I endeavored to show them the difference between truth and error.—J. Porter Sanders.

Henry, August 5.—I have just closed a meeting at Mount Olive, Calloway County, Ky., which resulted in fourteen additions by baptism and a general strengthening of the brotherhood. Four of those baptized came from the Baptists and two or three from the Methodists. This is a splendid little congregation, and is rapidly developing under the able teaching of Brother David Thompson. Previous to this I conducted a series of meetings in the new meetinghouse at Hyco, Henry County, Tenn. This house was built after much labor and sacrifice, but the brethren feel amply rewarded in that there were twelve accessions to the church and that much interest was aroused in the Lord's-day services and the general work of the church. Brother W. E. Morgan is ably and faithfully teaching this congregation. I began a meeting last night at Keif (Burris Chapel), Lake County, Tenn. A fine crowd, splendid interest, and the best of singing encourage us, and we anticipate good results.—Fred W. Chunn.

There is no knowledge of God possible, except to a personal experience. We must haste and see that the Lord is good.—Selected.

Short Sermons.

To love abundantly is to live abundantly.

Rules are useful until principles are understood.

Men who want to be Spirit-filled must be self-emptied.

Those who live with us have the greatest power to lift us.

You know what a man is when you know what he will oppose.

God knows his servants by their souls and not by their salaries.

Never think that you can make yourself great by making others less.

They that bow their heads before God may hold them erect before the world.

Any bond that attaches us to another human creature attaches us also to the Son of man.

We cannot define God, but our lives can be the mirror of his life; and that is the very purpose of our being.

The beatitudes give the divine ideal of a Christian character that has yet to be realized, save in the Master.

The unknown, unheralded folk are equal, often, to the old-time heroes and martyrs—their "glory is to save."

The thought without the act is vain,
As seed that yields no harvest grain;
The act without the thought is dead,
As cinders whence the flame is fled.

Jesus is always uncovering the spiritual meaning in the common actions of life. To him, the giving of a cup of cold water was a sacrament of humanity.

Cuts and Bruises,

burns, stings, sores, boils, and the numerous other mishaps, amount to little. If left alone, however, and if aided by the careless touch of a dirty hand, an ugly sore will result, and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs, and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample free.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.
60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

A woman's fondest hope is to stay young. She often resorts to paints, powders and cosmetics to hide her years. Some women pay large sums to so-called "Beauty Doctors" in the belief that money will buy youth. Others wear girlish dresses, thinking they can fool the world about their age. But no one is deceived. The more you try to hide your age, the more it shows.

There is but one thing that holds old age back, and that is health. Sickness and weakness bring old age early in life. Dr. Pierce's Favorite Prescription is a building-up medicine for women. It makes them healthy and strong when they suffer from women's troubles. It keeps them looking young by keeping them well. It is a woman's tonic for the frail, the delicate and those who are nervous, dizzy and who have backache and dragging pains. Favorite Prescription is altogether vegetable and without a particle of alcohol. It is safe to take. Try it *now*. In tablet or liquid form at all druggists, or send 10c for trial package of the tablets to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

ELDERS

Here Is Something New For You

One Hundred Communion Talks and Prayers by 100 of our most prominent Preachers.

This neat little silk-bound book of over 200 pages fits the hand, the pocket, and the heart.

Price, $1.50

Yours for Service

Public Speakers' Supply

(Or Box 124)

RIDGWAY, PA.

We place White Teachers in Public, Private, and Normal Schools, Colleges, and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tenn.

In answering advertisements, please mention the Gospel Advocate.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents.—(adv.)

Pain

Will Master You If You Don't Master Pain

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

Dr. Miles Anti-Pain Pills

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

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Alabama.

Moulton, August 10.—We have just closed our eighth annual meeting at White House, in which we had forty-four additions. We had fine crowds from first to last. This is a working church. If the Lord wills, I will assist them in another meeting next year. I am now in a meeting at Fairfield, near Moulton, with fine interest. I go next to College Grove, and from there to Mount Juliet, Tenn.—A. D. Dies.

Arkansas.

Huntsville, August 10.—I closed my meeting on Sunday night at Cross Roads, in Texas. Eight were baptized and four were restored. The brethren there have a mind to do things for the Lord. They have just completed their meetinghouse. The spirit of love prevails among them.—W. E. Williams.

Fort Smith, August 9.—Yesterday was another great day with the Park Hill church of Christ, at this place. Brother Slater, who had been engaged in a meeting at Casa, was back with us. I preached at the morning service and Brother Slater preached at night. One sister placed her membership with us.—Leland H. Knight.

Danville, August 11.—With Brother J. W. Acuff leading the songs, I began a meeting here last night. On last Sunday night I closed at Bartlett, Texas, with four baptisms. The rains hindered much. Brethren J. W. Acuff and W. D. Evridge led the songs at Bartlett. I am to begin at Floyd, Texas, on the fourth Sunday in August.—J. B. Nelson.

Tupelo, August 5.—I recently held a successful meeting at Johnstown. The meeting closed at the water. There were thirty-five additions—twenty-three by baptism and twelve by restoration. Most of those baptized were heads of families. Some of them came from the Holiness, the Baptist, and other denominations. We had two splendid song leaders and an excellent class. I go to Steprock tomorrow for a two-weeks' meeting.—L. R. Wilson.

Morrilton, August 9.—We closed the Linker Mountain meeting on the first Sunday in August. Results: three baptized, the church built up spiritually, others almost persuaded to become Christians. I am now at Formosa. The meeting starts off well—large crowds and good attention. This is my third meeting at this place in three years. My time is promised until October 1. I can then arrange for meetings or appointments.—R. H. Johnson.

Fort Smith, August 9.—I closed the meeting at Casa last Thursday night and came home on account of scarlet fever in my family. If I accomplished any good at Casa, I could not tell it. We have a good house there, with about seventy-five members, but the most of them seemingly are "dead." However, we have a few godly men and women there—Brethren Bostick, Green, Coats, and their families, with a few others—who are always at their post of duty and are doing all they can for the church. One of the elders stated that he thought the lessons I gave were the best and would accomplish more good than any meeting they had had for years. The work here is doing well under the leadership of Brother Knight. I begin at Spaulding, Okla., to-morrow.—Will W. Slater.

Millville, August 7.—Brother E. L. Whitaker began a meeting at Eaglette on July 21 and closed it on July 30, with one baptism. A young lady wanted to obey the gospel, but her father prevented. Much good was accomplished in other ways. The writer conducted the song service. The interest was fine throughout. The congregation consists of three men and three women, and this is the only congregation in Dallas County. We need at least two preachers with tents in this county. Loyal preachers passing through this county are requested to stop and preach for the brethren at Eaglette. Since I have been trying to preach the gospel I have been to some destitute places in Tennessee and Mississippi, and have had calls to be with three congregations—that is, a few brethren in destitute fields. Brethren, encourage the young men about you to prepare themselves for this much-needed work, and there will be sufficient laborers in the future.—J. E. Green.

Florida.

Bell, August 9.—I began a meeting at Bethel, near here, yesterday, to continue as long as interest may demand. On account of sickness and death, I have been hindered in my work and reporting my last meeting. My wife's father died in Alabama last month, and we were called there. I wish to make mention of a week's meeting at Oneco, Fla. At this place we have a small band of the most consecrated children of God it has been my pleasure to know in a long time. They are not rich in this world's goods, but truly they are rich in good works. They do not believe so much in sounding the word at home, as they are competent to do this, but their liberality in sending the gospel out shows them to be a church after the Bible order. Brother Collins, their elder, is a lovable man, and it was an inspiration to me to be in the home of this godly man. From here I go to a place where there is but one member of the church for a three-weeks' mission meeting. The Baptist people have kindly offered us their house to preach in, on the condition that we preach nothing but the word of God free from any man's opinions. I will reach home—Bradentown, Fla.—the middle of September. There was one confession yesterday.—John Hayes.

Georgia.

Trion, Route 1, August 8.—The meeting at Pleasant Grove closed to-night, having begun last Lord's-day morning. We had two services each

day, with fine interest. There were two additions, one from the Baptists, and one baptism.—Silas E. Templeton.

Lafayette, August 12.—Our meeting here continues with interest. Rain has interfered some with the attendance, but we are expecting better attendance next week.—Aruna Clark.

Buchanan, Route 2, August 10.—Brother R. C. White closed his meeting here Sunday night. He baptized four souls—two young men and two young ladies. We consider Brother White one of God's faithful servants who handles aright the word of truth. Much of his preaching while with us was to the church, and we feel that the church has been made stronger. May the Lord bless him and all of us in all we do in accord with his will.—E. H. Pate.

Kentucky.

Wingo, August 11.—I closed the meeting at Cliff Creek, Tenn., Monday night. Four were "added to the church." I will spend a few days at home, then go to Cairo, Tenn.—Alonzo Williams.

Hazel, August 9.—I have just closed a good meeting at Poplar Springs, near Yuma, Tenn., with four baptisms—one, my wife, who had been a Methodist. I go for my next meeting to Coxburg, Tenn.—D. D. Swor.

Bardwell, August 10.—Last Sunday I closed an eight-days' meeting with the Bethany church of Christ, near Trenton, Tenn., which resulted in eleven additions—ten by baptism and one by membership. Brother L. T. Holland, of Greenfield, Tenn., led the singing to the satisfaction of all.—Joe Ratcliffe.

Emberton, August 7.—I am now in a fine meeting at old Freewill, with one baptized to date. The meeting will continue another week. I held a five-nights' meeting at Fennell, Okla., in July. Two were baptized. I go to Williams' Cross Roads from here. After that, I am ready for two meetings in Nashville, Tenn.; then back to Kentucky for five more meetings. May God bless our work.—N. W. Proffitt.

Hardin, August 8.—Brother John Hale, who lives with his daughter, in Nashville, Tenn., preached a few sermons in a grove near here while on a visit to see his relatives and friends in these parts. The attendance was small on account of sickness and other things more interesting than the gospel of Christ. I am arranging for an oral debate with a "come-outer" on water baptism and Holy-Spirit baptism. I am also being pressed to hold mission meetings where I did last year.—H. W. Jones.

Kirkmansville, August 6.—On last Friday night I closed a meeting of six days' duration with the church at Mount Vernon, which resulted in two baptisms. I then went to Cherry Grove, where I preached on Saturday night, Sunday, and Sunday night. We had large crowds at both places. I go next Sunday to my regular appointment at Fruit's Chapel, where I preach Sunday and Sunday night, and then to Pleasant Grove for a series of meetings. I have some spare time in September that I should be glad to devote to protracted meetings. Churches desiring my assistance should write me at Kirkmansville, Ky.—C. H. Baker.

Michigan.

Flint, August 9.—Our meeting with the home congregation continues, with very good interest. Two have been baptized to date. The Lord willing, we will continue throughout the week.—Leslie G. Thomas.

Mississippi.

Amory, August 7.—I had the pleasure of attending part of the debate between Brother J. D. Tant and C. H. Cayce (Primitive Baptist), near Winfield, Ala., recently. I met the following preaching brethren, most of whom I had never met before: Hal. P. McDonald, A. D. Dies, J. M. Norwood, Charley Nichols, Gurganus, Tipton, Gray, Walker, Oden, and Plyler. I began a meeting at Christian Chapel, near Amory, last Thursday.—W. Curtis Porter.

Belmont, August 8.—I am just home from Rock Creek, Ala., where I labored as best I could for one week. This is one of the oldest congregations in Alabama. This is also the old home of the Srygleys, and their ashes yet speak. No better people live upon the globe than those at Rock Creek. I enjoyed my work with them in full measure. Our hearing was all we could ask for from first to last, but we closed without visible results.—Frank Baker.

North Carolina.

Statesville, Route 4, August 11.—Brother M. A. Foster began a meeting at Galax, Va., last Lord's day and will continue over next Lord's day, after which he will come to Abilene, six miles from Statesville, and begin a meeting on the fourth Lord's day.—John Q. Carter.

South Carolina.

Union, August 7.—Our tent meetings are moving along as well as could be expected under the circumstances. The last report from Brother Nix in Spartanburg shows a substantial increase nightly in his audiences. He is badly in need of a singer for the remainder of August and September. Who will help to support one for this specified time? Write me immediately what you will do. Brother Nix says "it takes grit, grace, and greenback to run mission tent meetings," and I readily agree with him. The meeting in this town has turned into its third week. We are very much encouraged, as we have practically the same hearers at every service. Several have expressed themselves as being convinced.—Thomas H. Burton.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.

In answering advertisements, please mention the Gospel Advocate.

BACK HURT ALL THE TIME

Mrs. Hill Says Lydia E. Pinkham's Vegetable Compound Removed The Cause.

Knoxville, Tenn.—"My back hurt me all the time, I was all run down, could not eat and my head bothered me, all caused by female trouble. I was three years with these troubles and doctors did me no good. Your medicine helped my sister so she advised me to take it. I took Lydia E. Pinkham's Vegetable Compound and the Liver Pills and used Lydia E. Pinkham's Sanative Wash and now I am well, can eat heartily and work. I give you my thanks for your great medicines. You may publish my letter and I will tell everyone what your medicines did for me."—Mrs. PEARL HILL, 418 Jacksboro St., Knoxville, Tennessee.

Hundreds of such letters expressing gratitude for the good Lydia E. Pinkham's Vegetable Compound has accomplished are constantly being received, proving the reliability of this grand old remedy.

If you are ill do not drag along and continue to suffer day in and day out but at once take Lydia E. Pinkham's Vegetable Compound, a woman's remedy for woman's ills.

Headache

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

RAMON'S LIVER PILLS

Dye It Right!
"Diamond Dyes"

Don't Risk Material in Poor Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Sore Feet?

Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

Piedmont Laboratories, Inc.,
Clinton, S. C.

A Treat for the Skin

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

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

PRINTER AND LINOTYPE OPERATOR WANTED.

An all-round printer and Linotype operator is wanted in Gospel Herald office. A faithful Christian preferred. Good salary and permanent position for right party. Give complete reference in first letter.

N. O. Ray, Business Manager,
Harper, Kan.

Skin Troubles —Soothed— With Cuticura

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. T, Malden, Mass.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

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

Bruce.

On March 17, 1920, death entered the home of Brother and Sister Walter Bruce, of Lunenburg, Ark., and took from them their little daughter, Zelda Rhea, aged four years and ten months. Little Rhea was a sweet child and loved by all who knew her. She leaves a father, mother, one brother, and two sisters to mourn their loss. They sorrow not as those who have no hope, realizing that the Father doeth all things well. "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

A FRIEND.

Powell.

The grim destroyer, Death, has again come into my home and claimed for his victim my precious wife, Florence. She was born in Williamson County, Tenn., on June 26, 1873; was married to the writer on January 6, 1897; and was called to her heavenly home on June 23, 1920. She died of that dread disease, cancer. During the last three months of her life she suffered intensely. She was a consistent member of the church of Christ for a number of years. She loved to go to church; and when she could no longer attend the services, she would have the writer sit by her bedside and read to her the old story of Jesus and his love. Besides her husband, she leaves three children and one sister to mourn her loss. I pray that we may all so live that we can meet her again, some sweet day, where there will be no more sad separations. Funeral services were conducted by Brother R. V. Cawthon, after which she was laid to rest in the Suggs Creek cemetery. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

J. W. POWELL.

Jones.

Little Harvey Wilson Jones, Jr., died of follicular tonsilitis, or diphtheria, on July 31, 1920, and his little body was laid to rest in the Perry graveyard, near home. Harvey was a bright, growing, lovable little fellow of five years, nine months, and twenty-one days' sojourn in this world of sin, sorrow, disease, and death. He was sick only five days, and never complained. We tried to bring him up in the nurture and admonition of the Lord, and he often asked us such questions as: "How does God talk to people?" "How do we get to God?" "If I am good, will God take me to heaven?" We are sure he is safe in the loving arms of Jesus, but his sad departure leaves a grief-stricken father and mother, an aged grandmother, two little sisters (one seven and the other three years of age), besides other sorrowing relatives and friends. All was done for him that doctors and loving hearts knew to do, but we had to give him up. O, how sad, how lonely, we are without him! He was never sick before, and surely "he was a goodly child and well favored." But the Lord knows best. Lord, have mercy upon us in our sorrow!

H. W. JONES.

Timmerman.

After an illness of only a few hours, Mrs. C. E. O. Timmerman passed to her reward on Saturday morning, April 17, 1920. Gentle, patient, sweet, none knew her but to love her. Truly she walked with God; and she was not, for God took her. She was born on February 5, 1860, and before her marriage was Miss Jessie Lelia Gibbons. She married Mr. C. E. O. Timmerman at the age of eighteen. Soon after her marriage she united with the church of Christ, being baptized by J. Mack Barnes, now deceased. Four sons and four daughters were born to Mr. and Mrs. Timmerman—the eldest, J. M. Timmerman, a member of the faculty of the Barnes High School, of Montgomery; S. F. Timmerman, a planter in Autauga County; Frank, who died in infancy; H. E. Timmerman, of Ensley; Mrs. R. P. Chapman, of Prattville; Mrs. P. D. Roy, near Prattville; Miss Mary Timmerman, a teacher in the Clanton Grammar School; and Miss Dovie Timmerman, who remained in the home with her parents. At four o'clock on Sunday afternoon the funeral services were conducted at the saddened home by J. W. Ray, of the church of Christ, assisted by Mr. James, pastor of the Methodist Church in Prattville. She was buried in the Prattville cemetery, and many beautiful flowers covered her resting place. Her life was a beautiful poem read and appreciated by all who knew her. To the needy, sick, and distressed she was a ministering angel, giving freely of herself and her means. No frown ever rested on her brow and no unpleasant words ever fell from her lips. Hers was the rich, full life of the true Christian, and the falling asleep on earth was the abundant entrance into heaven.

X.

Ellett.

Joseph E. Ellett was born on December 13, 1835, and died on August 3, 1920. He was married to Emma D. Owen on April 29, 1860. He was born in Madison County, Ala., and came to New Hope (same county) when a young man, and, except four years in the Confederate Army, spent the rest of his life here. He lived with his

wife sixty years, and in the house in which he died fifty-one years. Until he had passed the meridian of life he was a member of the Methodist Church; but, at a time when his community was characterized by bitter prejudice against the truth as taught in the New Testament, and a wave of public sentiment was sweeping against it, he "conferred not with flesh and blood," but severed former religious ties, and, above all, that of his companion and children, and became obedient to the faith, and was faithful until death. He had the pleasure of seeing all of his family, except one son and one daughter, become Christians, one son developing into an efficient leader of the congregation. He is survived by his wife, three sons, and three daughters. The high esteem in which he was held was shown by the large crowd attending his funeral. Dr. J. J. Horton and I conducted the funeral services, after which his remains were laid to rest, under beautiful floral offerings, in the Hayden graveyard, to await the resurrection morn. R. N. Moody.

Select Thoughts.

Worry gives the doctor half his work.

The only thing God wills to destroy is sin.

Half the foes without are born of fears within.

Paying the debt of nature does not pay the debt of sin.

We are saved by hope—saved from the paralysis of despair.

Selfishness seals the soul against the good that might come in.

Spiritual growth stops when publicity and popularity are desired.

The man who cannot preach without a pulpit was never born to preach in one.

Humanity lives in a world of impossibilities when God is left out of the reckoning.

Christian comfort is not the hiding of our grief, but the looking through it into His face.

Life estimated by discontent may be a desert; life measured by gratitude may be a garden.

Your world will be wide or narrow according as you build your fences, shutting other lives out or in.

Neutralizes Uric Acid.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists (price, 50 cents) or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

Piles Cured Dr. A. Upham's valuable electuary or internal remedy for PILES. CURES all kinds of PILES, old or new cases. It eradicates the disease from the system. If your druggist cannot supply you, send $1.00 for trial treatment, 6 packages for $5.00. Guaranteed, if not satisfied money back. Thousands of satisfied patients all over the United States. References, any Bank, Postmaster or City officials.
Why Suffer? **Get CURED. J. G. & A. HALL, Oxford, N. C.**

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

CHURCH NEWS

Tennessee.

Hampshire, August 9.—We are in what seems to be a good meeting in the northwestern part of Maury County. The meeting began yesterday with large crowds.—J. Clifford Murphy.

Rives, August 9.—Our meeting at Polk, in this county, closed last night with interest that was highly encouraging. We had splendid crowds throughout. One brother confessed his neglect of duty and was restored.—D. D. Woody.

Livingston, Route 1, August 10.—Our meeting at Big Branch, in Jackson County, came to a close last Sunday, after eight days' duration. Five were added by baptism and five confessed their sins. This was my third meeting there. Brother Brewington was with me in the meeting. I leave this week for Zion, Putnam County.—Willie Hunter.

Texas.

Paris, August 1.—I have just closed a good meeting at Stidham, Okla. Attendance was fine throughout the meeting. Nine made the confession. Of this number, three were Baptists. I promised to hold another meeting for them the first half of October. I am now in a meeting at Cross Roads. We have a fine band of brethren at this place.—W. E. Williams.

Crafton, August 2.—I began a meeting here last Thursday night, which is still in progress. One has been baptized and others are expected. I have held three meetings since leaving home the last of June—one at Bridge Creek, without visible results; one near Hugo, Okla., with twelve baptisms and three restored; and one at Nelta, in Hopkins County, with three baptisms. I will hold two more meetings and then take up the work at Miami again.—Lee Sanders.

Clarksville, Route 5, August 3.—Our meeting is five days old, with ten confessions to date. We are having very large crowds and fine interest. This is a mission point. Rain and sickness have hindered some. We hope to establish a congregation here. I have two weeks more that I can give to Texas, then I shall go back home to Taft, Fla. I would like to spend the month of October in Florida. Any one wishing my time should address me as above. I will go to mission points or any place.—G. B. Lambright.

YOU WOULDN'T TRY TO TAME A WILD-CAT

Mr. Dodson Warns Against Use of Treacherous, Dangerous Calomel.

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

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

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

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

In answering advertisements, please mention the Gospel Advocate.

A Destitute Field.

BY HERBERT E. WINKLER.

In the Gospel Advocate of July 22, under the above caption, Brother I. B. Bradley laid before its readers a striking description of the cause at West Point, Miss.

Brother Charles F. Hardin, of Springfield, Mo., and I began a meeting there on June 13, in the city hall, and for almost a week, with from eight to twelve persons present, faced the odds that were against us. This is the first meeting in which I have been absolutely boycotted. The three "digressive" preachers mentioned by Brother Bradley are still there, and not one of them came out.

I think the cause can be established there by the use of a tent. There are many there that are not blinded by the pernicious ways of the sects and who are not interested enough to go up town to hear the word. By placing a tent out in the resident section of the town, many of those whose eyes are not blinded can be induced to come out. Brother M. C. Cayce has experienced this same condition in Jackson, Miss., this year. What congregation will see that a tent meeting is conducted there in 1921? I am sure we will have no trouble in securing a tent.

Brethren, why not send Brother Bradley there with a good singer and let him preach a month under conditions that will induce the people to come out? Or, if he cannot go, Brother Hardin promised to meet me there in a tent meeting next year, if some one can be found to support the work. Brethren, we all have families and cannot make the whole sacrifice ourselves; and shall we be able to hear from those who desire to coöperate with us in this work? (Rom. 10: 13-15)

A Trip to Alabama.

BY LEE JACKSON.

I am back home from a visit to Colbert County, Ala. I spent six days with the zealous little congregation at Maude, near the mouth of Rock Creek, about twenty miles from the boyhood home of the Srygley brothers. My visit among these brethren was in every respect a very pleasant one. The brethren treated me with much kindness, and apparently they enjoyed my preaching. As a young man, my own father came from Augusta County, Va., and spent two years with an older brother who had settled on the Tennessee River, near the town of Florence. This was in 1835-37. Many have been the changes that have taken place since that time. After leaving Virginia, one of my father's uncles, James Boyles, located in Colbert County, spending the remainder of his life there.

On my way to Alabama, I spent three hours in Corinth, Miss. Corinth calls to mind the fact that on October 3, 4, 1862, a great battle was fought there between the Confederate armies, under Generals Van Dorn and Price, and the Federal army of occupation, under General Rosencrans. The scene of the last struggle of this battle, just west of the older town, and where the brave Colonel Rogers fell, is now laid out in beautiful streets that are lined with pretty homes of peaceful citizens.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Conditions, Needs, and Progress in South Carolina.

BY THOMAS H. BURTON.

I suppose the brotherhood realizes that this State of about one million five hundred thousand inhabitants is absolutely a destitute field, so far as the pure gospel teaching is concerned, except what I have done in the last eighteen months and what Brother S. T. Nix has done in the past few months. I had a letter from Brother J. L. Kirkpatrick, whose home is in Nashville, but who has been located in South Carolina for some time, and he says: "This is a good field for missionary work. I doubt very much if there are a half dozen persons here that have ever heard a true, loyal man." This city has about forty thousand inhabitants, and not a representative there to teach the plain gospel in its purity. What a great opportunity is afforded to a good man who would like to spend his life in such work. Charleston is the largest city in the State, one of the oldest in the United States. We have one brother in this city who is very anxious to get the cause started here. Greenville is a town of about twenty-five thousand and only one brother. A better field for the gospel is not to be found. Spartanburg, about thirty miles from Greenville, with a population of about two thousand less, has only three disciples in it, so far as we know. This is the place where Brother Nix is striving to get the cause started. There are many other towns in the State ranging up to twenty thousand in population, and all the country from North Carolina to Florida and from Georgia to the Atlantic, and only two preachers giving their time in the work. There are many people here who would accept the gospel if they had the opportunity. We have only two congregations in the State, and these were established last year. We are striving now to build a meetinghouse in Union, on the lot which we have paid for, and we have the restrictive clause in the deed. The house which we are planning to build will be a frame structure, and will cost, complete, about fifty-five hundred dollars. We now have sixteen hundred dollars, with about twelve hundred promised. For the good of the cause and the honor of God, for the salvation of souls and the spread of the gospel, this house is badly needed. We want to begin building by the first of September in order to have a place to meet this winter. Send all contributions and communications to me.

Despondency is the devil's triumph in the human mind. God is not the author of hopelessness.

The Church House at Corpus Christi, Texas.

BY C. W. SEWELL.

The churches and individuals who contributed to help us rebuild our church after the great storm have a right to know what we have done. I have waited to try to find out the exact cost of the house, but cannot yet tell just exactly what the cost has been. We did not build by contract, but by day labor. I was not on the building committee, and it would be a considerable task for me to hunt up and add up every bill paid; so I will only account as best I can for the money raised.

From all sources there came into my hand $3,580.24. Of this amount, we used $45 in relief work, and used $300 in paying off a debt against the property. The balance, $3,235.24, I turned over to the treasurer of the building committee. Others collected, I guess, between $300 and $400 that did not pass through my hands. We raised here at home $1,250. All this went into the building, and we have a debt of over $3,500. Possibly all the bills have not yet come in. Thus it appears the building has cost something over $8,000. The building is nice, substantial, durable. It is built of hollow tiles and brick on a good, concrete foundation. In addition to the main auditorium, we have two classrooms and a baptistery with dressing rooms. We were not able to buy new furniture at this time. Our old seats are good and comfortable, but need some paint and varnish. We held the first service in the house on the first Lord's day in May. At the request of the church, I preached the first sermon. Brother J. F. Berry, who is our regular preacher, preached at night and followed with a two-weeks' meeting in which four were baptized and some were reclaimed and some identified themselves with us. I have baptized one since.

I answered all who sent donations, except some who did not sign their names. I reported the names of most of those who contributed, but will not report the names of others unless it is requested. If it is necessary, I can yet make a full report.

We again extend thanks to all who so kindly contributed to our necessities. We hope to be able to care for the debt we owe without asking for further aid.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

ICE CREAM

When you make ice cream don't try the old way, but use

Jell-O
Ice Cream Powder

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a very low cost.

No eggs or sugar needed, but only the Jell-O Ice Cream Powder and the milk. That's the way to make ice cream. Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc. Carbon Hill, Ala.

The Newspaper Habit.

Wherever you go in this country, at least, you see people reading newspapers. The newspaper habit is as common and universal as the breakfast habit. "It belongs to me," as the Cornishman says. It is a habit established by custom and fixed by constant practice.

The interest that the average man has in the affairs of the world is the first reason for this newspaper habit. The daily paper brings to the reader accounts of world-wide and local happenings. The press is a powerful instrument, reaching out long arms for information, and bringing to the humblest reader news of events far beyond his limited means to acquire.

But with all its value and necessity, the newspaper habit may become a nuisance and a hindrance to other forms of self-development. Newspaper readers to the number of thousands neglect every other form of reading. It goes without saying that more newspapers are read than Bibles. And if the preacher on Sunday morning had as big an audience for his half-hour message as the readers of the morning paper have given to the Press (including his own church members), all the churches in America would have to build auditoriums as large as Carnegie Hall to accommodate the crowd.

There is also another risk which the newspaper habit brings to the reader, and that is the temptation to think that the daily paper contains all the news of the world that is worth knowing. It is a real misfortune when any man or woman acquires any habit which dulls observation or a critical and just judgment of history or events. Thousands of newspaper readers get all their political and other opinions from the one daily that they read every day; and most dailies are remarkably empty of some of the most valuable and real things that make history, especially in giving the reader accounts of the progress of Christian missions and triumphs of the Cross.

If we have the newspaper habit, it is well to have the Bible habit and the missionary habit and the Christian world news habit, as well.—Christian Herald.

It is not my forgiving some one else that makes my salvation; Christ's life and death did all that; and my forgiving others is because the stream of love pushes me on to do just that, among much else.

In answering advertisements, please mention the Gospel Advocate.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.) ..... *1.54 gr.*

Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice) ..... *2.02 gr.*

Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup) ..... *.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

FERRALINE

"THE BLAMELESS PHYSICIAN"
DEMONSTRATES
"The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithium and other health-giving minerals. It is made by the simple process of percolating distilled water thru Ferraline Mineral Earth, and it contains no drugs nor chemicals.

It has long been recognized as most effective in the treatment of Indigestion, Stomach Troubles and Rheumatism, and as a System-builder and Restorer it is of special value to those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet and the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 5, DEMOPOLIS, ALABAMA.

Send us a new subscriber to the Gospel Advocate

GOSPEL ADVOCATE

Volume LXII. No. 35. NASHVILLE, TENN., AUGUST 26, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 825
OUR CONTRIBUTORS 826
GEORGIA AND THE FAR SOUTHERN FIELD 831
AT HOME AND ABROAD 832
EDITORIAL 834
DAVID LIPSCOMB COLLEGE NOTES 837
RELIEF FUND 837
BOOK NOTICES 837
CURRENT THOUGHT 838
HOME READING 838
WESTERN DEPARTMENT 840
WHAT OTHERS SAY 841
"DO YOU KNOW?" 841
CHURCH NEWS 842
A LESSON ON WORLDS 844
THE CHURCH OF CHRIST IN TULARE, CAL 845
AMONG THE COLORED FOLKS 845
ARE THERE DIRECTIONS FOR DISTINCTIONS? 847
OLD-FASHIONED YEARLY MEETING 847
THE EVIDENCE OF PARDON 848

Edifying as the Need May Be

BY A. B. LIPSCOMB

Lightening the Ship.

It has been said that "the ship is safe in the water so long as the water is not in the ship." So the Christian is safe in the world if the world is not in the Christian. In the journey of life it is often necessary to lighten the ship; for our wealth, our cares, our treasures, may become burdens and sink us. Paul, the master seaman, urged Christians to "lay aside every weight and the sin which doth so easily beset us."

Can we not learn a fruitful lesson from the fact that when the danger was imminent they threw the freight overboard? There are a multitude of things, of value in themselves, which are, nevertheless, a handicap in life's voyage, and to the one whom they burden it is not always plain that they should be thrown out. It requires insight to see what is of vital importance and what may be profitably neglected. What not to do is often of as great importance as what to do. "The art of life is to attend to the things which matter and to neglect the rest." This is a wise saying. A study of Martha's way and Mary's way will help. Likewise the following passages will show some things that should be dispensed with: "Casting all your anxiety upon him, because he careth for you." (1 Pet. 5: 7.) "Lay aside every weight, and the sin which doth so easily beset us." (Heb. 12: 1.)

☼ ☼ ☼

When We Need an Anchor.

Paul was the safe leader on this voyage because he had prepared himself for leadership. His prayer prevailed because he had fulfilled the conditions of profitable prayer. He was full of courage and good cheer because he had lived a life of trust in God. How are you preparing for emergencies in your life and in the lives of others?

When the waves of trouble threaten our destruction, we need an anchor. When we are solicited to go into sin, we need an anchor. When we are tempted to drift with the tide of worldliness, we need an anchor. Paul says: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6: 19.) But there are times when we need to raise the anchors and to hoist the mainsail. When God says, "Speak unto the children of Israel, that they go forward," one sail is worth more than four anchors.

☼ ☼ ☼

How Paul Came to Rome.

Paul had long hoped and prayed that he might preach the gospel in Rome, but the way had not opened for him. At last, after a long imprisonment at Cesarea and a long and perilous sea journey, he reached Rome a prisoner. This was not the way he himself had planned to come, but it proved a far better way for his great object of making known the gospel. Had he come to Rome a free man, he never could have reached the Roman legions and Cæsar's household. (Phil. 4: 22.) In Phil. 1: 12, 13 he recognizes this fact: "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest." And this reminds us of the blessed fact that "God cannot always be traced, but he can always be trusted."

While Paul was pressed in spirit, his soul filled with a sense of loneliness, the trying events through which he had passed in the last two years resting a depressing burden upon him, like a sudden sunburst from behind the clouds came the unexpected meeting of friends at the Appii Forum. The horse will enjoy his feed while his mate is dying in the next stall. But a man can weep with those that weep and rejoice with those that rejoice, and in so doing be a benediction. "A word in due season, how good is it!" (Prov. 15: 23.)

☼ ☼ ☼

The Answer of a Good Conscience.

Dr. Schaff defines "conscience" thus: "Conscience is the inborn sense of right and wrong, the moral law written on our hearts, which judges of the moral character of our motives and actions, and approves or censures, condemns or justifies us accordingly." The Scriptures teach that one's conscience may be weakened (1 Cor. 8: 12); wounded (1 Cor. 8: 12); made evil (Heb. 10: 22); become a source of joy (2 Cor. 1: 12); defiled (Tit. 1: 15); seared (1 Tim. 4: 2); become a witness for us (Rom. 9: 1) or a witness against us (John 8: 9); made good (1 Pet. 3: 16).

In the matter of conscience, it was Felix before Paul, rather than Paul before Felix; for Felix trembled, while Paul's conduct was one of perfect repose, the pose of a man

with a conscience void of offense toward God and toward man. Agrippa, Bernice, and Festus went their way, little realizing that they had been at the parting of the roads which meant destiny for them. Felix had said, "Go thy way;" Agrippa had said, "Almost thou persuadest me to be a Christian;" Festus had said, "Thou art mad." Each one decided against Christ. None of these gave the answer of a good conscience.

Sometimes a man's conscience does not trouble him because it is hardened. The story is told of how a minister had just finished his sermon and the air still quivered with his burning words. But the people sat erect, disturbed, embarrassed. "Is there one here," the preacher asked, "in whose breast these words strike like a barbed arrow for the truth that is in them?" And he sat down. "That was hard on John," said old James; "but he deserves it every word." "A blow from the shoulder for James," said old John; "time he got one, too." But the little saint hurried home and knelt by her little bed and cried aloud in her anguish: "My God, have mercy upon me!" And the troubled conscience of the little saint was the only good fruit of the sermon.

A Little Homily on Sacrifice.

Sacrifices are of two kinds—propitiatory and thank offering, atonement and acknowledgment. Christ has made the first; we are to make the second.

Mary broke her alabaster box of very precious ointment and poured it on the Master's head. What is your alabaster box? Is it time, money, talent, intellect, service, love? Let us remember that Christ deserves the best we have.

The Psalmist said: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

The person who insists on making an entire dedication of himself to God is likely to meet opposition. But let him remember whom he hath chosen and take courage. "If God be for us, who can be against us?"

It is said that Cæsar had his courtiers repeat in his presence: "Remember that thou art Cæsar." Thus Paul exhorts: "Walk worthy of the vocation wherewith ye are called."

To arrive at a just estimate of ourselves, the estimate must be accompanied with the consciousness that all is God's gift. Gratitude will keep down conceit.

Our Contributors

Religious Efficiency.

BY JOHN T. HINDS.

This is an age when almost every means or method is measured by its efficiency. If it fails to produce results, the matter is looked into and changes are made, if possible, or the method is abandoned. We are not at liberty in the Lord's work to change his law or plans for doing things, but we can justly call in question our efforts if we fail to accomplish reasonable results. If we have the right plan and method and we are not succeeding, then we are failing to work the plan as we should. There is no work in which the church engages where we need more earnest thought along the line of efficiency than the matter of doing mission work. The ordinary congregation is able to look after the home work in a fairly successful way, if they half try; but when it comes to doing work abroad, we often make a conspicuous failure. Any congregation that is satisfied with doing only the home work is half dead. Are not lost souls in other communities just as worthy of salvation as those near our door? If no one ever makes the effort, how can the kingdom spread? If the gospel ever reaches such places, somebody must take it. If such individuals are not able to take it at their own charges, somebody must send them and send to them. This burden falls on one congregation or individual with the same force as another. In short, it is just as much my business to plant the truth in new fields as any other Christian. If I cannot go, then I must send. There is no possible escape from this obligation. This truth is usually admitted, if we do fail to act according to it.

It is no trouble to send the means if we have it raised and ready and are willing. But why are our efforts in this work so inefficient? Why so hard to do the little we undertake, and why do we undertake so little? I answer, first, because of a lack of system. I do not mean by this that God has given no system for the work, but that we do not use God's system. In fact, we do not use anybody's system very extensively. Some congregations, maybe, are living up to the measure of their ability by systematic endeavor, but my notion is that most of them are spasmodic in their efforts—just "wait for the spirit to move them," as it were. Many do nothing whatever till the urgent call comes, and then half-heartedly send something with a sigh of relief to the effect that "that disagreeable matter is off our hands." Then we relapse into indifference till another call wakes us up, perhaps to make us complain because we are receiving so many calls for help. Such efforts at mission work is not going to get us very far or accomplish much. Such loose methods of looking after our business affairs would make us all fail. Regular, systematic work, persistently done, is the price of success. Any one who is not willing to pay the price is a failure. Why should we expect to succeed in the Lord's work by a plan that will not succeed anywhere else?

There is no use to wait for a call to come for help. We know the needy, struggling places that are worthy of help are far in excess of all we can do by our best efforts. If we should succeed in helping sufficiently every place where a few brethren are striving against fearful odds, there are millions where the gospel has never been preached. Unlimited opportunities are before us. Even in our good United States, not one-half the field has ever had a chance to hear the unadulterated truth. When we think of the Eastern States and the little effort we have made to send the gospel to the millions there, we should blush with shame at our meager efforts.

Unless we adopt some systematic method in giving, we will never do much. There is no plan better than theLord's as given by Paul. When funds were needed for the "poor saints," the Corinthians were told to lay by in store upon the first day of the week as they had been prospered. No better method has yet been devised to raise funds for the Lord's work. It has the merit of being a regular method. Regularity is always better than being spasmodic. But we might be regular in our laying by in store and spasmodic in our giving to the needy. This will be largely a failure. These brethren in laying by in store had a definite work in mind. Why not we know what we are doing when we put money into the treasury? We may have something definite before us by either of the following methods. (1) Have some particular work to which we are giving regularly. (2) Give one or two Lord's-day's contributions each month to any needy place that calls or we can find. (3) Give a certain per cent of all contributions regularly to some chosen work or to any needy place we find. The point is this: Let each congregation decide on some definite work and support it regularly, or else decide on some definite per cent to be given regularly for any worthy

work. If this plan would be adopted generally, I am sure the church would accomplish three times as much as we ever will by the spasmodic, hit-and-miss method. The Lord's work deserves something better than patchwork. Brother, take this matter up and agitate it till your congregation systematically undertakes something worth while. It will soon become highly efficient.

A lack of concentration in our efforts results in a great loss to the cause of truth. It is far better to plant ten acres and cultivate it so it will produce than to plant forty, half cultivate, and produce nothing. Many missionary meetings have been failures because they were never followed by others till the cause was established. If a congregation undertakes to plant the truth in a new place, the effort should be concentrated at that point till the work goes. A little effort made at a dozen places and none succeed is a failure of all. "Stick to your bush" till you get the fruit picked is the way to succeed.

The same is true where it takes many contributions to do a work. If the brotherhood had just concentrated their efforts for one day on the work in Washington, D. C., and had half tried, the work would have been done. Why should a great brotherhood be months or years in trying to get a house in some city? It is a poor commentary on our faith or our liberality that we cannot raise at once enough funds to pay for one church house. If every congregation was giving a certain per cent of its contributions to mission work and had funds in its treasury, as it would have by such a plan, when a time was suggested to start the work in any city, it could easily be done by one single effort. We should, and could if we would, finish the work in Washington in one month, the work in St. Louis the next month, and that in Rochester, N. Y., the next. In fact, by regular, systematic giving, and doing one thing at a time, the brotherhood could easily give enough money to build a chapel in some city every month in the year. Twelve in a year would be far ahead of what we do. Why don't we do it? We are not paupers. Are we stingy? Are we unconcerned? Or is it only a lack of some definite, systematic way of going at the work?

It is a crying shame that a few brethren and sisters must face the thousands in such cities as Washington, St. Louis, Rochester, and other cities with no place to meet, and a great brotherhood do little or nothing to help them. Why not decide on some one thing and finish it? What think ye?

What About the Picture Shows?

BY JOHN T. SMITHSON.

Just a short time past a movement was made by the Ministers' Association of Louisville, Ky., to close the moving-picture shows on Sunday. This movement was inaugurated after Dr. R. E. Akin, pastor of the First Unitarian Church, of Louisville, had, as he claimed, made an investigation of church attendance on Sunday night. He reported that out of eighteen Protestant churches, fifteen had less than seventy in attendance, while "the moving-picture houses had waiting lines out on the sidewalk." After this investigation he announced that he would use "movies" in his church on Sunday nights, giving for his reason that "young people liked the movies." At his announcement some of the pastors in the city raised an objection to having picture shows in the church, declaring that such lowered the sublime dignity and the message of the church. So far, so good. It is conceded that picture shows appeal to people—church members, too. But in what way do the shows appeal to them? Do they appeal to them after the flesh or after the spirit? Without hesitation and without fear of contradiction, it can be said they appeal to the flesh. He who goes to the picture shows walks by the flesh and fulfills the lust thereof. If any one is disposed to deny this, let him state in plain terms the whys and the wherefores of his going to the picture shows. Those who go to the picture shows occasionally will have a hard time proving that the Spirit of God led them there. Habitual picture-show attendants can never prove they are led there by the Spirit of God. Those who go to the picture shows the *most* go to church the *least*. These are contrary one to the other, just as the flesh and the spirit are. Mr. Akin furnished the proof of this when he put the "movies" in his church. His church attendance at night was small before the show was installed. The first night of the show the house was filled beyond its seating capacity—not with worshipers of God, but lovers of shows; for if they were worshipers of God, the house would have been full without the show.

Why did some of the city pastors object to Mr. Akin putting on a show in his church? Did they do it on the grounds that it was an innovation? No. They would have to relinquish some of their own things as innovations before they could consistently condemn Mr. Akin's show on that ground. Did they object to it because it is a sin to have picture shows? No. They say picture shows are not sinful. Like the members of Mr. Akin's church, the members of the churches of these objecting pastors—and quite likely the pastors themselves—go to the picture shows that are operated as a lucrative business by men who are irreligious. They objected because they thought it lowered the sublime dignity and the message of the Man of Galilee. Cannot the sublime dignity and the message of the Man of Galilee be lowered by the instruments of music, church suppers, festivals, entertainments, and the like being put in the church, as well as by the picture show? Cannot the message of the church be lowered by its members going to the picture shows that are run daily regardless of Christ and the church? To my mind, it can and has been done. Here is where the evil lies. The picture shows are sinful. It is, therefore, a sin for Christians to go to them. Before the city pastors can consistently condemn Mr. Akin for having shows in his church, they must condemn their own members for going to the shows, or else sooner or later they will be compelled, as was Mr. Akin, to put the show in their churches in order to have a crowd and to satisfy the pleasure-loving hearts of their members. Mr. Akin's action is the logical conclusion deduced from his picture-show-going membership.

These objecting pastors, with some others in an organization called the "Ministers' Association," undertook the Herculean task to have the picture shows closed on Sunday. They called for an enforcement of the Sunday law. But it was pointed out that the Sunday law would also close up the cold-drink stands and automobile garages and oil stations, together with other places of pleasure, if it were enforced. They were now met with a strong opposition, and for the lack of courage they yielded instead of contending earnestly for the enforcement of the law, with a willingness to abide the consequences, or else have the law expurged.

Now, to relieve the embarrassing situation, these pastors offered as a subterfuge a free show on Sunday afternoons in the United States Armory. They are now so implicated that they cannot extricate themselves without further embarrassment; for they have objected to the pay show and to the free show also, and yet offer a show of their own. If they will take this suggestion, it will help them in the future to keep out of such embarrassing things: Let them preach earnestly and faithfully against the picture-show evil, together with all forms of worldliness, and let them and their members cease going to the shows; then the shows will close within themselves, not only on Sunday, but every other day of the week.

I object to these picture shows with either free or paid admission. Many people have drunk from these cups of deluding pleasure until they are staggeringly drunk on foolishness. It is hard for some of them to have a sober

thought. The influence of the picture shows is degrading and demoralizing. They, sirenlike, have lured many innocent boys and girls to places of ruin. The same kind of fruit will grow from the seed that is sown. There is no way of telling the effect a suggestion has on the mind. Murders of all kinds, thefts, bank robberies, divorces, evil of love affairs, inordinate affections, and many other evils too numerous to mention, are the fruits of evil minds. When these sins are committed, were we able to get hold of the thread that led to the deed, I suspect in the majority of instances we could follow it to the picture show where the seed was planted and the suggestion was received. As long as the picture shows are operated and are attended by both old and young people as they are to-day, we may expect a continual decrease in church attendance and a profligate race of people.

An Open Letter.

BY SENEX.

To the Churches of Christ in Middle Tennessee.—Dear Brethren: Will you permit me to invite your attention briefly to the fact that Fanning Orphan School is every way worthy of your hearty support and encouragement? For almost a quarter of a century Brother David Lipscomb and his faithful wife have dedicated their lives to the noble work of training helpless girls for the manifold duties of life. Through all these years they have tenderly and carefully watched over every girl that has been committed to their care. An old man who has spent the best half of his life in the schoolroom does not hesitate to say they have thus built up a school for girls that is second to no school of the kind in the State. All the important branches of education, such as correct spelling, reading, arithmetic, algebra, English grammar, history, geography, plane geometery, Latin, etc., are carefully taught here. The Bible is also a textbook and is made a part of the daily study of every girl that enters the school. This is as it should be. No school from which the Bible has been excluded is a fit place for either boys or girls. "Feed my lambs" is an injunction from the lips of the world's only Redeemer. Its holy mandate is as much binding now as when given to Peter by the Sea of Galilee two thousand years ago. I know of no way by which the churches of Christ can more effectively comply with this heavenly admonition than by opening the door of opportunity to every orphan girl within the bounds of their activity.

In Middle Tennessee alone there are, perhaps, fifty or more churches of Christ who are, each, abundantly able to keep one, two, perhaps three, orphan girls in this school without feeling that even the semblance of a sacrifice has been made. Within almost a stone's cast of the door of many of these churches are helpless girls who yearn for the blessed privilege of attending some Christian school where they can prepare themselves for the holy mission God has called every woman to fill. Brethren, shall we not hear the silent call of these worthy girls? Shall we not call down the blessing of our Father upon our heads with a response that will fill every vacant room at Fanning School with these helpless girls? The time has passed when any success worthy the name can be attained without previous careful training. The *head*, the *hand*, the *heart* of every girl must be carefully, skillfully trained before she is prepared for the Heaven-ordained mission before her. Then, will not every congregation within the section of country named above select some worthy helpless girl and have her ready to answer when the roll of the school is called on the ninth day of September? The girl you may select is perhaps now in ignorance and faded rags. She may know little or nothing of the religion of Jesus Christ. The forces for evil, always busy, may already have her marked for a life of shame. Would it not be cruel beyond expression to leave her to her fate? In the splendid atmosphere of Fanning Orphan School her starved nature will expand like a flower. With her astonishment at your goodness in sending her to such a beautiful home will come a better understanding, a deeper love, a more tender appreciation of the love of God, and your poor, ignorant orphan girl will soon bloom into that sweetest thing on earth—a tender, Christian woman. Remember, dear brethren, I am not asking you for the crumbs that daily fall from your table. These things are now not considered good enough for aristocratic cats or pedigreed dogs. I am asking you for the very best you have to give. Will you not respond in a way that will bring an overflow of precious girls to the school when it opens in September?

Through the sacrificial love of Tolbert Fanning and other noble-hearted brethren, some of whom have already gone to their reward, we have one of the most beautiful homes in Tennessee for our girls. The building, with everything about it, has been kept with such perfect care that it looks as new as when the contractors turned it over to the trustees of the school. I doubt if we could duplicate it now for less than many times what it cost to build it. In front of this splendid building is a twelve or fourteen-acre lawn, every acre of which is covered with a sod of beautiful grass. Scattered over this lawn are hundreds of beautiful trees that fill us with the thought that Nature did her best in the selection of a place for each tree. Immediately in the rear of the building is a noble spring of purest water that comes out from beneath a ledge of great rocks and passes down through a valley whose sides are studded with venerable oaks and other fine old trees. The water from this spring, like Tennyson's brook, would doubtless go on forever, had not Professor Lipscomb and other members of the board of trustee built a dam across the valley, thus forming a lake six or seven feet deep and covering about an acre of ground. In this lake are hundreds of fine trout almost as large as the "whopper" the president of the Sporting Club "landed" the last time he tried his luck. At times many of these fine fellows can be seen swimming about in the water with a grace that has never been surpassed by anything in the water or out of the water. Amid such beautiful environments, such tender care for each girl, can any one doubt that Fanning Orphan School is an ideal home for girls?

My Visit to Nashville, Tenn.

BY MRS. LOTTIE JOHNSON.

In September, 1879, I went from my home in Mississippi to live with my aunt, Mrs. Charlotte Fanning, and to be taught by her. I remained thus with her, as her pupil and companion, until 1882. I then went home, remained, and taught school until September, 1884. I returned and entered the Fanning Orphan School as a charter pupil. I remained there until January, 1886. I had seen the dear old place once since then during Aunt Charlotte's lifetime, but not until August 7, 1920, had I seen the new building and the many improvements that have been made there. In looking over the premises, there is scarcely a vestige of anything to revive my memory of days gone by, and this fact cannot help but produce sadness, and the more when I tried to find traces of the dear old "circle" in which the whitened tomb of my most beloved and idolized aunt and uncle stands. The grounds, the buildings, and everything connected with the school are beautiful, substantial, and so well arranged to give comfort, knowledge, and a most excellent home to those dear girls who are so fortunate as to be admitted to its halls. Brother and Sister David Lipscomb, Jr., have grown gray with the school. Girls have gone out from under their care fitted for almost every calling in life allotted to woman, and filling their positions with honor and credit everywhere they have gone. Although sad to my memory of days gone by, yet it was indeed a great joy to me to be permitted to walk over the

grounds, take pictures here and there, and to feel of a surety that the school erected to the name and memory of my dear aunt is being so well cared for and her wishes so built into monuments for good over this land and country.

From there we went to David Lipscomb College. We first went to see "Aunt Mag," as I learned to call her while at school. Although she had not seen me since I was eighteen years old (I am now fifty-five) and was not expecting me, she took me by the hand, looked me in the face, and said, "This is Lottie"—remarkable, indeed, for one seventy-two years of age. She is another grand woman "in Israel." We were then shown over the grounds and buildings, which are beautiful, comfortable, and convenient. The new girls' dormitory is equal to any, and far surpasses many, that I know, of more pretentious reputation. The new dining room for the entire school and faculty, the boys' dormitory, study and recitation halls, which are being equipped, are a credit indeed to those brethren who are at the head of and promoting the work. To my mind, Brother A. B. Lipscomb, who is president of the college, cannot be surpassed anywhere in the capacity in which he is to serve the school. Many changes of discipline and arrangement in general are to be made, I understand, which, from the viewpoint of a teacher of long standing, I consider very helpful and beneficial in every way. Let me say to the brethren everywhere, you cannot do better than place your sons and daughters in this school. If any one wishes to ask any questions relative to the school that he or she may think I can be helpful in answering, I shall be only too glad to do so.

May the directors and teachers of both these schools live long and be spared to instill into the minds and hearts of young men and women the many good principles for which they were established.

2842 Lafayette Avenue, St. Louis, Mo.

Tried by Fire.

BY JAMES E. CHESSOR.

One of my earliest memories is that of loitering, on my way to district school, about an abandoned potter's kiln—a bat-infested, viper-haunted dungeon made of rough stones. In this kiln crockery, or various types of crude earthenware, was baked and glazed and tempered for use. I have seen many relics of this primitive earthenware, some perfect in shape, others marred in the white heat of the kiln.

There are two kinds of kilns in use to-day, the intermittent kiln and the continous-tunnel kiln, the former now rapidly giving way to the latter. The intermittent kiln is fired and allowed to cool. In such a kiln the ware often becomes too hot and sinks down into misshapen vessels. The modern tunnel kiln, consisting of a canal over two hundred feet long, has its main fire zone in the middle—that is, equally distant from each end—of the tunnel. The earthen vessels are drawn slowly along the canal in cars and are thus gradually heated and gradually cooled. The danger of melting is not so great as it was formerly.

In our Christian experience we pass through life's kiln of sore trial, of bitter disappointment. The fire zones are stationed all along the way and the white heat flares up intermittently. We are thus "tried by fire." If we "faint not," we shall become "vessels unto honor, meet for the Master's use, prepared unto every good work." If we yield to temptation, we shall develop distorted characters not suited for the divine service, become "vessels of dishonor, fitted unto destruction." Glory, honor, immortality, await those who pass through life's focal fire unscathed.

"To-morrow the hot furnace flame
Will search the heart and try the frame,
And stamp with honor or with shame
The vessels made of clay."

Noah—A Man of Faith.

BY H. LEO BOLES.

The sacred record tells us that "Noah found favor in the eyes of Jehovah." (Gen. 6: 8.) This is a wonderful statement and means much. Noah found favor with God. This is put in contrast with all the rest of the human family at that time. There were but two classes of Noah's time—the one class pleasing Jehovah and finding favor with him; the other class disobedient and displeasing to Jehovah, with a threatened destruction and calamity about to befall it. The first class was very small, only Noah and probably his family constituting this class; all the teeming millions of earth at that time composed the second class. Quite a contrast in the numerical strength in the two classes! This may suggest a comparison of the two classes of the present day. Noah found favor with the Lord and was to be saved, or preserved; while the second class was doomed to be destroyed—utterly destroyed from the face of the earth.

"Noah was a righteous man, and perfect in his generations." (Gen. 6: 9.) This is God's verdict concerning his character, that he "was a righteous man." Righteousness consists in doing right. "He that doeth righteousness is righteous." (1 John 3: 7.) When God calls Noah "a righteous man," we are to understand that Noah was a doer of righteousness. Righteousness pertains to our relationship to our fellow man. Noah, then, was just and honest, fair and upright, in his dealings and associations with his fellow men. Not one of them could bring aught against him. Noah is the first man that we find in Genesis who is called "righteous." The New Testament speaks of "righteous Abel," but Genesis does not give this title to him.

Noah was not only a righteous man, but he also is an heir to the righteousness of God which is through faith "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." (Heb. 11: 7.) This places Noah on God's honor roll, and his name is catalogued with the faithful heroes of God. Noah was surrounded by a godless population which disregarded the commandments of God. "Impiety, impurity, and lawlessness were the order of the day." We are told that "every imagination of the thoughts of his [man's] heart was only evil continually." (Gen. 6: 5.) Wickedness and corruption were universal. Many a man, surrounded with such an atmosphere of moral evil, would have lost his moral sight and yielded to the powerful influence of the custom and fashion of the age. Noah's life was a strong and stubborn protest and resistance against the mighty influence of this universal corruption and wicked social atmosphere.

We are told that Noah was "perfect in his generations." He was the best man living at that time. He stood out in his righteousness and perfection, towering far above his fellow men, elevated to his lofty position by his unwavering faith in Jehovah. Faith in God always marks one and elevates him above his fellows. We are not to understand that Noah was sinless, that he never did any wrong, but that when compared to his generation he was perfect. His ambitions and purposes, his hopes and aspirations, were perfect compared to those around him at that time. He should be an example to us who profess to follow the sinless Son of God. We should live so that it can be truthfully said of us that wherever we go we stand among our fellow men as perfect when compared with our generation. Not that we have become perfect, but that our efforts and hopes are to attain perfection in Christ.

Noah's faith was a practical principle and upheld him under the great resistance and difficulties of his time. He had to begin his work and live his life without any encouragement or sympathy from the public; and nothing but his strong faith could have sustained him in the face

of hostile public opinion and fierce opposition. Noah believed God and was moved with godly fear. This is the fear of pious regard, of religious awe, of reverence for God's way and words. "According to all that God commanded him, so did he." This fear, born of his great faith, moved him to do all that God commanded. This faith enabled him to direct the whole conduct of his life for more than a hundred years, to follow implicitly the commands of God. His reverence, born of the same faith, gave him a dread of going against Jehovah's will and enabled him in humble submission to follow unhesitatingly all the commands of God.

"Noah walked with God." This is the second man to whom this is applied. Enoch walked with God. It was by his faith that he walked with God. There are three phrases which it will be well to notice—"walk with God," "walk after God," and "walk before God." Moses commanded the children of Israel that they should "walk after Jehovah your God." (Deut. 13: 4.) This means that they are to obey all the commandments of God, and in obeying these commandments they are walking after God. Abraham is commanded to "walk before God." (Gen. 17: 1.) This means that in his life he was ever to be conscious of the presence of God and to remember that Jehovah sees him in all the affairs of life. To "walk with God" means that one is not only to follow all of God's commands and ever be conscious of his presence, but also to be in his company, at his side. The figure conveys the idea of a little closer union than to be obeying God. There seems to be a closer union implied and a climax reached with the three phrases—walking after God, a closer union in walking before God, and still a closer union in walking with God. Noah enjoyed the holy companionship and association with God. It implies that he entered into a communion with him, taking a journey with him, and progressing along in the blessed union and fellowship toward the same end. Noah, like Enoch, is enjoying the greatest blessing growing out of one's relationship with God. Noah's faith brought him into this communion and companionship with God; it also separated him from the wicked world and helped to classify him with those who had been found pleasing unto God. We do not find this phrase, "walking with God," applied to any other Old Testament character except Enoch. A general statement is found teaching us that others may enter into such close relationship. "He hath showed thee, O man, what is good; and what doeth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 8.) This implies that God requires all to enter into this holy and sacred association and companionship with him. He hath showed us by the example of Enoch and Noah what it is to walk humbly with him; and if we have the faith of these men, we may enter into this relationship.

More About Bethlehem Church.

BY JAMES E. SCOBEY.

"Every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." (Matt. 13: 52.)

Having written a short statement in reference to the establishment of old Bethlehem Church, in Wilson County, Tenn., and being encouraged to write more, I shall attempt to give a little further history of this congregation and some of my experiences and observations which I made and have clearly remembered concerning their work and worship.

The first meeting I remember ever to have been at, and the first preaching I am conscious of having heard, was in the old church house which stood hard by the great shelter used for a preaching place during the camp meetings which occurred annually when a majority of the members were Presbyterians. Barton Stone had converted almost the entire membership from Calvinistic Presbyterianism to be members simply of the body of Christ. They agreed to reject all creeds and confessions of faith and to take the New Testament, and it alone, as their rule of faith and practice. They manifested much zeal in the contention for the truth which they had embraced, and were willing and anxious to discuss mooted questions and differences of teaching with their neighbors and friends.

I heard my grandfather relate an incident that occurred in a talk he had with one of his personal friends and neighbors. They were discussing what to do to become a Christian. Uncle Jimmie Hearn, being a stanch Methodist, was strenuously contending that faith alone was the essential requisite. My grandfather read to him about what Peter told the Pentecostians to do, as recorded in Acts 2: 38. He, with excited speech, said: "Ah, Jimmy Scobey, you can't rely on what Peter says. He denied his Lord."

The old meetinghouse to which I have referred was a large structure built of large poplar logs hewn on two sides, notched closely at the corners. The spaces between them were not chinked and pointed, but, instead, the cracks had boards nailed over them. It was seated with slabs of poplar logs split in half, the flat side smoothed off with an ax or an adz; holes were bored, legs inserted, forming a long stool.

I remember the name of the preacher whom I first heard there. His name was "Bomar." He had stayed at my grandfather's house the night before. He was an elderly gentleman, kindly disposed, and made much of us children, of which there were six of us—a widowed aunt of mine with four, a boy without father or mother, and I without a mother. "Uncle Bomar" excited my admiration. I really liked him. I do not know whether my widowed aunt did or not. I think he liked her. We all went to meeting, except the two youngest of my aunt's children, which were left with "black mammy," as I have a faint remembrance. I was not more than four years old. During the sermon, while Brother Bomar was pegging away, I was admiring him as he stood behind the book board, and, gazing steadily at him, I cried out: "You are my preacher!" My grandmother, by whose side I was sitting, shook me into silence. The people all laughed, and that was a source of mortification to her. I do not know whether the incident disconcerted the preacher or not.

The people who attended meeting in those days either walked or rode horses, or whole families rode in wagons drawn by horses or carts drawn by oxen. I had never seen a buggy or pleasure carriage up to that time. I have no remembrance of ever having been among so many people. I noticed how they were dressed. Most of the women wore bonnets of the form and shape of that of my grandmother. The shape was very much that of a modern coal scuttle. The girls, if they wore any bonnet, wore the old-fashioned sunbonnet, made at home of calico, muslin, or white linen, and it did not cost from ten to twenty-five dollars; and the girls and young women then looked just as pretty as, and were, perhaps, more attractive to the young men than, the present generation of silk-gowned, fur belowed, finger-ringed, painted-cheeked, and fancy-hatted girls that we see every day promenading the streets and crowding into the department stores, rushing forward to the bargain counters where they may buy something for half price, or less than cost, because the merchant has a clearance sale or some other kind of a sale, which occurs about every day in the week.

I think it might be both entertaining and instructive to write more in reference to the work and worship of this, the pioneer church of all the churches of this part of Tennessee. I should be pleased to tell something of the pioneer preachers I have heard at old Bethlehem—their methods, their successes and partial failures; and this I may do, if I could be assured it were desired upon the part of the readers and editors of this journal.

Georgia and the Far Southern Field

By S. H. HALL | By B. C. GOODPASTURE

South Georgia.

The work in South Georgia is prospering as never before. Beginning on the second Sunday in this month and continuing till the third Lord's day, I was with the Dasher congregation, the oldest in that section, preaching twice each day. There were four confessions and baptisms, with the best of interest from the beginning. On Lord's days the crowds were not all seated. It seemed to me that there were, at least, two hundred who stood for communion the last Lord's day. The collections for this day were good, with a special collection for the McGregor church house of fifty-one dollars. Some of the best people in the State are in the Dasher congregation. They are waking up to the great need of more mission work being done, and have just recently closed a fine meeting at Pinetta, Fla., with Brother Prevatt doing the preaching, which resulted in eighteen additions, with a fine prospect for many more when he returns this fall to that place. It was my pleasure to speak at Pinetta three times while in the Dasher meeting. The Dasher Bible school has done much good and is destined to do more.

A number of Morven's best were in attendance on Lord's days. The Scruggs brothers, of that place, are wide awake to the needs of that section, and they have pledged fifteen hundred dollars toward the support of Brother Templeton to move there and give his whole time to the work. Many of the brethren from Union, Black's Schoolhouse, and Welcome Hill attended, and all seemed to be delighted with the new life this section of the State has taken on. Brethren Prevatt and Colson conducted a short meeting at the latter place recently, which resulted in a number of additions.

While at Dasher, I met quite a number of the brethren from Valdosta. This is one of the most capable congregations in the State. They are to use Brother Claus more in mission work than formerly. He has just closed a short meeting near Berlin, Ga., with one addition and quite an interest created for more work in that section. He is to return soon. He also is to help the "faithful few" at Brunswick soon.

☼ ☼ ☼

Griffin, Georgia.

The work at Griffin continues to grow. Brethren Garrett and Ritchie recently visited them, and are delighted with the zeal of this young congregation. Brother Hill was with them one night recently and baptized two more. The Atlanta brethren are to keep in touch with this work and see that it is watered and kept growing. We hope to have another revival there this fall.

☼ ☼ ☼

Miscellaneous Items.

Brother Garrett's recent visit to Baldwin, Ga., was very successful, notwithstanding much rain hindered the attendance. He is to go there regularly once a month. They have asked for half of his time, and he will give this much time if arrangements can be made. It speaks well for the East Point brethren to be thus interested in encouraging him in this good work. He is now in a revival at Wilson's Mill, near Kingston, Ga.

Brother Aruna Clerk recently conducted a meeting at Lafayette, and Brother W. C. Graves, of Birmingham, also conducted a meeting near that place, but I have not heard the results.

Brother John T. Smithson will be in a meeting at Hall's Valley and Brother Silas E. Templeton at Lyerly when this reaches our readers.

Brother R. C. White's meeting at Buchanan resulted in four baptisms and much good done otherwise.

Brother Rogers is in a tent meeting at Lakewood Heights, Atlanta, and will continue as long as interest demands. This meeting will be followed by one conducted by Brother Goodpasture in another section of the city. When this reaches our readers, he will be helping in a meeting at Liberty Hill.

What Timothy Knew From a Child.

That which Timothy knew from childhood is frequently unknown even in old age; and what he possessed as a lifelong blessing, many never in this life obtain—a knowledge of the "sacred writings." (2 Tim. 3: 15.) Doubtless it were better for a child never to have lived than to have lived without learning the will of God. Timothy may not have known the science and the philosophy, the history and the literature, current in his country and generation, but he knew something infinitely more worth while—the inspired history and literature of his mother's God. This knowledge of a temporal, secular nature has its value in its place; but it will not, cannot, make one "wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3: 15.) It is rather probable that, as a child, this great preacher of the apostolic church was not a son of wealth and position, but the son of a godly mother. In fact, it seems that almost all of God's great men have had great mothers. One can scarcely, if at all, doubt that Timothy's early familiarity with the Scriptures was the result of his mother's tender and loving care, since Paul said: "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also." (2 Tim. 1: 5.) Notwithstanding the facts that her husband was a Greek (Acts 16: 1), and possibly hostile to her religion, and that they lived in a Gentile city far from the land of her nativity and the temple of her God and in the midst of corrupting and idolatrous influences, Eunice did not fail to instruct her little son in the law of his mother's God. When we have more grandmothers and mothers like Lois and Eunice, respectively, we shall have more men like Timothy.

☼ ☼ ☼

Beginning in Time.

Eunice did not wait until the mind of Timothy was filled with the ever-present contaminating things of the world before she began to train him in the way of righteousness. From "a babe" he knew the "sacred writings." Timothy well illustrates and confirms the wisdom and truth of the oft-quoted passage: "Train up a child in the way he should go, and even when he is old he will not depart from it." (Prov. 22: 6.) The difficult problem of getting the young people interested in the Bible and the church can best be solved in the home. It is true that the church can do much—more than it is doing—for the young generation, but it can never supplant the mission of a Christian home, as such. More attention must be given to this matter, both in the home and in the church, if we are to disciple every creature. To neglect the young people of the present is to neglect the church of the future. We must either use or lose them.

☼ ☼ ☼

Bits of News.

There were two good services at West End Avenue on Sunday, August 15. One from the First Christian Church took membership with us at the morning service.

Brother A. R. Hill recently preached one night at Griffin, where he and Brother J. B. Beck held a tent meeting a few weeks ago, and baptized two. He will begin a meeting at Barney on the first Lord's day in September.

☼ ☼ ☼

Life! we've been long together
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning.
Choose thine own time;
Say not Good Night, but in some brighter clime
Bid me Good Morning. —A. L. Barbauld.

AT HOME AND ABROAD

J. W. Grant closed a meeting at Sycamore Landing last Sunday night. There were seven baptisms.

R. V. Cawthon closed an interesting meeting at Cedar Grove, near this city, Sunday night. There was one baptism.

R. P. Cuff closed an interesting meeting at Silver Point, Tenn., on August 18, with nine additions. He is now at Estill Springs.

A. T. Ritchie is in a meeting at Berry Chapel, Williamson County, Tenn. The last report was that several had been baptized, and the meeting was still in progress.

R. E. Wright stopped in to see us last week. He had just closed an interesting meeting at Brush Ridge, Tenn., which resulted in six baptisms and two reclaimed.

Earnest C. Love preached two impressive sermons at Russell Street Church, in Nashville, last Sunday. At the close of the evening services three grown women were baptized.

We were pleased to have W. T. Tracey, of Pensacola, Fla., call to see us last Thursday. He preaches for the West Hill congregation in Pensacola, and reports the church in good condition.

The Fanning Orphan School for Girls will open for the reception of pupils on September 9. For further information, address David Lipscomb, Superintendent, Route 1, Nashville, Tenn.

We enjoyed a visit last week from L. H. Elrod, of Smyrna, Tenn. He reports the church at Smyrna as taking on new life and getting ready to build a new house in which to worship.

T. H. Burton was in the city last Saturday en route to Grissam Point, near Lebanon, Tenn., to begin a meeting last Lord's day. He expects to return to South Carolina in about ten days.

We are very much grieved to learn that I. C. Hoskins, the faithful evangelist at Martin, Tenn., has broken down completely in health. Brethren, remember Brother Hoskins in your prayers.

R. A. Craig reports a fine meeting in progress at Swallowfield, Ky. Two Baptists came forward desiring to wear the name "Christian." J. K. P. South, of Frankfort, Ky., is assisting in the meeting.

J. H. Mead recently closed a good meeting at Kedron, near Russellville, Ky. There were thirteen baptisms and six reclaimed. He began a meeting at Pleasant Hill, Davidson County, last Lord's day.

Position Wanted—At present I am engineer of a small ice plant. Have had eight years' experience. Would consider almost any kind of a job. Will furnish reference.—J. D. F., Box 383, Lenoir City, Tenn.

F. B. Srygley closed a meeting on the night of August 18, at Hillsboro, Tenn., which resulted in fourteen additions—twelve by baptism and two reclaimed. He began a meeting at Willette, Tenn., last Sunday.

From G. W. Jarrett, Coffeeville, Ala., August 23: "I preached yesterday at 11 A.M. and 8 P.M., near Amory, Miss., to fine audiences. I aim to begin a meeting in Hardin County, Tenn., to-morrow night."

A. G. Freed is engaged in a meeting at Sparta, Tenn. In a letter written on August 23, he says: "Our meeting is starting off nicely; fine audiences yesterday and at night. Services every day at 3 P.M. and 7:30 P.M.

W. M. Rutherford, of Franklin, Ky., made us a call last Friday. He reports the congregation in Franklin as doing nicely, and also states that Brother Allen is to begin a meeting there on the fifth Sunday in August.

A. D. Gardner, of Paragould, Ark., sends in the following: "Croft College requires the services of a teacher for the session beginning on November 1. House furnished and fair wages. Write A. D. Gardner, Box 444, Paragould, Ark."

From H. M. Phillips, Tuscumbia, Ala., August 23: "I have just closed a very interesting meeting at Barton, Ala. There were seven restorations and eight baptisms. I shall begin a meeting at Commerce, Tenn., near Watertown, to-night."

From Coleman Overby, Murray, Ky., August 20: "My meeting at Pilot Oak, in Graves County, closed last Tuesday evening. Good interest was manifested. There were seven baptisms and two restorations, and two took membership."

L. F. Mason writes, under date of August 20: "The meeting at Shady Grove resulted in four additions. I closed a meeting at Red Hill with ten additions. I will begin a meeting at Flat Rock Church, near Lebanon, Tenn., next Sunday."

H. W. Wrye was among our visitors last Friday, and states that he closed a meeting at Vine on Sunday night, August 15, with twenty-seven additions—twenty-three by baptism. He began a meeting last Sunday at Spring Hill, Maury County, Tenn.

Willis G. Jernigan sends in a detailed report of funds received for the Southwestern Colorado mission field for the months of April, May, and June. The monthly totals are as follows: April, $70.53; May, $27; June, $52. Total for the quarter, $149.53.

J. S. Trotter, of this city, closed a meeting at Beech Valley, of eight days' duration, on Sunday night, August 15. Three were baptized and one was reclaimed. He was announced to begin a meeting next Sunday at New Liberty Church, near Jingo, Tenn.

William P. Walker writes from Dover, Tenn., August 19: "Our meeting on Dyer's Creek, near Dover, in Stewart County, began last Lord's day. The prospect is encouraging for a successful series of meetings. Brother Hall is directing the song services."

J. Clifford Murphy reports that he closed a week's meeting in the northwestern part of Maury County on August 13, with three baptized and five reclaimed. This was a mission meeting and was supported by three congregations—Isom, South Point, and Kettle Mills.

John D. Evans informs us that recently he spent two or three days with Brother Fuqua at Boulder, Col. E. E. Shoulders and Brother Speck also spent some time in Boulder, assisting Brother Fuqua in the meeting which he is holding there. Interest in the meeting was fairly good.

A. K. Ramsey writes from Chattanooga, Tenn., under date of August 18: "I am on my way home after a fifteen-days' rest in the mountains. I preached a few times at Spencer and once at Dibrell while in the State. I expect to put in the rest of the year in the Louisiana mission field."

F. W. Smith wishes to take this method of expressing for himself and his family "sincere, heartfelt thanks for the many letters from friends all over the country expressing their sympathy for us in this dark hour of our bereavement. May the Lord bless each one of them is my sincere prayer."

Burritt College is doing a fine work for the mountain people. James E. Chessor, who is teaching the Bible there, wishes to get a number of good maps of the Bible land, and would also be glad to have any one contribute good books, such as Smith's Bible Dictionary and commentaries, for the institution.

From T. E. Tatum, Hallsville, Texas: "I have a good proposition to make to a young married Christian man who would work for wages through the next fall and winter and then farm with me next year. I will pay a good price for labor until time to make a crop. Write me at Hallsville, Texas."

The opening of the Freed-Hardeman College, Henderson, Tenn., September 28, promises to be all that could be expected. The work on the ladies' new home is being pushed. The building is to be ready at the opening of the session. Catalogue will be sent to any one for the asking. We are pleased to note the encouraging prospects of this institution.

S. H. Hall, who has given up the work in Atlanta, Ga., for a time, at least, stopped over to see us last week en route to California, where he will engage in the work of preaching the gospel. Our readers are too well acquainted with him and know so much of the efficient work that he has been doing for him to need any commendation or recommendation from us.

From J. M. Gainer, Fayetteville, Tenn., August 20: "I have just returned from a trip to Texas. I preached at Dallas, Pilot Point, and Stony. There were three baptisms.

I closed a good meeting at Malino, near Fayetteville, last night. I shall begin a meeting next Sunday at Philadelphia, Maury County, Tenn. G. Dallas Smith is to begin here on the fifth Sunday in August."

From W. R. Sparkman, Theta, Tenn., August 23: "We have just closed a good meeting at this place, which was conducted by E. L. Cambron, of Wartrace, Tenn. We consider it a great success. Large attendance throughout and much interest manifested. One was baptized and much good done otherwise. We hope to have Brother Cambron with us again next year. May God bless the faithful everywhere."

From Olera Craig, Custer, Wash.: "At the church of Christ, corner of Alabama and Yew Streets, Bellingham, Wash., on Sunday, September 5, there is to be a united meeting of several of the congregations in this part of the State. If any one in his travels can arrange to be with us at that time, he will be most welcome. One may write to W. O. New, Ferndale, Wash., or to me, if desiring to stop with us."

From Lee Jackson, Sardis, Tenn., August 20: "I am now at Sardis, in Henderson County, Tenn. I have been preaching here in the College Chapel since last Lord's day. Our audiences have been large—perhaps a little too large to make it possible for a man of my temperament to get close to the hearts of the people with the truth—yet the attention and interest are good. I go from this place to Hillsboro, in Coffee County."

From G. W. Grayson, Dunmor, Ky., August 21: "W. L. Karnes, of Portland, Tenn., will assist the church of Christ at Dunmor in a protracted meeting, beginning on Saturday night before the third Lord's day in October. All brethren within reach are invited to attend. J. P. Kimbrell preached a few discourses for us, beginning on July 30 and ending on August 1. J. E. Barbee, of Yost, Ky., preaches for us every fourth Lord's day."

E. C. Fuqua writes us that his wife is much improved since her last operation and hopes to be able to return home in a very short time. Brother Fuqua has our sympathy in the serious sickness of his wife, and we rejoice with him that she is much improved. Doubtless the churches will be glad to remember him in this sore trial. The meeting at Boulder when we last heard from him was still continuing. There had been two additions to the church. He is expecting to begin a meeting east of Denver in a schoolhouse located in a strong sectarian community.

Willis G. Jernigan was among our visitors last week. He has been preaching for some time in Western and Southwestern Colorado. This is a mission field in which there is only one well-established congregation, the nearest coworker being E. C. Fuqua, at Fort Collins. The work in this section is growing, three small mission points having been established in the last seven months and several members added to the church. Any one desiring further information in regard to the work should write to A. W. Arnold, Dolores, Col., or to Willis G. Jernigan, Olathe, Col.

James E. Scobey will preach at Columbia, Tenn., next Sunday; at his home church, Lawrence Avenue, this city, on the first Sunday in September; at Antioch Church, Rutherford County, on the second Sunday; and at the Seminary Church, in Rutherford County, on the third Sunday. He is teaching the word and enforcing, as far as possible, the exhortations of the apostle Paul to the members of the body of Christ to be steadfast, always abounding in the work of the Lord. Any one wishing the services of Brother Scobey should write him at once at 859 Bradford Avenue, this city.

From R. L. Colley, Millville, Ark., August 20: "I have just returned from Tennessee and Mississippi, where I spent a very enjoyable time during three meetings. I held a two-weeks' meeting at Jacinto, Miss., which resulted in seventeen baptisms and two restorations. I closed there on the fourth Sunday in July and began at Leedy that night, closing there on the following Friday morning, at the water, with eleven baptisms. From there I went to Refuge, Tenn., where I began a meeting on the second Sunday morning in August and closed on Friday following, at the water, with five baptisms. I will begin a meeting at Whitefield, Ark., next Lord's day."

A letter from Morgan H. Carter, 105 West Sixty-fourth Street, New York City, brings us the following encouraging items: "We now have twenty-one members here and some excellent prospects whom we are not sure of yet. Then we have several children for the Bible study on Sunday. God has greatly blessed us. Unite with us in praising him and in asking a continuation of his blessings upon the work for Christ. We are favored with a very neat, well-located chapel at a reasonable rental for regular services. The location is No. 239 West Sixty-ninth Street, near Broadway and Amsterdam Avenue. If you are in New York on Sunday, be sure to worship with the church."

E. P. Smith, Martin, Tenn., writes: "Beginning on the second Sunday in June, I preached ten days for my home congregation in Martin. Three were baptized. I then held a meeting at Fulton, beginning on the fourth Sunday in June, with seventeen additions. A. O. Colley preached four discourses in this meeting. I have held other meetings, as follows: At Troy, beginning on the second Sunday in July, with one baptism; at Bethel, beginning on Thursday before the fourth Sunday in July, with four baptisms; at Williams Chapel, in Carroll County, beginning on the second Sunday in August, with one baptism. I am now in a mission meeting at Sidon, with one baptism to date."

From I. A. Douthitt, Sedalia, Ky., August 20: "On the first Sunday in August I began a meeting at Bethany, Tenn. I was there just six days. The meeting was well attended both day and night. I do not think I ever saw better interest in a meeting. We had sixteen additions to the church, and the interest was such that they called W. E. Morgan to continue the meeting for a few days, and there were two more confessions after I left. Among this number were two from the Methodists, two from the Baptists, and three from the Latter-Day Saints. My next meeting was in a tent near Murray, Ky. I was there eight days. We had large crowds and three additions to the church. I go to Hampshire, Tenn., to begin a meeting next Lord's day."

Annie C. Tuggle, colored, who has done some very efficient work among the members of her race, writes: "After being absent for something over two months from Nashville, I found it quite pleasant on my return. I am very much elated over the progress of the churches of Christ in this city—namely, Jackson Street, Jefferson Street, and Kayne Avenue. I hope some day these congregations will cause their lights to shine on the distant shores of Africa, as well as in the 'land of the free.' Brethren Benjamin Vincent, Tom Harris, and A. Duvall are the leaders of these congregations, and may the Lord ever be with them in their great work. I hope the cause of Christ will be advanced more than ever before, because the need of this movement is felt in every phase of life."

W. S. Long writes from Washington, D. C.: "The cause of pure Christianity is growing in Washington and the church is encouraged. We have bought a good, well-constructed building in the best section of the city. It is a fine field in which to labor. Almost half of the money to pay for and seat the house has been raised. The rest we should raise this year. Every dollar we pay will stop that much interest. Now is the time to help. If a letter comes to you, please do not cast it into the wastebasket, but give the church a chance to help us. We must have help to seat this new church home now. I am at present out of the city doing some mission work and cannot give a report of what has been sent in during August. Brother Mills is our treasurer and will make a report. Send all donations and letters to E. L. Mills, Box 1650, Washington, D. C."

From W. Claude Hall, Dyer, Tenn., August 21: "I have just closed a very successful meeting with the church at Dorris Chapel, near Eaton, Tenn. Some old, chronic church troubles, that had been a hindrance to the cause for years, were completely cleared away, and the parties to both factions came back to the church determined to live right and work in the Master's vineyard. We had nine others to confess their sins and return to the congregation. One was baptized. I go now to Blytheville, Ark., where an effort is being made by B. B. Goodman, of Memphis, Tenn., in conjunction with the small band of Christians at Blytheville, to establish the cause there permanently. N. B. Hardeman has been preaching there now for two weeks. I will follow him for two weeks; then Brother Norred, of Memphis, will take up the work. Any good brother who desires to have fellowship with this work may send his contribution to O. D. Grimes or to me, at Blytheville, Ark. All the support for the meeting will have to be raised by outside donations, as the little band there will not be able to finance the meeting because of the heavy expense to them for the tent and lot which were supposed to have been used, also for a building in the heart of the city which they afterwards decided was better for the meeting. This is a good work and should be encouraged by the congregations. I will teach in the David Lipscomb College, beginning on September 28."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

EDITORIAL

"Can a Christian Be Perfect?"

BY J. C. M'Q.

I have been requested to write an article on this subject. A preacher, in discussing Heb. 6, where it speaks of "going on unto perfection," took the position that while in the flesh we are not perfect, neither can we attain unto perfection. He said that Jesus, who is our example, had lived a perfect life, and that we must strive for the perfect life, and that in so doing we come nearer the mark. For this teaching he was severely reprimanded by a preacher who had been preaching much longer than he. The older preacher said that when one renders obedience unto the gospel, he is perfect before God and his obedience is perfect; also that when we meet on the Lord's day and worship "as it is written," our service is perfect before God.

Jesus was not perfect until he was made so through suffering. When the young man came to him inquiring, "What good thing shall I do, that I may have eternal life?" Jesus answered and said unto him: "Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments." So long as the impulses of the flesh raged in Jesus, he would not permit himself to be called "good." The dross of humanity must be purged out through suffering, and that suffering in the case of Jesus led to death. For the same reason, as I understand it, the dross of humanity must be purged out of the infant through death and suffering before it can enter heaven. Jesus was not crowned until he had suffered. "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him, for whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." (Heb. 2: 9, 10.) Jesus rendered a perfect obedience, even though this obedience led him unto the death of the cross. "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.)

Paul teaches us that no good thing dwells in the flesh. So long as he was in the flesh, he could not please God. There is a perpetual conflict between the flesh and the spirit. Paul says: "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practice: but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good." (Rom. 7: 14-16.) It appears that men who claim to be perfect rely too much upon their own strength and even border on presumption. In the face of the teaching of the word of God, for a man who is in the flesh and who has not suffered unto death as did Christ to claim that he is perfect is presumptuous indeed. It cannot be doubted that the apostle Paul purposed to do good, that it was his constant ambition to glorify God in both body and in spirit: yet this great man of God tells us that he did the thing that he hated and left undone the thing that was good and which he willed to do.

John, the beloved disciple, tells us: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 8, 9.) When we sin, we have an Advocate with the Father, even Jesus the righteous, and by turning from our sins and confessing them we can arrive at that state that we will stand approved and forgiven in the sight of God.

James (3: 1, 2) declares: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble." While we may purpose good, study good, and, in the main, practice good, in many things we all stumble and make grievous mistakes. The same writer also says: "For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison." (Verses 7, 8.) This scripture, with others that could be given, shows that man cannot live a perfect life while in the flesh. For one to contend that he can is to contend that he can do with a fleshly, human nature what Christ did with the divine nature. No person has ever reached that state of perfection that he does not sin in thought, word, or deed, either by omission or commission. It is a constant fight from the cradle to the grave.

But while it is true that we will not reach perfection in this life, still it is our duty to strive to be perfect. "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5: 48.) "Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ." (Col. 1: 28.)

The meaning of these scriptures and others of the same character is that we should continually strive to overcome the world, the flesh, and the devil. In seeking to be like Christ, we will copy only that which is perfect and never copy any mistakes. God gives us a perfect example to follow; he gives us a perfect model for the eldership; he gives us a perfect example for the Christian. All God's works are perfect; so we should seek to be perfect through suffering, as was our Master, and continue to strive until we are called into the Father's presence.

Seventy-Seven!

BY T. B. LARIMORE.

In historic, picturesque East Tennessee, sublime in scenery and wonderful in resources; where rugged, rock-ribbed mountains kiss the stars; where fertile fields and flowery vales smile in luxuriant beauty, peace, and plenty; where babbling brooks abound and sparkling fountains flow, seventy-seven years ago to-day—July 10, 1843—I first saw the light of day and the smile of as sweet a little mother as ever rocked a cradle or loved a baby.

Why she named me "Theophilus," I do not know; but she named me "Brown" because she liked the initials, "T. B. L.," and because of my blood relationship to the Browns of Tennessee, three of whom—Neil S., Aaron V., and John C.—were governors of the Volunteer State. I claim no glory on that ground, however, or on any other ground.

My mother lived nearly ninety years; and, as I remember her, she seemed to literally live simply and solely for the good that she could do as the days of her life were going by. I am sure she never had a dollar she was not willing to divide, never a blessing she did not wish others to enjoy. She did all she could for me; hence, if I have been a failure, it was not her fault.

Her word was as good as her oath—her promise, as good as her bond, regardless of her financial condition. She was careful to never promise what she could not pay or perform. Anxious to educate me, she subscribed, "One scholar, five months, $10," to a school a young man claiming to be from New York City was "getting up" in Sequatchie Valley, Tenn., about sixty-seven years ago. The schoolhouse was only about three miles from where we lived, and my prospects seemed to be exceedingly bright and promising.

I attended that school three days, and then had to return to the plow. The pay for my plowing was only four dollars a month—as much as the work was worth—but the difference between receiving four dollars a month and paying two dollars a month meant so much to us that I had to plow instead of being a pupil in school. My brave little mother never murmured against the apparent cruelty of fate; but, deeming it her duty to pay the amount she had promised, notwithstanding I could not get the benefit of the school, she cheerfully made shirts for the teacher, to pay the ten dollars, and I took them to him, one by one, as they were finished and neatly prepared for transportation to him three miles from our humble home. Once, I remember, she sat up and sewed all night, that the work might be completed and delivered to him on time. Her promise must be fulfilled, sleep or no sleep. Those were happy days—but they are passed and gone.

She was my safest and sweetest and best teacher. Many were the proverbs she taught me. Often she said to me: "Always praise the bridge that carries you over safe, my son;" "Never be surety on any man's note or bond;" and many other good things I can never forget—nor would I forget them, if I could.

Friends have, financially and otherwise, manifested to me their sympathy, gratitude, appreciation, and affection to-day, all of which I greatly appreciate.

Of course I have not the vim, vigor, and vitality that characterized my ministerial labors nearly threescore years, as I "went everywhere preaching the word;" but I am still able to preach the word to patient people who bear with my weakness and listen to what I say. I promise them nothing, they promise me nothing; but I give them the best I have, and they give me fifty dollars a month—all they are able to give, and as much as my work is worth.

Of course I cannot, even in the estimation of my nearest and dearest friends, preach acceptably many more years or months, and then cometh the end—the end of my labors, and end of my body, but not the end of my soul. Cremation is common in California, and I have long deemed that the most decent and desirable way of disposing of the dead. I hope my body may be cremated as promptly as possible and practicable after I leave it. Why not? Twenty-two hours after the death of Mrs. Hayes, the last of the children of Jefferson Davis, only President of the Southern Confederacy, her body was simply a handful of dust and ashes, notwithstanding it was cremated seventy miles from where she died. To me, that seems best. I think I should like for my body to be cremated at Roeding Park, the geographical center of California, many miles from here, where thousands of bodies are cremated, and throngs of people weep.

But this is neither a pleasant nor a profitable train of thought; hence I shall turn to something not so sorrowful or doleful—a subject not so sad.

One of the songs we sing begins this way:

"The mistakes of my life have been many,
The sins of my heart have been more."

That applies to me in part only. The mistakes of my life have been many, but I believe the sins of my heart have been few. I believe I have always wished to do the right and wanted to avoid the wrong—what I believed to be right and what I believed to be wrong. But my mistakes seem to me to have been

"Numberless as the sands of the seashore."

I have but little of this world's goods; but why should I worry?

"Man needs but little here below,
Nor needs that little long."

My address is Box 111, Berkeley, California. I live at 2115-B Durant Avenue, Berkeley; but I preach in Richmond Hall, Fourth Avenue and Clement Street, San Francisco, at 11 A.M., each Sunday, and in the Y. M. C. A. Building, Berkeley, at 7:30 P.M. At noon, each Sunday, we walk to "The Dimple," a beautiful little grassy dimple in the emerald cheek of Golden Gate Park, where we always have dinner and a delightful little love feast. Everybody is invited, everybody is welcome, and everybody seems to be happy.

Whensoever you may spend a Sunday in San Francisco, come to Richmond Hall, where our work begins at 10:30. When we leave the hall, follow the crowd, and you'll make no mistake. We are planning and preparing to build a meetinghouse near "The Dimple." Then there'll be, as the passing throng may express it, "a church of Christ by the Golden Gate." How do you like that name—"church of Christ by the Golden Gate?"

To this end it has been suggested that to-morrow—July 11—all of us voluntarily contribute whatsoever we may wish to contribute—cash, checks, or promises to pay—to secure that greatly needed site and building.

About fifty-seven years ago I received a call to come to California, to accept a position in a mercantile establishment in San Francisco, to begin on a salary of eighty-five dollars a month; and it was stated that the salary would be paid in gold. That seemed to me then almost as a call from another world; here am I now, in San Francisco, so

near to the Pacific Ocean that I cannot walk westward many minutes without wetting my feet in its placid waters.

In childhood and youth I sometimes imagined I might sometime see Kentucky and even Arkansas. Arkansas was the limit. To my childish mind, then, Arkansas was as wonderful a place as its present governor seems to think it is now. I heard him say publicly, in the great Auditorium, at the National Convention, a few days ago: "Yes, I'm a delegate from the great State of Arkansas, the only State mentioned in the Bible. The Bible says Noah looked out of the ark an' saw!" Of course I have seen Kentucky and Arkansas; but I have also been from Maine to Mexico, from Canada to Cuba, from California to the Carolinas, and am now at the Golden Gate, a strip of water one mile wide and five miles long, connecting the Pacific Ocean with the Bay of San Francisco, said to be the finest bay and the best harbor in the world. I shall probably spend most of my time here till I pass away.

Not all of my time is to be spent here, however; for I expect to evangelize in Tennessee and elsewhere the major part of next year—1921. Why should an evangelist be worn out and be forced from the field by infirmities when he is only seventy-seven? I cannot walk forty miles in one day now, as I could do and did do in the days of my youth and early manhood—which was no wonderful feat for an East Tennessee mountaineer—but I can walk twenty miles a day, and, so far as I know, my health is absolutely perfect. Then why should I worry or quit?

P.S. July 12.—I shall usurp, this time, the privilege conceded to women—the use of the postscript—to tell you the result of our voluntary contribution yesterday toward securing that "church of Christ by the Golden Gate."

No speech was made, no hat was "passed," no begging was done, no one was asked for a dime or a dollar, no one knew what another was giving or pledging. Beginning after the benediction, in less time than we usually spend in the hall after the audience is dismissed, we had, in cash, checks, and promises to pay, $2,265—every check and every promise as good as gold. This was supplemented that evening by a fifty-dollar contribution by a brother who was not present at the morning service, making the contribution for that day $2,315.

What do you think of that as a spontaneous, almost instantaneous, contribution by a congregation of the Lord's poor numbering less than forty, not one of whom, I think, owns even a home free from debt? As we already had to the credit of the building fund $350, we now have, all told, nearly $2,700 toward the site and building by the Golden Gate.

We are not going to ask you to give the balance needed, or any part of it. But, if you wish to have part and lot in that "church of Christ by the Golden Gate," we shall be very glad indeed to receive your contribution, of course—indeed and in truth, we shall need it—but the "church of Christ by the Golden Gate" is not to be built by begging. We know not what the site or the building may cost; but, "the Lord willing," the site shall be secured and paid for, and the building shall be built, at as early a date as practicable—not in the far-away future.

S. H. Hall.

BY T. B. LARIMORE.

From the Gospel Advocate of August 5 I have just now learned that our beloved brother, S. H. Hall, long of Atlanta, Ga., is to reach Los Angeles in a few days, to spend a year there; hence I hasten to assure him that, so far as the church of Christ is concerned, the door of the Bay Cities is wide open to him, and he will find no latch on it. By the "Bay Cities" I mean the cities on San Francisco Bay—San Francisco, Alameda, Oakland, Berkeley, and Richmond—with an aggregate population of approximately one million. I do not claim to be the Bishop of the Bay Cities, but I am doing the work of a bishop to the best of my ability.

Brother Hall could not have found a better place for a home for himself and loved ones, I am sure, than Los Angeles. It is true that Los Angeles is slightly shaky sometimes, but the same is true of the entire California Coast. Serious damage is rarely done by these occasional quakes and shakes, however, and the City of the Angels continues to grow and grow and grow, despite them.

The church of Christ there is decidedly, numerically and financially, the strongest on the Pacific Coast, I think; and better people are few and far between.

Brother Hall has wrought wonders in Atlanta, and I believe he will accomplish greater things in the wonderful California city that waits to warmly welcome him and his. May the highest hopes and happiest anticipations of all concerned be more than fully realized.

New Dormitory for Women.

BY J. C. M'Q.

I am glad to announce that the new dormitory for young ladies at David Lipscomb College is now practically complete, excepting the furnishings. While we are improving, it is necessary to make other improvements in the way of a community dining room and repairs on the boys' dormitory; so we are yet needing ten thousand dollars to furnish the girls' dormitory and make the repairs. Our readers have been so generous and have responded so cheerfully to all calls that we are loath to make this call; but all know that it is harder to raise the last ten thousand dollars than the forty thousand dollars that has already been raised. Everthing is so high that the improvements have cost us more than the trustees originally planned. While the building has been erected at a much lower price than building can now be done, yet the cost has been very great; but all are very much gratified with the work that has been done and with the character of building that has been erected. The prospects for next year are flattering. Many young ladies and young gentlemen have already reserved rooms and made arrangements for entering during the latter part of September, when the school opens. The president and all connected with the school promise to give a faithful administration and to conduct the institution in harmony with the plan of the founder, David Lipscomb. It is certainly worth something to Christians to have their children taught by men who are Christians and who love the gospel in its simplicity and are determined to give their lives to the propagation of a pure gospel. This is doubly true when we remember that so many institutions are now teaching skepticism and that many of their graduates come out complete infidels, with their faith in the Bible utterly destroyed. It is the wish of all connected with the institution that Bible teaching be made prominent and that people be encouraged to follow and obey it. The management is determined not to know anything but Christ, and him crucified, when it comes to teaching the plan of salvation. While thus remaining true to the Bible, they also desire to make progress in teaching mathematics, philosophy, and all the branches connected with a university education. The Bible is the book of all books, and should not be neglected in any institution of learning. No man is truly educated who is ignorant of its sacred teachings. I would encourage all men who would be good bookkeepers, good farmers, good business men, good physicians, or good in any calling of life, to study, know, and love the Bible. It is the book that teaches us whence we came, what we are, and whither we go; it is the book that teaches us how to live, and, in teaching us how to live, teaches us how to die triumphantly; it is the one book that illuminates eternity past and eternity future; it is the one book that lights and guides us through this life

to the eternal city of God, where all sorrow shall be unknown and where tears shall be wiped away forever.

I cannot think for one moment that all our readers are not interested in building up just such an institution. We should not expect to succeed in doing this work without great effort and without meeting with adverse criticism and without passing through trials and tribulations. No man ever does anything worth while without some little souls raising objection and putting all obstacles possible in the way. Our blessed Savior did not travel a road paved with roses and flowers; he met the greatest opposition, conquered it, and finally triumphed gloriously.

There are numbers of people who read the Gospel Advocate who could easily give one thousand dollars to this institution and be benefited by the gift; there are others who could give five hundred dollars and bring themselves nearer heaven; there are still others who could give one hundred dollars or fifty dollars, and so on down to the smallest gift, and in so doing enjoy the smiles and approbation of our Heavenly Father. I know that men are not perverse and wicked because they do not give to this institution, and I would not intimate such a thing; but I do say that the closer to God we live, the more will we delight to do such work as we are encouraging all our readers to do. It does seem that we might raise this amount immediately and thus announce that the institution is out of debt. Why not give the new management an institution free of debt, so that they may develop it and go forward in doing a great work? If we start the men handicapped and embarrassed by a debt, such impediments will greatly hinder the progress and development of the institution. Our president, dean, and their assistant teachers should be left free to do their very best in making the institution just what it should be. When we see how readily men have contributed large sums of money to other works, how these sums have run into the millions, it does seem that without any effort we might now raise the small sum of ten thousand dollars. It is not my wish to keep this before the readers of the Gospel Advocate. We appeal to the noblest impulses of every reader; we appeal to every man who is interested in teaching the truth and to every one who is interested in making the world better and bringing about an education in the word of God to respond at once to this appeal for help. All who are interested in such work and who bid us Godspeed in our efforts will please remit at once sums, large or small, to A. B. Lipscomb, President, David Lipscomb College, Nashville, Tenn.

David Lipscomb College Notes.

BY A. B. L.

Prof. S. P. Pittman is in a meeting at Monticello, Ky.

E. P. Watson extends best wishes for the College. We appreciate his words: "May God bless you in the work."

E. L. Cambron, of Wartrace, Tenn., will make a special effort to secure the support of a poor boy who is anxious to secure an education.

Prof. W. Claude Hall is preaching at Dorris' Chapel, west of Trenton, Tenn. He has sent us the names of several prospective students.

One of our efficient teachers writes: "I enjoy the 'David Lipscomb College Notes,' and read them as often as I get the Gospel Advocate."

Prof. Charles R. Brewer is in a fine meeting at Morrison, Tenn. This is the home of Clarence Darnell, one of our students, who expects to return this fall.

S. E. Templeton has the interests of the College at heart. He has sent us the names of several prospective students. Brother Templeton is conducting a meeting at Lyerly, Ga.

In a letter to one of her teachers, Miss Kathleen Greer, of Pikeville, Tenn., reports herself as being busy "pealing peaches, preserving apples, pears, and grapes, and acting as general housekeeper." In other words, Miss Kathleen is taking a summer course in real, old-fashioned "domestic science." We are glad to have this busy young lady enrolled for the fall term.

From Morgan H. Carter, 105 West Sixty-fourth Street, New York, August 17: "The 'David Lipscomb College Notes' are interesting and helpful. I believe they will prove beneficial to the readers and will increase the interest in that noble institution. Teachers are the chief and foremost factors in any educational institution. I hope those whom you have selected will by their life and message point the boys and girls who come to Christ Jesus as the one and only perfect example of God's ideal. We should all assist by prayer and enthusiastic coöperation in making this the banner year. I note with thanksgiving that four splendid young people in whom I am deeply interested and for whom I am praying have registered. I hope they will make excellent students."

RELIEF FUND

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

"A Friend," Oakman, Ala.	$2.00
Mary W., Roe, and Annie Hiler, Frio Town, Texas	9.50
Maggie Young, Moulton, Ala.	5.00
Mr. and Mrs. James F. Cox, Nashville, Tenn.	5.00

We are printing this week a letter of appreciation from Walter A. Smith, State Director for Tennessee for Near East Relief:

Dear Mr. Lipscomb: I have just returned from a conference of State directors and national leaders, where I was able to lay the report for Near East Relief from our State with pride beside the work of other commonwealths during the past year. In this effort to relieve suffering your readers have had a major part.

I wish very much you could have heard from some of our returned personnel the life-saving message made possible through the united efforts of the American people.

Our 229 Near East Relief orphanages, housing 54,600 orphans and aiding over 56,039 others; our 63 hospitals and 128 clinics; and our 11 homes, sheltering and protecting girls, rescued from Moslem harems, bear eloquent tribute to the work that you have done.

Sincerely yours,

WALTER A. SMITH, State Director.

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Current Thought

Winning Souls Is a Costly Business.

A metropolitan editor compared the number of converts in a "Billy" Sunday meeting with the number of dollars received by the evangelist, and wrote a facetious editorial on the high cost of saving sinners.

Winning souls, building the church, advancing the kingdom—all this costs money. Somebody has to pay, in dollars and cents. But money is the smallest item of expense. A group of Galilean women, in self-denial, supplied funds for Jesus and his apostles; but in this immortal company were a few mothers who had given their sons to the great adventure. Philippi sent once and again to Paul's need; but who will say that money represented all, or the major part, of what Paul's ministry cost that distinguished church.

Christian evangelism is a costly enterprise. A season of soul winning in a local congregation is expensive, but the high cost is a matter of life, not dollars. The results depend upon the investment.

We glibly talk of "winning souls for Jesus." The speech is as sounding brass or a clanging cymbal, unless we are willing to pay the price.

Church members are accustomed to look upon the undertaking as merely the setting apart of a special period wherein the preacher will deliver a series of sermons, when good music will be provided, and when the brethren will drop in occasionally upon the services and pay the bills.

No such deep indifference will count with God or man. All this easy luxury of faith, all this religious softness, may be gathered up from the four corners of the globe, and there will not be found within it sufficient grace or truth or power to turn a single wayward man back to the foundations of salvation.

No, brethren, if we bring men into captivity to Jesus, the crucified, we must pay the price, and the currency is the hearts of consecrated Christians, and the superscription is *ad tincturam*—dyed in the blood.

Prayer, knowledge of God's word, direct personal effort, the devotion of time and energy, taking much pains, seeking, spending one's self—saving the lost involves nothing less. What true soul winner does not go after that which is lost "until he find it?"—Christian Standard.

Dollars are not to be put in the balance against souls. No man can estimate the value of one soul. This is evident to any one, especially if that soul be one's own soul or the soul of one's son or daughter. If a man can just be sure that he has really been instrumental in the salvation of one soul, he should comfort himself with the thought that his life has been a success and not a failure. Of course, no man can definitely know just the extent of his influence and work for Christ; but every one does know that he should work cheerfully, vigorously, and uncomplainingly for the winning of souls to Jesus Christ. The good work that a man does lives after him; God in his mercy cuts off the evil; so let us sow the good seed of the kingdom, patiently waiting for God to give the harvest.

☼ ☼ ☼

A New Call to Arms.

Here in America there seems to be a disposition in many quarters to let the war question drop with a provision of some kind for the soldiers, both those hurt and unhurt. There is a curious cry to get back to the conditions that existed before the war, as if such a thing were possible. The lessons of the war are being forgotten and few leaders seem dead in earnest to prevent such a catastrophe. In England it is far different, especially with the church leaders. Dr. W. F. Adeney, who is principal of Mansfield College, has issued a "call to arms" in an effort to enlist "a million recruits in an army of peace for its defense and advance." He urges that instant steps be taken by the churches to enroll this number, or a much larger one, from their own ranks, to insist upon the ideals of the League of Nations being carried out.

This, says The Christian, London, is necessary to organize the popular feeling upon the matter. The people have been aroused by an utterance of Sir Henry Wilson on "the need of preparing for other wars." The same paper says that the "present Minister of War continues to rattle his sword."

Against this spirit Dr. Adeney would array the sentiment of the Christian people of England.

The churches of the United States also need to take steps to arouse the people against the war spirit. No task of the present hour is more urgent or more challenging. And when it is undertaken in earnest and aggressively, it will be found that many in this land of peace have been poisoned by the virus of the war spirit. We agree with the London Christian in its further statement that this is a people's question, and not one for professional politicians. It is the people who, every time, are wounded by wars. Are they to have no voice in declaring peace, or must they be forever bound to the chariot wheels of militarist diplomats?

Why should not the churches on this side of the ocean issue a call for an army of peace to fight against the recurrence of war and join hands with our brethren beyond the sea for the prosecution of this preëminently Christian war against war? We were glad to march with England against an autocracy that threatened the world. It would be equally sublime and commanding to join in a peace army which would so direct, educate, and civilize mankind that war would be an impossibility because of the high state of development reached by the people.—Christian-Evangelist.

Now is the time to educate the world against war and for a righteous peace. People are seeing the terrible influences and evils that follow war. The militarism of the hour is wrong and should be discouraged. Christians should be active in teaching the whole truth on the subject of war. Is it possible that people who want peace and pray for peace are to have no voice or influence whatever in bringing about peace? Are we to be dominated and controlled by those who viciously bring on wars? Every Christian must war a good warfare against carnal wars. Christians must not yield acquiescence in the evils of the hour; they must not yield acquiescence to the modern dance or modern dance hall. They must condemn the liberty now practiced among the sexes, which approaches a license. Christians should stand firm against the vices that are now sweeping over our country. Every father and every mother should arm himself or herself to make a valiant fight for purity, honor, and integrity. Christian parents must stay the tide of immorality that is now sweeping over the country; for, if not, marriage will be destroyed and there will soon be no more peaceful and happy homes. Let every Christian war a good warfare against all manner of evil. Christian fathers and mothers should be far more interested in their sons and daughters being men and women of integrity and honor rather than men and women of social influence and financial success. Too many fathers place too high an estimate upon money and social position and too low an estimate on purity and integrity.

☼ ☼ ☼

Be of good cheer, brave spirit; steadfastly serve that low whisper thou hast served; for know, God hath a select family of sons now scattered wide through earth, and each alone, who are thy spiritual kindred, and each one by constant service to that inward law is weaving the sublime proportions of a true monarch's soul. Beauty and strength, the riches of a spotless memory, the eloquence of truth, the wisdom got by searching of a clear and loving eye that seeth as God seeth—these are their gifts, and Time, who keeps God's word, brings on the day to seal the marriage of these minds with thine, thine everlasting lovers. Ye shall be the salt of all the elements, world of the world.—Emerson.

Home Reading

Planting a Tea Set.

More than fifty years ago a small girl lived on a large farm in the State of Michigan. Her only dishes were the broken parts of a little china tea set. The sugar bowl had lost its cover, the teapot spout had been broken off, and the cream pitcher had no handle. The teacup was very friendly with the cream pitcher, for it, too, was without a handle; and the small girl played there were two saucers, as one was in two parts. These tiny dishes were decorated with very pink flowers and delicate sprays of green leaves. Every little piece was well washed and dried whenever the small girl and her smaller doll had a tea party.

One day when the farmer was planting acres of potatoes, the small girl watched the careful cutting of the seed potatoes before they were put in the ground.

Feeling sure that she had mastered the lesson about potato eyes and the fall crop, she hurried to look at the parts of her beloved tea set. She had a plot of her very own in the flower garden, and for once she was glad that her dishes were already broken, for she decided to plant them. Every part was put into its little hole, and covered with a shapely hill of good earth. Her garden was hoed, weeded, and watered with diligence; and when others were digging potatoes, she dug for tea sets. She was a brave child; and when she found only the pieces she had planted, she washed and dried them, saying to herself, "Good thing the seeds didn't rot;" and nobody knew of her thwarted attempt to grow the tea sets until she was a grown woman, with a little boy who loved to hear her tell about the long ago when she was a little girl. Then one day she told him the secret.

Not long afterwards she had a birthday, and one of her presents was a lovely little tea set with pink flowers and sprays of green leaves. The little boy had saved his pennies until he had enough to buy the gift of which nobody but his mamma guessed the secret when he said that it was for the little girl whose tea set never grew. She took her boy in her arms and laughingly said: "But it has grown, it has grown, my precious boy; and it is more beautiful to me than any tea set ever made."—Sara E. Wiltse.

✡ ✡ ✡

Righteous Wrath.

There are many kinds of hate, as many kinds of fire;
And some are fierce and fatal with murderous desire;
And some are mean and craven, revengeful, selfish, low—
They hurt the man that holds them more than they hurt his foe.

And yet there is a hatred that purifies the heart,
The anger of the better against the baser part,
Against the false and wicked, against the tyrant's sword,
Against the enemies of Love, and all that hate the Lord.

O cleansing indignation, O flame of righteous wrath,
Give me a soul to see Thee and follow in thy path!
Save me from selfish virtue, arm me for fearless fight,
And give me strength to carry on, a soldier of the right!

—Henry Van Dyke.

✡ ✡ ✡

All sin is the effect of unbelief. Every act of departure from the Lord is the fruit of it, let it be mental or let it be open and manifest. Backsliders need great encouragement, even from the Lord himself, to return to him. He is pleased to give it to them. The interest the Lord God hath in his people can never be broken in upon, neither can their interest in him ever be impaired or cease. It is always the same on both sides. The intercourse between the Lord and his people may be interrupted, but God is immutable in his love and mercy.—S. E. Pierce.

Who Is My Neighbor?

Alas, we ordinary Christians are a very poor lot, indeed! We have preached Christ for centuries—

Until at last men learn to scoff,
So few seem any better off.

And some may, like the sneering lawyer, interposing an excuse, ask: "Who is my neighbor?" The answer is the same as that which Christ gave in the parable of the good Samaritan. All men are our neighbors; all who sin, all who suffer, all who lie murdered like Abel, sick and wounded like the poor traveler—where they have been left by the world's thieves and murderers, where they lie neglected by the frosty-hearted priest and the unscrupulously sacrificing Levite on the hot and dusty wayside of the world. Yes, all men are our neighbors; and when we injure them by lies which cut like a sharp razor, by sneers, by innuendoes, by intrigues, by slander and calumny, by hatred, malice, and all uncharitableness, by want of thought or by want of heart, by the lust of gain, by neglect, by absorbing selfishness, we are inheritors of the spirit of the first murder.—Farrar.

✡ ✡ ✡

Short Sermons.

Christian experience and Christian doctrine lie, as it were, in a sort of divine circle; not the flat and vicious circle of continuous failure and repentance—there are too many of us that live in such a circle as this, passing from failure to repentance, from repentance to resolution, and from resolution to failure again, and so round and round and round in an everlasting routine of disappointment and spiritual discomfiture—not in such a circle as this, but in God's own grand spiral, a wondrous circle in which, as with an eagle's flight, we rise higher and higher toward the Sun of righteousness. He is himself the center of our orbit, but the measure of our revolution is from his cross to his open grave, and from his open grave back to his cross again.—W. Hay Aitkin.

✡ ✡ ✡

We should not be discouraged if our thoughts do now and then go wandering in one direction and another, instead of staying where we want them. God, who made us, knows all about that difficulty. He knows that we need to train ourselves, with his help. He is endlessly ready to pardon us, when our thoughts do stray away to other things, provided we sincerely try (and continue trying) to keep them where they belong, and to call them back whenever they have wandered.—Exchange.

✡ ✡ ✡

Spiritual assurance is an achievement, rather than a gift. Spiritual verities are no exception to the rule that everything has its purchase price. No one need expect the fruits of the Spirit, "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control," to ripen in the garden of his soul without patient propagation. The infinite Spirit must daily energize our spirits, renewing our love for God and men.—Selected.

✡ ✡ ✡

Did you tackle that trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
O, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts,
But only how did you take it? —Edmund Vance Cook.

WESTERN DEPARTMENT

Conducted by C. E. WOOLDRIDGE

350 Missouri Avenue Fort Worth, Texas

Church Purity.

BY CLED E. WALLACE.

"For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ." (2 Cor. 11: 2.)

The New Testament church was catholic in that it included all the redeemed. The enemies of God among both Jews and Gentiles were required to accept Christ "that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby. (Eph. 2: 15, 16.) Some of these were formerly fornicators, idolaters, adulterers, effeminate, thieves, covetous, drunkards, revilers, extortioners; but as members of the New Testament church they are washed, sanctified, and "justified in the name of the Lord Jesus Christ, and in the Spirit of our God." (See 1 Cor. 6: 9-11.) The peremptory demand of Christianity was that they put away "the old man" and put on "the new man." The "old man" was darkness and sin and a manner of life "corrupt after the lusts of deceit." The "new man" is "in righteousness and holiness of truth." (See Eph. 4: 22, 23.)

But Paul exercised a "godly jealousy" over the church, lest the "minds" of some of the redeemed "should be corrupted from the simplicity and purity that is toward Christ." (2 Cor. 11: 3.) The danger is always imminent that some who have put away the old man and put on the new may again reverse themselves—put off the new and again clothe themselves in the rags of the old. If those who wear the old and have never clothed themselves in the new are unworthy of membership in a New Testament church, being among the unsaved, then it follows that those who lay aside the new and clothe themselves again in the old garments of sin and rebellion against God's law are likewise unworthy of membership in a New Testament church, being among the unsaved.

The names of God's faithful "are written in heaven." (Luke 10: 20; Rev. 20: 15.) The Scriptures clearly teach that God will blot names from his "book" because of unfaithfulness and sin. (Ex. 32: 32, 33.) The overseers of the churches are charged of God to watch in behalf of the souls of the disciples under their care, to teach and admonish them, and to protect them from false teachers. They should see to it that the church is kept pure. If a man's name is not on God's book, he is unworthy of fellowship in a New Testament church; his name should not be found on the local church register. If his name is both on God's book and the local register and he conducts himself in such a manner that God blots the name from his book up in heaven, the name should be scratched off the local church register. Why not? No one should have fellowship in a church of Christ whom God would be unwilling to receive up in heaven. "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Neither should they be fellowshiped by congregations of disciples. Nothing unclean can enter into the city of God and should not be allowed to remain in the church of God. The church should earnestly endeavor to bring wayward members to repentance. If all efforts fail, withdrawal of fellowship is a sacred duty. "Put away the wicked man from among yourselves." (1 Cor. 5: 13.)

✡ ✡ ✡

Texas Notes.

Austin, August 17.—I closed a meeting this week at Lake Victor, with eleven added. Ten were baptized. I begin next at Frederick, Okla.—W. E. Morgan.

Jacksonville, August 17.—The meeting at Myrtle Spring, conducted by Brother John W. Hedge and the writer, closed last night. Five were baptized and one was restored. I go next to Alabama for meetings; Brother Hedge, to Oklahoma.—D. C. Williams.

Kerrville, August 13.—I held a few-nights' meeting near Cooper, with one restored. I have just closed a meeting at Barksdale, with fifty-one added—forty-two baptized. I am at Kerrville to assist in a mission meeting, and hope to get a church planted here. Brother Elvin Bost is here to help. We expect others to assist.—T. H. Etheridge.

Venus, August 17.—Since July 1 I have held meetings as follows: At Glen Rose, with one baptism; Burleson, one baptism; Plainview Church, in Erath County, four baptisms. I am now at a point near Venus. My work is under the Cleburne church as county missionary. There is much more to do than I will ever get done.—C. A. Buchanan.

Granbury, August 18.—I have just closed a fine meeting at Cottonwood, with large crowds and fine interest. Two were reclaimed and eighteen were baptized. I have been preaching for this church more than eight years, and they are certainly fine. I am to begin a meeting at Neri tonight, and hope for a good one. I am engaged till October 1, and am open for local work after that time, as I do not aim to stay at Ben Franklin the coming winter. So if any one should desire my presence and influence for a year or so, just address me at Ben Franklin, Texas, and write to the elders there for reference.—C. H. Smithson.

Sunset, August 15.—Brother McDonald, from Oklahoma, held a ten-days' meeting at this place, beginning on Friday night before the first Lord's day in August. There were nine additions. Brother McDonald is a good preacher. It seems that some years people are less inclined to receive the truth than others. A few scattered brethren got a good young preacher to preach ten days at Park Springs, in Wise County. The truth was well presented and good was done, but no additions. Eternity alone will reveal the good the Gospel Advocate has done. Congregations do not die down and quit meeting on Lord's day where the members take it. When I was young, Brother Tolbert Fanning was my ideal of a great preacher. Now I hear so many good ones, I hardly know which is best.—M. E. Burnett.

Fort Worth, August 17.—In September, 1913, I began work with the Glenwood congregation, this city. In these seven years there have been four hundred and twenty-five added to the congregation from all sources; and we have grown from a tabernacle to a nice brick-veneered building, clear of debt. I have never had a more pleasant work anywhere since I have been preaching. There have never been any troubles to mar the beauty of the work at any time. The elders have always been behind me in all I did, with their prayerful support, and this is promised on indefinitely. But several of our best leaders who formerly carried on the work when I was away have gone out into the field as preachers, while others have gone to carry on the work of a new congregation which we established this spring at Highland Park; so the elders think it advisable to have a preacher all the time and have offered me a substantial support to continue the work. But my calls for meetings are so many and the opportunities so great to accomplish good in this open field that I cannot conscientiously withdraw myself from this class of work to devote all my time to any one congregation; so I have given up my regular work with the Glenwood Church, though I will do all I can for its growth and will lend my support in every way to any good man whom we may secure to take up this work. Brother Austin Taylor and I have arranged the greater part of next year together and shall spend some time this winter in the coast country in meetings. We have labored together for the past five years and have baptized about one thousand believers, besides my work in Fort Worth.—Horace W. Busby.

✡ ✡ ✡

Oklahoma Notes.

Checotah, August 17.—I have just closed a splendid meeting at Webber Falls, with one added by confession and baptism. I shall begin at Fame to-morrow night.—Charles L. Speir.

Nida, August 16.—I closed my fourth annual meeting at this place last night. There were thirteen additions. I promised to return for a meeting in 1921. I am leaving here this morning for my next meeting at Willow, where we hope to have a good series of services.—J. A. Cullum.

Muskogee, August 16.—The work with the East Okmulgee Avenue congregation is going forward in a satisfactory manner. Brother Foster preached at both services yesterday. One made the good confession—a sweet little girl who has had the training of a Christian mother. I baptized her before the evening service. We are expecting a great meeting, beginning on September 5, to be conducted by Brother J. W. Brents, of Lorenzo, Texas. Brother Foster will leave this week for New Mexico, where he goes to conduct some meetings.—T. S. Bain.

ALL RUN DOWN AND WORN OUT

Because you have not thoroughly purified your blood, but have allowed to remain in it the accumulations of waste matter that cause weakness, loss of appetite, dull headache, broken sleep, backache, eruptions and humors and other troubles.

Take Hood's Sarsaparilla, the medicine that renovates, strengthens, tones—it will build you up, make you feel better all over.

Hood's Pills help as a stomach-toning, digestive cathartic.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Church Furniture

WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

To Reduce Fever
Relieve Headaches
and Neuralgic Pains

Use

Safety Aspitone First

Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

"Do You Know?"

BY NELLIE STRAITON.

Some interesting facts are given in the following questions clipped from the Fort Worth (Texas) Tribune:

Do you know that one out of every four men in the world is born in China and a heathen?

Do you know that India with its millions is divided between eight non-Christian religions, one hundred and forty languages, and two thousand castes, but yet is crying for the gospel of Christ?

Do you know that there are territories in South America bigger than Texas without a single missionary, school, or Christian doctor?

Do you know that more money is spent on secular education in New York City each year than for Christian purposes in all the twenty South American countries?

Do you know that only one out of five people in Mexico can read the Bible?

Do you know that there are more than one hundred and eleven million Mohammedans in the world?

I wish to ask the question: Do you know that out of the sixty million people in Japan about forty million have never even heard of Christ, and that we have less than fifteen American missionaries in that great country, and that even these few are hampered because of lack of funds?

One more question: Do you know that a regular contribution from you will help remedy at least one of these conditions?

I will be glad to forward it for you. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

What Others Say.

BY THOMAS H. BURTON.

Our building fund continues to grow. I here give what some are saying concerning the conditions and work in this State.

A brother writes from Tennessee: "I feel a little better over that work than any other that I am having fellowship in."

"It seems to me that you have done well to raise the amount you have and pay for the lot, too. I trust nothing will hinder you from finishing the building in the near future. Inclosed you will find check for $—— to be applied on the church fund." This brother lives in North Carolina and is sending about twenty dollars per month to this fund. He has visited us and sees things as they really are.

A sister writes from Tennessee: "I am sending $—— for building fund. I am interested in our first meetinghouse in that dear old State. I was born there sixty-four years ago, left there at the age of eleven, and obeyed the gospel in 1885."

A brother writes from Oklahoma: "I am a native of the county in which you are. I was born there eighty years ago. I left there in 1868 and came to Texas, where I first heard the gospel and obeyed it in 1886. I knew nothing of the church of Christ there. May God bless you in your noble efforts for the cause of Christ in that needy and 'vain gospel' State."

Another sister writes from Tennessee: "I think we should not let this opportunity pass—no, indeed not; for we must let our lights so shine before the world, that others may see our good works; and it would not have a good impression on the people of the world if we could not pay for a house in which to worship. And when our Heavenly Father blesses us with health and strength and seasons to make a good crop, we should be very thankful, and show our thankfulness by giving a part of our money to spread the gospel over the world. I know we need a house there, and believe the brotherhood will answer this worthy call. What I have, the Lord gave me, and I will give a part of it to help carry the gospel to the world." This came from a widow, and she has a little tot to care for; and in order to give something to the cause which means so much to her, and to have a living, she has cultivated three and one-half acres of cotton. Brother, what do you think about that? Suppose every member of the church had a mind to do as expressed in this poor woman's letter, what could we not do in spreading the glorious gospel over the world?

A brother in Alabama writes: "I am glad to learn that you are at work in the much-neglected State of South Carolina. That is my home, although I have been away for twenty years. May God bless you in your efforts to build up the cause of Christ in South Carolina."

A Texas sister writes: "To sow the seed of the kingdom in the quickest way should be our aim. Please find draft for $—— inclosed."

Brethren, now is the time to do this work; "for the night cometh, when no man can work." Send a contribution to-day to help build our first house in this State. We must build before cold weather, the Lord willing. What do you say?

I slept, and dreamed that life was Beauty:
I woke, and found that life was Duty.
Was thy dream then a shadowy lie?
Toil on, sad heart, courageously,
And thou shalt find the dream to be
A noonday light and truth to thee.

—E. S. Hooper.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

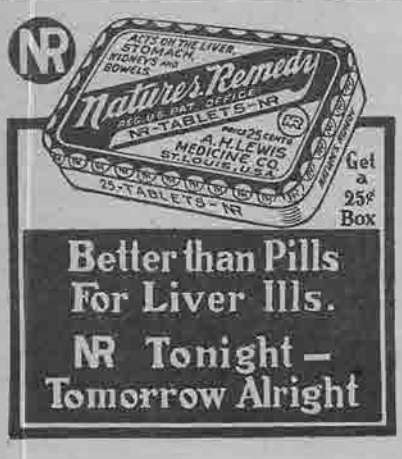
Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

"Diamond Dyes" Take No Other

Don't Spoil or Streak Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card



In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Alabama.

Tuscumbia, August 18.—The meeting at Tuscumbia closed at the water on Sunday night. There were thirty-one additions—twenty-eight by baptism, two by restoration, and one by membership. Brother G. A. Dunn was with us from Wednesday, August 4, till Saturday night of the following week. He did some excellent work. In spite of the rain, the house was well filled.—H. M. Phillips.

Kennedy, August 17.—Our six-days' meeting with the church of Christ at Liberty, which resulted in fourteen baptisms, closed last Friday at the water's edge. Brother Gus Nichols did the preaching. We had two services each day, with dinner on the ground. Good crowds attended. Every one seemed to rejoice at the success. The church was strengthened in other ways.—C. C. Tomlin.

Haleyville, August 17.—Last Saturday I closed an eleven-days' meeting at Tuscumbia, with thirty additions—twenty-seven baptisms. Though there was much rain, the crowds were good; at times the house did not seat them, even with extra chairs and some sitting on the rostrum steps. About ten years ago, at the request of some sisters, I started this work, and held their first meeting in the courthouse, and helped them to buy a lot, and later held the first meeting in their new brick house. Brother H. M. Phillips greatly helps them now.—G. A. Dunn.

Hanceville, August 17.—Beginning the first Lord's day in August, Brother J. H. Horton conducted a very successful meeting for the church of Christ at Hanceville. Eight were baptized into Christ, and three others who were satisfied with their baptism "came out from among them" and declared that they were satisfied with that "name which is above every name." Brother Horton is an excellent man and a good preacher. After the meeting closed, Brother Horton went to Albany; Brother Creel went to South Alabama to hold a series of meetings; and I went to Brushy Creek, in this county, where I preached ten discourses and baptized three noble souls into the one body. I found the church there in bad condition, not meeting on the first day of the week, and some of them showing strong symptoms of sectism. But they now desire to do the Lord's will and meet on the Lord's day around his table. Much of my preaching was along the line of Christian duty, which seems to be a neglected subject with many.—Pride E. Hinton.

Bridgeport, August 16.—Since my last report I have been in a number of meetings. On April 18 I began a meeting at Delta, Col. Delta is a mission point in the Southwestern part of the State. This meeting continued a few days over three weeks and resulted in eighteen additions to the congregation. Among this number were a number of "digressives." I am to return to Delta for another meeting in November. On May 16 I began a three-weeks' meeting at Lebanon, Col., another mission point. One was baptized and one came from the "digressives." On June 6 I began a tent meeting at Dolores, Col. There was one baptism and a small congregation was organized. I also preached at Olathe, Col., seven nights, beginning on June 24. From Olathe I went to Walnut Grove, Texas, for a meeting that I had promised in 1919. This meeting resulted in two additions to the church. From Walnut Grove I went to Jackson, Texas, where we had two baptisms. From Jackson I went to Sand Flat, Texas, where six were added to the church. I am now in Bridgeport, Ala., with my mother. I go from here to Florala, Ala., for a mission meeting. The Lord willing, I will be in Olathe, Col., September 5, to take up the work once more in Southwestern Colorado. Brethren, pray for us, and do not forget the Colorado field.—Willis G. Jernigan.

Arkansas.

England, August 16.—I am in a good tent meeting in Jefferson County, near England. I have been here one week, with large audiences at every service. I have baptized twenty-eight, and three have confessed their wrongs.—R. E. L. Taylor.

Tupelo, August 17.—I closed the meeting at Step Rock last night. There were three baptisms. Despite the threatening weather, we had good attendance. The brethren are planning to build a meetinghouse. My next meeting will begin next Saturday, near Auvergne.—L. R. Wilson.

Fort Smith, August 16.—Large crowds were present at both services at the Park Hill Church yesterday, including many visitors, who are always welcome to come among us. It seems that each service is enjoyed more than the preceding one, and the atmosphere of love and kindness which is always prevalent is evidence that we love each other with a pure heart fervently.—Leland H. Knight.

Hobart, August 15.—The meeting at Ravia, Okla., closed out too soon, but I had to meet my promise to the church here. I had agreed to preach on Monday night, but there came up a rain—or, rather, a blowout—and I did not preach. I did not like to close the meeting, as so many were becoming interested. I began a meeting here last night, and hope to do good here. I go to Blaine next.—D. S. Ligon.

Florida.

Bell, August 15.—My meeting at Bell enters the second week, with two baptized and good interest.—John Hayes.

Kentucky.

Chaplin, August 14.—The meeting at Fairview closed last night with thirteen baptisms, twenty-three addi-

tions from all sources. Brother J. P. Prevatt did the preaching. The next siege will be at Fairmount.—J. G. Malphurs.

Louisville, August 16.—Our meeting at Bohon closed last Friday evening. Six were baptized and one took membership. Of these, three were Baptists and one a Methodist. Every night we had good crowds and exceptionally good order. I go next to Swallowfield, near Frankfort.—R. A. Craig.

Persimon, August 14.—Brother E. A. Lowrey is conducting a meeting here now. He began last Lord's day. On account of so much rain, the attendance is only fairly good. There has been only one addition so far, but we expect great good to be accomplished in many ways. The meeting will likely continue till the fourth Lord's day.—Mrs. Gertrude Palmore.

Louisiana.

Vienna, August 17.—On Saturday night before the first Lord's day in August I began a meeting about twelve miles northeast of Rayville, out in Boeuff River swamps. There were only two lady members at work there. A few had been baptized there, but were not at work. We labored for them until the third Lord's-day night, and, as a result, twelve were restored and nine were added by baptism. We appointed a committee to build a house of worship, and all of the members and many of the outsiders promised to assist in the work of building. I am going to try to be with them once a month and hold another meeting for them during Christmas week.—K. E. Ball.

Mississippi.

Dossville, August 16.—Brother H. C. Harris and I are in a good meeting at Nile. Eleven additions to date, and others almost persuaded. Nile is a mission point. We are having large crowds and good interest. I go next Saturday to Holly Ridge for a week's meeting. There are only two members there. Brother Harris goes next to Reform. If there are any Christians in Pine Bluff, Ark., they will please look up Mrs. Callie Wallace, 1807 West Tenth Street.—H. D. Jeffcoat.

Tennessee.

Petersburg, August 16.—The meeting at New Hope, Ala., closed with two additions. Rain hindered much. I began a meeting at Friendship, in Lincoln County, yesterday. We had one addition.—R. N. Moody.

Eaton, August 16.—The meeting here at Dorris Chapel is one week old, with two reclaimed. The crowds have been large both day and night, except two rainy nights. The meeting will continue for several days yet.—W. Claude Hall.

Fayetteville, August 18.—On the second Sunday in this month I began an eight-days' meeting at Garth, four miles from Paint Rock, Ala. Six were baptized, and we trust that other good was done. We had good crowds when the weather permitted. This was my fourth annual meeting there. I shall preach to-night at Petersburg, in this county, and begin to-morrow at Center Ridge.—E. Gaston Collins.

Fill Your Blood With Iron If You Want To Be Strong

WITH PLENTY OF ENERGY AND POWER

Says Physician—Explains How Organic Iron Like Nuxated Iron Often Increases the Strength of Weak, Nervous, Run-down People In Two Weeks' Time.

You cannot expect to forge ahead in life with plenty of energy and power if your blood is thin and watery any more than you can hope to run an automobile on water instead of gasolene. It takes pure, red blood—rich in iron—to keep the human machine working right. Without iron your every action lacks power, your red blood corpuscles die by millions, the strength goes from your body and you drop among the weaklings and failures.

"But when such men and women supply the right kind of iron to their blood, a most surprising change often takes place," says Dr. John J. Van Horne, formerly Medical Inspector and Clinical Physician on the Board of Health of New York City. "The weak, colorless blood which had been moving sluggishly in the veins becomes rich and red and courses through the body, building healthy tissue, giving renewed force and increased strength. Without this rich, red blood with plenty of iron in it, there can be no physical perfection or force to carry on one's work. Yet to take the wrong kind of iron may prove worse than useless just as the wrong sort of food will often fail to give the proper nourishment. Organic iron—Nuxated Iron—by enriching the blood and creating new blood cells, strengthens the nerves, rebuilds the muscles and helps instill the whole system with fresh vigor and endurance whether the person be young or old. I strongly advise every man or woman who is fagged out by worry, work and other strains to build up strength, and health by taking organic iron—Nuxated Iron—for I consider it one of the foremost blood and body-builders, the best to which I have ever had recourse."

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.) New York and the Westchester County Hospital says: "I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles. To supply this iron deficiency and to help build strong, healthier men and women, better able physically to meet the problems of everyday life, I believe physicians should at every opportunity prescribe organic iron—Nuxated Iron—for in my experience it is one of the best tonic and red blood builders known to medical science."

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day for two weeks, then test your strength again and see how much you have gained.

Manufacturers' Note: Nuxated Iron, which is recommended above, is not a secret remedy but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black, nor upset the stomach. Each tablet of genuine Nuxated Iron is stamped as follows and the words Nuxated Iron are stamped into each bottle, so that the public may not be led into accepting inferior substitutes. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

FERRALINE

"THE BLAMELESS PHYSICIAN"
DEMONSTRATES
"The Healing Power of Nature"

Ferraline is a Natural Mineral, rich in Iron, Magnesium, Lithium and other health-giving minerals. It is made by the simple process of percolating distilled water thru Ferraline Mineral Earth, and it contains no drugs nor chemicals.

It has long been recognized as most effective in the treatment of Indigestion, Stomach Troubles and Rheumatism, and as a System-builder and Restorer it is of special value to those who suffer from Impoverished Blood.

Ferraline is sold by your druggist and endorsed by prominent ministers, business and professional men.

To secure an interesting booklet and the story of the "Sweetest thing without a Soul," write

"FERRALINE," Dept. 5, DEMOPOLIS, ALABAMA.

WINTERSMITH'S CHILL TONIC

Sold for 50 years for Malaria and as a General Tonic. Helps build you up.

If Not Sold by Your Druggist, Write ARTHUR PETER & CO., Louisville, Ky.

HERE IS A DESK THAT *Stays Rigid*

because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

SOUTHERN DESK COMPANY, HICKORY, N. C.

DEPENDED UPON IT 20 YEARS

Lydia E. Pinkham's Vegetable Compound Has Been This Woman's Safeguard All That Time.

Omaha, Neb.—"I have used Lydia E. Pinkham's Vegetable Compound for over twenty years for female troubles and it has helped me very much. I have also used Lydia E. Pinkham's Sanative Wash with good results. I always have a bottle of Vegetable Compound in the house as it is a good remedy in time of need. You can publish my testimonial as every statement I have made is perfectly true."—Mrs. J. O. ELMQUIST, 2424 S. 20th Street, Omaha, Nebraska.

Women who suffer from those distressing ills peculiar to their sex should be convinced by the many genuine and truthful testimonials we are constantly publishing in the newspapers of the ability of Lydia E. Pinkham's Vegetable Compound to restore their health.

To know whether Lydia E. Pinkham's Vegetable Compound will help you, try it! For advice write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman, and held in strict confidence.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

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

HANCOCK'S PILE REMEDY.

Three jars are guaranteed to cure the severest case of piles, or your money will be refunded. One jar often gives the desired results. For blind, bleeding, itching, protruding, or ulcerated piles. Price, 50 cents a jar. At your druggists's or by mail from HANCOCK CHEMICAL COMPANY, Oxford, N. C. Druggists, write for liberal proposition.

Sure Relief

BELL-ANS FOR INDIGESTION

A Lesson on Worlds.

BY J. J. VANHOUTIN.

Sometimes the word "world" means the material universe; sometimes it means a dispensation; it is also used to denote the inhabitants of this material world here on this earth; and one time especially it means regular order or arrangement. Read Eph. 1: 4, 5, the first part of which reads: "According as he hath chosen us in him before the foundation of the world." Greenfield, in giving the meaning of that word "world," finally adds, "regular order or arrangement." Please try reading it that way: "According as he hath chosen us in him before the regular order or arrangement." That choosing was done by Jesus himself before his death and before he gave the commission which contains the regular order or arrangement by which persons are adopted into the family of God and become the children of God by adoption. The word "us" in verse 4 refers only to the apostles who were ordained into that office, rank, or position, which position was established when Jesus ordained the apostleship, the record of which is in John 15: 1-16. Then he adds: "Ye have not chosen me, but I have chosen you, and ordained you." Verse 16 shows plainly that the position of apostleship was then established. Paul was chosen to the same position which was established before the regular order or arrangement for obeying the gospel was given. After the establishment of the apostleship, Christ was finally crucified in the ending of the Jewish dispensation, age, or "world." Then, about fifty days after his resurrection, a new world, dispensation, or age, was founded at Jerusalem on the day of "Pentecost," at which time the regular order or arrangement for obedience to the gospel was established. There is too much mixing of the meaning of these worlds mentioned in the Bible, and some apply to themselves that which is only applicable to the apostles, and some people have no more regard for what the Scriptures teach than Diotrephes had for the apostle John; and it appears like many try to shield the world (the wicked people) from all responsibility. Here is the leading theme of the entire sectarian world given by a big union revivalist preacher here, October 13, 1913: "Sinners cannot be won to Christ by reading the Bible, for they cannot understand or interpret the hidden meaning it contains. The Bible is essentially the Christian's book, and can be understood only by Christians who have experienced the baptism of the Holy Ghost. We must wait for the outpouring of the Holy Spirit in order to successfully cope with the forces of sin and iniquity." According to this, who is to blame if the Holy Spirit is not poured out upon every unbelieving sinner? When did the Lord command the sinner to wait until he got ready to pour out his Spirit upon him? It appears to me that Jesus did say something about a spirit that would follow the preached word. Please read Luke 8: 12. It explains what a spirit can do to prevent salvation. How much longer will the Lord bear with our nation, which is now accusing him of permitting all of the wickedness in the world because he does not pour out his Spirit and convert them? Such is the greatest iniquity of the world. One world perished at the time of the flood, and then the world in which we live was established; it is to be destroyed by fire and may become the lake of fire; but beyond this world will be to us what we now call "the unseen world," into which we go at death.

THE CRACK O' DOOM FOR NASTY CALOMEL

Folks Abandoning Old Drug for "Dodson's Liver Tone," Here in South.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not salivate or make you sick.

Biliousness

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

RAMON'S LIVER PILLS

In answering advertisements, please mention the Gospel Advocate.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

℞
Oil Eucalyptus Globulus
Oil Peppermint
Oil Pinus Silvestris
Oil Wintergreen
Menthol
Gum Camphor

Thoroughly mixed in proper ratio and sequence and at proper temperature, with refined Petrolatum base.

Eucapine Salve is rapidly becoming a household necessity. It is in constant use as a preventative of diseases of the air passages, and as a dependable curative agent in ordinary inflammatory conditions. Try it for nose sores, catarrh, catarrhal headaches, cuts, sores, burns, bruises. Splendid for sore feet. Will not blister. Full sized jar free to physicians with quantitative formula if desired. 50c the 2 oz. jar. Ask your druggist; or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time.
Safe, pleasant—always brings remarkable and gratifying results.
At All Druggists

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from
SHUPTRINE CO., Savannah, Ga.

PELLAGRA

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-29. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

Among the Colored Folks

Cookeville, August 16.—On July 27-30 I was with Brother T. H. Busby in a meeting at Silver Point. Seven made the good confession and were baptized into Christ. One was restored. The people said it was one of the best meetings they had witnessed for ten years. On the first Lord's day in August I began a meeting at Vervila, which closed on Friday night following, with one baptized and one restored. The interest was fine. Brother Busby spent three days with us in the meeting. On the second Lord's day I was at McMinnville, and will go there again to begin a meeting on the second Lord's day in September, the Lord willing. Immediately following this I spent two days with Brother Busby at Christiana. I am now at home, enjoying the privilege of hearing Brother H. H. Adamson, who is holding a meeting for the white church at Cookeville.—G. A. Johnson.

Christiana, August 9.—I closed a very interesting meeting at Henderson, Tenn., on August 4. Eighteen were added to the church and the brethren and sisters were much edified. This was my fourth meeting for them, and I have promised to be with them next year. When I first went there, four years ago, there were but four colored members in that section, but now there are about one hundred and sixty. If we had not received the fellowship of the white brethren and sisters, we could not have accomplished such a great work. These white brethren and sisters have been faithful in attending the services, and many of them say they learned the truth through my preaching. While in Henderson I had the pleasure of meeting Brother N. B. Hardeman. He has never failed to do all he could to encourage us in the work. Yesterday I began my second meeting at a point about five miles from Christiana; and although it rained all day, the crowd was large, and two made the good confession. The brethren had borrowed a tent from Brother White, and we were nicely sheltered during the rain.—M. Keeble.

Little sins shut out the vision of heaven and of God. A tourist tells how in Scotland one day he raised his glass to get a better view of Ben Lomond, and to his surprise did not see the mountain at all, but only an expanse of green; a leaf on the branch of a tree was between his glass and the mountain. A little leaf shut out the great monarch of the hills.—Selected.

The Church of Christ in Tulare, Cal.

BY L. MEADE WILLIAMS.

We have purchased a frame school building and moved it on our lots, which we had purchased over one year ago. The deed to the lots contains all the necessary restrictive clauses. We have received on our building fund, outside our own congregation, only one hundred and seventy dollars. All donations have been acknowledged by individual letters. If any one should wish any further information concerning the work here, I refer you to L. D. Perkins, Armona, Cal.; W. H. Trice, Fresno, Cal.; E. M. Borden, 360 West Eleventh Street, Riverside, Cal.; T. B. Larimore, Berkley, Cal.; or C. A. Norred, Memphis, Tenn. These brethren can tell you the struggle we have made to establish the cause of Christ in this part of the great West. We are few in number, and the donations from those away from here are very much appreciated.

As soon as we can complete the house we would like to have a meeting. October or November will be a good time to hold the meeting; but if we cannot complete the house, we will defer the meeting for the present. Any one desiring fellowship in the work here may send donations to me, 129 South D Street, Tulare; A. J. Phillips, North M Street, Tulare; or J. W. Dingman, South Pratt Street, Tulare, Cal., and all will be received and accounted for.

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

Jell-O
Ice Cream
Powder
Makes Ice Cream for two cents a plate

Stir the powder in a quart of milk and freeze. That is all. Everything is in the package. Makes two quarts of delicious ice cream. Vanilla, Strawberry, Lemon and Chocolate flavors, and Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

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

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

CHURCH NEWS

Arkansas.

Piggott, August 18.—The meeting at Egypt closed at the water last Monday. There were seventeen baptisms and nine restorations.—J. E. Laird.

Missouri.

Springfield, August 18.—I have just closed a meeting with the church at Edwards Chapel, near Marshfield. There was one baptism, a woman from the Methodists. I have the last three weeks in November open for preaching or leading the songs.—Charles F. Hardin.

Tennessee.

Dyersburg, August 17.—The meeting at Buford's Chapel closed last Friday night. Interest and attendance were good throughout. Eight were baptized and three were restored. I am now at Mount Zion, eight miles from Dyersburg. I will begin a meeting at Glass on the last Sunday in August. Following this I will return to Ontario, Canada, where several meetings are waiting for me.—C. G. McPhee.

Chattanooga, August 17.—I began my regular work with the St. Elmo congregation on Sunday. One young man was baptized Sunday night. This church has a number of noble disciples in it. We have regular services on Sunday and Sunday night and prayer meeting on Thursday night. Any brother passing through this city has a cordial invitation to visit us. Take a St. Elmo car and get off at Forty-eighth Street.—L. E. Pryor.

Memphis, August 16.—On the first Sunday in August I closed a few-days' meeting at Hickory Flat, Miss., with seven additions. From there I went to Ruleville, where I engaged D. S. Duck, a Second Adventist, in a four-days' debate. I followed up the debate with three discourses, which resulted in eight additions, one of them a prominent member of the Baptist Church at Ruleville. There is so much to be done in Mississippi, and so few to do it. Brother A. Y. Howell, who moderated for me in this discussion, is doing a splendid work in his field, and he has all the room he wants. There are no preachers jealous of him and trying to supplant him in his work. That is one trouble preachers do not have in Mississippi.—J. P. Lowrey.

Ethridge, August 18.—Our ten-days' meeting, conducted by Brother H. N. Mann, of Riverside, closed last night. The rainy weather was a great drawback to the meeting. There was one baptism, and we feel sure that our brother's noble and forcible presentation of the glorious truths of the plan of salvation will be a permanent benefit to the church and to each one who heard the preaching that has a desire to know the truth. Brother Mann is full of earnestness, and feels deeply the infinite importance of the gospel message. We feel that those who heard the discourses he preached here are left without excuse. While Brother Mann has not held many protracted meetings, he preaches regularly, is wholly devoted to the cause, and his influence is felt as far as he is known.—Lucas North.

East Chatanooga, August 18.—On Sunday, July 4, I preached for the congregation at Moore's Springs, Texas, and in the afternoon I began a series of meetings at Sylvan. The meeting was under the direction of the Moore's Springs Church. It continued until the following Sunday night. There were three confessions and baptisms, and a few faithful Christians, led by Brother J. A. Scarborough, promised to meet regularly for church services. There was once a congregation at Sylvan, but the church building was burned several years ago, and the main leader, Brother Scarborough, was stricken with sickness and was confined to his room for a number of years. In the meantime a number of the members moved away and the church ceased to meet for worship. I do hope and pray that Brother Scarborough and the faithful members will succeed in firmly establishing the cause at Sylvan. On Wednesday evening, July 21, I began a meeting with the church at Finley, Okla., and continued it until Sunday evening, August 1. There were no additions to the church, but all agreed that the meeting had been a success. One immediate result was, a better church organization was perfected. Brother B. M. Tucker was the only elder of the congregation, while there were no deacons. A business meeting was held, and Brother L. S. Todd was selected to serve as elder with Brother Tucker, and Brethren W. D. Miller, C. D. Allen, and W. G. Rowan were selected as deacons. The church at Finley now has an opportunity to accomplish much good for the cause of Christ.—S. Houston Proffitt.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢.

Old-Fashioned Yearly Meeting.

We have decided to hold an old-fashioned yearly meeting of the disciples of Christ at Naish Springs, in Pleasants County, West Virginia, beginning on August 26, 1920, to continue over Lord's day, and we kindly invite all loyal disciples of Christ, with their bishops, deacons, and evangelists, who can do so, to meet with us and assist us in this meeting, and we hope to have a good and profitable time in the work of the Lord. Naish Springs is three miles from Willow Island station on the Baltimore and Ohio Railroad. All who wish to attend and want to be met at the railroad station with conveyances will please write to Noah Brothers, Willow, W. Va., Route 1, Box 31.

We want all of the preaching brethren present who can attend. We hope that Brother Fred L. Rowe will be present to preach the opening sermon and to lead the song service of the meeting. "The Gospel Message in Song" will be the song book used. We extend to all a hearty welcome.

R. R. BUNNER, M.D.
NOAH BROTHERS.
C. W. EVANS.
O. C. CHILDERS.

Are There Directions for Distinctions?

BY WILLIAM J. MILLER.

Are there directions in the sacred Scriptures for distinctions between kinds of meat that are to be eaten and not to be eaten? There are directions in the "law of Moses." Where can they be found in the "law of Christ?" "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6: 2.) In the "law of Moses" the children of Israel were informed what kinds of meat they were permitted to eat. They were commanded not to eat certain kinds. (See Lev. 11: 1-31; Deut. 14: 4-20.) It was not that certain kinds of meat were clean and other kinds were unclean, in the sense that people usually speak of a thing being clean or unclean. It was that they were permitted to eat certain kinds and were commanded not to eat the other kinds, and to eat the latter kinds would have been disobedience, and, therefore, it would have been a sin. They were unclean in the sense that it was a sin to eat of these kinds and thus disobey the commandment. Bear in mind that these distinctions were for the children of Israel, who were under the law of Moses, which is a law that we are not under. (Rom. 6: 14.) Paul, under the "law of Christ," said: "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer." (1 Tim. 4: 1-5.) Though the Catholics are evidently the people that were prophesied of, I have evidence that the Adventists also abstain from meats in like manner.

I do not know how long it is going to take, but I do know, if the world is going to be reformed, it is going to be reformed by the men who—either by doing it personally or by hiring somebody to help them—have first reformed themselves.—Selected.

The wonder of the life of Jesus is this—and you will find it so, and you have found it so if you have taken your New Testament and tried to make it the rule of your daily life—that there is not a single action that you are called upon to do of which you need be, of which you will be, in any serious doubt for ten minutes as to what Jesus Christ, if he were here, Jesus Christ being here, would have you do under those circumstances and with the material upon which you are called to act.—Phillips Brooks.

Sleeplessness. You can't sleep in the stillest night if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.

PALMER'S
"BLOOD-SUCCESS"
Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
521 Atlantic Ave. Brooklyn, New York City

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Not Equipment but the Man Makes the Difference

Every great school, college, or university has been built around the personality of some one man. The educated men of America who have accomplished great things and who stand well in professions look back on their college training and attribute much of their accomplishments to the dominating personality of the school in which they were educated. The dominating personality of Morgan School is that of Prof. R. K. Morgan. His influence for good and better things does much toward the molding of morals and stimulating of broader ideals in the students who are so fortunate as to attend Morgan School. Mr. Morgan has devoted his life to the training of boys.

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for twenty-six years.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues a Specialty
HOME OFFICE
CLINTON, S.C.

In answering advertisements, please mention the Gospel Advocate.

The Evidence of Pardon.

BY J. W. ATKISSON.

In the apostolic age men and women took the revealed promises of God as the evidence of pardon. But I am asked: "Why should men and women be baptized?" Simply because the Lord commanded it. (Matt. 28: 19; Mark 16: 16; Acts 2: 38; 10: 48; 22: 16.) When a certain boy was baptized, his father said to him: "My son, why were you baptized?" "Because Jesus told me to be," was the quick reply; and all the schools of theology cannot improve on that answer. A father once said to his little girl: "My daughter, what is faith?" She replied: "It is doing what God tells us to do and asking no questions." This is a splendid definition. He who would question God's authority or quibble over one of his commands or promises should pray: "Lord, increase my faith, and help thou my unbelief."

"But do you and your people believe that water literally washes away sins?" We are as far from such a faith as the heavens are from the earth. Christ alone can wash away sins in his own precious blood; but we must come to him in his divinely appointed way, that we may appropriate and enjoy the cleansing efficacy of his blood. (Read Mark 16: 16; Luke 7: 30; John 3: 5; Acts 2: 38; 22: 16; Rom. 6: 3.)

A poor woman came to Jesus to be healed. He was surrounded by a great throng. She could not speak to him. "Now," thought she, "if I can only touch the hem of his garment, it will be enough." She pressed through the crowd. At last she touched the garment's hem and immediately was healed. Where was the healing virtue? In what the woman did? Surely not. Was it in the Savior's garment? It could not be. Again we ask, where was it? Luke says that Jesus perceived that virtue had gone out of him. The virtue was in Jesus; but the woman obtained it, not by faith alone, but by faith that acted. "Seest thou how faith wrought with his [her] works, and by works was faith made perfect?" (James 2: 22.)

Jesus is the great Physician of souls; man is sin-sick. Jesus provided a remedy in his blood. But he commands man to believe, to repent, to confess him before men with *all the heart*, to be baptized, to pray, and to strive to lead a holy life. I observe all these things, but I trust in him for salvation. I render all praise and power and glory and dominion to God and to the Lamb who has redeemed me and washed me in his own precious blood. This I teach, and all our brethren likewise. Is not that plain?

Select Thoughts.

Henry Martyn wrote in his diary, two days after beginning his ministry in North India: "I have hitherto lived to little purpose—more like a clod than God's servant; now let me burn up for God."—Selected.

Do not try and fight too much even against fatigue or irritability if that comes, or pain or weakness, either; we are not stoics, are we? But Christians. We do not think we were put here to overcome the world, but we are to be of good cheer because He has overcome it.—Collins.

You want to be true, and you are trying to be. Learn these two things: Never be discouraged because good things get on slowly here, and never fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord, conquering patience.—George MacDonald.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

A Fairy Godmother

couldn't do more for your skin than

Ka-Dene

REG. U.S. PATENT OFFICE TRADE MARK

Ointment

Keeps skin clear. 25 cents at your druggist. Ointment, 50 cents and $1.

PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

Clear Baby's Skin With Cuticura Soap and Talcum

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V Malden, Mass.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, some of them from seventy to eighty years old, and results were the same as in my own case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 827G Durston Bldg., Syracuse, N.Y.
Mr. Jackson is responsible. Above statement true.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That.

I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.

Medicated Ear Drum, Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

TETTERINE for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.

Physicians and surgeons treated free at the hospital.

GOOD TEACHERS IN DEMAND AT BETTER SALARIES

The schools, colleges, seminaries, and universities throughout the South are begging for assistance in finding teachers with proper qualifications, and better salaries are being offered. We are needing hundreds of teachers to supply the demand. Any well-prepared teacher would do well to write us.

FISK TEACHERS' AGENCY
R. A. Clayton, Mgr. Birmingham, Ala.

In answering advertisements, please mention the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 36. NASHVILLE, TENN., SEPTEMBER 2, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

Edifying as the Need May Be 849
Our Contributors 851
Training Little Children 855
At Home and Abroad 857
Query Department 858
Georgia and the Far Southern Field 859
David Lipscomb College Notes 860
Editorial 861
Current Thought 863
Church News 864, 865, 868, 872
Obituaries 866
Japan News Items 867
Sift Out the Bran 869
A Debate Between Robert G. Ingersoll and a Christian. 870

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Value of an Intimate Glimpse.

Balzac and De Maupassant are accounted to be unusually forceful and original writers because, instead of writing down the regular annals of the French court as preserved by its historians, they tell the inner secrets of the court as revealed by chambermaids, ladies in waiting, butlers, and other attaches. It is often the hardest task in historical research to get such an intimate glimpse. We know the outer life of societies, of families, of dynasties; we see them in their external form and symmetry; we behold them in their company dress and in their public appearances; but till we get to know and realize their common everyday life, how they ate, drank, and slept, we fail to grasp the most important side of their existence. That is why the sixth chapter of Acts is so important. It gives us a useful glimpse into the inner life of the primitive church. This church is often spoken of as if its social and spiritual fabric were wholly unlike our own; as if sin and infirmity were entirely absent and perfect holiness prevailed. But this chapter disillusionizes that thought. When the disciples were increasing by the thousands and the hearts of the apostles were all aglow with the success of their labors, "there arose a murmuring of the Grecian Jews against the Hebrews." This shows us that the presence of supernatural gifts, the power of working miracles and speaking with other tongues, did not raise the spiritual level of some of the believers above that in the church of the present day.

☼ ☼ ☼

The Happiest Days.

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

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

☼ ☼ ☼

The New Testament Deacon.

Our word "deacon" comes from a Greek word which means "to serve." In the opening verse of the letter to the Philippians, Paul salutes the deacons of the church in connection with the bishops. Their qualifications are stated in the third chapter of First Timothy. The office of the deacon has been permanently retained by most of the modern churches, but with different functions in different denominations. The Methodist Church has deaconesses. In the Roman Catholic Church the deacon is an assistant to the bishop; in the Episcopal Church he assists in the administration of the communion and is a teacher of the Scriptures; in the Congregational Church the deacons are nominally the dispensers of the charities of the church, really the pastor's spiritual advisers; in the Presbyterian

Church the deacons have entire charge of the money affairs of the church. I like the New Testament idea better than any of these. It does not prescribe or limit the duties of the deacon. It makes him a servant, or minister, and it does not matter whom or what he serves, just so it is honorable and good. The fact is, no one is given an official designation in the New Testament. "Apostle" is not an official title, but simply means "one sent;" and it might be applied to any one sent, regardless of the mission. The same is true of elders, bishops, and deacons. These names designated the work they did or the qualities they possessed. The New Testament glorifies the work to be done, rather than the title. The seven men mentioned in this chapter were appointed especially to look after the needs of the neglected Grecian widows, but their duties were by no means confined to this particular service of serving tables. Two of them, Stephen and Philip, developed into the most useful preachers mentioned in the book of Acts. Stephen headed the roll of the martyrs.

☼ ☼ ☼

The Standard of Qualifications.

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

☼ ☼ ☼

"I Serve" Is the Greatest Slogan.

The fact that these men were chosen to serve tables teaches us that the commonest duties of life demand the highest qualities, and they can be fulfilled perfectly when the soul is at its best. Some gardeners, it is said, can grow orchids better than wall flowers; and society abounds in social climbers who court "great places" and things, despising the homelier posts and callings. But I must remember that when princes like Stephen and Philip are made stewards of carnal things, appointed to wait on tables, that even the most homely duty is sovereign and the utmost saintliness and wisdom are necessary for the ordinary routine of life. I must never belittle the work of a servant, because I find that the apostles preferred that appellation over all others; and when one of them would exalt his Lord in the presence of the cruel men who put him to death, he tells them: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus." When it comes to pleasing God, the two greatest words in the English language are the words "I serve." An ancient prince had them engraved upon his crest. Write them not upon your crest, but write them upon the tablets of your heart; and write, too, the simple couplet:

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

The Blessed Pushers.

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

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

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

An old saint lived such a life of purity and serenity that his younger companions marveled. They came one day and said: "Father, we are harassed with so many temptations, which give us no rest. You seem to be untroubled with doubt or struggle, and we would learn the secret. Do they never come knocking at the door of your heart?" The old man listened and smiled and said: "My children, I do know temptations and doubt. But when they knock at the door of my heart, I answer: 'This place is occupied.'"—T. F. Lockyer.

OUR CONTRIBUTORS

What About Elders? No. 1.

BY W. H. CARTER.

When we view this subject from one standpoint, it would seem that enough has been said; and yet, from the divergent opinions set forth by different writers, it seems that more needs to be said, or, rather, a repetition of what may have been said in the past. So, at the risk of being placed by some on their "hobby" list, I have decided to write this one more time. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." (Isa. 28: 10.) If I remember correctly, Brother Lipscomb once said that F. D. Srygley's success on a certain important matter was in his continued writing about it, and quoted the above scripture in justification of his course. So, if we repeat, we stand in good company with the indorsement of a great man.

In establishing churches throughout the country, in the days of the personal ministry of the apostles, they ordained them elders in every church. (Acts 14: 23.) This was done by the direction of the Holy Spirit according to the wisdom of God. It was a matter of great importance then. Is it not a matter of importance now? If not, why not? I am sure that the churches of to-day do not regard this as they should. Even some preachers who have been strenuous in their contention that we stick to what the Book says on other matters venture too much on opinion in regard to the eldership. It is a great thing for us to be consistent. "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14: 22.) Speculative opinion is just as wrong and sinful when it comes to the eldership as it is in regard to unfulfilled prophecy or anything else, and I am not sure but it is much more hurtful to the church.

In the beginning the "young converts"—the "babes in Christ"—needed nurturing, to be guided and led, governed and controlled, watched after and fed. In his charge to the elders at Ephesus, Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.) "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 1-4.)

From the above quotations we can learn that certain duties or services are enjoined and blessings promised. When one accepts the position, or work, he places himself under obligation to God and the church to perform these duties. To neglect to do this is a violation of the law of God to the elders, and is, therefore, sin. He must feed, take the oversight of, and watch for the souls of those who place themselves under him when they have him appointed to do the work. He must be qualified for the work; for, as the work is of such great importance, so also are the qualifications important. Of these qualifications the church selecting him must be the judge; not of the necessity for them, for God has done judged that, in that he has specified that he must possess them, but as to whether or not he does possess them. Failure on the part of churches to observe this has brought much trouble by placing over this work unqualified men, because through slack teaching they have failed to develop among themselves such characters as God requires. Not because they could not, but because they would not. Some teach on this like some do on baptism, if you have not got men that fill the divine requirements, take the one that comes nearest to it. What we need is to become deeply impressed with the importance, necessity, and solemnity of this work.

Furthermore, the qualifications of elders are plainly and specifically laid down, so that there should be no misunderstanding in regard to them. Paul says: "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." (1 Tim. 3: 1-7.) Of these qualifications there is no evasion. God says a bishop *must* possess them. No one has the right to change them. When God says he must be the "husband of one wife," it is a sin, an alteration of God's law, to say that an unmarried man is eligible. God says he must be the "husband of one wife." If one has the right to change this so as to take in an unmarried man, why not another the right to change "not given to wine" to one who is given to wine, or "apt to teach" to one who is not apt to teach, or "not greedy of filthy lucre" to one who is greedy of filthy lucre? If God had not meant what he said, he would not have said it. God does not say one thing when he means another. Right here, in my judgment, is where the greatest cause of the lack of efficient elders lies. Men in whom the brethren have confidence have dealt out to them speculative theories, notions, and opinions instead of the "Thus saith the Lord." The result is a careless indifference in regard to the eldership.

A Letter From Calgary, Alberta, Canada.

To the Editor of the Gospel Advocate: For approximately the last fifteen years this church has had at heart the thorough evangelization of the great Northwest—that is to say, the three large prairie provinces of Canada—namely, Alberta, Saskatchewan, and Manitoba—also the Coast province, British Columbia, and the northwestern portion of the United States.

When we consider how vast is this expanse of territory, how large and quickly increasing its population, how few and small the congregations of Christians faithful to New Testament teaching, and the central situation of this city, affording great convenience for evangelical efforts throughout the whole of this region, we are impressed exceedingly by the opportunities that surround us, and we are fired with enthusiasm and ambition to win this great field for Christ. Still this city of some seventy thousand souls seems to demand that we concentrate our efforts right here rather than dissipate them in an attempt to reach the many cities, towns, and villages around us.

Other loyal churches in this region, as well as we, have been doing their best to reach the people; but, viewing the situation to-day, we are deeply dissatisfied with it, for it is perfectly obvious that our efforts must be multiplied if we are to accomplish any great and permanent results. Not so much that our efforts have lacked energy, but rather that the task has proven so much beyond our strength.

We realize that while the years have been slipping away, many thousands of souls have passed into eternity without having had the pure, primitive gospel presented to

them. We, therefore, feel that we cannot dare to further face the future without sending out an urgent appeal to the faithful churches of Christ throughout the whole continent to assist us in every scriptural manner to spread the truth—to sow the seed in these fields that are indeed "white unto harvest."

Recently published statistics show that in this corner of the Lord's vineyard there are large areas that are never visited by even a sectarian preacher; that families are giving their whole time and attention to the things of this world, and that in consequence children are growing up to maturity without even hearing the name of God, except in blasphemy.

While we do not wish to appear boastful, we must also be careful not to give the false impression that we have done but little. Indeed, we are very thankful for what we have, by the Lord's help, managed to accomplish in the face of adverse circumstances toward keeping "the glorious banner waving" and the resultant salvation of souls.

We do urge, however, that more must be done, and we are confident that much more will be done when our brethren in various parts of America learn of the need and opportunities of this region. Doubtless there are many able brethren who are eager to do missionary work in the cause of Christ, but who do not care to go abroad or to learn a foreign language, and who would recognize this as the very opportunity they have been seeking, when it has been brought properly to their notice, provided arrangements could be made for their support. Undoubtedly, also, there are many brethren who are blessed with sufficient of this world's goods to be able to gratify their longing to help in just such a cause as this.

Of course much can be accomplished by the distribution of free literature and devoted brethren settling in various parts and speaking to their neighbors, and quite a lot of good work has been done and still is being done through such methods. Still—it is perhaps superfluous to say it—the great need is for zealous men, mighty in the Scriptures, who are willing and physically able, if necessary, to stand a certain amount of hardship in order to preach the word. Naturally those who are enabled to devote their whole time and talents to the work can reach many more people, and reach them oftener, than can those who must earn their own living.

Those who undertake this work should especially be good visitors. They should, therefore, possess considerable refinement of manner, so as to be welcome in the best households; but they should also be prepared to mix with the coarser element without being ostentatiously superior. But, above all, it is desirable that they should be men whose life is hid with Christ in God.

Our reason for addressing you personally on this subject is that we desire to enlist your personal and continued active sympathy in this work, leaving you to deal with the matter in your paper promptly and persistently in such a manner as seems, according to your own discretion, most probable to produce results.

Thanking you in anticipation and assuring you of our eagerness to furnish any further information you may desire in this connection, also of our whole-hearted cooperation in prayer and perseverance for the extension of Christ's kingdom and the hastening of his return, we are,

Sincerely, Your brethren in the Master's service,

THE CHURCH OF CHRIST IN CALGARY.
Per W. W. SCOTT, Secretary.

The above is worthy of serious consideration. Men selected for missionaries should be well rooted and grounded in the faith, should love the truth and be willing to endure hardness as a good soldier. Missionary conditions will not be improved by sending missionaries who hardly know what they believe.—EDITOR.

Wisdom, Knowledge, Understanding.

BY C. C. CLARK.

The children of God are the children of the kingdom. The children of the kingdom are children of wisdom. The children of wisdom are children of the church, from the fact that the church is "the manifold wisdom of God," "the pillar and ground of the truth."

"Church" and "kingdom" are words that have a mixture and a mingling of ideas.

"Wisdom," "knowledge," and "understanding" have a mixture and mingling of ideas. But "wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Prov. 4: 7.) "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." (Prov. 3: 13-18.) God said unto man: "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job 28: 28.)

"But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways." (James 1: 5-8.) To "ask in faith, nothing doubting," is to believe that God will be as good as his word and give liberally. It also is to believe that "the fear of the Lord" is wisdom, and that "wisdom is the principal thing," "more precious than rubies," and that "all the things thou canst desire are not to be compared unto her." If this is the measure of your faith, you should be happy; you can ask for wisdom, believing God will give you liberally that which is more precious than rubies."

Wisdom is like every other thing of a high value; it is not easy to obtain. You must ask, seek, and search diligently for it. "If thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God." (Prov. 2: 4, 5.)

Then, after all, where is wisdom to be found, and what is the wisdom and the virtue in the fear of the Lord so pleasing to God as to be the means of personal acceptance with him? "The fear of the Lord is clean, enduring forever." (Ps. 19: 9.) "In the fear of the Lord is strong confidence." (Prov. 14: 26.) "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." (Prov. 8: 13.) "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 34, 35.)

James says: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment." (James 3: 1.) The man that essays to teach should have his head filled with wisdom in order to speak as the oracles of God and be free from the heavier judgment. When the fear of the Lord grows weaker and weaker, confidence in self grows stronger and stronger; and just in proportion as self-confidence grows stronger, trusting in your own wisdom is the result. The way to fill the head with wisdom is to study. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15.) Being not ashamed is not the best evidence of being approved of God, for it may be a much better evidence of a bad case of ego,

or conceit. It is rather a bad case of ego, or conceit, for a workman to think he is approved of God and thoroughly furnished unto every good work, when at the same time he has never studied all the Scriptures inspired of God. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." There is a multiplicity of intelligent men that care little for learning or the hope that is beyond the grave; but there is no intelligent man but cares for comfort, for that is just what we are all longing and sighing for, and it is to be found in the things written aforetime.

Preachers who ignore the fear of the Lord in the pulpit ignore the greatest means to persuade and arouse the conscience to consider the works of God and flee from the wrath to come. The commission that bids the preacher to go "into all the world, and preach the gospel"—good news, glad tidings—also bids him to proclaim the "severity" of God; "for our God is a consuming fire." (Heb. 12: 29.) The same gospel that promises rest to the godly also promises that there shall be no rest day or night for the unrepentant and ungodly.

Paul said: "Knowing the terror of the Lord, I persuade men." The teacher that ignores the wrath of God in the pulpit is a poor imitator of Paul.

The Choice of Moses.

BY F. E. EXUM.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11: 24, 25.)

Undoubtedly this choice made by Moses while in his youth has had a more far-reaching influence for good over the lives of young men and young women than any other choice ever made by a single person. His choice was difficult to make, because the pleasures he could have had in the royal household of Pharaoh were right at hand, while the heavenly country to which he aspired he could see afar off only with an eye of faith. Moses had, according to the old proverb, "a bird in the hand," but he was far-sighted in making his choice. He sought that everlasting city "which hath foundations, whose builder and maker is God." He fully understood that he would have trouble and suffer reproach with the people of God, but he took account of the reward that he would receive from the hand of God. On the one hand there was the glory of the house of Pharaoh, which, like the flower of the grass, would soon wither and fade away, and on the other hand there was everlasting glory in the city of God. He realized, as did David, that in God's presence there is fullness of joy, at his right hand there are pleasures for evermore.

Moses lived one hundred and twenty years, which might be divided into three periods of forty years each—viz.: forty years in Egypt, where he received his early training; forty years in Midian as a shepherd, where he also married; and forty years wandering in the wilderness with the children of Israel whom he had led from under the power of King Pharaoh. The last forty years of his life were filled with trouble. The children of Israel were contentious and rebellious, even desiring at times to turn back again into Egypt. As a climax to this troublesome period, Moses, because of one transgression, was not allowed to enter with his people into the promised land of Canaan. He was permitted only to climb to Mount Pisgah's summit and view the promised land. He died there. God buried him, and no one has ever known where. This was the end of Moses' life in the flesh; but was this the end of Moses? How about the choice he made in his youth? Was it a good one? Let us see. About fifteen hundred years after that time our Lord Jesus Christ, together with Peter, James, and John, ascended what is now called the "mount of transfiguration," and there on its summit appeared Moses and Elijah in their glorified state, who talked with Jesus concerning his decease which he should accomplish at Jerusalem. Then, some sixty years later, John in his revelation on the isle of Patmos heard the saints singing the song of Moses and the Lamb. Which was better—Moses the son of Pharaoh's daughter for a little while, or Moses with God for evermore?

The Lone Way.

The crucial battles of life are alone with God; the heaviest burdens of life are borne alone, save for God. It is written, "Bear ye one another's burdens, and so fulfill the law of Christ;" and we have tasted of such precious fellowship in pain. But it is also written, "Every man shall bear his own burden," and no man can deny or controvert the fact.

"Every man shall [must] bear his own burden." Not lack of love or sympathy, but lack of possibility, shuts out all helpers. We do not wonder at the fact or rail against it at the time. We simply know it is so—could not be otherwise. The Cyrenian could bear the cross with Christ up to to a certain point. Beyond that it was an impossibility. Even so, friendship—the truest and closest—can only go a certain distance with us along some roads. The rest of the way we must walk alone. No human foot may follow.

Does this seem hard? It is beneficial. So only can fiber of will and faith be toughened, patience be made strong, and desire be changed to resolute persistency. It is in such crises that men are made and saints crowned, in such crises mortals come face to face with God and learn to know him; learn, too, that "the kingdom of heaven suffereth violence," and that "nothing shall be impossible to him that believeth." There weak men take on strength and Jacobs become Israels.

Alone with our burden and our God! Self-revelation and God-revelation follow, and all the pain and humiliation of the one experience is worth—well worth the other; for once to know God is always to trust him; is to find a Friend Eternal and eternally satisfying; is to be enriched with a love and a joy in their outflow and overflow.

These are marked days—days when, in the solitariness of a great sorrow or a great need, we pressed our way into the presence of God. He seemed hidden from us. We could not get at him; something hindered. His word assured us he was near, yet hands groped vainly after him through weary hours while all our soul and flesh cried out: "When shall I come and appear before God?" He was our supreme need—we could not live without him.

Then, suddenly, he was beside us. Light smote us through—heart and brain. We saw the truth so long dim to our understanding, appraised the length and breadth and depth and height of redemption, and knew we were redeemed, forever saved and safe. We learned that not a heart throb of ours but was answered by one of his; not a blow descended on us that did not first smite him. He proved richer than we had guessed and stronger than we had dreamed, and, wonder of wonders, all he had and was, we found he had and was for us. We abode with him a while and went out from him with the keys of the celestial city at our girdle, vested with the rights of citizenship. We might hereafter go in and out at will and everywhere find him.—Selected.

Many mean things are done in the family for which moods are put forward as an excuse, when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood.—J. G. Holland.

The Beauties of Nature, the God Above Nature, and Immortality.

I. If we pause a while as travelers on earth to contemplate the universe in which we dwell and the glory of Him who created it, what scenes of wonders meet our view! And if beheld in an adoring attitude of the soul, what a temple for the worship of the Almighty! When the earth is spread out before us, reposing amid the desolation of winter, or clad in the verdure of spring, or smiling in the beauty of summer, or loaded with autumnal fruit, opening to an endless variety of beings the storehouse of their Creator, showing his boundless goodness, in ministering substance and comfort to every creature that lives. While also the heavens declare the glory of God and the firmaments show his handiwork; while the sun comes forth from his chambers to scatter shades of night, inviting us to renew our labors and adorning the face of nature as he advances to his meridian brightness, cherishing every herb and every flower upon the bosom of Mother Earth. Nor when the sun retires from our view does he leave the Creator without a witness, since he only hides his own splendor for a while to disclose a more glorious scene, the immensity of space filled with worlds unnumbered, that our imagination may wander without limit as we behold the vast creation of God! What a field is here opened for the exercise of every pious emotion! And how irresistibly do such contemplations as these awaken the sensibility of the soul! Here is infinite power to fill our souls with awe! Here is infinite wisdom to fill our souls with admiration! Here is infinite goodness to call forth our gratitude and love! The correspondence between these great objects and the affections of the human heart is established by nature herself, and they need only to be placed before us that every religious feeling may be excited, and these religious feelings are more actively awakened in the souls of the redeemed.

II. When we contemplate the great scenes of nature, we are accustomed to connect them with the perfections of God, reasoning from design to Designer. So all vast and unmeasurable objects are fitted to impress the soul with awe! Such as the mountain which rises above the neighboring hills and bathes its head in the clouds; the sounding, unfathomed and boundless deep, ever surging, heaving, and rolling on the bosom of the mighty ocean; the deep expanse of heaven, where, above and around, no limit obstructs the wondering eye. All of these objects fill and elevate the mind and produce a solemn frame of the spirit within us which accords with the highest sentiment of religion. From the contemplation of what is great and magnificent in nature, the soul rises to the Author of it all. We may think of the time which preceded the birth of the universe, when the adorable Trinity dwelt as God alone. Then arise unnumbered systems in perfect order before us, all created by his power, arranged by his wisdom, and filled with his presence, so that Paul declared by these his eternal power and Godhead were known. (Rom. 1: 20.) While nature reveals God, God is above nature, separated and apart from nature, existing before nature, therefore the author of natural law. He dwells on the earth and in the sea and with all that they contain, yet all that they contain are but the work of his finger compared with the immensity of his works. He sitteth on the circle of the earth, he rideth on the wings of the wind, "which alone spreadeth out the heavens and treadeth upon the waves of the sea, which maketh Arcturus, Orion, and Pleiades, and the chambers of the south." Job exalts God as the complete master of nature and natural law.

The face of nature is sometimes clothed with terror! The tempest overturns the stately cedars of Lebanon and discloses the secrets of the mighty deep. Pestilence wastes; the lightning consumes, and the voice of the thunder is heard on high. But let these appearances be connected with the power of God as the awful ministers of his kingdom! The Lord reigneth, let the people tremble! Who would not fear thee, O King of nations! For by the greatness of thy power shall thy enemies be compelled to bow. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 10, 11.)

III. The idea of another and better world seems to be congenial to the human mind. It has been generally entertained in all ages and stages of civilization. The philosophers of ancient times, who had nothing to guide them but the dim light of nature, cherished the ennobling notion of an immortal existence. And the untutored savage, who understood little of nature, unaided by revelation, flattered himself with the pleasing prospect of being one day transported into happier and more fruitful regions and anticipated the pleasures which he would there enjoy in the company of his fathers.

Both the wise and unwise felt within themselves the pleasing hope, the fond desire for immortality. But though nature has given some conceptions of immortality, still her information is incomplete and unsatisfactory. Hence we find the most eminent sages of the heathen world, even while desiring and hoping for such state, confessing themselves unable to demonstrate its existence—so all of their prospects were doubtful and insecure. With longing eyes bent on futurity, a thick cloud, impenetrable by unassisted reason, intercepted their view. But from this state of painful anxiety we, in these gospel days, are happily relieved, since Jesus has demonstrated immortality by his resurrection from the dead. "Who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. 1: 10.) So to us immortality is clearly revealed, even more clearly than to those ancient worthies to whom God graciously revealed himself.

Here we are as a city set upon a hill that cannot be hidden; we are the light of the world; but this is not worthy to be compared with the glory that shall be revealed in us when we shall "shine forth as the sun in the kingdom of our Father." There sin, pain, disappointment, and death shall never enter, for all things will be made new. Our happiness and enjoyment there shall have everything to increase them and nothing to diminish them. Our happiness shall be full and satisfactory; in its duration it shall be as lasting as the eternity of God himself. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1: 4.)

"There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never withering flowers;
Death, like a narrow stream, divides
That heavenly land from ours."

—Isaiah Watson, in Western Recorder.

The Self-Imposed Task.

Surely God would have his children at their best physically as well as spiritually, in order to serve him best. He would have them "do more by doing less," which is a hard lesson for many a child of God to learn. "May God keep us," writes a consecrated man to a friend, "from assuming burdens and responsibilities not of him, for every such burden or responsibility supplants one or more of his own. It is better to do one thing well, assigned by God, than to add to this one thing four or five other imaginary duties, and fail in all.—Sunday School Times.

Home Reading

Teach Children to Love Plants and Animals.

Every child should have something upon which to lavish his affections, otherwise they will weaken; for affections, like other traits, must live and grow by exercise. Notice the little girl with her doll or the boy with his hobby-horse. While inanimate objects represent life and hence hold the attention of children, living things are far more interesting to them and offer greater possibilities for teaching sane and wholesome lessons. A certain small boy, who had several pet hens, gladly brought their little chickens into the house and cared for them by the open fire during an untimely spring snowstorm. Another small boy habitually spent his Saturday mornings caring for his guinea pigs, while his brothers and friends were playing. With the toy the child expresses what he already knows and is, but with the living thing he discovers himself and the life about him.

The ignorance of children, and adults, too, of the simplest, most ordinary facts of nature about them, is unnecessary and deplorable. We have been taught to memorize facts from books rather than to discover and appreciate them.

Give to the child some living thing that is his own to know, to love, and to care for. Some will find greatest delight in animals, such as ponies, pigs, dogs, cats, chickens, rabbits, fish, etc. Plant life, however, will interest many children more than we suspect, if they are allowed to plant and cultivate their own gardens. The lessons to be learned from either plant or animal life are so varied and important that every parent should take advantage of the opportunity and give to each child some living thing to care for, study, and love.—Dr. J. H. Francis.

✡ ✡ ✡

Three Things.

Three things to love—courage, gentleness, affection; three things to admire—intellect, dignity, and gracefulness; three things to hate—cruelty, arrogance, and ingratitude; three things to delight in—beauty, frankness, and freedom; three things to like—cordiality, good humor, and cheefulness; three things to avoid—idleness, loquacity, and flippant jesting; three things to cultivate—good books, good friends, and good humor; three things to contend for—honor, country, and friends; three things to govern—temper, tongue, and conduct. Two things to think of—death and eternity.—Henry van Dyke.

✡ ✡ ✡

I think the first virtue is to restrain the tongue. He is nearest to the gods who knows how to be silent even though he is in the right.—Cato.

✡ ✡ ✡

Horace Mann, the great educator, would not allow a person of poor character to graduate from Antioch College, of which he was president, however fine a scholar the person might be. Mr. Mann held that an educated rascal was just so much the worse rascal, and he would not help to inflict such a peril upon the community.—Selected.

✡ ✡ ✡

It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness by having wide thoughts, and much feeling for the rest of the world, as well as ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good.—George Eliot.

A Little Pink Rose.

"Dear me," sighed a little pink rose to the mother rose-bush one cloudy day, "I wish I were that little bluebird up there in the tree. I would fly all over the world singing and making people glad."

"But there are only a few people, after all, who hear the bird's song," said Mother Rosebush. "It nearly always sings on a topmost bough, and often its song is lost in space; while you, little Rose, give pleasure to all who come in the garden or look this way in passing—and they rarely pass by without looking, because of the fragrance you send out on each little breeze."

"But that doesn't make people glad," persisted the little rose.

"O, yes, it does," said the mother. "You are such a bright spot in a dark day like this."

The little rose glowed with happiness at her mother's praise, and presently a pretty girl walking in the garden exclaimed: "O, what a lovely rose! I shall take it up to little Grace." And she snipped the stem on which the little pink rose bloomed and bore it away.

In a darkened room lay a little girl, talking in feverish, fretful tones. "I'm so tired, so tired, mamma! I want to get out in the open air—I want to run and play with little brother."

"You will, darling," said mother, soothingly, "by and by, when you are well and strong."

"But I want to go now, mamma," cried the tired child. "I want to go into the garden and gather flowers—and soon the roses will be in bloom—O, I want to see them!"

"You shall, dear," said mamma, gently. "Just wait a little while."

At that moment the door opened and the girl who had gathered the little pink rose came in, holding the lovely flower up to the child.

"O, give it to me, please, nurse," cried the little sick girl. "I was just wanting to go into the garden—and you have brought me the sweetest flower that grows there." She held out a thin hand, and taking the little pink rose from the nurse's fingers, looked at it long and lovingly. "I am so glad to see you, little Rose," she said. Then she laid it close to her cheek on the snowy pillow and dropped sound asleep.

And the mother said to the nurse: "Did you ever see anything quiet her like that one little rose?"—Selected.

✡ ✡ ✡

For my own part, I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work.—John Fiske.

✡ ✡ ✡

The Sandman's Mistake.

One night dear mother said to me:
"The Sandman's coming soon for you,
And then it's hurry off to bed
For sleep the long night through."

I waited for the Sandman then,
Although I did so want to play;
But well I know when Sandman comes
It's time to slip away.

But—O!—a little after that,
I saw my mother rub her eyes,
And then she dropped right off to sleep,
So much to my surprise.

I watched her, and I laughed right out;
It was a funny thing to me:
The Sandman went to mother dear,
And not to me, you see! —Selected.

AT HOME AND ABROAD

Brother McQuiddy is taking a brief vacation.

James A. Allen preached at Dickson, Tenn., last Sunday.

J. W. Grant began a meeting at Albany, Ala., last Lord's day.

R. A. Craig closed his meeting at Bohon, Ky., with seven additions.

I. B. Bradley is in a meeting at New Hope, in Cannon County, Tenn.

Robert Alexander has closed a meeting at Pleasant View, Tenn., with one baptism. J. D. Derryberry led the song service.

Joe Ratcliffe began a meeting at Stayton, Tenn., on Friday, August 27, to continue until the first Sunday in September.

F. J. Rogers has closed a two-weeks' tent meeting at Mitchellville, Tenn. Four were baptized and one gave up the Baptist name.

C. A. Norred, the busy evangelist for the Harbert Avenue congregation, in Memphis, Tenn., reports fifteen baptisms in a meeting at Macon, Tenn.

N. W. Proffitt, of Paris, Texas, began a meeting at the mission on Twenty-second Avenue, North, last Sunday, which will continue throughout the week.

L. F. Mason has just closed a meeting at Flat Rock Church, near Lebanon, Tenn., with six baptisms. He expects to be at Whitewright, Texas, next Lord's day.

A brief message from G. A. Klingman, written from Crawfordsville, Ind., on August 28, says: "Close here tomorrow night; seven added so far; others persuaded and may yet obey."

The Fanning Orphan School for Girls will open for the reception of pupils on September 9. For further information, address David Lipscomb, superintendent, Route 1, Nashville, Tenn.

Sister T. R. Hicks, of Bradentown, Fla., rejoices with others in the knowledge that S. H. Hall is to locate at Los Angeles, Cal. She is visiting her daughter, Mrs. H. R. Curtis, in that city.

The following telegram was received from S. H. Hall, at Farmersville, Texas, on August 30: "Meeting eight days old, with forty-six conversions to date." We rejoice with Brother Hall and the Farmersville church.

J. Clifford Murphy, of Pulaski, Tenn., writes that he closed a good meeting five miles northwest of Athens, Ala., with three baptized and one reclaimed. The people seemed to be interested in the meeting all the way through and asked him to return.

From W. S. Greer, Antioch, Tenn., August 27: "The Hill's Chapel congregation is composed of a very few members. We have just closed a meeting, and the burden fell on the few. However, I will be glad to put the matter before the congregation for action."

B. L. Douthitt writes from Marmaduke, Ark., August 26: "I closed a nine-days' meeting at Spring Creek, Ky., on August 9. Five were baptized into Christ. This was my third meeting at that place. I am now in a good meeting at this place, with two confessions to date."

From R. A. Craig, Louisville, Ky.: "Our meeting at Swallowfield, Ky., closed with fifteen additions. Twelve were baptized and three came from the Baptists. J. K. P. South was with me during the meeting, and I appreciated his company. I go next to High Bridge, Ky."

Wanted—A young man to lead or teach singing in school. We have a first-class high school that carries all modern courses. If you want to go to school and want to help pay or pay expenses, and can lead or teach singing, write W. L. Denton, principal, Clarksburg High School, Yuma, Tenn.

From John W. Hedge, Russellville, Ala., August 28: D. C. Williams and I are in a meeting at Isbell, near this place, with increasing crowds and interest. We go next to Hodges, Ala., for a meeting. On the second Lord's day in September I am to be with the church at Boone Prairie, Texas."

From Silas E. Templeton, Lyerly, Ga., August 24: "I closed a meeting at Borden Springs, Ala., last Lord's-day morning. Three precious souls were baptized into Christ and much interest was manifested. I am now in a meeting at this place, with good interest manifested for the beginning."

From J. Ridley Stroop, Murfreesboro, Tenn., August 28: "I closed an eight-days' meeting last Sunday night at Owl Hollow, a small congregation about five miles from Winchester. There were six baptisms, with very good interest. Brother James Reynolds led the songs and preached on the last Sunday afternoon."

Sister Sarah Andrews, missionary in Japan, expects to start on her return trip on January 7, 1921. Contributions for her home-coming expenses should be sent without delay. Send them to I. B. Bradley, at Dickson, Tenn. Let us not forget this worthy sister, nor be unmindful of the sacrifice she has made.

Fred E. Exum, who is pleasantly remembered by Nashville Christians, has moved to Houston, Texas. He writes that "the city seems to have about the same population as Nashville, but has only four congregations. The citizenship is excellent, and the preachers of the church of Christ seem to be well received."

G. Dallas Smith, of Cleburne, Texas, recently passed through Nashville on his way to Fayetteville, Tenn. He had just closed a meeting at Alamo, Tenn., with two additions. He was to begin a meeting at Fayetteville last Sunday, where he expects to stay about two weeks. He reports that the work in Texas is moving on splendidly.

From D. S. Ligon, Hobart, Ark., August 24: "It looks like I cannot get away from this place. Great interest is being shown by many of the community. Seven more have been baptized. I will not get even a day's rest between this meeting and the meeting at Baline. I will close here Wednesday night and begin at Baline on Thursday night."

John W. Beasley conducted a very inspiring meeting of two weeks' duration for the Jones Avenue congregation, this city, which closed on Monday evening, August 23. Splendid interest was manifested throughout the meeting and the church is in excellent condition. There were nineteen additions—seventeen by baptism and two by restoration.

From T. S. Bain, Muskogee, Okla., August 23: "The work is progressing nicely with the East Okmulgee Avenue congregation. One young lady made the good confession and was baptized on Sunday. We have recently located several members who have moved to Muskogee the past few weeks. The date of our fall meeting has been advanced to September 3."

From S. H. Hall, Farmersville, Texas, August 23: "The meeting at Farmersville began yesterday with good crowds. Our house was run over last night, and there was one confession and one by statement. I will close here next Sunday night, then run up to Ada, Okla., to see Mrs. Hall's people, and on to Los Angeles the last of next week, the Lord willing."

From R. C. White, Finley, Tenn., August 27: "I closed a meeting of eleven days' duration at Wardell, Mo., Wednesday night. Fine interest and four baptisms. I began here last night, with a fine audience, for a week's work. This is another small band—only nine, I believe. I go from here by home to Kentucky for a meeting near Glasgow the first of September."

From N. W. Proffitt, Route 4, Lafayette, Tenn., August 25: "Our meeting at Old Freewill Church, Emberton, Ky., resulted in four baptisms. The meeting at this place is in full blast, with fine interest, but no additions yet. I will begin a meeting in Nashville, on Twenty-second Avenue, North, next Sunday, and at Sixth Avenue, North, on the second Sunday in September."

T. C. Fox recently held a well-attended meeting at Palmer's Chapel, during which four were baptized and two restored. He closed a meeting at Cub Creek, Davidson County, on Sunday, August 22. The attendance and interest were good and two were baptized. Sunday, August 29, he will begin a meeting near McMinnville, Tenn., to continue from ten to fifteen days.

From R. N. Gardner, Nashville, Tenn.: "J. H. Meade, of Abilene, Texas, will begin a series of meetings at Meade's Chapel, three miles on the Antioch pike, on the second Sunday in September. Brother Meade helped to establish this congregation twenty-five years ago. His friends are

especially invited to attend this meeting. Preaching each evening at half past seven o'clock."

R. W. Jernigan writes: "The meeting at Grand Saline, Texas, closed on August 12. There were four baptisms, and much good in other ways was accomplished. I began a meeting at Curlee's, in Cannon County, Tenn., on the third Sunday in August and closed it on the following Saturday. Seven were baptized and four renewed their obligations. I began yesterday (the fourth Sunday) at Earlyville, in Warren County."

From Charlie Taylor, McKenzie, Tenn., August 26: "I recently closed a meeting at Almaville, in Rutherford County, which resulted in four baptisms. I am now at Friendship, near McKenzie. F. L. Paisley, of Memphis, is in the midst of a splendid meeting with the brethren in Paducah, Ky., with six additions to date. Brother Paisley is a clear and forceful gospel preacher. We pray that much and lasting good may be accomplished."

Thomas E. Milholland writes from Madill, Okla., August 23: "Our meeting in Madill is in the second week, with eleven baptized and two placing their membership with us. The crowds are large, and the singing, led by Brother Antwine, is good. Many of our religious neighbors are attending; and knowing the terror of the Lord, we are persuading men. My next meeting will be at Teague, Texas, through the untiring efforts of that old hero, E. H. Rogers."

James J. Darnell writes from Morrison, Tenn., August 26: "Last night Charles R. Brewer closed a very interesting meeting here, with seven baptized and one restored. Brother Brewer impressed us as a good man, qualified to preach the whole truth, and his lessons were full of spiritual food, very impressive and instructive. We all enjoyed having him in our homes, and hope that his life may be long on the earth and that he may continue to reveal the unsearchable riches, for he is about his Father's business."

J. Will Henley writes from Coleman, Okla., under date of August 23: "I have just closed a meeting at Atwood, Okla., with thirty-one added. We had the best interest I have ever seen among the church members in that town. Leo Henley led the songs, and it was well done. This was my fourth meeting at Atwood; and although I have baptized many more in other meetings, I consider this the best meeting of the four. I will begin our home meeting to-morrow night. I am not well and am worked down, but the work is too great to rest long."

William P. Walker writes: "Our meeting on Dyer Creek, near Dover, Stewart County, Tenn., closed last night. The interest was the best that I have ever seen manifested in a series of meetings. E. P. Hall, one of the members, directed the song service. During the meeting three fathers, two mothers, and one daughter were baptized. One night during the meeting a business meeting was called. Three elders, three deacons, and a treasurer were chosen. F. P. Taylor, the other county evangelist, is now at Somerville in an interesting tent meeting."

From M. C. Cayce, Senatobia, Miss., August 28: "The meeting at Antioch, near Coldwater, closed last Friday night. Five were baptized and one restored. The attendance and interest were good throughout. I am now in an interesting meeting at Crockett, which began last Sunday and will continue until to-morrow night. Eight have been baptized and more are expected. From here I go direct to Jackson. I want to begin a tent meeting in Ridgeland, ten miles north of Jackson, on the first Sunday in September. Address me at 352 East Fortification Street, Jackson, Miss."

From J. W. Brents, Hollywood, Mo., August 24: "I have recently held two very fine meetings in Texas. At Dawson there were fourteen additions; at Pursley, a large country church near Corsicana, fourteen were added. I am now in a fine meeting here. Eight have already come; we look for more. Brethren whom I knew in former days are attending from Senath, Cardwell, Kennett, and other places. I have been instrumental in influencing a few families to move to Henderson to school, and also dozens have gone from here to the school there. My next meeting will be at Muskogee, Okla."

From R. D. Smith, Denton, Texas, August 23: "The meeting at Lubbock closed on Sunday night, August 15, with twenty-six baptized and several restored. The success of the meeting must be attributed to the faithful work of the church, together with the splendid assistance of my two brothers, Fred D. Smith, who is spending some time there trying to regain his health, and John T. Smith, who labors for the church. These last two assisted the church greatly in the way of the song service and otherwise. I am now back at home with the work at Denton, and find all things doing fine. Our improvements are being pushed to get all things ready for the time when the schools begin, so we can take care of the work properly."

Lee Jackson, the well-known Mississippi evangelist, writes us an interesting letter from Pelham, Tenn., where he is engaged in a meeting. He writes: "This is a small village in Grundy County, hidden in the western shadow of the Cumberland Mountain range. We have a good meetinghouse here, situated in a pretty locality, but in this immediate local neighborhood 'Christians only' are few in number. Polk Sims, one of our pioneer preachers, has his home near this place. This is also the home of W. P. Willis, a former student of the Nashville Bible School. These brethren are zealous and diligent in their work and worship. From this place I am expecting to visit Monteagle, which is only seven miles south of me. In the years gone by Granville Lipscomb preached to these brethren, and they yet love to talk of him."

John T. Smith writes from Lubbock, Texas, August 26: "Our meeting here began on August 1 and continued fifteen days. R. D. Smith, of Denton, did the preaching, and did it very effectively. Fred D. Smith and the writer directed the song service and assisted otherwise as they were able. The meeting was a great success from a number of standpoints. There were thirty additions to the congregation—twenty-four by baptism, five by restoration, and one by membership. The meeting was well attended from first to last and great interest was manifested by the whole church. I believe it was said that our day services were better attended than ever before in the church here. The church is in fine condition and is planning great things for the future. On the last Lord's day of the meeting we raised eighteen thousand dollars for our new church building. Our lot, which cost five thousand dollars, has been paid for, and we expect to begin work on the new church building soon. I am to begin a mission meeting at Littlefield, Texas, next Lord's-day night. Truly this is a great field, and laborers are rather scarce."

From F. P. Fonner, Buffalo, W. Va., Box 81, August 27: "I spoke to the people at home last Lord's day for the first time in three weeks. During that time I was totally disabled, and I am not out of danger yet. When Mrs. Fonner hurt herself, in my anxiety and distress I overdid myself, and this caused acute inflammation of certain internal organs, from which persons seldom recover. I am thankful, however, that I am a little better, and with proper treatment I hope for a full recovery. I am asking my brethren to help me financially, to enable me to secure proper treatment. This I believe they will do willingly and cheerfully. Please let every one send me some extra help now, without delay. I can use checks. But, regardless of our condition, kindly name a part of your offering to help out on our church house. We are looking for the material for the house at any time, and we lack two hundred and forty-seven dollars of having money enough to pay for it. This order does not include brick, seats, or paint. Kindly send us an offering now. When the house is finished, we will make a full statement."

Flavil Hall writes from Tyner, Tenn., August 27: "We are trying to do something at Tyner, Tenn., for the cause of New Testament religion. For many months the two faithful sisters with homes here—Mrs. W. W. Major and Mrs. Effie Harris—have been meeting in the former's home for the New Testament worship and conducting it themselves. Some other ladies have become interested and meet with them. They have purchased a lot with the restrictive clause in the deed and are resolute upon building a house of worship thereon soon. They will have to have help in this undertaking, and their zeal and courage should be incentive enough to stir the hearts of faithful disciples everywhere and cause them to send a donation to Mrs. W. W. Major, Tyner, Tenn., to help in the work. She is the wife of Prof. W. W. Major, principal of the High School here for twelve years. It is impracticable for these sisters to go to Chattanooga or Ooltewah for worship; but if they could go, it would be superlatively commendable for them to use their energies in an effort to establish apostolic faith and practice permanently here. I have been preaching here in the Methodist meetinghouse for eleven days. Only one has been baptized, but the present and future efforts cannot fail of success if we press onward with the work and worship, and this the faithful are resolved to do. Will the Chattanooga and Ooltewah Christians longer neglect to send somebody here each Lord's day to encourage the work and to lead the worship with these sisters? My engagements will not let me return before December."

Query Department

By J. C. McQUIDDY

A brother who signs his name "X" asks an explanation of several passages. (1) He wants to know if one guilty of the sins mentioned in 1 Cor. 6: 9, 10 can comply with the law of pardon and be saved, or if these sins are unpardonable sins. (2) He wants to know, if it alienates the body from Christ, is there any chance for him to make his return to God, who is in Christ reconciling the world unto himself, though he from the heart complies with the law of pardon to the Christian? (3) He wants to know what sinning against the Holy Spirit is. (4) He asks: "If all manner of sin and blasphemy shall be forgiven unto men (Matt. 12: 31, 32), how can we harmonize this position with 1 John 5: 16, 17?"

1. The first passage inquired about (1 Cor. 6: 9-11) reads: "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." All of these sins may be confessed, repented of, and forgiven. Verse 11 shows this to be true, for the Corinthians had been guilty of these sins, and had been washed, sanctified, and justified "in the name of the Lord Jesus Christ, and in the spirit of our God." If any of the sins mentioned were unpardonable, then many people could never be pardoned and saved.

2. This question is not clear as to its meaning. All sin places the sinner in a state of transgression and disobedience. Men must confess and turn away from all sin in order to stand justified in the sight of God.

3. As to what the sin against the Holy Spirit is, there has always been diversity of opinion. I quote here the answer of Brother Lipscomb given in "Queries and Answers," on pages 386, 387: "Many hold that those who charged Jesus with casting out devils by Beelzebub committed the sin against the Holy Spirit. The connection will bear that interpretation. Still, it will bear another construction. These persons sinned against Jesus in making this charge. He warns them: 'You may sin now against me, and find opportunities to repent; but the Holy Spirit will come, and if you reject him as you now do me, there will be no forgiveness, neither here nor hereafter.' The Holy Spirit was not the lawgiving and directing power at this time; it was not giving the law, so could not be sinned against. After he came as the lawgiver and ruler, then to reject his teaching would be to sin against him. Until Jesus came as the ruler and representative of God, men could not sin against or blaspheme him. They knew nothing of him; so until the Holy Spirit came as the guide and ruler and gave laws, none could sin against the Holy Spirit. Then, until the Holy Spirit came, none could sin against him. This is contrary to the generally received idea, but it is the only interpretation that I can harmonize with the other scriptures. Those who maligned, persecuted, and murdered Jesus did find forgiveness when brought by the Holy Spirit to repentance. The facts seem to be about this: Jesus came and performed his mission. Many rejected him. After he returned to his Father's throne, the Holy Spirit came to confirm the truth he taught and to add to his testimony; but when the Holy Spirit had performed his work, borne his testimony, there would be no further testimony or witness, and he who rejected his testimony then would be left to his own fate without further efforts to save. In other words, the Spirit would complete the testimony and would exhaust the provision that God had made for saving man. If man rejects these, there is nothing more to reach him. There would be no more sacrifice for sin or provision for mercy. According to this, the rejection of the teaching of the Holy Spirit and the refusal to be led by these teachings is the sin against the Holy Spirit. It is true that, after stating it, he said: 'Because they said, He hath an unclean spirit.' (Mark 3: 30.) Many conclude that he meant charging him with having an unclean spirit was this sin against the Holy Spirit. I think this is not what is meant. They made this charge of acting by the power of the devil against him, and he warns them that they might do this now to him and find forgiveness; but if they so rejected and treated the Spirit when he came, there would be no forgiveness. The sin can be committed now, and it seems a persistent refusal to obey the laws of the Spirit constitutes this sin. Any disobedience persisted in will be a sin against the Spirit."

4. We are told that all sin shall be forgiven, except the sin against the Holy Spirit. "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." (Matt. 12: 31, 32.) The sin unto death, mentioned in 1 John 5: 16, 17, is a willful sin persisted in until death. This then would become the sin against the Holy Spirit, since any willful sin, persisted in until death, can never be forgiven. To divide sin into mortal and venial sin is to misunderstand the whole argument of the epistle and to seduce the conscience. The apostle only means that though prayer can do much for an erring brother, there is a willfulness against which it would be powerless, for even prayer is not stronger than free will. The sin described in Heb. 6: 4-6, which is a willful sin, is a rejection of the Christ and can never be forgiven. For such a sin prayer should not be offered. The sin mentioned in Gal. 6: 1 is not unto death. Sinners in this case can be restored, and we may pray for them with the assurance that they will be. It is declared that the apostle wrote unto his children in order to lead them not to sin. "My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world." (1 John 2: 1, 2.) It is easy for God to forgive all sins save the sin against the Holy Spirit. "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7: 25.)

Choosing a Good Book.

Whether it be biography, introducing us to some humble life made great by duty done, or history, opening vistas into the movements and destinies of nations that have passed away, or poetry, making music of all the common things around us and filling the fields and the skies and the work of the city and the cottage with eternal meanings—whether it be these or storybooks or religious books or science, no one can become the friend even of one good book without being made wiser and better.—Henry Drummond.

Georgia and the Far Southern Field

By S. H. HALL | By B. C. GOODPASTURE

"Jesus Christ Is in You."

There is nothing that could mean more to us than to *severely* examine ourselves. "Severely" may not be the best word to use here, but it suits me better just now than any other word that I can call to mind. Being right with God means too much to us not to be exceedingly careful in seeing that we are right with him, and daily remain so. It is so easy to think we are when we are not; hence the need of that kind of self-examination that never fails to reveal to us just what we are. The day is coming when we will wish, to our eternal regret, that we had more severely examined ourselves, if we are not careful. We need to know ourselves daily lest Satan lead us into that state of deception that means our eternal ruin. Paul certainly gave us most timely advice when he said: "Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate." (2 Cor. 13: 5.) Let us study these words carefully.

1. "Try your own selves." "Prove your own selves." I hardly know why he says "your own selves," unless he knew so well our proneness to try and prove the other fellow. If we tried as hard to know our own selves as we sometimes do to prove the other fellow is wrong, that he is not what he caims to be, doubtless we would know more about ourselves. Not that it is not our duty, at times, to expose "wolves in sheep's clothing" and stop the mouths of "vain talkers and deceivers" (Tit. 1: 10, 11); but the point I want to make is that we should use more time in proving our own selves. There is not enough of this done. We cannot do too much of this, but we might do too much of this eternally being on the other fellow. There is danger of our losing sight of our own standing with God because of our having our mind, pen, and tongue too continually on some one else. The question of paramount importance to me is: How stands S. H. Hall in the sight of God? How does God see me and know me to be? What others may think is of little importance when compared to what God thinks. It is well that others think well of us, that we stand high in their love and esteem. God despises not this; he would have us be careful to have "a good report of them that are without." (1 Tim. 3: 7.) That man certainly has drifted far from a correct understanding of God's will who cares not what those with whom he associates think of him. He must desire most earnestly their undoubting confidence, and must be careful to let his conduct be above reproach of all reasonable people. But this love and esteem he may have, and it may lead him to believe that he stands as well with God, when the facts are the reverse.

2. "Know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate." Christ is in you! Well, is he? This is the vital question with every one of us. He is not in us unless his will is in us and we are making it the controlling rule of life. Are we doing this, first, in our homes; second, in all of our work and worship in the church; third, in all our dealings with our fellow man? It is not hard to learn exactly what his will is in these three fields of our thoughts and actions. Do we want his will to be done? Are we exeeedingly anxious to let him rule us absolutely, so far as we are capable of surrendering to him and being ever clothed in his own thoughts and guided by his own mind? Christ cannot dwell in us in any other way. He ever goes and abides wherever his word and will are allowed to go and abide. "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.) "He that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) Faith, repentance, and baptism most certainly is his teaching to aliens. In this we must abide when teaching them the way of life. But "let brotherly love continue," love your enemies, do unto others as you would have them do to you, be fruitful in every good work, give, read, work, and pray—these are all in his teaching also. Is this teaching dwelling in us richly? Do we love it, and is our meat and drink found in the doing of these things? To try and prove ourselves here will give us our standing with God.

New Testament Evangelism.

At this time a great deal is being said throughout the religious world concerning "evangelism." The appeal of the benighted millions in heathenism is sufficient to engage the attention and challenge the missionary zeal of Christendom. But when men seek to convert the world through their own plans, systems, and organizations, they inevitably fail. Some recent "movements" have all but come to naught; for example, the "Interchurch World Movement." It seems that we are soon to witness its tragic fiasco. The evangelization of the world is the supreme problem of the church. (1 Tim. 3: 15; Matt. 28: 30.) It is the mission of the church. But it can be done only according to God's plan, "according to the pattern that was showed . . . in the mount." (Heb. 8: 5.) Evangelism, or the preaching of the gospel, is "New Testament evangelism" when all its elements are in complete accord with the teachings of the New Testament.

✡ ✡ ✡

The Evangelist.

In modern parlance, the preacher who compasses the whole country from "Dan to Beersheba," draws large crowds by the arts of the entertainer, and lengthens the church roll for mere numbers' sake, is styled and heralded as an "evangelist." He may do all these, and yet in no essential respect be a New Testament evangelist. Literally, an evangelist is "one who proclaims good tidings," or "a herald of glad tidings." The gospel is glad tidings. The word "evangelist" occurs three times in the New Testament (Acts 21: 8; Eph. 4: 11; 2 Tim. 4: 5), and every time it is used with reference to the proclamation of the gospel. "Philip the evangelist, who was one of the seven" (Acts 21: 8), well illustrates the primary use of the term. It will be remembered that immediately following the martyrdom of Stephen he "went down to the city of Samaria, and proclaimed unto them the Christ," and that "when they believed Philip preaching good tidings [literally evangelizing] concerning the kingdom of God and the name of Jesus, they were baptized;" that he went into the desert to preach unto the eunuch, and later "preached the gospel to [literally evangelized] all the cities" from Azotus to Cesarea. (Acts 8: 5, 12, 35, 40.) Paul, writing to Timothy, said, "Preach the word," concluding his charge with the command: "Do the work of an evangelist, fulfill thy ministry." (2 Tim. 4: 2-5.) Again: "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." (Eph. 4: 11, 12.) Let it be observed that Philip, the first-mentioned evangelist, was thoroughly missionary, preaching in places where the gospel had never gone; that evangelists were given "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ," their function or work; that every time the term "evangelist" is used the fact of preaching "glad tidings," or the gospel, is emphasized both in the meaning of the term and in the context of the respective passages. There can be no genuine evangelists in the absence of the spirit, mission, and message set forth for them in the New Testament. To the extent one fails to measure up to the apostolic standard, to that extent he fails to be a New Testament evangelist; and to the extent of that failure his work is not "New Testament evangelism."

✡ ✡ ✡

News Items.

O. D. Bearden was at East Point on Sunday morning.

Splendid audiences attended both services at West End Avenue yesterday (August 22).

A. R. Hill preached twice at Griffin on Sunday. One came from the Baptists. He is now in a meeting at Liberty Hill.

R. H. Rogers is in a good tent meeting at Lakewood Heights. He preached at South Pryor Street at the morning service.

Noah—A Man of Faith.

BY H. LEO BOLES.

As has been seen, Noah's faith brought him into close union with God, and this gave him great influence with Jehovah. Jehovah always respects his companions. Jehovah, in speaking of the destruction of a country and people, said: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness." (Ezek. 14: 14.) This shows that Jehovah would respect the request of Noah, Daniel, and Job, as he did the request of Abraham concerning Sodom; but the wickedness of that country was so great that only these three heroes of faith would be saved, and that by their righteousness. Jehovah respects the close association and walk with him. When one has entered into such a relationship, let him ask what he will, and it shall be done unto him. It use to be customary to compliment a preacher who was fluent and eloquent in prayer as being powerful in prayer. The one who lives so close to God is the one who is powerful in prayer. Nothing is said about Noah's praying; but the very fact that he walked with God and was a man of faith implies his communion with God, and that means his heart went out in prayer to God. Walking with Jehovah, communing with him, may be called a life of prayer.

Next let us notice the power of Noah's faith. By faith Noah was warned of things which were to come, things not seen as yet, things that were in the future. (Heb. 11: 7.) Probably Noah first learned that the flood was coming upon the earth a long time—one hundred and twenty years—before it came. When Jehovah told him that such a great calamity was coming, Noah believed it and began to regulate his own life in harmony with that prediction of Jehovah; also he began to persuade and teach his fellow citizens that it was coming and to be ready for it. Noah, by faith, did just what God commanded him to do in building the ark. The prophecies of the Bible are always announcements of what *must* be if things remain as they are.

Noah's faith was so strong that it enabled him to see in the future the destruction of the world. He understood that, unless conditions changed, the world was as good as destroyed when Jehovah said it. Hence, he went about trying to change the conditions by preaching righteousness. The things which God said would be were as real to him as if they were actually existing at the time. His faith enabled him to make the "things not seen as yet" real. The whole conduct of Noah was controlled for a hundred years by "things not seen as yet;" this is why he was moved with godly fear. He learned exactly what God wanted done, and did "according to all that God commanded him." It was this life of trust and power of faith that insured the ark.

His faith was a practical principle and sustained him under the most adverse circumstances. He began his work, continued it, and completed it without any support or sympathy from man, but with the tremendous opposition of public opinion and hostile forces. His faith enabled him to do this great work, and his faith becomes a condemnation to the unbelieving. Through the building of the ark, through his whole righteous life, through his faith, he condemns the world and becomes the heir of righteousness which is according to faith. The faithfulness with which he follows God's instruction rebukes the other class for not following it; his pleasing God condemns all who are displeasing to him; his obedience to God anathematizes all the disobedient of that age. Such is true to-day.

When one obeys God, that is a condemnation of all who are in rebellion against him. We see the influence of this manifested in the old antagonism and warfare between good and evil, righteousness and unrighteousness, obedience and disobedience, faithfulness and unfaithfulness, which began at the altars of Cain and Abel. The obedience to the gospel of Christ to-day is a condemnation of all who have the same opportunity, but do not obey it. When one lives the Christian life to-day in the presence of his fellow men, his very life is a condemnation of all wickedness and sin. How sinful it is in us, as the people of God, to become a party to encourage sin!

Our attitude toward sin must, like that of faithful Noah, be a condemnation of sin. Noah condemned the world by his faithful obedience to God. Christ's faithfulness to God condemned the world. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." (Rom. 8: 3.) The whole life of Christ as he lived upon earth was God's rebuke and condemnation of all ungodliness for all time. The Savior said: "The men of Nineveh shall stand up in judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." (Matt. 12: 41, 42.) So the faithfulness of Noah arises in judgment against all of the antediluvian world.

As the smaller streams flow into the greater and as the rivers empty themselves into the ocean and are lost, so the whole course of events as recorded in the Bible, from the creation of the world, flows toward one grand era called in the Scriptures "the fullness of time;" this is the "manifestation of the Son of man in the flesh." The dignity of the patriarchs, the foreknowledge of the prophets, the sanctity of the priesthood, and the regal majesty of the kings all point toward Him who is "the everlasting Father," "the Prophet who should arise," the "Apostle and High Priest of our confession," the "Prince of the kings of the earth." Noah, a man of faith, a life of trust, obedience in building the ark, doing the will of Jehovah in saving others, becomes a type in many points of the Lord Jesus Christ.

David Lipscomb College Notes.

BY A. B. L.

Miss Irma Lee Batey, of Lewisburg, Tenn., will begin teaching at Woodbury, Tenn., on September 6.

Arrangements have been made for a course in shorthand and typewriting. Brother Joe Priestly, of Garfield, Tenn., will conduct it.

Registration of students at David Lipscomb College begins on September 28. The formal opening exercises for the public will be held at 10 A.M. on October 1.

Miss Grace Hooper, our efficient primary teacher, who lives at Ashland City, Tenn., says: "I am going to do everything I can to remove the debt before school opens."

Rooms in both dormitories are being rapidly reserved. In order to avoid disappointment, prospective students should send five dollars for reservation of room at once.

Barney Morehead writes from Hurlock, Md.: "We boys from David Lipscomb College have done very well selling books." And the College is proud of these hustling boys.

The president of the College and his wife visited Lebanon, Tenn., last Friday. Several students are coming from that section. While in Lebanon we were very hospitably entertained by Miss Lillian Barry, a member of the class of 1920.

Miss Dorothy Pittman, a member of the 1920 class, is visiting Miss Lillian Barry, at Lebanon, Tenn. Miss Pittman will teach music at Harper Christian College, Harper, Kan. Miss Barry will do postgraduate work at George Peabody College for Teachers.

E. G. Burton, of Columbia, Tenn., congratulates the College on securing the services of W. Claude Hall as teacher. Brother Burton writes: "I note in the Gospel Advocate that W. Claude Hall is to be with you in the David Lipscomb College, and wish to say that you are very fortunate in securing him, as I know him to be not only a good man and a good preacher, but one with fine ability to teach. Mr. Hall is also to be congratulated for having secured work in an institution doing the great work this school has done."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing adve.tisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

EDITORIAL

Faith.

BY J. C. M'Q.

In the plan of salvation there is the God side and the man side. God has done much in providing the plan of salvation. So soon as man sinned in the garden of Eden, Omnipotence reached down a helping hand to lift him up from his fallen state. The love of God prompted him to give his own dearly beloved Son for the redemption of mankind. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) The preparatory work of the patriarchal and Jewish dispensations, the ministry of John the Baptist, and the personal ministry of our Lord all served the purpose of leading men to accept the mission of Christ to the world.

But it is not the purpose of this article to consider what God has done or what Christ has done or what the apostles and the Holy Spirit have done in the scheme of redemption, but to consider the man side of salvation—that is, what man himself must do in the acceptance of the proffered salvation. "For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: yea, let God be found true, but every man a liar; as it is written, That thou mightest be justified in thy words, and mightest prevail when thou comest into judgment. But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)" (Rom. 3: 3-5.) This was not written for Abraham alone, but it was written for our sake also: "Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead." (Rom. 4: 23-25.) Thus it is clear that Christ gave himself freely for our trespasses and was raised for our justification. It does not follow, however, that Christ brings to us an unconditional salvation, for we learn from Heb. 5: 8, 9: "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." When the divine philanthropy had perfected the plan of salvation, Christ said to the eleven apostles: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) The same commission as recorded in Mark 16: 15, 16 reads: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." The apostles were inspired, commissioned, and commanded to go into all the world and preach the gospel to every creature in order that men might believe in Christ and accept the proffered salvation. The apostles were obedient to this; so "their sound went out into all the earth, and their words unto the ends of the world." We learn also from Col. 1: 23 that the gospel of Christ was preached in all creation under heaven. In harmony with the appointment of Jehovah, we find that the gospel was preached so that men might believe it, accept it, and obey it, and rejoice in the hope of everlasting life. This thought is forcibly expressed in Rom. 10: 14-17, which reads: "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things! But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? So belief cometh of hearing, and hearing by the word of Christ."

The entire orthodox religious world is agreed that there is no promise of salvation from sin without faith. Right here it should be stated that there is a present salvation, which is deliverance from past sin, and there is an eternal salvation. The salvation that is to be considered in this article in connection with faith is salvation from past sins. While it is true that some of the passages may refer to both salvations, yet it is the intention of the writer to emphasize the conditions that must be complied with in order to enjoy the remission of sins. Attention to conditions essential to the enjoyment of eternal salvation will be considered hereafter. Let it be clearly understood that these conditions of salvation are not classed with the works of the law of Moses. When people take the position that a man can be saved without works, they should tell the public whether they mean the works that belong to the law of Moses or if they call the conditions of salvation laid down by Christ "works." They should tell us whether they cut out the "good works" referred to in Eph. 2: 10, which God has ordained that we should walk in them in order to the enjoyment of eternal salvation. Much confusion arises because men do not discriminate between man's works and God's works. No one contends that man can work his way to heaven and that he can be saved by meritorious work, but there are many who believe and teach that it is absolutely essential for a man to

comply with the conditions of salvation as taught by Christ before he can enjoy the favor of God. By consulting the Bible we learn that even faith itself is called a "work." "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6: 29.) This being true of faith, it is also true of repentance, baptism, confession, prayer, and any other act of obedience that God has ordained. No man can enjoy the promise of salvation without faith. "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) "But he that doubteth is condemned if he eat, because he eateth not of faith: and whatsoever is not of faith is sin." (Rom. 14: 23.) There is no promise of salvation without faith. A man could as easily blot the sun from existence as enjoy the remission of his past sins without exercising faith in God and the Lord Jesus Christ. Again, we learn that faith is a condition of salvation, and not the only condition, from Mark 16: 16: "He that believeth and is baptized shall be saved." It is undoubtedly true that the faith that justifies is a faith that comes out in action—a faith that speaks out, acts out, and does just what God says do. While justification is by faith, it is not the mere assent of the mind—that is dead and works not. Every example of faith that we have in the Bible where we find that men were blessed and approved by God is a faith that came out in obedience. The eleventh chapter of Hebrews very clearly demonstrates this truth. Abel had the faith that led him to make the offering as directed by Jehovah. Enoch had the faith that led him to walk with God. Noah had the faith that prompted him to build the ark just as God commanded him to do. Abraham had the faith that staggered not at God's command; but when God told him to go to Mount Moriah and offer his son as a burnt offering, he went, and called it "worship." This is true of all the faithful patriarchs of whom we read. No man has ever been blessed and approved by Jehovah who did not have sufficient faith to obey the command of God.

Bible Things by Bible Names Further Considered.

BY M. C. K.

It would be difficult to exaggerate the vital bearing and importance of the two facts with which our recent article on this theme closed. Let us refresh our minds with a substantial restatement of them. (1) The term "church," as used in the religious sense in the New Testament, means Christians or the children of God under the leadership of Christ. (2) As thus used in that volume, it always, without exception, includes all Christians or children of God in the locality or territory to which it is applied. The reader may safely rest on these two facts, for there is not a solitary exception to either one of them in all the word of God.

But we of to-day are in the midst of denominationalism, which means that the people of God in this period of their history are unfortunately divided into clashing and conflicting parties precisely as they were divided in the city of Corinth in Paul's day, only the divisions of modern times are on a much larger scale, with the chances for confusion in the use of Biblical language greatly increased. Without stopping here to discuss in detail the steps which, according to the New Testament, are essential to entrance into the church, we may observe that, while many persons in at least some of the denominations have not complied with all the terms of admission and hence are not in the church, nevertheless, many others in the different denominations have complied with them and are, therefore, in spite of their erroneous practices otherwise, in, and are a part of, the church. The members constituting the different divisions or parties in the church at Corinth were, nevertheless, all in the church in spite of their erroneous teachings and practices, and in writing to them Paul addressed them all as "the church of God which is at Corinth." (1 Cor. 1: 2; 2 Cor. 1: 1.) Among them there were Paulites, Cephasites, Apollosites, and those who were simply Christians, or who held to the name of Christ alone; yet Paul recognizes them all as being in, and a part of, the church of God at that place.

Moreover, let it be distinctly observed just here that even those among them who rejected the names of Paul, Cephas, and Apollos, and consistently held to the name of Christ alone, he did not address as "the church of God which is at Corinth," for the simple reason that they were not "*the* church," but only a part of the church. The fact that they were not involved in error as were the others did not make them exclusively the church. The others, who were egregiously involved in error on some things and were sinning in being broken up into conflicting parties and divisions, were, nevertheless, in spite of their erroneous practices, a part of the church of God at Corinth; and hence, all of them of all the parties were addressed by the apostle as "the church of God which is at Corinth."

In precisely the same way to-day, when persons do what God has commanded them to do for that purpose, they enter into, and become a part of, His church, and their unfortunate denominational entanglement in error on other points in no wise affects this fact. This does not mean, nor does it imply, that persons among them who have not done what God has commanded for that purpose, but have merely complied with a substitute for it, are also in the church. No one can properly claim that persons are in the church of God unless they have complied with the terms which God himself has stipulated for that purpose, and not merely a substitute for them. But when they have complied with the identical terms stipulated by God for the purpose, they enter into, and become a part of, His church in spite of the fact that they may be involved in error and make mistakes on other points; and hence, in any attempt to consider or speak of the church of God in such a situation and environment, we are compelled, if we would speak as the Bible speaks, to recognize these facts in our speech. To refuse to recognize persons as being in the church of God, when they have complied with God's own terms of admission, merely because they make mistakes on other points, would make it proper to deny that any of us, who make mistakes in any way whatever, are in His church.

In another article it is the purpose to deal directly with the matter of correct speech in referring to the church.

SELECTIONS BY THE EDITOR

Intend honestly and leave the event to God.—Æsop.

It is a much shallower and more ignoble occupation to detect faults than to discover beauties.—Carlyle.

What men want is not talent, it is purpose; not the power to achieve, but the will to labor.—Bulwer-Lytton.

A home without books is like a hearth without a fire, a purse without money, a life without love, a world without a sun.—Selected.

Let us not concern ourselves about how other men will do their duties, but concern ourselves about how we shall do ours.—Lyman Abbott.

Reverence the highest, have patience with the lowest. Are the stars too distant? Pick up the pebble that lies at thy feet.—Margaret Fuller.

It is not written, "Blessed is he that feedeth the poor," but he that "considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—Ruskin.

Current Thought

Is Preaching Necessary?

I learn from the Literary Digest that the question is being seriously debated both in England and in this country whether the sermon is now a necessary part of the church service. It appears that in the Lambeth Conference of the Anglican Bishops the abolition of the sermon as a requirement is being considered. The question as to the value of preaching has been the subject of sharp dispute since John Spargo's indictment of it as "the weak spot in the church of to-day—its Achilles tendon." A small army of lay and clerical writers rushed to the pulpit's defense. While teaching is a necessary part of the worship of God, I would not say that the regular sermon is necessary in order to the growth and development of the local congregation. God has placed bishops in the church, whose duty it is to oversee, teach, and feed the flock. But that preaching is a work in the church of Christ, no one will dispute who has any regard for the word of God. When all authority and all power in heaven and on earth had been given unto Christ, he commanded the eleven disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) We learn also from the commission as recorded by Mark that he commanded the apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Acting under this commission for the first time, we learn that on the day of Pentecost, Peter, standing up with the eleven, preached Jesus the Christ to the multitude, and about three thousand obeyed the gospel of Christ. At Solomon's portico, when the gospel was preached, the number grew to be about five thousand. We also learn that Philip, the evangelist, preached the gospel in the city of Samaria, and great numbers obeyed the truth. "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.) Also, Peter, the great apostle to the Gentiles, shunned not to declare all the counsel of God. In writing to the Corinthians, he says: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power." (1 Cor. 2: 1-4.) We find that the apostles preached the gospel unto every creature under heaven and that their sound went into all the earth. It is certainly no little job to earnestly, faithfully, and efficiently proclaim the gospel of Christ. Not only so, but we know that everywhere this is done men are led out of darkness into light. The cause of failure to-day is that men have ceased to preach the gospel in its fullness—that they have ceased to labor to please God rather than men and have turned aside to preaching the wisdom of men instead of the wisdom of God. Preachers of the gospel should go everywhere publicly proclaiming the word; they should heed the admonition of Paul to Timothy, "Preach the word." They should realize that "woe is unto me, if I preach not the gospel" of Christ. They should declare the whole counsel of God. When they have done this, and have done it in the same spirit that Paul preached the gospel to thousands, many will be led to obey the Christ. As did the early church, they should establish churches and appoint elders in every city. These elders, or pastors, should teach, develop, and guide the churches. It should not be necessary to call a preacher to do this work. Preachers should be called in when churches grow cold and need exhortation and arousing to a greater activity in the work of winning souls to Christ. A weak man with the gospel story is strong.

✡ ✡ ✡

Why Is the House of the Lord Forsaken?

Why is the house of the Lord forsaken? About seven thousand of our preachers are asking the same old question which Nehemiah asked many years ago. Why don't the brethren go to church? Why do three-fourths of our members stay away from evening service? And the answer is not in church "movies" nor fine music, but the answer is in the Book. The stewardship of life begins with the stewardship of money—a proportion of a man's money brought to the Lord's house as the acknowledgment of divine ownership of all. Because Nehemiah's folks had withheld their tithes, the preachers had jumped their jobs—fled to their own fields, or were selling life insurance—and so the Lord's house was forsaken. I'll take off my hat to Nehemiah. He found out why!

Jesus says where a man's treasure is, there his heart will be—and, naturally, his legs also, and the whole man sitting there on the front row in the meetinghouse.

Treasure! Say, fellows, all the treasure you and the deacons and the ladies' aid have been able unscripturally to extract from the average one of us is not even one-tenth, but a little, mean, covetous one-fortieth of our income! And that unwilling one-fortieth is hardly big enough to draw the heart of a tin lizard to church on a hot Sunday morning. I know of a little country church of forty-three members which showed, last year, a church attendance of the membership of eighty-five per cent, with an influenza epidemic, and in a cheap frame building, and without a regular minister, too! Why? Well, their hearts' interest just followed their tithes of three thousand one hundred and fifty dollars and their offerings of four hundred dollars more up to the Lord's house—that's all.

How you preachers have suffered for having robbed us fellows of the joy of faithful stewardship, and how we have suffered because we have robbed God's cause and the preachers every year of tens of millions of needed dollars! Why is the house of the Lord forsaken? How long, O Lord, before we wake up, read the Book, and show that we have some honest-to-goodness Bible horse sense?—Arthur A. Everts, in Christian Standard.

The above is worthy of very serious consideration. The great reason why people do not attend church is because their hearts are not in the service of the Lord. People who have the spirit of Christ delight to wait upon the Lord in his appointments. They do not wait to be coaxed and urged, but voluntarily and cheerfully go to the house of the Lord. Men who know the truth and love the truth are ready to sacrifice their means in order to spread the gospel of the Lord Jesus Christ. The man who is truly interested in advancing the kingdom of Jesus Christ is not seeking to see how little he can do and go to heaven, but his purpose and one ambition in life is to do all that he can to the honor and glory of God.

✡ ✡ ✡

Let the day begin without hurry and without indolence, with just such ordering of the time as shall allow a restful and untroubled beginning. If the birds are singing, listen to them. Commence the day with the Bible and with prayer. Tell the other members of the family how you love them. Talk a bit at the breakfast table about the blessings of God and his goodness. Let the day begin with mellow good feeling and kindliness.—Selected.

A RECORD THAT SHOULD CONVINCE YOU

Of the merits of Hood's Sarsaparilla as the standard blood purifier, appetizer and tonic. Originated in a famous physician's prescription more than 50 years ago. Adopted as the regular family medicine in thousands of American homes. Has met the tests of a half-century with universal success. Made from the best known roots, herbs, barks and berries named in the Dispensatory. Will prove its merit to you if you will give it a trial.

As a good cathartic, Hood's Pills.

CHURCH NEWS

Arkansas.

Glenwood, August 22.—I am here at Glenwood in a meeting that will close to-night. There are some good brethren here, and we hope to do much good with the meeting. I shall go from here and spend a few days at Hot Springs for my health, as I am just barely able to keep my work going and have some hard stretches of work yet ahead of me before the summer is over. I go to Nola, Ark., for my next meeting, beginning on August 28. Pray for me. I trust, by the help of God and the prayers of the saints, and other kind help from them, to yet be restored to my old-time health and vigor. I need your prayers and other assistance. Always address me at Comanche, Okla.—U. G. Wilkinson.

Kentucky.

Bardwell, August 24.—I closed an eight-days' meeting with the Antioch Church, near Dresden, Tenn., last Sunday. Three were baptized, one took membership, and two were restored.—Joe Ratcliffe.

Wingo, August 25.—I closed the meeting at Cairo, Tenn., last Sunday, with five added to the church. One came from the Methodists, one from the Baptists. I will hold their meeting next year, the Lord willing.—Alonzo Williams.

Michigan.

Akron, August 23.—The meeting here still continues. Our crowds have been increasing. There have been no additions to date. We mean to remain here over next Lord's day and then return to Flint for some more work.—Leslie G. Thomas.

Mississippi.

Ackerman, August 23.—The meeting at Nile closed last Thursday night with fourteen additions. I am now at Holly Ridge in a good meeting. I knew of only two members here when I came here, but I find others that say they are willing to worship as God directs. This is a fine country. Pray for this work.—H. D. Jeffcoat.

Tennessee.

Petersburg, August 26.—The meeting at Friendship, in this (Lincoln) county, closed last night. There was one addition from the Methodists.—R. N. Moody.

Rives, August 23.—Our meeting at Englewood, in this county, closed last night. We consider it a successful one. Three were baptized, and every one seemed to be interested.—D. D. Woody.

Livingston, August 23.—Our meeting at Zion, in Jackson County, came to a close yesterday, after eight days' duration. Two were added by baptism. Attention and interest were very good. Brother Brewington was with me in this meeting. I go next to Clay County.—Willie Hunter.

Buchanan, August 24.—I began a meeting with the Mount Zion congregation on the second Lord's day in August, which closed on the following Friday night. Interest was good throughout. The meeting resulted in seventeen additions, two of whom were from the Baptists. Thirteen were baptized, two were restored, and two took membership.—Charles Sweatt.

Trezevant, August 24.—Brother W. E. Morgan has just closed a meeting here with nine baptisms. The interest was good throughout the meeting. Brother Reavis, of Dresden, conducted the song service. We feel that the congregation was strengthened in the most holy faith by having Brother Morgan with us. May God's richest blessings ever abide with him and all the faithful.—J. E. Green.

Fort Henry, August 24.—The meeting at the Blue Springs church of Christ began on the first Sunday in August and continued eleven days. Brother W. A. Record, of Paducah, Ky., did the preaching. There were eleven additions—ten baptized and one from the Baptists. The church was well pleased with the meeting and plans to do more work for the Lord than ever before.—T. W. Wallace.

Bethel Springs, Route 2, August 23.—The meeting at Refuge, conducted by Brother R. L. Colley, began on August 8 and continued six days. Although it rained every day—one service was entirely rained out—the crowds were good and manifested interest. Five were added to the church. Brother Colley presents the truth in a manner that leaves no room for doubt or disputation.—D. M. Archer.

Lucy, August 19.—The meeting at Giltage closed on August 14. There were eight additions. We had very large crowds and splendid interest. This is a mission point. The brethren have bought a lot and are going to build a meetinghouse right away. They had the restrictive clause put in the deed. My next meeting will be at Lock, the home congregation, and will continue until August 29.—Porter Norris.

Cookeville, August 25.—I closed a splendid meeting last night at McBroom's Chapel. The meeting continued for ten days with large crowds and fine interest. The results were fourteen additions—twelve baptisms. This was my second meeting at this place. Last year we had the same number added. I was asked to return again next year, and will try and do so. This is a splendid country congregation.—Charles L. Talley.

Nashville, August 23.—My meeting at O'Conner, in White County, was well attended. There were two baptisms, and some returned to their place in the church and confessed their sins. Others said they had learned their duty and intended to become Christians soon. Brother A. G. Freed is now in a meeting in Sparta, and it is hoped that they may hear him and obey before it is too late. I shall begin a meeting at Bethel, near Friendship, next Sunday.—W. S. Long.

Lyles, August 24.—Brother E. L. Cambron began a meeting at Parham's Chapel on the third Sunday in July and closed it on Friday night following with three additions. He came from there to my home and began a tent meeting on the fourth Sunday, closing on the following Friday night with one baptism. This is our fourth tent meeting here during the past

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

four years, with large crowds, but only three additions. Brother Cambron went from here to New Antioch, where he began a meeting on the first Sunday in August, closing on Friday night with three baptized and the church much strengthened. I have been hearing Brother Cambron four years, and I firmly believe he is one of the most earnest teachers I ever heard. I wish to say that I have about recovered from a recent nervous breakdown and am anxious to tell "the old, old story" again. Any brother or congregation wanting my services should address me at Lyles, Tenn., Route 2. Remember, I am not hunting for the place that pays the most money, but I want to meet people who are hungering for the "bread of life."—W. A. Sisco.

Lebanon, August 25.—The meeting at Garrett, Texas, began on the first Lord's day in August and continued twelve days. Rainy, threatening weather hindered the progress of the meeting very much, yet we had a great meeting. Eleven people were baptized into Christ. Garrett is one of my old stamping grounds, and I enjoyed the work with the people there very much. There are so many good, faithful brethren and sisters there. Brother Ira Winterrowd and wife were with us, and he led the singing and rendered much valuable help and encouragement otherwise. He is making himself felt as a preacher of the gospel. Brother Jesse P. Sewell, president of Abilene Christian College, was with us on the second Lord's day of the meeting, and in the afternoon made a great and stirring speech on "Christian Education." Brother Davis, from Austin, and who will locate at Ennis soon to work with the church there, and Brother Boley, who has been elected superintendent of the Garrett school, were with us on the last evening of the meeting. Texas is a great State and has some great people and some great institutions in it. The church of Christ is about one hundred and fifty thousand strong in Texas, and they are building up and supporting some great institutions. Abilene Christian College, Thorp Spring Christian College, the Chair of the Bible at the University at Austin, and Bell Haven Orphans' Home at Luling deserve mention. On August 13, at 6:35 A.M., I boarded the train at Ennis for home; at 1:30 P.M. I was joined at Commerce, Texas, by wife and Paul; and we arrived at Lebanon, August 14, at 11 P.M. After getting only a few hours of sleep and rest, I arose the next morning and was ready to leave by ten o'clock for my meeting at Taylorville, seven miles out from Lebanon. I closed an eight-days' meeting there last Lord's-day evening. Brother Wilburn Derryberry led the singing and rendered valuable help otherwise. Three young men were baptized and the church was greatly encouraged. The church at this place is weak numerically, but there are some good, dependable people in it who will continue to "contend for the faith." I begin a meeting at Rans, in Bedford County, next Lord's day.—George W. Farmer.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew, and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

Bobby and Betty Have a Picnic

Bobby and Betty are having a picnic, and don't you wish you were there? The big freezer full of ice cream costs only half the usual price, for it was made of Jell-O Ice Cream Powder and there never was better ice cream at any price.

All grocers and storekeepers sell Jell-O Ice Cream Powder in four flavors and unflavored.

Use

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

A dependable preventative of diseases of the air passages and an excellent curative agent for inflammatory conditions of the skin and mucous membranes. Does not injure delicate skin. Fine for baby. There's a wonderful amount of comfort, health and protection in a 2 oz. jar. 50c at your druggist's or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

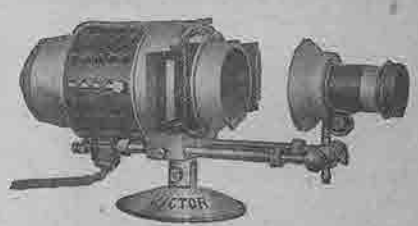
No Risk With "Diamond Dyes"

Don't Streak your Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

VICTOR PORTABLE STEREOPTICONS



AND

VICTOR PATENTED

AND

FEATHERWEIGHT STANDARD SLIDES

ARE

giving absolute satisfaction to thousands of clergymen.

Attendance at church and Sunday school may be rapidly increased by Visual Presentation of Bible Subjects.

Special Trial Terms to Clergymen.

Catalogues mailed upon request.

VICTOR ANIMATOGRAPH CO.
(Incorporated)
Victor Building, Davenport, Iowa.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Respect for others increases as our insight increases into human life and destiny.

A Christian is helpless if alone, but we might almost say he is almighty if God uses him.

Weakness in the Christian life is the measure of independence as contrasted with surrender to the will of God.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents.—(adv.)

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE:
CLINTON, S. C.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

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

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

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

OBITUARIES

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

Miller.

Sister Mary Ann Miller, wife of Brother J. D. Miller, died at their home, Conway, Ark., on July 6, 1920, and was buried in Spring Hill Cemetery, near her old home, where a large number of her friends had gathered to pay their last respects and to express their esteem of her. Sister Miller was born on February 27, 1847, and she and Brother Miller had been married almost fifty years. She obeyed the gospel under my preaching a number of years ago when the congregation here was holding a mission meeting out from town, and she and Brother Miller were both baptized in the Arkansas River. She leaves Brother Miller alone, but with full assurance of faith that on the resurrection morning she will receive that welcome plaudit: "Well done, thou good and faithful servant." J. C. Dawson.

Lucas.

Charles F. Lucas was born in Saint Joseph, Mo. After a lingering illness of tumor on the brain, he died on June 29, 1920, aged fifty-seven years. He moved from Saint Joseph to Kentucky when two years of age. He was reared on a farm near Paducah, at Florence Station. He had lived in Paragould, Ark., fifteen years. He was baptized into Christ in early manhood, and was a member of the church of Christ at his death. He leaves, to mourn his death, a faithful and loving wife; two daughters—Mrs. Marie Hurd and Miss Ethel Lucas; an aged mother; one sister—Mrs. Adamson; two brothers—Ed Lucas, of Saint Francis, and A. J. Lucas, of Paris, Ky.; but we mourn not as those who have no hope. We feel assured we will meet our loved one beyond this veil of tears, where we will take no more the parting hand. His Mother.

Dedmon.

Johnnie Dedmon was born on August 6, 1868, near Hickman, Tenn., and departed this life on April 13, 1920. He was married to Miss Nellie Mason, of Sykes, Tenn., on January 16, 1910. He obeyed the gospel in July, 1918, at Sykes, being baptized by Brother G. W. Farmer, under whose teachings he was made to realize his duty toward God. His death was due to pneumonia, and came as a great shock to his many friends and loved ones. He has gone to take his place with the many precious ones who have gone on before "to an inheritance incorruptible, and undefiled," in that "house not made with hands," among whom he shines with a luster not of earth, but reflected alone from the Heavenly Father's face. He is survived by a wife, five children, an aged father, and four brothers, who mourn his death. Funeral services were conducted by Brother G. W. Farmer, in the presence of a large number of sorrowing friends and loved ones, after which his body was tenderly laid to rest in the Union Hill Cemetery, to await the resurrection morn. Alta Tittsworth.

Murphy.

On January 22, 1920, God in his infinite wisdom saw fit to take the soul of our little daughter, Etheleene Murphy, home to be with Jesus. She was born on October 12, 1918. She leaves a father, mother, grandfather, grandmother, and a host of relatives and friends to mourn her death. It was hard indeed for us to give her up; for she was a winsome, sweet little darling, a little sunbeam sent to shine in our home. She was stricken with infantile paralysis, and lived only two weeks after taking sick. Just a little flower that bloomed only a short while. "Little Etheleene" was known far and near. She was such a beautiful child, too sweet and good to live in this troublesome world. While we are sad, yet we have such consolation as had David of old: She cannot come back to us, but we can go to her. Our little darling has gone to be an angel, where there will be no more sad partings; for Jesus said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Violet Lee Murphy.

Tenpenny.

Brother Hurrin Lafayette Tenpenny, son of Brother and Sister Tenpenny, of Woodbury, Tenn., died on February 2, 1920. He had lived in this world since June 21, 1894. Brother Tenpenny was baptized about eight years ago, and lived a faithful life. He enjoyed the services of the church, and after he became too weak to go to the meetinghouse he often spoke of it, and would have them take him in the buggy, sit there by the window, to be present on Lord's day. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." In his Father's house is where he shed the light of his true and noble boyhood and proved his Christian virtue. "By their fruits ye shall know them." He is survived by his father, mother, two sisters, and three brothers. To these I would say: Weep not, as others who have no hope, but let us all try to meet him in the better land. Funeral services were conducted by the writer.

J. P. Curlee.

The mental faculties cannot do the work that belongs to the spiritual, and therefore we cannot think our way into faith.—Exchange.

Japan News Items.

BY NELLIE STRAITON.

Here are some interesting news items from Sister Lillie Cypert's letters to me:

I visited Sister Andrews a few days last week. Brother Fujimori was there preaching for a few days. There were three baptisms. It was a beautiful sight to see them buried with Jesus, in the waves of the sea, between ten and eleven one evening, by the light of candles, and the dashing of the waves lending a solemnity befitting the occasion. One of them was an old lady, about sixty-two, who had been a member of the Baptist Church for many years. She is the mother of Sister Andrews' helper. One was the girl whom Sister Andrews has been sending to the Kindergarten Training School to prepare her to help in the work. The other was a boy about sixteen. He is the son of a railroad man. He says he wants to be a preacher. Both he and the kindergarten teacher will help in the Sunday school there.

On Friday evening of last week there were four baptisms at the Otsuka church. All the places of labor seem generally alive and growing.

Our best teacher at the Zoshigaya Sunday school, who recently married and moved away, came back to us the first of June, and we expect to build up the work again. She helped in the school free while in school; but now that she has graduated and her husband gone to America for study, she will give her entire time to the work, and, therefore, will have to be supported while so doing. As she is to be my helper, I am to assume this responsibility. By being economical, I think I can do it all right.

I am more thankful to you than I can tell for the big, fat check for my regular expenses and the furniture, and, of course, to all those who had a part in it; and and it goes without saying that I am thankful to our kind Heavenly Father who so bountifully supplies all of our needs and gives us so many kind friends that are such an encouragement to press on and do even more, and to have a desire to do more still, not only for their sakes, but for the Lord's sake, who deviseth all things. The furniture fund is now complete.

You remember the young man whose death I told you about, of course. Just a few days ago one of his best friends was baptized—the one that studied with him when he was getting his knowledge of the plan of salvation and how to become a Christian. He is now helping in the Sunday school. We are all so happy over it. He is such a fine young man.

The Sunday school is increasing in number—almost doubled in the last month. We have had to increase our teaching force. Pray with us that we may do this work as Christ would have us do it among these little untrained olive plants.

If you are interested in this work and can help, write Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

In answering advertisements, please mention the Gospel Advocate.

Facts for Sick Women

Reliable Information

All American women know of the great success of Lydia E. Pinkham's Vegetable Compound in restoring to health women who suffered from ailments peculiar to their sex, yet there are some who are skeptical and do not realize that all that is claimed for it is absolutely true—if they did, our laboratory would not be half large enough to supply the demand, though today it is the largest in the country used for the manufacture of one particular medicine.

The Facts contained in the following two letters should prove of benefit to many women:

Buffalo, N. Y.—"I suffered with organic inflammation and displacement. When lifting I had such pain and bearing down that I was not able to stand up, and it hurt me to walk or go up or down stairs. I was going to a doctor without any results and he said the safest thing would be to have an operation. I met a lady who told me she had three operations and was not well until she took Lydia E. Pinkham's Vegetable Compound.

I felt relief after taking two bottles of Vegetable Compound and I kept on with it until I was cured. I always use Lydia E. Pinkham's Liver Pills and they are fine. Everything used to turn sour on my stomach and the Liver Pills relieved that."—Mrs. A. Rogers, 593 Fargo Avenue, Buffalo, N. Y.

Sacramento, Calif.—"I had organic trouble and had such terrible pain and swelling in the lower part of my side that I could not stand on my feet or even let the bed clothes touch my side. I gave up my work thinking I would not be able to go back for months. My mother advised me to take Lydia E. Pinkham's Vegetable Compound as it had saved her life at one time, and it put me in a wonderful condition in a couple of weeks, so I can keep on working. I work in a department store and have to stand on my feet all day and I do not have any more pains. I surely recommend your Vegetable Compound to all my friends and you may use these facts as a testimonial."—Bertha J. Parker, 3320 M St., Sacramento, Calif.

The fact is, the Best Medicine for Women is

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

Now is the time to renew your subscription

HER FITS STOPPED

Mrs. Della Martin, a resident of Wurtsboro, N. Y., writes that she stopped her fits with a free bottle of medicine which she read about in the paper. She says she has not had a fit since she took the first dose, and that she wants every sufferer to know about this wonderful medicine and what it did for her. If you have a friend or relative who suffers from these dreadful attacks, you are advised to send name and address at once to R. P. N. Lepso, 198 Island Ave., Milwaukee, Wis., who is generously offering to send a bottle of the same kind of medicine he gave Mrs. Martin, free, to any sufferer who writes him.

For the **HAIR—**

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

TETTERINE

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

For Fever Headaches and Neuralgic Pains

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers, **Piedmont Laboratories, Inc., Clinton, S. C.**

Rely on Cuticura To Clear Away Skin Troubles

Soap to cleanse, Ointment to soothe, Talcum to powder, 25c. Samples of Cuticura, Dept. V, Malden, Mass.

In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Alabama.

Moulton, August 23.—Our meeting with the Fairfield congregation resulted in twelve being baptized into the one body; also, we raised the money to enlarge the building. We had large crowds, so much so the present building would not hold them. The Lord willing, I will assist them in their meeting next year. This is the home of Brother Emmett Byars, a faithful preacher, who is doing a good work. I am now in a meeting at College Grove, with interest fine. I go next to Mount Juliet, Tenn. "The Lord is guiding; victory is sure."—A. D. Dies.

Oneonta, August 23.—I have just closed my thirteenth year's work with the churches in North Florida and South Alabama. I spent seven and one-half weeks in that country, and held short meetings as follows: At Esto, Fla., with two additions; Gum Head, Fla., five additions; Elton, Ala., one addition; Curtis, Ala., one addition; Liberty, Ala., one addition; and Christian Home, Ala., three additions. I have promised a few meetings in that country for next year. Brother Ben F. Harding, of Florence, Ala., began a meeting with the congregation at Mount Hope, Ala., on the second Sunday in August and continued it until the following Saturday morning, closing his work at the water. I baptized one after he left. This was a great meeting. The church was well pleased with Brother Harding's work and pronounced him a great preacher. There were twenty-seven baptisms, and much good was done otherwise. I shall begin my new year's work with this church with renewed courage. I am now in a meeting with the Snead congregation, in Blount County, Ala. Interest is growing.—Van A. Bradley.

Arkansas.

Hobart, August 20.—The meeting here continues, with much interest being shown by many who are not members. I am telling the same "old story" we all love so well. There have been eight confessions and baptisms to date. We had a large hearing last night. I am to begin at Blaine next Thursday night.—D. S. Ligon.

Fort Smith, August 23.—The Park Hill church of Christ at this place continues to grow in numbers and faithfulness. At the evening service on Lord's day one was restored from the paths of waywardness. Many visitors were with us at both services. May the Lord continue to bless us in our efforts to serve him.—Leland H. Knight.

Morrillton, August 23.—We closed at Formosa on the third Sunday in August. Two obeyed the gospel during the meeting. We had large crowds from beginning to end. I am now in a meeting near Hazen. The meeting began on Friday night and will continue till next Sunday. We are having the best crowds and attention we have ever had at this place, the brethren tell me. There are only a few brethren here, but they seem to have a will to work. I will begin a meeting at a point near England next Sunday night. I can arrange for other meetings after October 1.—R. H. Johnson.

Fort Smith, August 23.—The meeting at Spaulding, Okla., closed last night, with baptism at "the same hour of the night." It was, I think, the best meeting of my life. There were forty-six additions, thirty-nine by baptism. The success of this meeting was largely due to the efficient teaching of the elders for the past year; then, too, the entire church got behind the meeting and helped. It was a great meeting in every way. The school board would not employ one of our brethren to teach; they wanted nothing but sectarians. I succeeded in converting and baptizing two of the teachers in the school.—Will W. Slater.

Renwar vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism, when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood, and in order to effect a complete cure it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatments, and what it did for me—why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists (price, 50 cents) or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

Select Thoughts.

Love God and do what thou wilt.

Our one need is the faith of a little child.

God be thanked for books! They make us heirs of the spiritual life of all the ages.

The way to live rightly is not so much to spend time in the repression of the evil in us, as to spend all our time in the expression of the good.—Selected.

Hens Lay While Moulting

First to lay is first to pay. "I used 'More Eggs' Tonic, and for the first time my hens **laid through the moulting season,"** writes Mrs. C. Luginbuhl, of Norwood, Ohio. E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. Letters from many users tell how they actually **got eggs during moulting!** You, too, can make your hens moult fast, get eggs sooner, and more eggs all fall and winter. This scientific tonic has been tried, tested, and proven by over 400,000 chicken raisers. Try Reefer's "More Eggs" on his ironclad, **money-back guarantee** of satisfaction.

If you wish to try this great profit maker, simply write a post card or letter to E. J. Reefer, the poultry expert, 8259 Reefer Building, Kansas City, Mo., and ask for his special free-package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million-Dollar Merchants' Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write today for this special free-package offer. Profit by the experience of a man who has **made a fortune out of poultry.**

Sift Out the Bran.

BY W. R. RAINS.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15: 7.) To abide in Christ is to stay or remain in him, and the same is true as to his words abiding in us. What we will is what we want; hence, as God knows all things, knowing what we need before we ask, and as we know only in part, we may ask for that which he knows we do not need, and hence do not receive it because we ask amiss, in harmony with his teaching: "Ye ask, and receive not, because ye ask amiss." One has to be in Christ to have access to the Father, and it is as unreasonable to believe that one will be saved from sin out of Christ as to believe that Noah would have been saved from drowning out of the ark. This makes it narrow, but this is where He put it —"strait and narrow." Paul told Timothy to "endure hardness, as a good soldier of Jesus Christ." He also said to him: "Them that sin rebuke before all, that others also may fear." Fear whom? Listen: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." And this is where I stand. Can I get others to stand with me? He that is not for us is against us; he that gathereth not with us scattereth. Christ does not want us to live in this life in a way that we will fear one another, but commands us to love one another; hence, if we fear one another, then we are liable to hate one another, and thus we become worldly-minded sinners. Therefore he says: "There is no fear in love." Hence when we abide in him, we walk in love with one another.

Now, if one wants to abide in Christ, he must first get into him. "As many of you as have been baptized into Christ have put on Christ." Now, if we want to abide in him and his words to abide in us, let us simply do what he commands us to do and leave undone the things we ought not to do. There are some people who claim to be in Christ who have not been baptized into him. This seems to be impossible from the foregoing language of the inspired apostle. "What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" This certainly shows that baptism is a figure of a death, a burial, and a resurrection.

While most people are honest as pertains to Christianity, yet there are many who do not study the word enough to understand its true teaching. Let us not fall out with others if they present to us a false doctrine, but let us simply reject the doctrine; neither should others fall out with us if we present to them a true doctrine. If we want to eat good bread, let us first sift the bran out of the meal.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.)	*1.54 gr.*
Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	*2.02 gr.*
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

Compiled Thoughts.

It is a good blade that bends well.

The life of faith is the life of freedom.

To share a gift is the best gratitude for it.

In giving, a man receives more than he gives.

We who are Christians must rebuild the world.

Laws are but the record of God's faithfulness.

Liberty is not a donation; it is an achievement.

The need of the day is not reformers, but performers.

We should believe that our best moments are our truest.

We stereotype feeling into intellect, and then into statutes, and finally into national character.

Mother's Ally.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores, and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be immediately sent you free.

DEATH RATTLE OF CALOMEL IN SOUTH

Dodson is Destroying Sale of Dangerous Drug with His "Liver Tone."

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

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

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

STOP

Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

A Dialogue Between Robert G. Ingersoll and a Christian.

BY FLAVIL HALL.

In a pamphlet which came into my hands is the following depiction: "A very affecting scene was witnessed at the funeral of Ebon C. Ingersoll, in Washington, June 2, 1879. His brother, Robert, had prepared an address to be read on the occasion; but when the large company of friends had gathered and the time came, the feelings of the man overcame him. He began to read his eloquent characterization of the dead man, but his eyes at once filled with tears. He tried to hide them behind eyeglasses, but he could not do it, and finally bowed his head upon the man's coffin in uncontrollable grief. It was only after some delay and the greatest efforts at self-mastery that Robert was able to finish reading his address."

In that address were the following words: "In the night of death hope sees a star and listening love can hear the rustle of a wing."

In the following dialogue I have quoted Ingersoll verbatim from a poem, "The Declaration of the Free." And since his part of the dialogue was written while he was living, I have written the reply as though he were yet living:

Ingersoll:

We have no falsehoods to defend—
We want the facts;
Our force, our thought, we do not spend
In vain attacks.
And we will never meanly try
To save some fair and pleasing lie.

Christian:

Ah, but you do falsehood defend,
You spurn the facts;
Your force of talent you do spend
In vain attacks
Upon the truths (which cannot die)
To perpetrate a darksome lie.

Ingersoll:

The simple truth is what we ask,
Not the ideal;
We've set ourselves the task
To find the real.
If all there is is naught but dross,
We want to know and bear our loss.

Christian:

About the future you did ask,
When bowed with grief,
And set yourself unto the task
Of sweet relief
In faith that sees "a star of hope"
In death beyond our mortal vision's scope.

Ingersoll:

We will not willingly be fooled,
By fables nursed;
Our hearts by earnest thoughts are schooled
To bear the worst.
And we can stand erect and dare
All things, all facts that really are.

Christian:

You did not stand erect and dare
In that sad hour,
When in your wailings of despair
You did cower.
And on your brother's coffin fell,
Happy (?) to be an infidel.

NUXATED IRON

Dr. Ferdinand King, New York Physician and Medical Author, says:

"It is my opinon that in practically nine times out of ten, unstrung nerves and failing strength and vitality are due to deficiency of iron in the blood. I am convinced that there are thousands who, simply by taking Nuxated Iron, might readily build up their red-blood corpuscles, increase their physical energy and get themselves back to vibrant and vigorous health."

DO NOT ACCEPT SUBSTITUTES

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

ECZEMA

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

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic.

At All Drug Stores. Arthur Peter & Co., Louisville, Ky.

Ingersoll:
We have no God to serve or fear,
No hell to shun;
No devil with malicious leer;
When life is done,
An endless sleep may close our eyes,
A sleep with neither dreams nor sighs.

Christian:
Who says the worlds no maker had,
That 'twas by chance?
The fool whose reason has gone mad
With arrogance.
If, sir, by chance your watch exists,
Then maybe thus a world exists.

Unto the great Creator, God,
Father unseen,
Accountable while here they've trod
The wise have been;
The law of reaping for sin
Has eminent ever been.

Ingersoll:
We have no master on the land—
No king in air—
Without a manacle we stand,
Without a prayer,
Without a fear of coming night;
We seek the truth, we love the light.

Christian:
Freedom we have through Christ our King,
Who conquered death,
And unto him our hearts shall cling
Till the last breath
Shall leave our bodies still and cold,
And future scenes to us unfold.

His witnesses we have believed,
For they are true;
We well know they were not deceived,
Their Lord they knew;
They by their testimony stood,
And bravely sealed it with their blood.

He rose, their testimony stands,
'Tis genuine;
The light is spreading o'er all lands,
And bright will shine
Above the dark agnostics' din
When you forgotten shall have been.

The gospel books are quoted oft
Back to the morn
Of apostolic days and stand aloft,
Though you may scorn;
Attributed are they alone
Unto the authors by them borne.

And you "no master have" on earth?
"No king in air?"
Blest as the buzzard was your birth,
Naught for you cares;
Jehovah's rulership and care
The wise believe 'tis best to share.

Ingersoll:
The jeweled cup of love we drain,
And friendship's wine
Now swiftly flows in every vein
With warmth divine.
And so we love and hope and dream
That in death's sky there is a gleam.

We walk according to our light,
Pursue the path
That leads to honor's stainless height,
Careless of wrath
Or curse of God or priestly spite,
Longing to know and do the right.

Christian:
You spurn the only ground of hope—
Our risen Lord;
And so in darkest night you grope,
Out of accord
With Heaven's shining light and truth,
The faultless guide for age and youth.

DID YOU KNOW

THAT Abilene Christian College is a full college of the highest rank, conferring standard degrees and giving work upon which the State Department issues both temporary and permanent teachers' certificates?

THAT there is here a faculty of more than thirty Christian men and women of extraordinary ability and splendid training?

THAT the college plant consists of a campus of more than forty acres, on which stand four good brick buildings and a number of temporary buildings awaiting replacement by permanent buildings?

THAT at present a campaign for a quarter million dollars for the improvement of this plant is meeting hearty response all over the State and outside the State?

THAT we are to erect in the near future at least three or four good buildings and equip them with the very best and most serviceable equipment?

THAT we enrolled four hundred and twenty-eight students last session, not counting the enrollment in the summer school, and would enroll at least six hundred this year if our room was not limited to caring for a few more than four hundred?

THAT we want to send you our catalogue, that you may know many other things concerning us and our work that you have not known before?

THAT we will take a special pleasure in answering your inquiries and furnishing you information?

THAT you should reserve a room at once?

ABILENE CHRISTIAN COLLEGE

ABILENE, TEXAS

Pleasant To Give — Pleasant To Take

Thoughtful parents are having most gratifying and astonishing results by using this safe, agreeable preparation which quickly stimulates baby's digestion and regulates bowel movements. It is a fact that babies and children like to take

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

A few drops, depending on age, added to each feeding keeps baby's bowels regular. This finest combination of vegetable ingredients promptly overcomes diarrhoea, relieves wind colic, flatulency, constipation and other disorders—especially good at teething time.

The open published formula appears on every label—always know what you give your baby. Mrs. Winslow's Syrup costs more to make—yet costs you no more than ordinary baby laxatives. *At All Druggists*

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York

General Selling Agents: Harold F. Ritchie & Co., Inc., New York—London—Toronto

Ingersoll:
We love our fellow man, our kind,
Wife, child, and friend.
To phantoms we are deaf and blind;
But we extend
The helping hand to the distressed;
By lifting others we are blest.
Christian:
What has agnosticism done,
Sir, for your kind,
Your wife, your daughter, or your son?
I you remind
Of lands where Christ they do not know
Of their barbarity and woe,
Of woman's wretchedness for aye—
A hapless slave
From youth through all life's weary day
Unto the grave;
Who there the helping hand extends
To her, and the distressed befriends.
Ingersoll:
We do not pray, or weep, or wail;
We have no dread,
No fear to pass beyond the veil
That hides the dead.
And yet we question, dream, and guess;
But knowledge we do not possess.
Christian:
We pray to God, but do not wail;
We have no dread,
No fear to pass beyond the veil
That hides the dead;
The testimony we believe
Of Jesus Christ, whom we receive.
Ingersoll:
Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate
We do not know. We hope and wait.
Christian:
You spurn the only source of light—
Our risen King—
And so you grope in dismal night;
Naught can you bring
A gleam beyond the "night of death"
But faith in what the gospel saith.
Your scoffings, of mischievous birth,
At faith in God,
Will surely perish from the earth,
And 'neath the sod
The form of Ingersoll will lie,
Remembered not e'en by your lie.
But on the swelling waves of time,
Steadfast and sure,
The gospel ship with sails sublime,
And hope secure,
Shall victory forever know,
And land in peace despite the foe.

In the words above, "the gospel books are quoted oft back to the morn of apostolic days," the writer had in his mind Augustine and Eusebius, the latter of the last and the former of the first, of the fourth century; Origen, Julius, Africanus, and others, of the third century; Clement (of Alexandria), Tertullian, Irenæus, Justin Martyr, and others, of the second century; and Clement (of Rome), Barnabas, Hermes, Ignatius, and Polycarp, of the first century, all of whose writings have partially come down to us.

USE MURINE FOR YOUR EYES
Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes, Refreshes.** Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

CHURCH NEWS

Tennessee.

Dickson, August 23.—I have just returned from a six-weeks' campaign in Western Kentucky, having engaged in three meetings, with good results at all places. While there was not a large ingathering at either place, there was a general awakening of the churches, and I feel sure much good was done. There were three baptisms and one restoration at Macedonia, four baptisms and one restoration at Pottsville, and two baptisms and one restoration at Hebron. I preached here at Dickson at both the morning and evening services yesterday and at Vanleer in the afternoon. At this place there were three accessions—one by primary obedience and a man and wife who had been for a number of years affiliated with the United Brethren, who were baptized in early life by a Christian preacher, and "for the remission of sins." The man, S. L. Patterson, has preached some for the United Brethren; but having heard the gospel preached by Brother W. P. Walker, Brother F. P. Taylor, and others, he said he found himself in line with them and us, and decided to cast his lot with us. We trust that the church may be able to use him for the advancement of the cause of our Lord. I expect to go next week to New Hope, near Readyville, Cannon County, Tenn., and thence to North Alabama for other meetings. I shall close my present engagements with the church in Cleveland, Tenn., in a meeting to begin on October 17, the Lord willing. Then as soon thereafter as we can make the arrangements we expect to move to Avon Park, Fla., to make our permanent location, but returning next summer for some protracted meetings.—I. B. Bradley.

The church has risen in power with every real emphasis on Christ Jesus.

Nothing has been deemed by our God too small to bear the impress of his love; let nothing be thought too little to become a fresh expression of our adoring gratitude and love to him. —Selected.

50 Eggs a Day

"'More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds: "I was only getting 12 egges a day, and now I get 50." Give YOUR hens a few cents' worth of "More Eggs," the wonderful egg producer, and you will be amazed and delighted with results.

Eggs While Moulting

While moulting, your hens will need "More Eggs" to hasten the moult, revitalize their organs, and put them in fine laying condition. Letters from many users tell how they actually **got eggs while moulting.**

If you wish to try this great profit maker, simply write a post card or letter to E. J. Reefer, the poultry expert, 7259 Reefer Building, Kansas City, Mo., and ask for his special free-package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million-Dollar Merchants' Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write today for this special free-package offer.

"Reo" Chester Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually **ready built,** and represent a wonderful money-saving.

Let Edwards Save You Money

Be Sure to State Which Books You Want

—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book

Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 2380

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up any place. Send postal for Garage Book showing styles.

THE EDWARDS MFG. CO.,
2330-2380 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

GOSPEL ADVOCATE

Volume LXII. No. 37. NASHVILLE, TENN., SEPTEMBER 9, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 873
OUR CONTRIBUTORS 874
What About Elders (No. 2)—Unity or Discord—When is a Man Old?—The Sinfulness of Sin—Intercession—Relief Fund—The Traveling Carnival Curse.
HOME READING 879
AT HOME AND ABROAD 880
QUERY DEPARTMENT 882
GEORGIA AND THE FAR SOUTHERN FIELD 883
Blessed Prodigals 884
Cheerful Messages for David Lipscomb College 884
EDITORIAL 885
Faith: Its Object and Its Strength.
SELECTIONS BY THE EDITOR 886
CURRENT THOUGHT 887
Churches as Candidates for Ministers—"Perilous Times"—A Useful Baby.
"For When I Am Weak, Then Am I Strong" 888
Opportunity at Vardaman, Miss.—The Upper Chamber—To Will 889
CHURCH NEWS 890, 891, 894
The Double Nature of Man (No. 6) 892
Notes from West Tennessee—Select Thoughts 892
More Colorado Work 895
"Baptists vs. Campbellites" (No. 20) 896

Edifying as the Need May Be

BY A. B. LIPSCOMB

Faith and Hope Compared.

In the letters of the apostle Paul the leading word is "faith," but in the letters of the apostle Peter the leading word is "hope." The latter has been called the "Apostle of Hope" because in five chapters he makes no less than ten allusions to the future. If one asks concerning the difference in meaning between the two words "faith" and "hope," the truth is, there is no essential disagreement. They are related to each other in the sense that each is trust in God. They differ in that faith looks back to that act of divine love which made the gospel plan of salvation possible and looks forward to the consummation of the Christian life in the world to come. Hope, on the contrary, looks only to the future. It is dependent upon faith. It is truly one of the most permanent fruits of faith.

We cannot experience what Peter calls a "living hope" without the expression of a living and active faith. Our hope is obtained by the resurrection of Jesus from the dead. In his wonderful argument upon this subject in the fifteenth chapter of First Corinthians, Paul reasons thus: "If Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable." The apostle here teaches that there is a hope which is not dependent upon faith. He is emphasizing the lesson that unless a person really and truly believes the fact of the resurrection certified to by unimpeachable witnesses and indisputable proofs, all preaching, so far as he is concerned, is vain and his religion is vain. He is in a miserable state himself, and his dead have perished without salvation and without the "living hope;" for if Christ had not risen from the dead, no hope of immortality would have dawned over this world's perpetual night.

✡ ✡ ✡

Acknowledgment Not Enough.

But our belief in the resurrection must not stop with a mere acknowledgment of this glorious fact. If this is all it does, it is not a living faith and cannot produce a living hope. The apostle Paul not only taught the doctrine of the resurrection, but he also taught an obedience to the form of that doctrine. Writing to the Romans, he said: "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered." They had become dead to sin, they had been buried with Jesus Christ in baptism, and they had risen to walk in "newness of life," and now they had in their hearts what Peter calls the "living hope;" and for all of this, thank God!

Now, if you will turn again to Simon Peter's letter and examine the salutation, you will find that it is addressed to men and women who had passed through the same familiar process of induction into the church—Christians who had obeyed from the heart the same form of doctrine—and, as a trial of their faith, were now sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia.

✡ ✡ ✡

Must Not Compromise the Gospel.

We ought to emphasize the teaching of these passages because there is a compromising spirit in the religious world to-day which accepts almost any kind of faith in Jesus Christ as an active and saving faith, just so one acknowledges the fact of the resurrection. Such a person may have a certain kind of faith and hope; but acknowledgment is not enough. The whole plan of salvation must be kept in view. Its conditions must be obeyed and the additions of the Christian graces must be made. Churches are springing up all round us which do not insist upon the fundamental principles taught by our Savior and his apostles. Preachers are coming into the limelight who rarely mention the holy ordinance of baptism and the Lord's Supper, but are confining themselves wholly to the discussion of faith and love and philanthropy and other themes which they say have to do with the betterment of our social fabric. But the true gospel preacher should see a great deal further than the evils of to-day. He should con-

stantly bear in mind the judgment to come. "Knowing the terror of the Lord," he should seek to persuade men. He should teach them plainly the conditions of salvation, leaving out nothing that the Savior has told them to do, and impressing the lesson over and over again that the way to "lay hold of the hope set before us" (Heb. 6: 18) is to obey the Savior's commandments.

✡ ✡ ✡

A Stable and Certain Quantity.

The Christian's living hope is something stable and certain. We know of some people whose hope increases and decreases in very much the same ratio of stocks and bonds. You ask them how goes the Christian life and if they are attaining any growth in the Christian graces, and they give you a cheerful affirmative answer. But let the day be leaden and gray; let their business be failing; let them be the least bit "out of sorts," and there is a great slump in their religion. Evidently such persons do not possess much of the living hope mentioned by the apostle Peter. If they had it once, they lost it because their faith was weak. The living hope is not affected by the weather nor one's bodily ailments. It is not peculiar to the sunshine. It is the tenant, not of a heart that was never broken, but of a heart that has been broken and healed again. Like a pure, bright star fixed high in the heavens, it reaches with its rays the uplifted eye of the weary pilgrim. But the "stars shine not in the day; darkness brings them out." Here is the kind of hope we need—the kind that sustains us in the dark. When our homes are smitten with disease and death, it is the hope that answers: "Lead me, Heavenly Father, lead me." When temptations crowd around us thick and fast, or when we are called upon to make some great sacrifice for the Master's sake, it is the hope that places our hands in his and inspires us to say: "I'll go with him all the way." ✡ ✡ ✡

The Living Hope and the Calamity Howler.

The living hope is a persevering hope. There is no burden it cannot bear; there is no sorrow it cannot break; there is no fear it cannot overcome. There is a character which we meet almost every day and which we would like to change if we could. It is that person commonly known among business men as a "calamity howler." He never sees the bright side of things. In his mind a panic is always imminent. The country's safety and credit are always on the verge of disaster. If we believe his story, all of us are continually walking on eggs, with nothing solid to anticipate, and nothing soft to catch us if we fall.

If there is no room for this kind of a person in the commercial realm, surely there is no place for him in the kingdom of God. Nevertheless, it is no uncommon thing to hear a church member complain. It frequently happens that one who has taken upon his lips the name of Christ, and in whose heart there should be instilled the living hope of the gospel, becomes morose and distrustful of his brethren and sisters. Nine times out of ten the trouble does not lie with the church. It is not the lack of friendship and brotherly love. It is because the man himself did not continue in the faith, grounded and steadfast, but was moved away from the hope of the gospel by neglect of the teachings of God's holy word. As the apostle Paul taught the Romans, it is only through patience and through the comfort of the Scriptures that we keep this asset in our lives.

The reason for a man's failing in a conspicuous emergency is often found in a long series of earlier failures at inconspicuous points of his. Evidently telling the exact truth under all circumstances had not become an instinct of Peter's nature; and Judas was accustomed to small pilferings from the common treasury before he sold his Lord. —Selected.

OUR CONTRIBUTORS

What About Elders? No. 2.

BY W. H. CARTER.

Let not the reader grow weary while I try, by the grace of God, to call attention to a few more thoughts. Do you regard this as a matter of great importance? If not, why not? Is a well-taught, a well-developed, a well-trained, and a live, working church a thing greatly to be desired in a community? An earnest study of this question will convince us that God ordained that there should be a plurality of elders in every church for the accomplishment of this very thing. People are molded according to their teaching and thoughts. If they are not taught, they grow up in ignorance and are liable to drift into almost anything. If they are taught error, they drift into error; if taught the truth, they drift into that which is in harmony with the will of God. Hence the command to "preach the word" (2 Tim. 4: 1, 2), to "speak as the oracles of God" (1 Pet. 4: 11). An elder must be "apt to teach" (1 Tim. 3: 2), "holding fast the faithful word as he hath been taught, that he may be able by sound teaching both to exhort and to convince the gainsayers" (Tit. 1: 9). The word "apt" means "suitable; pertinent; appropriate; liable; inclined; ready; expert; quick of apprehension." The word "teach" means "to impart knowledge to; instruct; inform; cause to learn or acquire skill in; to give instruction." This, as regards this one qualification, is the kind of man God specifies to be appointed an elder. Have you got him? If not, why not? There is a cause, possibly more than one. Were I to single out the cause that has wrought this evil more than any other, I would say, it is the lack of scriptural teaching on the part of some one.

There has been too many opinions, too much speculation, and not enough faith. Brethren who were honest in their conclusions became so partisan and blinded that they became indifferent, and their preaching and writing caused others to treat this subject with such indifference as to not study it nor teach it, so that the people came to regard an elder as a small character and the eldership as a thing only in name. If men are selected for elders, it is more a matter of form than faith, and the traditions of men are followed rather than the word of the Lord. The result today is the cry of inefficiency in the eldership coming from all parts of the country. Can this be remedied? If so, how? I am sure it will not be done if we continue to speculate, for that has been the prime cause of present conditions. When all agree to cast aside their notions and opinions and to learn and teach only that which is written, then we may look for more scriptural elders, better churches, more faithful work, and better spiritual times.

To "set in order the things that are wanting" in the churches and "ordain elders in every city" (congregation) is a great work. Nothing is of greater importance, provided the divine instruction is followed. Nothing is calculated to result in greater injury if we follow the traditions of men. Notice carefully the restrictions. Paul says "if." If, IF, IF. If what? "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." Read Tit. 1: 5-10, carefully, and then ask yourself how it would do to appoint one who is not "blameless" and another who is not the "husband of one wife" and has no children to be "faithful."

To remove an evil, we must first find and remove the cause. People are, as a rule, such as they are educated to be. God's way of leading the people into the right way is

through teaching. In the great commission Jesus says: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." (Matt. 28: 19, 20.) "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) "And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6: 45.) Is this not enough to show us God's will and way? As error comes through erroneous teaching, even so truth and right come through teaching the truth. I know of no way to correct the error but by teaching the truth. If elders are incorrectly taught, they will teach the error, if they teach at all —a thing that few are able to do these days.

But who is to teach the elders? Who is to "set in order the things that are wanting?" Who is it that goes into the destitute places, preaches, baptizes, and "organizes" churches? Is it not the evangelist? Then, can you not see why it is I conclude that so much depends upon the faithfulness of the evangelist? I believe there has been too much looseness in teaching and action along this line—too much speculation, acting upon opinion, following men, and not enough following the Christ. Is it not important that we all walk by the same rule, and that we make God's word the rule? It is speculative theories and notions and opinions that cause division. Preaching the word brings unity.

Is a man an elder before he is selected and appointed? Some seem to think so. If so, then why select and appoint him? If he is already an elder, what is he selected and appointed to be? Why select and appoint one to be that which he already is? There is a cause for such inconsistent teaching. I do not understand God's word to teach any such. The possession of the qualifications does not make one an elder. If so, the lack of any one qualification would show that one is not an elder. Is one a sheriff because he has the qualifications? Is a man President of the United States because he has the qualifications? Men are elected to become Presidents, sheriffs, etc., not because they are such already, but to make them such. Even so with elders. We elect sheriffs, we appoint elders. Men are not sheriffs before election, neither are men elders before appointment. Notice this carefully: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain [appoint] elders in every city, as I had appointed thee: if any be blameless, the husband of one wife," etc. (Tit. 1: 5-11.) Study this closely until our next installment appears.

Unity or Discord—Our Choice.

BY W. L. REEVES.

God created mankind with power to choose that which is good when set before him, or to reject it and choose that which is evil. (Deut. 30: 19, 20.) If such were not true, no man is to be blamed for the awful crimes committed in the world every day. It is not sane and sound thinking to think that men are not free moral agents.

The New Testament is replete with requirements that the servants of God "endeavor to keep the unity of the Spirit in the bond of peace." (Eph. 4: 1-6.) I remark that every man sees what the Bible says just like every other man sees it, if they all see just what it says. I also remark that every preacher can know that he does know that he is preaching just what is written in the Scriptures on vital subjects, and that every man who can read can know just what the New Testament commands men to do to be saved from sin.

Look now at some things that every one who reads is certain the New Testament says. "Christ is the head of the body, the church." (Col. 1: 18.) The church is called "the church of God" (1 Cor. 1: 1, 2), "the church of the firstborn" (Heb. 12: 23), "the church of Christ" (Rom. 16: 16). This is one point upon which all are united; but the cause of division here is the many humanly given names for the church—names given by people who are not satisfied with the word of God.

All are certain Christ built the church. (Matt. 16: 18.) No division here. But all do not agree that John the Baptist or some one else built it. All readers agree that "the Lord added to the church daily such as should be saved." (Acts 2: 47.) All should know (all preachers do know) that the Bible positively does not tell people to "join some church or denomination of your choice." Such is a dangerous doctrine, because it is doctrine which divides people; and the Bible says the man who sows discord among brethren is an abomination unto God and that God hates the man who does it. (Prov. 6: 16-19; Rom. 16: 17, 18.)

All men see that the Bible says that "by works a man is justified, and not by faith only." (James 2: 24.) All men could unite on this were it not for the various creeds of men which teach differently. Every one can know that the Bible says: "But without faith it is impossible to please him [God]." (Heb. 11: 6.) The majority of religious people agree that faith is necessary to salvation.

By reading Acts 17: 30, all can and will see it alike that that verse says that "God now commandeth all men everywhere to repent." All preachers should preach just what it says, too.

In preaching and practicing baptism, every man on earth will preach and practice the same that all other men do, if he and all the rest will preach exactly what is written in the New Testament, and practice the exact thing written there.

All men see that the Bible clearly says: "Buried with him in baptism, wherein also ye are risen with him." (Col. 2: 12.) Again: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10: 22.)

There is no dispute between the learned men of any denomination about immersion being scriptural. They agree that the Bible teaches that a burial is baptism. They are forced to agree by such passages as those given above. The dispute is about whether pouring or sprinkling will do as well. There is just one safe way in this important act, for it is a specific act—a burial and a resurrection—and that safe way is to do just what the Bible says.

I am certain that all do see that the Bible says: "He that believeth and is baptized shall be saved." (Mark 16: 16.) All preachers know that the Bible says: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) And all these same preachers know that this answer was given to the question asked by sinners who had heard the sermon Peter preached. The question is this: "Men and brethren, what shall we do?" (Read Acts 2: 37, 38.) They were sinners, for they had not repented; and so Peter told them to "repent, and be baptized . . . for the remission of sins." Such a statement cannot be explained so as to make it any plainer. If it does not mean what it says, how could any one say it so it would mean what it says (for it says that)?

All men see that the Bible teaches that baptism is a commandment. "And he commanded them to be baptized in the name of the Lord." (Acts 10: 48.) And Christ is the "author of eternal salvation unto all them that obey him." (Heb. 5: 8, 9.) Our preaching brethren preach just what the above passages say wherever they preach in the world, and by so doing they are in unity on the subjects they teach. There is no other way for men to be in unity. Different creeds of men taught is the only cause of discord. For unity, speak where the Bible speaks, and be silent where the Bible is silent. (1 Pet. 4: 11.) By doing

as Christ through the pen of inspiration here demands, unity among us all would be as the "precious ointment" and as grand as the "dews of Hermon." (Ps. 133: 3.) Nothing is more commendable than unity and peace; for "there the Lord commanded the blessing, even life for evermore." It is true that our eternal destiny is hinged upon unity.

No human body can be so divided that both parts can live. So it is with a congregation of brethren. The sound part will live if the unsound part be cut off, but the unsound part (the factionist) most certainly will not live. So let us all be very careful as to how we act in the question of division and strife among members of the body of Christ.

When Is a Man Old?

He was a graduate of a great American university. Most of his life had been spent as a teacher. For two years he had been a member of the upper house of the legislature of a Western State, and against great opposition he had succeeded in getting through a bill which reorganized the State's educational system. He was not rich, but he had some property, which, however, was pretty well tied up in rather unproductive investments.

Now the days of his activity were over. Fourscore years had passed over his head. He was living alone in a quiet country village. His shoulders were stooped. He rested heavily upon his cane as he walked. Creeping paralysis caused his hands to tremble so that he could no longer pass the bread and the cup on sacramental Sundays in the church of which he was an elder.

Surely here was an old man; so far as the body went, yes. But real age is not a matter of years or of physical strength. Some men are actually older at forty than he was at eighty. Of him the remark of Professor James, "Most men are old fogies at twenty-five," never was or could be true. With his tottering steps and failing sight, this man was young—young because mentally and spiritually he was alert and growing.

It was men of this type whom Longfellow celebrated in his familiar poem, "Morituri Salutamus," written to commemorate the fiftieth anniversary of the graduation of his college class from Bowdoin. After rehearsing the splendid achievements of some men past threescore and ten, he remarks:

> These are indeed exceptions; but they show
> How far the gulf stream of our youth may flow
> Into the arctic regions of our lives,
> . . . . . .
> Where little else than life itself survives.
> For age is opportunity no less
> Than youth itself, though in another dress,
> And as the evening twilight fades away,
> The sky is filled with stars invisible by day.

A great deal has been said of late years about the dead line in the ministry and in other professions and occupations. What is the dead line? It is the line beyond which a person ceases to grow. For the growing man there is no dead line. He never becomes old. But the minute a man ceases to grow, whatever his age, that minute he has reached the dead line, that minute he is properly to be called an old man.

Lowell said on one occasion that he expected to die of incurable youth. And that is the way the end ought to come to every one. He ought to keep on growing, until as he builds more stately mansions for his soul, as the swift seasons roll, at length he leaves, like the chambered nautilus, his outgrown shell by life's unending sea.

But how may one know whether he is growing and that he has therefore yet not been overtaken by old age? There are three tests which we may apply to our lives without being guilty of any morbid self-examination.

First of all, if a person's face is toward the past rather than toward the future, he is growing old. It is an evidence of senility to look backward regretfully rather than forward in hope. Rabbi Ben Ezra could never become really old so long as he could say:

> Grow old along with me,
> The best is yet to be.

On the other hand, actual old age speaks through one of our poets when he says:

> I remember, I remember the fir trees dark and tall;
> I used to think their slender tops came close against the sky.
> It was my childish ignorance, but now 'tis little joy
> To know I'm farther off from heaven than when I was a boy.

A second test of the age of a person's spirit is this: "Is he satisfied or dissatisfied with himself and his achievements?" If one is satisfied with himself, it is a sure sign that his soul is decrepit. Laplace, the astronomer, was still at work when death "caught up with him" at seventy-eight. He died crying: "What we know is nothing; what we do not know is immense." Laplace died young because he was dissatisfied, because he felt that he had only begun to learn and to do. If, on the other hand, a person is intellectually content, if he points proudly to a diploma on the walls of his office as evidence that he is educated, then mental decay has overtaken him.

The third test of how old a person is may be put this way: "Are you afraid of new ideas and new ways of doing things?" If so, you have reached the dead line. A common phrase, borrowed from politics, is "stand-patter." A stand-patter is one who has jogged on so long in the same old rut of government and business and education and church life that he thinks any other path would be a menace to the world. One of the characters in a modern novel is a minister with a "closed mind." There are ministers with closed minds, and there are men in every walk of life with closed minds. If we belong to this group, if we are quite lacking in the pioneer spirit, if we fail to realize that "time makes ancient good uncouth," then, whatever our age, we belong to the old fogies of whom Professor James spoke.

And yet if by these three tests a person finds that he is growing old, he need not be discouraged.

> "Nothing is too late
> Till the tired heart shall cease to palpitate."

The process of growth may be resumed. Some powers naturally decline with advancing years, but, like Paul, one should ever press on and gain a steadily increasing enrichment of personality.

But how shall a person grow? Let me quote from one of the ripest and most aspiring teachers of America, Dr. Arthur S. Hoyt, of Auburn Theological Seminary. Dr. Hoyt is speaking especially to ministers, but his words in their main import will apply to every one: "Growth is gained by fidelity to the daily tasks. To hold oneself sacredly to the hours of study, to bend mind and heart to it as the supreme task; to maintain the quiet of the soul unbroken by the rush and clamor of material things; to meditate upon life and truth until the way shall be light and duty clear; to have the moments of chosen and conscious fellowship with God, spirit meeting with spirit; to practice the ways of increasing friendship and service—these common paths of duty are the paths of the larger life. In such work the noblest powers are engaged and the noblest growth attained."—James Elmer Russell, in Christian Advocate.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more on a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.—Beecher.

The Sinfulness of Sin.

Paul was reared a Pharisee according to the strictest sect. He belonged to a class of people who believed that salvation must be attained through an absolute keeping of the Old Testament law. In his actual experience, however, he found that the law that was given to lead to life rather led to death.

He felt that the severe restraints of the Old Testament law provoked the old nature and led to disobedience. The tempter told Eve that God was too severe, that his command was so drastic that he would not enforce it. "Ye shall not surely die." But God himself knows that as soon as the fruit is eaten "your eyes shall be opened and you shall be as gods, knowing good and evil." Thus God's command was made to appear unreasonable and unkind. When we lose our respect for the law, our contempt rushes us headlong to disobedience. The law which was given in kindness to restrain us from sin is used as the instrument that works our death.

On the other hand, if we keep our respect for the law, then we find its ideal so high that it discourages us. We give up in despair. The law which was given to lead to life was so high that we could not attain to its standard of perfection. Every conscientious soul struggling to find inward peace through keeping of the law finds himself between the two horns of this terrible dilemma—he is gored to death, on the one hand, by disrespect of the law, or, on the other hand, by despair. The struggling soul finds an ever-increasing sense of guilt. "The commandment," says Paul, "which was unto life, this I found to be unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me." (Rom. 7: 10, 11.) Is such a law sin? Not a bit of it. The law itself is holy and righteous and good. Sin took occasion through the law to deceive and kill. It took something that is good and made of it an instrument of death.

By working death through something that is good, sin discloses its true nature—its exceeding sinfulness. It takes that which is good and makes of it a curse. The glory of the good is that it takes the poison of serpents and converts it into a medicine that renews. But the shamefulness of sin is that it takes the rich-colored and fragrant petals of the rose and grinds them into a poison that kills. It takes the beneficent forces of nature, the rich possibilities of human life, the noble passions of humanity, and changes them into poisoned instruments of death. In this lies the extreme sinfulness of sin.

We have a field of ripened grain. It is capable of being put to many uses. Through the digestive and assimilative power of the human body that grain may be transformed into muscles with which a man labors for his wife and children, or into liquor that makes their life a curse. It may become food for the delicate tissues of a brain from which go forth thought impulses that rule the world, or, if touched by sin, it may enrage the brain and lead to murder and all ungodliness. That food which might strengthen the walls of a heart that beats with loving impulses, if controlled by sin, may beget murderous feelings that result in sending a piece of lead through another's heart. Herein is revealed the true nature of sin. It takes a food that God has given to support human life and turns it into an instrument that alloys.

The iron ore that is being lifted from the mine may be shaped into shafts that turn the wheels of industry or into murderous guns. It may be made into pruning hooks or into two-edged swords. The cotton that looks so white and pure as it opens and bleaches under our Southern sun may be worked into clothing for a half billion backs. Yet this same cotton, when sin has worked up international hatred, may be dipped into a solution of nitric and supphuric acids and formed into a powerful smokeless explosive which, packed into a torpedo, destroys a floating palace at sea with its resultant loss in human life. A good thing turned to a frightful use. Herein lies the exceeding sinfulness of sin—it takes that which is good and makes of it a curse.

The desire for food is given to protect life. Hunger and thirst are gentle lashes that nature uses to make us provide for our physical needs. Yet when appetite is surrendered to sin the very instinct that should lead to health and vigor rather makes of us gluttons and drunkards. With lowered physical resistance, the body is an easy victim to disease and death.

To perpetuate the race and to nourish high ideals, God has given to us an instinct for sex companionship. All the joys that gather about the home are in some way related to the mysterious force of sexual friendship. The tie that binds man and woman together is so inviolable, so sacred, that the New Testament uses it as a type of the bond that unites Christ and his church. Even heaven itself is pictured as a home, and God is called a Father and Christ is called our Brother. Yet these metaphors would be meaningless to us but for the holy and inspiring influence of the home—an institution that owes its existence to sex friendship. But if this relation lets the shadow of sin pass over it, the result is a picture of indescribable blackness and sin. The same instinct that makes a heaven of home and home a picture of heaven, when perverted by sin, pulls down to hell and makes its victim to wallow in the filth and slime of the bottomless pit. Herein lies the extreme sinfulness of sin—it takes that which ought to promote purity and happiness and makes of it an agent of corruption and death; it takes that which ought to give us wings that help to lift to heaven and to God, and chains to us weights that drag down to the underworld.—H. D. Johnson, in Christian Index.

Intercession.

O, pray for me!
My faith is feeble, and my light is dim;
God will uphold us, if we look to him;
He knows our weakness—yea, our Father cares—
Yet, friend, I need thy prayers.

Wilt pray for me?
Life is so difficult, and 'neath its load
We bend and falter on the weary road.
Our Savior say'st thou, every sorrow shares?
Yet, friend, I need thy prayers.

O, pray for me!
And if thou dost, I think that I shall know
And feel such blessedness as long ago,
When one I lov'd and lost his child did bear
Upon the wings of prayer.

O, pray for me!
Thy lamp has been so bright, and burned so long
That thou canst help another soul along
By intercession—yea, our Father hears—
Sends answer to thy prayers. —Selected.

RELIEF FUND

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

Church at Coal City, Ind.	$ 6.62
Mrs. H. M. McRae, Rockmart, Ga.	3.00
Mrs. B. P. Sloan, Humboldt, Tenn.	1.00
Church at Smyrna, Tenn.	81.27
"A Sister," and her Sunday-school class, Fountain Creek, Tenn.	1.25

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

The Traveling Carnival Curse.

BY O. E. MILLER.

(State Superintendent of the New York Civic League and Editor of The Reform Bulletin.)

The traveling carnivals, now operating in every part of the United States, are, we believe, among the chief contributing causes to the gambling craze now sweeping all over our country like a great devastating scourge.

In our long experience in fighting these evils we have never known of a traveling carnival company which was not largely a combination of gamblers and lewd women. The demoralizing effect of such carnivals is seldom realized by the good people of the town. The disastrous results of one of these carnivals in a town for a week cannot be eradicated by the best efforts of the churches in a whole year.

Why do these traveling carnivals always come to a city or town, as they do, under the auspices of some local organization? Why do they not come on their own merits, like a circus or theatrical company? Why do their advance agents always look up the officers of some local popular fraternal or other organization, under whose auspices they arrange to come and to which they give either a specified cash sum or a percentage of the receipts—as small as possible?

Ostensibly they come under such local auspices in order to enlist the interest of more local people who will help to make the carnival a financial success. But circuses and other traveling shows do not have to give up part of their receipts to some local organization in order to make their appearance in a town a financial success.

The real reason why traveling carnival companies always come to a town under the auspices of some local popular organization is because these carnival companies all violate one or more sections of the State laws which prohibit lotteries, games of chance, gambling, and indecent shows, and they need the influence of some local organization to protect them from police interference.

Three-fourths or more of the various devices used at these carnivals to induce people to spend their money are nothing but plain, raw lotteries and games of chance. There are usually a score or more of tents or booths devoted to lotteries or gambling in some form, such as paddle, spindle, and roulette wheels, and a great variety of gambling devices on which people place their money, taking a chance to win one of the prizes offered.

Many carnivals have a special tent or a special car—called by them a "privileged car"—devoted to gambling, to which the professional gamblers connected with the carnivals invite men by day and by night and fleece them out of their money.

From the standpoint of local business, these carnivals are not profitable. They bring little or no money to the business men of the town, but they take large sums from the town when they leave, often taking money spent by people who have not paid their local bills.

But a more serious matter even than the lotteries and gambling at these carnivals is the indecent shows given in a tent "for men only" by lewd women, sometimes absolutely nude and at other times almost nude. It would seem as though the very announcement of such a show ought to be enough to condemn it in the minds of all decent people. We should think even "liberal-minded" police officials would not tolerate for a moment such an outrage upon morality.

The uniform testimony concerning these women shows is that they are given by immoral and diseased women, and that in many cases these women room in tents on the carnival ground. They do direct personal soliciting of men, not only in the tent during the shows, but at other times of the day and night. Some of the women sell nude pictures of themselves, and they receive men callers all the rest of the night after the carnival closes, which is usually about midnight, and frequently they or their confederates rob their victims of their cash and jewelry.

These carnivals leave behind a shocking aftermath of venereal diseases. A few weeks after a carnival left one well-known town of about four thousand population in New York State the local physicians treated more than a hundred cases of such diseases among the young men of the town, contracted from the carnival women during the week it was there. Yet many of these young men will become the future husbands of the pure, trusting young women of that town. What untold sorrow, pain, and domestic tragedies await them!

One carnival stayed two weeks in a certain Pennsylvania town of about four thousand population, and some time after it left there a local Christian physician made a careful canvass of every physician in town and got an exact record of the number of cases of venereal diseases that each was called upon to treat as a result of the carnival, and there were three hundred and forty-two cases! And the saddest phase of the whole tragedy in this town was that many of the victims were boys from fourteen to nineteen years of age!

The reports in the daily papers indicate that in many cases a local crime wave follows a visit of one of these carnivals to a town. In some cases the Board of Health of a city has forbidden any more carnivals to come to their city, because, as they stated frankly, the carnivals always leave a trail of venereal diseases behind them.

Many cities and towns are shutting out these carnivals altogether, either by a city ordinance or by an order of the mayor or the police department. They have learned by past experience that even when the carnival managers sign a contract to have no lotteries, gambling, or indecent shows, that they always go ahead and put on all or part of these things, ignoring their signed contract.

The above indictment of traveling carnivals may seem to be overdrawn to those not familiar with the subject; but the writer of this article knows whereof he speaks, for in his fight against these carnivals during the last six or seven years he has visited many of them and seen things done at these women shows a description of which would be unprintable, or, if printed, it could not be sent through the mails. They are shocking beyond all expression and thoroughly demoralizing to every young man who attends them—and thousands are attending them every day.

These carnivals are ordinarily held in the city or town park, or in a vacant open lot, or out at the edge of town; but at this time of year they usually succeed in getting into a great many county and agricultural fairs and run a demoralizing midway performance, so that their blighting influence extends all through the agricultural fair season of September and October. An increasing number of these carnivals are also being held in the winter time as well as in the summer and fall—in the winter, in the North, being held in large halls in cities and villages. Hence, their demoralizing influence is coming to be felt the whole year round throughout the entire country.

Every friend of decency, law and order, and of good citizenship should do everything possible to prevent permission being given to have such a carnival come to their town; but if they are permitted to come, they should be carefully watched, and the illegal and demoralizing features suppressed.

The New York Civic League, Albany, N. Y., has gathered and published much valuable information concerning these traveling carnivals, copies of which it will be glad to send free, upon application, to any friend of purity and of young men who may be interested in helping to prevent the coming of a carnival to his community, or to have its evil features suppressed if it should come.

Home Reading

Whitie and Her Sky Chicken.

One day in early June, Elmer Wharton and his sister, Ruth, went out to feed Whitie and her family of eleven little chicks.

Whitie was dusting herself in the middle of the road, which Ruth had warned her not to do on account of the automobiles; and when she saw the children coming she called loudly to the eleven white chickens, and all of them came hurrying into the yard. Suddenly Whitie stopped and acted very queerly. She fluttered round with her wings outstretched, uttering strange cries and looking up into the sky.

Elmer and Ruth could not understand what she meant, but the eleven white chickens were quick enough to understand. They knew that it meant danger, and they darted to Whitie's side and gathered under her wings.

Then Elmer understood.

"It's a hawk, Ruth! Look! Look!" he cried, pointing upward.

Ruth looked, and saw a large bird with a hooked beak just above them.

"Go away!" she screamed. "You shall not have our chickens!"

Elmer shouted, too, and waved his hat; and the hawk, which had swooped very close to the ground, suddenly changed its flight, with a great fluttering, and mounted upward again.

As the hawk rose, something fell to the ground close beside the children, but in their excitement they did not notice what it was.

Whitie was as quick to know that the danger was over as she had been to see it coming in the first place, and before the hawk was out of sight, she was cheerfully clucking to her family, and they were all eagerly waiting for the dinner that the children had brought.

Scarcely had Elmer begun to feed them when he exclaimed: "Why, I thought that all of Whitie's chickens were white!"

"Of course they are!" said Ruth; and then she exclaimed: "But there is a yellow one!"

"And there are twelve instead of eleven!" said Elmer, more and more excited. "Where did that new one come from?"

Sure enough—where could the little yellow chicken have come from? There were no other flocks of chickens on the place, and the nearest neighbor lived a quarter of a mile away. The children looked hard to make sure that their eyes were not playing tricks on them, and they thought and thought.

"I know!" Ruth said, at last. "The hawk brought it! Don't you remember that we saw something fall?"

Of course Elmer remembered then; but it was not easy to believe that a little chicken, caught up by a hawk and carried far through the air, could be as sound and happy as that little yellow fellow appeared to be.

Just then Mr. Wharton came from the field, and when he heard the story he said: "No doubt Ruth is right. The hawk was not satisfied with one chicken, and tried to get another. You frightened it so that it dropped the one it already had. It was too greedy, you see."

And that is the way the little yellow chicken—they called it the "sky chicken" from that day—joined Whitie's family. It had suffered no harm from the talons of the hawk, although the journey must have been a long one, for Elmer and Ruth could never find out where it had belonged. Whitie always treated it as one of her own brood. Perhaps she never knew that she had an extra member in her family, although, even if a hen cannot count, she really ought to know a yellow chicken from a white one.

And now that the "sky chicken" has grown to be a handsome young rooster, with a very red comb and a strong voice, Ruth says: "I think the 'sky chicken' puts on airs because he has flown so much higher than any other chicken in the whole town!"—Lutheran.

☼ ☼ ☼

Rob's Silver Dollar.

There were some trees that Rob was allowed to climb on grandpa's farm and some that grandma said must wait until his legs grew another inch or two. But the old apple tree in the corner of the cow lot was our little boy's favorite tree. The branches were low and easy to reach, and the crotches were wide and flat and made good seats; and it was quite out of sight of the house, so that Rob could easily play being wrecked on a desert island.

One bright June day, as he sat in one of the crotches of this old tree, Rob heard the strangest sound. Was it a fire roaring? There was no fire in sight. Was it a train? You could not hear the train from the cow lot. Was it thunder? It was too soft and too steady for thunder.

Presently Rob leaned far back; and there on the other side of the tree, on the lowest branch, was what looked like a huge bunch of grapes, with every grape alive. Rob had never seen a swarm of bees before, but grandpa had told him that when the hive got too full they chose a queen and sent off a new family to set up housekeeping for itself. Grandpa had been watching for a swarm from one of his hives, so that he could catch it before it got away to the woods; and now here it was.

Rob was good and scared, you may be sure, and at first he thought he would keep still and let the bees go. But would that be treating grandpa right? So the short legs climbed very softly and slowly down the other side from the bees and set out for the house on a mighty run. And soon a nice new hive, with a little molasses and water sprinkled on its doorway, had been put under the apple tree to attract the swarm's policemen, or couriers, and they had taken possession of their new dwelling.

Grandpa said that swarm was worth five dollars to him, and Rob had earned one of them for the pocket of his own short trousers.—Elizabeth P. Allen, in Sunshine.

☼ ☼ ☼

Houses and Homes.

The walls of a house may be builded of wood;
Its foundations, of brick or of stone;
But a genuine home is an exquisite thing,
For it's builded of heart throbs alone.

The price of a house may be reckoned at once
And paid with a handful of gold;
But the price of a home very few can compute,
And that price they have never yet told.

The rooms of a house may be stately and grand;
Their adornment, a triumph of art;
But beauty of home is the final result
Of the toil of an unselfish heart.

A house may be burned, may be sold or exchanged,
Nor the loss of one's peace interfere;
But the loss of a home—how it crushes the heart!
For our homes we all love and revere.

Of houses a man may possess many scores,
Yet his poverty lead to despair;
But an honorable man in a home of his own,
Must be counted a true millionaire.

—James H. Skiles, in Congregationalist.

AT HOME AND ABROAD

W. Claude Hall reports a good meeting at Blytheville, Ark.

H. W. Wrye will hold the meeting for the church at Pikeville, Tenn.

Andrew Perry is in a meeting at Pleasant Hill, in Wayne County, Ill.

Our first report from A. G. Freed's meeting at Sparta, Tenn., reads: "Meeting excellent; attendance fine."

A baptism followed the Sunday-evening service at Russell Street Church, this city.

Writing from High Bridge, Ky., R. A. Craig says: "We are having a glorious meeting here, and expect to do much good."

E. O. Coffman, of Lawrenceburg, Tenn., closed a week's meeting at North Carolina, Ala., on August 28, with thirty-four additions.

J. E. Wainwright reports the "best meeting of the year" at Nash, Texas. He is now at Fenter, Texas, for a twelve-days' meeting.

T. H. Matheson writes from Guymon, Okla., August 30: "I will continue the meeting here for another week at least. Nine additions to date."

J. T. Harris, of Lawrenceburg, Tenn., passed through Nashville last Saturday on his way to Three Forks, Ky., where he is now engaged in a meeting.

N. W. Proffitt is in a good meeting with the Twenty-second Avenue congregation, in Nashville. He will begin with the Sixth Avenue congregation next Sunday.

S. A. Archie writes to tell us that there are fourteen members at Trumann, Ark. He would like to correspond with Christians relative to locating in that section.

Gilbert A. Johnson, colored, held a six-days' meeting at Spring Creek, in Overton County, Tenn., "where the gospel had never been preached," and baptized six persons.

Floyd M. Edwards, of Chillicothe, Mo., in a letter of September 1, says: "Just closed a good meeting here, with nine additions. I go to Iowa for two meetings soon."

G. W. Riggs closed a meeting at Riggs Cross Roads on September 2. There were two baptisms. He is now in a meeting with the Oakwood congregation, at Carbondale, Tenn.

J. S. Trotter held a meeting of ten days' duration at New Liberty, Tenn., with good interest throughout; three baptisms. He is announced to begin a meeting at Fort Henry, Tenn., next Lord's day.

John T. Ramsey, the colored evangelist, is holding some very successful meetings in the Lone Star State. There were twelve additions at Caldwell, Texas, and twenty-four additions at Ponta.

John M. Rice sends a report on three meetings: At Altus, Okla., thirteen additions; at Munday, Texas, thirteen additions; at Post, Texas, eighteen additions. He began a meeting at Gasoline, Texas, last Sunday night.

John Hayes, of Bradentown, Fla., would be glad to buy a copy of an old edition of "The Great Controversy," by Mrs. White, if some brother has one to sell. He is preparing to meet an Adventist in debate, and this old edition will be a great help to him.

H. J. Stafford, a young married man, is anxious to locate near Nashville or some other city where he can truck farm with some good brother on shares and market the products in the city. He can furnish good references. Address him at Trezevant, Tenn.

From L. E. Carpenter, Cottonwood, Texas, September 1: "Yesterday was a very busy day with the church here. We had two gospel services, one funeral service, and a baptizing. Our meeting is four days old, and six have been baptized. The interest is growing."

William P. Walker writes: "This week I am preaching at Mount Olive, near Stayton, Dickson County, Tenn. We are having large audiences, and the interest is rising. We expect to continue this meeting through next week. Brother Taylor continues the tent meeting near Somerville."

From L. R. Wilson, Tupelo, Ark., September 3: "I closed the meeting at Horseshoe, near Auvergne, at the water. We had thirteen restorations and seven baptisms, and the congregation was greatly strengthened. A splendid interest was manifested throughout the meeting. My next meeting will be at Pangburn."

From Horace W. Busby, Fort Worth, Texas: "C. T. McCormack and I closed our meeting at Cedar Hill on Tuesday night. There were twelve confessions after the last sermon. We preached eight days and baptized thirty-one. We had the largest crowds at Cedar Hill and Midlothian that I ever saw at gospel meetings."

From J. W. Brents, Hollywood, Mo., August 30: "I have just closed a fine meeting here. Large crowds throughout. There were sixty-six additions in all—forty-eight baptized, six restored, and twelve scattered members organized into a congregation seven miles south of here. In all, it was a great meeting. I go next to Muskogee, Okla."

Oklahoma Farm Lands.—Do you want a beautiful, productive small-grain farm on the Western prairies, or a river-bottom alfalfa farm, or a roe-crop farm in Eastern Oklahoma? Then deal with Christian men who guarantee honorable treatment. Address the Oklahoma Farm Lands Company; offices, 7 West Fourth Street, Oklahoma City, Okla.

From W. Edgar Miller, Los Angeles, Cal.: "We are expecting S. H. Hall here next Lord's day, to locate with us and begin a campaign in this city, and we are all looking forward to accomplishing great good in this part of the Lord's vineyard. However, owing to the fact that there are so many places of amusement to draw people away, this is a difficult field to labor in."

W. M. Oakley writes from Watertown, Tenn., September 1: "The meeting at Commerce, conducted by H. M. Phillips and the writer, beginning on Sunday, August 22, and closing on August 31, resulted in five baptisms and the church greatly edified. Brother Phillips is now in a meeting at Leeville, Wilson County. I go next to Auburn, Cannon County, to begin a meeting next Lord's day."

W. S. Long, Jr., writes from Friendship, Tenn., September 4: "The meeting at Bethel, near Friendship, continues to grow in interest. Eighteen additions to date, with large hearing day and night. The brethren have a new house of worship, and the church is in peace—all of 'one mind and one heart.' It is a pleasure to preach at such a place. Fred Blanchard leads the song service, and it is sublime."

From C. H. Black, Kaufman, Texas, September 4: "I am just home from a month's work in New Mexico. Much good was accomplished in many ways. The brethren treated me well and asked me to return, which I plan to do in the early fall or late spring. I found a great field of labor and laborers few. I will preach here locally while I am gathering my crop, but can answer calls for meetings any time."

From W. P. Skaggs, Itasca, Texas: "The meeting with the church of Christ in Justin, Texas, began on August 15 and closed on August 29, with twenty-two additions—twelve by baptism and ten otherwise. The song service was conducted by T. S. Teddlie, of Alba, Texas. Brother Teddlie is a great singer and helper in a meeting. You will not be disappointed in using him. I go next to Chalk, Texas, to begin on September 4, then home for the whole time."

D. S. Ligon writes from Blaine, Ark., September 2: "The meeting here is moving along nicely, with the largest crowds our brethren have ever had here, they tell me. Two confessions to date. We have a small membership here, and most of them are sisters. The men seem to have gone back on the Lord. O, if all our brethren and sisters would take hold and work in the vineyard of the Master, how easy it would be to build up the cause they pretend to love! I am doing my very best to get them to renew and go to work in earnest for the Master."

J. W. Grant writes: "Our meeting at Dancey's Chapel, near Albany, Ala., began on Lord's day, August 29, and closed on the following Lord's-day night, with two services each twenty-four hours, except on Saturday. The interest was fairly good, but interrupted some by rain just at night. There was one baptism, and I think much good was done otherwise. The people gave good attention, and the brethren were pleased with the efforts of the

preacher and treated him well. He hopes to be with them again."

Thomas E. Milholland writes: "The meeting at Madill, Okla., closed with forty additions—thirty baptized. O. M. Reynolds will move there as soon as they get the preacher's home completed. We expect Brother Reynolds to do a great work in Madill. He has some splendid helpers. May God bless them. I am now in Tioga, Texas, in a mission meeting. This work lies heavy on the heart of our old brother, E. H. Rodgers. Pray for us, brethren. We hope to have a good report of this mission later."

From W. C. Presley, Bono, Ark., September 2: "J. H. Harper, of Jonesboro, Ark., closed a very successful meeting at this place last Lord's day. The meeting was well attended, with good attention throughout. Ten were baptized and the church was greatly edified. The meeting began on August 14 and continued two weeks, with preaching at night only. Brother Harper preaches the old Jerusalem gospel with power. May he live long to assist in bringing many more to Christ. Eternity alone can tell the good that was done."

From Mrs. D. C. Selby, Linden, Ala.: "I received for the work here, to August 29, from H. F. Mustain, Horse Cave, Ky., $10; B. W. McCaslin, Massillon, Ala., $2; the church at Ravenscroft, through Sister W. P. Hunter, $5. They are about fifteen in number, and are willing to help more if we can keep any one in this territory. We did not receive enough to keep Brother Dennis, and he got disheartened and went back. I hope there are others who can help in this work, so we can establish a congregation at this place. May the Lord bless each and every one for what we have received."

From J. A. Hudson, Oklahoma City, Okla., August 30: "The meeting at Mountain View resulted in nine being added to the faithful there. It was a time of excessive rain on that beautiful prairie country. Had it not been so, perhaps we should have accomplished more. Last Sunday there were no additions here for the first Sunday in several months. Sunday before last there were five souls added to us. Since the first Sunday in last October there have been one hundred and two additions to the Tenth and Francis Streets church. We are made to feel that the good Lord is gracious. We thank him."

From T. Q. Martin, Gallatin, Tenn., September 2: "I began a meeting at Old Union, Sumner County, Tenn., last Lord's day. I have never spoken to more appreciative audiences than we are having here. Brother J. D. Derryberry is leading the singing. I closed at Worthington, near Louisville, Ky., August 13, with seven baptisms and one from the Baptists. I closed at Rock Spring, Rutherford County, Tenn., August 24, with five baptisms and two restored to the fellowship of the congregation. I go from here, God willing, to Lebanon, Tenn.; thence to McMinnville, Tenn.; thence to Russell Street, Nashville."

M. C. Cayce writes: "Our meeting at Crockett, Miss., closed on Sunday night at the water with baptizing by moonlight. Eleven were baptized and four men were restored to begin anew the Christian life. A deep interest was manifested, and others will yet come as a result of the truth they have received. This finds me at Red Hill, Miss., where I came yesterday and preached last night. I expect to preach here until Friday night and reach Jackson on Saturday, so as to be with them in Sunday's service. Red Hill is about eleven miles east of Duck Hill, where we have a faithful few. F. B. Shepherd preached here before going to Texas."

From T. W. Phillips, Fort Worth, Texas, September 2: "I closed the meeting at Stuart, Okla., last Sunday night, with twenty-five baptized and several restored. Am en route now to Nashville, Ark., to begin a meeting to-night. Virgil Teddlie had charge of the song work in the Stuart meeting, and he did his work well; in fact, the Teddlie boys are very fine Christian men and excellent helpers in a real gospel meeting. From Nashville I go to Jacksboro, Texas, for a meeting, and thence to Marshall, Texas, the first Sunday in October, to stay until the work is done. Marshall has long been neglected by our people, and yet it is one of the best cities in East Texas. I am hoping the brethren in Texas that know me and that are willing to help finance the Marshall meeting will immediately send their offerings to Brother C. W. LaGrone, Marshall, Texas. May the Lord bless all the faithful in their labor of love."

From John Hayes, Bradentown, Fla., September 2: "I closed the meeting at Bethel on the fourth Lord's day in August, with five baptized and one from the Second Adventists. On my way home, I preached two nights at Trenton. While there I was informed by the brethren at Copper Sink that there was an Adventist preacher by the name of 'Hayes' holding a meeting there, and that he had challenged any one to meet him in a public discussion. The brethren asked me to write him and submit propositions. I did so, and he replied that I had been misinformed—that he had not challenged any one for a debate and did not have time for debating. But we do not propose to let him off so easy. He must come back and defend the false doctrine he has spread there, or the people in that community shall know that Adventist preachers are afraid to defend their doctrine in public debate. I shall begin a meeting at Ellenton, in the Methodist meetinghouse, on September 12."

Many of our readers will be pleased to learn of the health and activities of H. C. Fleming, of New Pine Creek, Ore. He writes: "This place is on the State line between Oregon and California. I am living with two of my bachelor sons six miles south of there, in Modoc County, Cal. I have reached the age and condition in which I can do but little for the Master's cause, except to write for our papers. We are isolated from the general lines of communication, and there is nothing being done in these parts for the advancement of the gospel, and there is, therefore, no church news to write; but I inclose some articles for publication, provided they meet with your approval. I do my writing in the winter season. In the summer I attend to the orchard, the garden, the chickens, and the bees, for my sons, and thereby keep very busy. For the past three months I have not had even time to read my papers; but as the garden work is nearly over for this season, I will soon catch up with my reading and will have time to write more articles, and will be glad to have you publish my weak efforts. My first acquaintance with the Gospel Advocate was in 1866, about the time E. G. Sewell became one of its editors. I think it is equally as good under its present management as it was then—yea, even better in many respects. I hope it may continue in its good work until the coming of our Lord and Master, Jesus Christ."

Brother Hoskins' Sad Condition.

We believe it our duty to apprise the readers of the Gospel Advocate of the sad condition of Brother I. C. Hoskins, one of the purest and best men we have ever known. The facts are brought out in a letter from Brother E. P. Smith, principal of the city schools of Martin, Tenn., where Brother Hoskins lives. He writes as follows:

Brother Lipscomb: I am at home now making ready to begin school next Monday, and, in keeping with a promise, I am writing you again relative to the condition of Brother Hoskins. His physician told me that beyond doubt he is suffering with an incurable malady. I spent yesterday and last night with him. He had two very hard convulsions. The doctor told me this morning that he was likely to pass away any hour, and might linger several months—that such is the history of those afflicted with his disease. Good old Sister Grubbs, his wife's mother, fell one morning this week, and is upon her bed almost as helpless as a baby, while Sister Hoskins herself is almost an invalid. It is imperative that some of the brethren or friends stay with them all the time, and his physician told me this morning that a practical nurse would almost be a necessity. Now, in regard to his financial condition, he has spent his life in service for others and is without money, but is resting his case and his family's absolutely with the Lord. I have never seen a man with greater faith, nor a sublimer example of childlike trust and resignation to God. The elders of the church here will continue giving him his semimonthly check, but I am wondering if the congregations among whom he sacrificed his life would not welcome the opportunity to furnish him a nurse—if not a trained one, then a practical one. However, that is just a suggestion. It is a very difficult matter to get a nurse in our city. I have given you the situation as I see it. Please accept my best wishes and give my Christian love and sympathy to Brother F. W. Smith.

Faithfully, EPH. P. SMITH.

The church at Martin is to be commended for its thoughtful action, but we feel sure that there are many other Christians who would like to have fellowship with Brother Hoskins and family in their dark hour of trial. Send your token of love to Brother Eph Smith, and he will see that it reaches the Hoskins family at once.

Query Department

By J. C. McQUIDDY

A brother who signs his name "J. L. G." wants to know, if a Baptist should quote Mark 16: 15, 16 and interpret it to mean that baptism is because of the remission of sins, if those to whom he preaches, when they believe and are baptized, are scripturally baptized. In answer to this question, I quote the answer which appears in "Queries and Answers," by David Lipscomb, on page 53, given to the question: "May a person who believes his sins forgiven submit to a scriptural baptism while thus believing?" His answer is as follows: "There is something unscriptural in the case as presented: but what is it? Is it the baptism, or is it the understanding of when a person is pardoned? If the latter, does that invalidate the former? This is the point of issue in this question, and it is continually ignored. 'He that believeth and is baptized shall be saved.' (Mark 16: 16.) The thing to be believed is that Jesus is the Christ, the Son of God. A person that believes this, and, on this faith, is baptized, is scripturally baptized; but if he believes he has been forgiven before he is baptized, this faith is unscriptural—that is, he mistakes the point in the path of obedience at which pardon is promised and can be claimed. Does a mistake as to the point at which God bestows the blessing cause God to withhold the blessing from one who, through faith, does what God tells him? If so, where is the precept or example that shows it? If it is so, it must be because God requires a person to understand at what point in the path of obedience a blessing is promised before he can receive it. Does any one believe this? I have never found one that would affirm it. I have asked for a single precept or example in the New Testament or the Old Testament that would prove it. I have never seen one produced that was claimed to teach it. I can produce scores of examples and precepts from the Old Testament and the New Testament showing that a misunderstanding on the part of man as to when, in the path of obedience, a blessing was promised, or even of what the blessing was, did not prevent God from bestowing the blessing when the point was reached. To deny that the blessing would be given in this instance because the person mistook the point at which the blessing was bestowed is to set at defiance the teachings of God through the Old Testament and the New Testament, which were written for our example and admonition. God is pleased with the faith that does what he tells to be done without waiting to know when and how God will bless."

✡ ✡ ✡

Mrs. M. L. Brown, of Rockwood, Tenn., requests an explanation of the following scriptures: Matt. 6: 31-34; 7: 6; 8: 21, 22; 24: 22.

Matt. 6: 31-34 reads: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall be we clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." Christ had impressed the thought that we should not be anxious concerning our raiment and our measure of life. In order to encourage trust and reliance in him, he reminds us that the lilies of the field are taken care of, while they neither toil nor spin. He tells us that Solomon in all his glory was not arrayed like one of these, and that if God so clothed the grass of the field, he will much more care for and clothe his children. When we have done our duty, when we have lived in the way that Christ has taught us to live, then we should not be anxious about what we shall eat or what we shall wear; for the Gentiles seek after such things. He knows our every need, and will provide for them if we seek first his kingdom and his righteousness. When we have done our very best, we should not be anxious for to-morrow. To-morrow will provide for itself. "Sufficient unto the day is the evil thereof." A little boy who had all the necessities and good things of life was one day crying because he was not going to have apple pie the next day for dinner. This is the anxiety and worry that our Heavenly Father condemns. When we have done our best to secure food and raiment, and have them, we should be content.

Matt. 7: 6 reads: "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you." Dogs were held in derision. They were hated by the Jews, and so were swine. Christians should not waste their time on people with whom there is no possibility of doing good—on ill-tempered, ill-mannered, and abusive hearers and persons who are disposed to revile and blaspheme the word of God. Dogs are brutal and swine are unclean. To try to instill that which is pure and noble in sordid and brutal minds is useless.

Matt. 8: 21, 22 reads: "And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead." There are two views especially of this passage. One is that the father was already dead and that the son desired to attend the funeral. The other, which is more likely the true meaning, is that the father was still living and that the son wished to stay with him and take care of him until he was dead and buried. The Scriptures teach us that we should not love father or mother, sister or brother, more than Christ. This young man was taught to follow Christ and let the spiritually dead bury those who died a natural death.

Matt. 24: 22 reads: "And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened." The days referred to are those during the destruction of Jerusalem. The suffering and awful desolation that prevailed during the destruction of Jerusalem would have wiped out all living beings if those days had not been shortened for the sake of God's children. It is evident that the elect were believers in Christ. "Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more grace. What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened." (Rom. 11: 5-7.)

God's Work.

The things that are really "done," which do not pass away in the doing, but last on in fructifying power, are not done by man, but by God. Man reaches out and tries to do some of the things which are clamoring to be done; but when they are really done, it is not man who effects them, but God. Therefore it is that the more man identifies himself with God—and prayer is that very identification, since the heart of all prayer is, "Thy will be done"—man finds himself at the center from which all force and energy proceed.—Ralph Adams Cram.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

New Testament Evangelism—The Evangelists.

Although in the preceding article under this caption it was observed that the evangelists of the New Testament order were primarily missionary, itinerant proclaimers of the word, it by no means follows that one cannot abide in a town or city and at the same time "do the work of an evangelist." Paul, the prince of all preachers, "abode two whole years in his own hired dwelling" (Acts 28: 30); again, at Ephesus, for "the space of three years" he "ceased not to admonish every one night and day with tears" (Acts 20: 31), and "reasoning daily in the school of Tyrannus . . . for the space of two years; so that all they that dwelt in Asia heard the word of the Lord" (Acts 19: 9, 10). Did he cease to be evangelistic in his labors while he remained at these places? Is it not a fact that the apostolic messengers of glad tidings frequently stayed for some time at a given place, if the needs of the church there demanded their presence and labors? Is it not a defect in the evangelism of to-day that many young Christians and new congregations are left untaught and uncared for, to die in their infancy? Do we not need evangelists who stay as well as those who go—those who do both? Has the church become such that it does not need those who "water," as well as those who "plant?" (1 Cor. 3: 6.) Will not the world-wide proclamation of the word be on the decline until the church is filled with the spirit of evangelism which characterized its early efforts and history? This leads to another phase of the subject.

"Evangelism," or the preaching of the gospel, is not the duty only of those who are called "preachers." The world has never been wholly evangelized through the efforts of public preachers. They cannot do it simply by preaching on Sundays and conducting a few protracted meetings during the summer and fall. Until the church is filled with the zeal to preach, as it was in the days of the apostles, it will not prosper now as it did then. Is it not clearly recorded that, after the death of Stephen and the dispersion of the Jerusalem church, "they therefore that were scattered abroad went about preaching the word [literally, evangelizing]?" (Acts 8: 4.) It is no wonder that, a few years later, Paul could write: "Yea, verily, their sound went out into all the earth, and their words unto the ends of the world." (Rom. 10: 18.) The individual members of the church in Jerusalem evangelized "throughout the regions of Judea and Samaria." This is a model example of a church filled with the spirit of "New Testament evangelism." These early Christians did not stop to "discuss plans and effect organizations." They had neither the time, the authority, nor the desire to equip (?) themselves with such man-made machinery; they were absorbed with the overwhelming passion to carry the message of a glorified Lord to their perishing countrymen. It is high time for Christians everywhere to rally with this apostolic zeal to spread the tidings of salvation. There can be no great ingathering of souls without it. During the beginning of the current Reformation the plea of primitive Christianity was amazing to its enemies in the rapidity of its progress. In those days every disciple realized his imperative duty to preach the word in his respective sphere. It is as impossible for the preachers of the church to convert the whole world through their own unaided labors as it is for the generals of an army to win victories without the support of the army. We are saved to serve and save. Every Christian owes it to himself, his fellow man, and his God to be a soul winner, a witness for Jesus. "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men." (Matt. 5: 13.) It may be that the poet wrote well:

"Go win some soul, and it shall save thine own;
For the gates are closed to him who comes alone."

☼ ☼ ☼

Bits of News.

Brother J. B. Beck writes from Savannah, Ga.: "I am very much pleased with the prospects here. We are conducting some interesting and, we hope, some very profitable house-to-house meetings wherever opportunity is afforded. It will be no trouble to find places to meet, as has been demonstrated."

Brother S. E. Templeton is in an interesting meeting at Lyerly, Ga.

Brother R. H. Rogers continues the tent meeting in Lakewood Heights, with good attendance.

Brother Hugh E. Garrett recently held a good meeting at Wilson's Mill, near Kingston, Ga.

Brother A. R. Hill closed an eight-days' meeting at Liberty Hill on the last Sunday night in August. No additions. He went from there to Bowden, Ga.

☼ ☼ ☼

Peace ne'er shall reign o'er all the world
Till Jesus' love gain victory meet;
And 'neath the gospel flag unfurled,
All men shall bow down at his feet.

—Selected.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

Blessed Prodigals.

The gospel of thrift has been preached throughout the earth—rightly so. It has been needed, is needed to-day, and always will be. But thrift has its dangers. By encouraging foresight and calculation it may induce stinginess. Men may easily yield to a natural selfishness and the springs of liberality cease to flow.

If I were bold enough to write a new beatitude, I would say: "Blessed are the prodigals; for they shall obtain true riches."

God is a prodigal. All nature bears witness to this fact. "He maketh his sun to rise on the evil and on the good." Jesus was a prodigal. He left his Father's house, went into a far country, and threw away his life in a splendid abandon. He declared that "whosoever shall seek his life shall lose it, and whosoever shall lose his life shall preserve it." There was no close calculation and careful discrimination in the blessings which flowed from his hand. He who "went about doing good" fed multitudes into whose faces he would never look again, healed lepers who would not take the trouble to turn about and thank him, loved to the end one who was known to be a traitor, and measured the satisfaction of life, not by what those whom he served would do for him in return, but by the joy found in giving. Verily he sowed beside all waters.

Be not too careful of your time, your energy, your money, your sympathy, your affections. Many a good impulse has been stifled when your thrifty soul asked, "Is it worth while?" "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

The God who made this world has ordained that he who recklessly, foolishly casts his bread upon the waters shall sometime, somewhere, find it. If we bring in our tithes, the windows of heaven are opened to pour forth blessings. This is because God so delights to give, and richly blesses every manifestation that we are sharers of his spirit. But this fact carries with it a peril to our souls. If we make giving a matter of calculation and keep books with God to note the return on our investments, we have the spirit of the money lender. Too often the doctrine of tithing is rooted in the motive of greed. Give without a string to your gift; give for the sheer joy of giving; give when and where there is least prospect of a return; be a spendthrift of time, labor, and love. Thus shall ye be children of your Father who is in heaven.

The glowing roll of splendid spirits of whom the world is not worthy is a list of God's prodigals. Abraham went out not knowing whither he went; Moses left the seat of the mighty to become a fugitive; those things which were gain to Paul he counted loss; the martyrs gave all that they had and went forth on the supreme adventure without a backward look; Carey amazed the prudent, sensible men of his day by burrying his life among the heathen; Livingstone threw away his life in the wastes of Africa; Patton spent all that he had for the Sandwich Islanders. Wherefore of them and of their kind is it true that "God is not ashamed to be called their God."—Edward L. Grace, in Christian Index.

Ask yourself what you would have been if you had never been tempted, and own what a blessed thing the educating power of temptation is.—Phillips Brooks.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your work and deed.
So others shall
Take patience, labor, to their heart and hand,
From thy hand and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
—E. B. Browning.

Cheerful Messages for David Lipscomb College.

BY A. R. L.

In reply to our letter addressed to some of the good friends of David Lipscomb College, asking their aid and influence in freeing the college from all indebtedness before October 1, we have received many encouraging letters. We give a few quotations to show the fine spirit manifested:

"Will be glad to contribute."—Mrs. Clara Noel, Nashville, Tenn.

"Will do our best."—D. W. Bradenfield, Route 2, Wildersville, Tenn.

"Will take the matter up and report later."—J. R. Tubb, Sparta, Tenn.

"I hope you may succeed."—John B. Moore, Elm Hill Road, Nashville, Tenn.

"Will be glad to contribute."—Mr. and Mrs. T. J. Biggers, Nashville, Tenn.

"I think I can send something before October 1."—H. N. Mann, Riverside, Tenn.

"Will take up this urgent matter in my next meeting."—F. L. Paisley, Paducah, Ky.

"The matter which your letter mentioned will have our early attention."—T. S. Williams, Attalla, Ala.

"I will do my best the next two Lord's days I am in Georgia to help."—Silas E. Templeton, Atlanta, Ga.

"We believe the church here will help you in the good work now in progress."—Dallas Wilson, Dresden, Tenn.

Professor Pittman has closed a good meeting at Monticello, Ky. He is busy now in another meeting at Lebanon, Tenn.

"I shall take pleasure in mentioning this matter to our brethren."—Judge John E. Richardson, Murfreesboro, Tenn.

From M. M. Pitts, Hopkinsville, Ky.: "Yours received, and I will call the attention of the church to this matter at once."

"Will make every effort to get a contribution at one or two churches in the near future."—W. N. Harrell, Smyrna, Tenn.

"We will do all we can in the congregation here to help meet the obligation at the school."—Mrs. J. W. Hilldrop, Madison, Tenn.

"Will put the matter before the church next Lord's day and see what can be done. Best wishes for success."—H. D. Medearis, Pulaski, Tenn.

"I shall be glad to put this matter before our congregation and send whatever amount is contributed before September 26."—C. S. Austin, Mount Pleasant, Tenn.

E. D. Shelton is recovering nicely from a painful operation. He is in the hospital at Houston, Texas. Write him an encouraging letter and address to 700 Omar Avenue.

"The claims of David Lipscomb College were presented to a fine audience. We have appointed the second Sunday in September to make a contribution."—J. O. Blaine, Portland, Tenn.

B. C. Goodpasture, a member of the 1918 class, is preaching for the West End congregation, in Atlanta, Ga. He will send us a special contribution to help pay off the indebtedness.

"I spoke of the school's needs to the congregation at Antioch, in Rutherford County, and they are going to give one Sunday's contribution."—J. Ridley Stroop, Murfreesboro, Tenn.

The church at Franklin, Tenn., has been one of the most liberal contributors to the Building Fund; but we are assured that they will come to our relief in the present emergency. The same is true of the noble brethren of the Owen's Chapel congregation.

Several letters have been written to the friends of the College asking their aid in paying off all indebtedness for the new dormitory and other improvements before the opening day. We are receiving some encouraging responses. I. B. Bradley, of Dickson, Tenn., says: "I hope the brotherhood will respond liberally and quickly, and that all indebtedness may be met by opening day."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS.
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Faith, Its Object and Its Strength.

BY J. C. M'Q.

It is encouraging to one who is interested in his soul's salvation to know that God does not require him to believe some difficult, abstruse, metaphysical proposition in order to be saved. It is not demanded of man that he accept the speculative views and opinions of men in order to enjoy the newborn joy of sins forgiven. Neither does God require us to fathom the things that are written in the Bible which are difficult to be understood in order to be saved. The plan of salvation is so plain that the wayfaring man, though a fool, shall not err therein. (Isa. 35: 8.) In the very nature of the case, that which is intended for the masses of the people when the souls of men are at stake should be simple and childlike. The Savior, when among men, assured us that if we should seek, we would find. The one simple truth that we are required to believe is that Jesus is the Christ, the Son of the living God. We find this truth couched in different language. John 3: 16 reads: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Jesus, while among men, went about doing good, feeding the hungry, warming the cold, opening the eyes of the blind, unstopping the ears of the deaf, and raising the dead, in order that men might believe that he is the Christ, the Son of the living God. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31.) Christ gave up heaven and all of its glories, came down on the wings of mercy and died the shameful death of the cross, was buried, and on the third and appointed morn arose a victorious conqueror over death, hell, and the grave, in order that we might be saved. None shall ascend into heaven or descend into the abyss to bring him up from the dead. "But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 8-10.) We should all rejoice that God in his infinite wisdom and goodness has given us the privilege of believing in such a being as the Lord Jesus Christ. No man can truly believe in him and love him with all of his heart without having noble thoughts and without leading a life of purity and godliness that fits him for usefulness in this world and qualifies him for life everlasting in the world to come. No man has ever been made worse, but each and every individual who has believed in the Christ has been elevated, ennobled, and purified. Even those who scoff at religion and repudiate the word of God cannot deny the fact that to believe in the Lord Jesus Christ and to love him with all the heart makes better citizens, better fathers and mothers, better sons and daughters, and better people in all the walks of life. It will be a dark day for our people and for our nation when they turn away from this simple childlike faith in the Lord Jesus Christ.

It is not difficult for one to exercise faith in the Christ. Believing is natural with us all. We believe from infancy to the grave. We walk by faith in all the callings of life. We never start on a journey that we do not have faith to believe that we will reach our destination in safety. We never rise in the morning to go to our daily calling that we do not believe that we will be permitted to return home at night. We have faith in the engineer at the throttle: we have faith in the man that stands at the wheel; we have faith in the God who is guiding and controlling the destiny of nations. There is nothing hard and nothing difficult about our believing that Jesus is the Christ, the Son of the living God. With all the evidence that God has given us, it is much easier to believe this great and ennobling truth than it is to deny it. "If weak thy faith, why accept the harder side?"

The faith that ennobles and saves is not a bare assent of the mind; it is not a cold, lifeless something, but a faith that takes God at his word. When Philip had preached Jesus to the eunuch, and when as they went on their way they came unto a certain water, and the eunuch said, "See, here is water, what doth hinder me to be baptized?" as recorded in the Authorized Version, Philip said to him: "If thou believest with all thine heart, thou mayest." (Acts 8: 37.) The faith that saves one is a faith with all the heart. Abraham had a faith that led him to offer Isaac, his son, upon the altar. So to-day we must have a faith that leads us, not to deny the Christ, but to do exactly what Christ commands us to do. The dead faith that dwells in the heart and never comes out has never yet justified a single person. The faith that is living and active and that confesses Christ in the daily life, that

honors him in acts of obedience, is the faith that justifies and saves souls. Christ gives us very clearly to understand this when he says: "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. 10: 32, 33.) Every example of faith that we have in the Bible which justified a soul is a faith that came out in acts of obedience, is a faith that acted out and did just what God commanded to be done. The centurion who had so great faith and who felt unworthy for the Christ to come under his roof said: "For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." (Matt. 8: 9.) He had faith to believe that if Jesus would speak the word his servant would be healed. Our faith must be strong enough and abiding enough to lead us to love God and to love Christ with all our hearts. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12: 30.) "For this is the love of God, that we keep his commandments; and his commandments are not grievous." (1 John 5: 3.) A man who believes with all his heart that Jesus is the Christ, the Son of the living God, has faith to do just what Christ commands him to do in order to the enjoyment of the remission of his sins. Christ declares: "He that believeth and is baptized shall be saved." While God saves, he demands that all of his subjects accept the conditions of salvation upon which salvation is promised. No one claims that water saves; but it is claimed that the blood of Christ cleanses from sins, and that in baptism one comes in contact with the blood of Christ which cleanses from sins. Baptism marks the degree of faith at which God saves. Baptism is inseparable from faith, belongs to faith, and is a part of faith; and when one has sufficient faith to be saved, he will humbly bow in meek submission to the will of Jehovah. This is true of the faith that leads us to the remission of past sins, and it is also true of the faith that endures to the end and brings us at last to eternal salvation at the right hand of God.

SELECTIONS BY THE EDITOR

What else can joy be but diffusing joy?—Byron.

If I had but two loaves of bread, I would sell one and buy hyacinths, for they would feed my soul.—Koran.

God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.—James Martineau.

Culture is the power which makes a man capable of appreciating the life around him, and the power of making that life worth appreciating.—Mallock.

A great part of the happiness of life consists not in fighting battles, but in avoiding them. A masterly retreat is in itself a victory.—Longfellow.

This nation, under God, shall have a new birth of freedom, and government of the people, by the people, for the people, shall not perish from the earth.—Abraham Lincoln.

We should pray with as much earnestness as those who expect everything from God; we should act with as much energy as those who expect everything from themselves.—Colton.

Rise, to worldwide harvests speed!
The whitening fields stretch on and on.
Few the laborers are indeed,
But great the work that must be done.
—Karl Gerok.

Let us, so far as may be, look at life steadily and whole. It is not all darkness; it has its crimson dawns, its rosy sunsets. Its blackest clouds have their silver embroideries, and through the rifts we may catch glimpses of the radiant blue of heaven.—Canon Farrar.

When you find a person a little better than his word, a little more liberal than his promise, a little more than borne out in his statements by facts, a little larger in deed than in speech, you recognize a kind of eloquence in that person's utterance not laid down in Blair or Campbell.—Holmes.

And he gave it for his opinion that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together.—Swift.

Every temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of that great movement which is bearing humanity onward toward a richer life and a higher character.—Exchange.

Our Lord hath ascended into heaven, ever to make intercession for us; and He who hath been taken up shall come again. There is much comfort for us who are left to think that He who bore our sins and carried our sorrows is to be our judge, one who understands our weakness, one who loves us.—Selected.

Insist on yourself; never imitate. There is at this moment for you an uttterance brave and grand as that of the colossal chisel of Phidias, or the pen of Moses or Dante, but different from these. If you can hear what these patriarchs say, surely you can reply to them in the same pitch of voice.—Emerson.

A little thought will sometimes prevent you from being discontented at not meeting with the gratitude which you have expected. If you were only to measure your expectations of gratitude by the extent of benevolence which you have expended, you would seldom have occasion to call people ungrateful—Arthur Helps.

He who simply trusts the Savior, he who faithfully performs every known duty, he who keeps a clear account with conscience, is always ready to enter heaven. As Ruskin says: "The only place where a man can be nobly thoughtless is on his deathbed. There ought to be no thinking left to be done there."—Selected.

For the sake of the child in our midst, we must talk of Thee in unspoken words of small things done in love; for the sake of the aged, we must translate Thee in terms of consideration and patience; for the sake of the poor, in his pride, we must speak in simplicity; for the sake of the rich, in his pride, we must speak in power.—Selected.

Intercession is not an effort to overcome any reluctance of God to help those who need him. He is ever yearning to reveal himself. It is not importunate asking, but the whole-hearted coöperation of mind and spirit in the purpose to be a channel of life and power. It is the sympathetic partnership which releases a divine force, operating through natural laws. We must not forget the fact that "we love, because he first loved us."—Selected.

He will easily be content whose conscience is pure. Thou art not the more holy, though thou art praised; nor the more abject, though thou art dispraised. What thou art, thou art. Neither canst thou be said to be greater than thou art in the sight of God. If thou considerest what thou art within, thou wilt not care what men say of thee. Man seeth the face, but God looketh into the heart. Man considereth the deeds, but God weigheth the intention. To do always well, and to disesteem himself, is a sign of a humble soul.—Thomas à Kempis.

Current Thought

Churches as Candidates for Ministers.

Placing a minister on trial as a candidate for a vacant pastorate is putting all the weight on one end of the stick, since church effectiveness is a matter of mutual responsibility existing between congregation and pastor. A successful ministry depends very largely on congregational sympathy and support, and, adds the Herald of Gospel Liberty (Christian), "it is the church as much as the preacher that is on trial." The churches hitherto have labored under the impression that the test was simply for the pastor, that all responsibility began and ended with him. This is a rejection of a share of the burden, and—

"Somehow it must be driven into the consciousness of every church that the relationship is one of mutual obligation and mutual responsibilities, and that the church is on trial no less than the preacher.

"Any man who is worth having as a pastor will want to know whether or not the church has any possibilities and any future; whether its membership is composed of progressive, forward-looking men and women who are ready to push vigorously for the new and finer things of the kingdom, or whether it is made up of unprogressive, critical, easily dissatisfied folk, who are close and niggardly in all of their religious work and who will oppose anything that looks to the growth and enlargement of the equipment and work of the church. Every year it becomes more and more difficult for a church of this last sort to find any man who is willing to accept it—unless it is some man that no people ought to employ."—Literary Digest.

Preachers should not be willing to be put on trial, but should make up their minds to labor where they can do the most good for Christ. No preacher should stay in any field longer than is necessary to develop it and to put it in working condition, with the elders, or pastors, for teaching, developing, and disciplining the flock. Preachers are not the pastors in this sense. Preachers should go as evangelists and preach the gospel in destitute fields. They should seek to arouse, stir up, and bring the churches into greater activity.

I should be glad to see all of our preachers reach that condition in life that they will be independent in preaching the word. No preacher should be influenced by those who support him in his preaching; for when this is done, if the preacher is supported by the world, his preaching will be of the wrong character. All preachers should realize their great dependence upon God, but should be independent enough to preach the whole truth, regardless of the favor or disfavor of those who support them. Churches are under just as great an obligation to ask those to hold their meetings and labor with them who can do them the most good as is the preacher to look to the field where he can do most for Christ.

✡ ✡ ✡

"Perilous Times."

Perhaps in all the history of time the world was never more unsettled than it is to-day. No one dares predict what a day may bring forth. The heart of the world has become intensely volcanic and universal eruption appears imminent.

Even while we are glorying in the peace that is supposed to have come with the close of the recent cruel conflict, a number of nations are still engaged in warfare, with active rebellion in many others. Indeed, the prospect for universal war is much greater than that of universal peace. Added to the horrors of bloody warfare and the threatening war clouds that darken the sky, the struggle between capital and labor seems to be nearing a crisis. The demands of labor are becoming more and more exacting, while employers claim they have gone the limit in meeting these demands. In the meantime profiteering has greatly complicated the situation. Anarchy, with blasphemous mouth and blood-stained hands, is only held at bay by glistening bayonets.

Whether this deadly foe to humanity can be checked or crushed is the question of the hour. That the spirit of lawlessness is becoming more and more prevalent is tragically apparent. Worst of all, the world not only lacks faith in God, but it has lost respect for God. In all its thought there is no place for God. Like the fool of old, it plans to tear down the old and build the new in its own wisdom and without the wisdom of God. In our peace plans there is no time for God, no care for Christ, no place for prayer. Humanitarianism has become a substitute for religion and deviltry has supplanted deity. Sanitation has taken the place of salvation, the cannon has usurped the place of the cross, and the superman has superseded God.

Surely we are living in perilous times! Let us pray.—Western Recorder.

In the midst of the turmoil and strife that now exist it certainly behooves every child of God to take unto himself the whole armor of God and to do as the Spirit of God directs. Christians should not be busybodies in other men's matters, but should live meek and quiet lives, ever seeking to advance the religion of the Christ. They should discourage all wrongdoing; they should discourage carnal warfare with its horrors, and should do all within their power to enlist men under the blood-stained banner of the Lord Jesus Christ. So long as the world has no respect for God and his word, we may expect perilous times. If we would have an era of peace and righteousness, the world must be led to know and respect the truth. Men must honor and obey God, otherwise there can be no real peace and contentment. The Golden Rule should be applied in business as a perfect panacea for labor troubles. No man can do unto others as he would have them do unto himself and the world not be made better by such action. No man will walk roughshod over another who is really seeking to please and to lift him up to a higher and nobler life. In the great struggle that is now being waged between the powers of darkness and light, Christians should be long-suffering and should work with a will to bring the misguided into the full light of truth. The entrance of God's word giveth light. The word of God cannot dwell in the hearts of men so as to shape and guide their lives and these men go very far wrong. The truth is that men are seeking by their own wisdom to direct their steps in this world, when this is not possible. Man by wisdom knows not God. Man in the flesh, unguided and unaided by the Holy Spirit, cannot lift himself, much less others, up to a purer and better life. We must go back to God and to his word, if we would have a satisfied people enjoying the prospects of life everlasting.

✡ ✡ ✡

A Useful Baby.

Not long ago a missionary on the great river Congo had pushed up on a little steamer into a part where no white man had ever been before. The anchor was let down and the steamer brought to. Food was needed for the men and firewood for the engines. The natives came down to the bank to look at this wonderful boat; they were armed with arrows and big, ugly spears. The missionary tried to talk to them, and made signs of peace. But nothing that he could do seemed to touch them. It was plain that they were afraid; and when savages are in that state they are very dangerous. What was to be done?

A happy thought flashed across the missionary's mind. He had a wife and dear little baby on board. He got the baby, took it up in his arms, and showed it to the people. Now, the baby was a really sensible one; it seemed to understand the situation, and, instead of crying or pretending to be shy, it laughed and crowed as merrily as could be; and when the poor savages saw it they felt safe; they understood in a moment that no harm was meant, as they laid down their arms and became quite friendly. Even in Africa we can say: "A little child shall lead them."—Christian Conservator.

AT THIS SEASON
LOSS OF APPETITE

Is very common. In many cases it is due to impure blood, which cannot give the digestive organs the stimulus necessary for the proper performance of their functions.

Thousands know by experience that Hood's Sarsaparilla restores appetite and would advise you to give it a trial this season. It originated in the successful prescription of a famous physician. Get it today.

Take Hood's Pills if you happen to need a laxative—they don't gripe.

Mr. Church Treasurer!

If the Loose-Leaf Plan is best for the Business Man, it must be best for the CHURCH TREASURER.

? Up-to-date
Economical
Efficient

Why not use the Unified Loose Leaf instead of Bound Books? Adapted to any envelope system and size membership. Supplied by your dealer, or

Arthur H. Strouse Pub. Co.
Dept. K, 431 So. Dearborn St., Chicago, Ill.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store - Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢ 30¢ & 60¢

"For When I Am Weak, Then Am I Strong."

BY C. PETTY.

Paul said to the Corinthians: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure." He had prayed three times that it might depart from him, but the answer was: "My grace is sufficient for thee: for my strength is made perfect in weakness." That is: "Paul, you suit me better with that thorn than you would without it." And when Paul heard the answer, he said: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." That is: "I am better able to please the Lord in my weakness, and I will gladly do so."

And this is true in all ages. When the Lord appeared unto Moses in the land of Midian to send him to lead the children of Israel out of bondage, Moses made three excuses to show that he was not suitable for the task. The first one was: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Ex. 3: 11.) The second was this: "But, behold, they will not believe me, nor hearken unto my voice." (Ex. 4: 1.) The third excuse was: "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." (Verse 10.) That is: "I am not suitable for such a great task." But, in the mind of the Lord, Moses was the only suitable person for the work, and the Lord sent him, and he made a great leader, for he led Israel out of bondage. Read Moses' last charge to Joshua in the last chapters of Deuteronomy, and you will see that at the close of life he was still humble.

Again "the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian for seven years." (Judg. 6: 1.) And "the children of Israel cried unto the Lord," and the Lord sent an angel unto Gideon, and the angel "sat under an oak which was in Ophrah" while "Gideon thrashed wheat by the wine press, to hide it from the Midianites. . . . And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hands of the Midianites: have not I sent thee? And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house." (See verses 7-15.) That is: "I am the most unsuitable person in Israel for this work, on account of a poor family and being a sort of cast-off in my father's house." But he was the only suitable person in Israel to deliver Israel out of Midian; and the Lord sent him at once, and soon Israel was free. (Read Judg. 7, 8.)

So it was with Paul; in his weakness he was strong—so strong in faith, after he had seen the third heaven, or paradise (for I take them to be the same), he seems never to have been satisfied here any more. He relates his trials and sufferings in 2 Cor. 11—how he had been whipped five times by the Jews, beaten three times with rods, once he was stoned, and had been shipwrecked and in perils in everything, even to false brethren. So, looking back over his weary way at struggles, and after seeing the city to which he was going, he unfolds to the church at Philippi his desire. Here it is: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: nevertheless to abide in the flesh is more needful for you." (Phil. 1: 23, 24.) As much as to say: "For I am too near home to go back over life and be treated as I have been." And sure enough, when he came to the crossing, he told Timothy he was ready to be offered, saying: "The time of my departure is at hand I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6-8.) What a glorious life! So peaceful and joyous at its ending! And is it not a glorious thing for believers in the Savior to-day, to be looking for such a crown? So let us fight, and hope on, till that better day comes.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

Cuticura Soap
—Imparts—
The Velvet Touch
Soap, Ointment, Talcum 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

Opportunity at Vardaman, Miss.

BY E. L. WHITAKER.

The members of the church of Christ at Vardaman, Miss., are trying to build a house of worship. They have about reached the limit of their ability. The city of Vardaman has made them a present of a beautiful lot. This lot is safeguarded for the purpose intended by a restrictive deed. They also have a little more than one thousand dollars pledged for the building; but a thousand dollars is a small amount these days. It will take much more to erect a house sufficient for their needs. Considering that there are only twelve or fifteen of them, with only six or seven men, they have done remarkably well. They certainly deserve assistance. The outlook for primitive Christianity in the town and surrounding country is very bright. This is a great opportunity to do good, not only at the present, but in the years to come. I have preached quite a good deal for these brethren and know the facts in the case. I trust that the brethren will help this good cause to the extent of their ability. Send your contributions to Guy Perkins, Jim Edmondson, or Fred Parker, Vardaman, Miss.

The Upper Chamber.

"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." (Phil. 4: 7.)

Amid the storms of earth, the losses, the sorrows, the enmities, the Christian may have peace. And peace does not mean inactivity. Nor does it mean a calm and lifeless tranquillity. Peace is harmony in action. "Then had thy peace been like a river." Peace is the only thing that meets the soul's need.

Its principle fields of manifestation are:

I. In conversion. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." How many of us know the sweet peace that came with surrender?

II. In affliction. How little we understand the meaning of affliction! But it burns out the dross. Many a preacher has found power to touch hearts because of sorrow. Many a singer has learned a new sweetness of note through pain.

"We look before and after and pine
For what is naught,
And our sincerest laughter with some pain is fraught;
Our sweetest songs are those which tell of saddest thought."

We cannot learn sympathy until we have personally suffered. Our most courtly graces are acquired so. But best of all, peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

III. In temptation.

IV. In death. This is the hour that reveals the soul's standing before the court of heaven. For me will Jesus say: "It is I; be not afraid." It has been my privilege to see some Christians die. There is nothing comparable to the peace that marks the end of a righteous man.—R. L. Bonsteel, in Christian Index.

To Will.

God's promise is that he will work in us to will as well as to do of his good pleasure. This means, of course, that he will take possession of our will, and work it for us; and that his suggestions will come to us—not so much commands from the outside, as desires springing up within. They will originate in our will; we shall feel as though we desired to do so and so, not as though we must. And this makes it a service of perfect liberty; for it is always easy to do what we desire to do, let the accompanying circumstances be as difficult as they may. Every mother knows that she could secure perfect and easy obedience in her child, if she could only get into that child's will and work it for him, making him want to do the things she willed he should. And this is what our Father, in the new dispensation, does for his children: He "writes his laws in our hearts and on our minds," so that our affection and our understanding embrace them, and we are drawn to obey, instead of being driven to it.

The way in which the Holy Spirit, therefore, usually works, in a fully obedient soul, in regard to this direct guidance, is to impress upon the mind a desire to do or to leave undone certain things.—H. W. Smith.

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.
It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.
Physicians and surgeons treated free at the hospital.

PROFITS IN PIGEONS
A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant. Clinton, S. C.

In answering advertisements, please mention the Gospel Advocate.

NUXATED IRON
"Time and again I have prescribed organic iron—Nuxated Iron—and surprised patients at the rapidity with which their weakness and general debility was replaced by a renewed feeling of strength and vitality," says Dr. H. B. Vail, formerly Physician in the Baltimore Hospital and a Medical Examiner. "I took Nuxated Iron myself to build me up after a serious case of nervous exhaustion. The effects were apparent after a few days and within three weeks it had virtually revitalized my whole system and put me in superb physical condition."
At All Druggists

FOOT TROUBLES

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

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

Use
Eucapine Salve
Antiseptic Analgesic Antiphlogistic
(Prevents Infection)(Relieves Pain)(Allays Inflammation)
For coughs, colds, influenza, croup and threatened pneumonia, wounds, abrasions, burns, bruises and sunburn. Will not blister delicate membranes.
Eucapine Salve reduces inflammation of the skin and mucous membrane and whether applied directly to the inflamed surface, for external injury or its volatile oil inhaled for pulmonary troubles it is dependable and efficacious. 50c per 2 oz. jar. At your druggist's or by mail from the manufacturers.
Piedmont Laboratories, Inc.,
Clinton, S. C.

ESCAPED AN OPERATION

By Taking Lydia E. Pinkham's Vegetable Compound. Many Such Cases.

Cairo, Ill.—"Sometime ago I got so bad with female trouble that I thought I would have to be operated on. I had a bad displacement. My right side would pain me and I was so nervous I could not hold a glass of water. Many times I would have to stop my work and sit down or I would fall on the floor in a faint. I consulted several doctors and every one told me the same but I kept fighting to keep from having the operation. I had read so many times of Lydia E. Pinkham's Vegetable Compound and it helped my sister so I began taking it. I have never felt better than I have since then and I keep house and am able to do all my work. The Vegetable Compound is certainly one grand medicine."—Mrs. J. R. MATTHEWS, 3311 Sycamore Street, Cairo, Ill.

Of course there are many serious cases that only a surgical operation will relieve. We freely acknowledge this, but the above letter, and many others like it, amply prove that many operations are recommended when medicine in many cases is all that is needed.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.
60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

CHURCH NEWS

Alabama.

Town Creek, September 1.—Brother Ben Harding began a meeting at Hatton, nine miles from Town Creek, on the first Lord's day in August, and preached day and night till the following Saturday, baptizing ten. Hatton is a new place. This congregation was established some two years ago. The meeting closed with fine interest. Brother Harding endeared himself to the church and neighborhood, and much good was accomplished. From here he went, on the second Lord's-day morning, to Mount Hope, where we have a good-sized congregation, and they were ready for the meeting. This week's meeting resulted in twenty-seven being added to the church. To-day he is with one of the oldest congregations in the county, Landersville, where some of the gospel heroes use to delight in preaching the word—such men as Dr. A. C. Henry, J. M. Barnes, F. D. Srygley, T. B. Larimore, E. G. Sewell, L. R. Sewell, and many others. I expect to spend one day at the old home church this week. The church at Town Creek also has had a feast of good things for the past ten days. Brother G. C. Brewer began a meeting with us on the fourth Lord's day in August and continued it until the fifth Sunday night. In many respects this was the most interesting meeting we have ever had. Brother Robert Brewer conducted the song service. The meeting was well attended day and night, especially at night. Brother Brewer preached with great ease and force, and was given the closest attention by all who heard him. Seven were added to the church and many others seemed "almost persuaded." Eternity alone can tell the good that was done. Brother Holt has been breaking to us the bread of life twice a month this year. May the Lord bless all of our faithful ones.—J. R. Armstrong.

Arkansas.

Nola, September 1.—I baptized one at Glenwood and two placed membership. I then spent a few days at Hot Springs. I am now at Nola in a meeting which starts with large audiences and fine interest.—U. G. Wilkinson.

Fort Smith, September 1.—There were two baptisms at the Sunday-night service of the Park Hill church of Christ. The interest is at its best, and we feel that the Lord is blessing us in our efforts to serve him.—Leland H. Knight.

Buena Vista, September 1.—Brother R. L. Colley, of Millville, closed an eight-days' meeting at Whitefield last Lord's day. The attendance was good throughout, and very good interest was manifested. There was one addition. Brother Colley is a very able young man and won many friends while here. We hope to have him with us again.—Lillian Tyson.

Kentucky.

Winchester, September 1.—I closed a meeting at Antioch, in Clark County, with five additions. Brother M. P. Lowrey, one of the elders at Winches-

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

ter, preached on Lord's day, with two more added. These seven will be quite a help to the Antioch congregation. The Winchester church of Christ is moving along steadily, preparing for the meeting by Brother Adamson in October.—M. D. Baumer.

Frankfort, September 1.—The meeting at Swallowfield closed on Wednesday night, with sixteen additions—thirteen by baptism and three from the Baptists. Brother R. A. Craig, of Louisville, did the preaching. He is in the evangelistic field, and brethren who desire a meeting would make no mistake to send for him. I preached at Antioch last Lord's day, and a young man returned to the fold.—J. K. P. South.

Louisville, September 1.—On Monday evening, August 16, I began a meeting with the Cedar Springs congregation, near Jeffersontown, Ky., and continued it till Sunday evening, August 29. Fine interest and good crowds prevailed throughout the meeting. Brother W. W. Freeman, of Abilene, Texas, was with us most of the time and led the song service. His presence was a great encouragement to us all. There were six additions.—John L. Rainey.

Paducah, August 31.—Our meeting here closed last night, having continued two weeks. The Goebel Avenue congregation is a splendid one with which to work. Brother Charlie Taylor, their faithful minister, was with us the first week, and he and the congregation stood by the meeting with all their strength. Brother Robert Alexander lives here and preaches around the city. He assisted in the meeting no little. Six were baptized, two were restored from digression, and three others placed membership with the congregation. The brethren invited me to assist them next year. I made my home with Brother Charlie Houser and his excellent wife. I believe he is one of the most efficient elders to be found. I begin to-morrow night at Lynn Grove, near Murray.—F. L. Paisley.

Michigan.

Akron, September 1.—Our meeting here still continues, but we will close in time to be in Flint next Lord's day.—Leslie G. Thomas.

Minnesota.

Minneapolis, August 30.—Four grown people were baptized yesterday. Others may come later, as the tent meeting goes on for another week.—Paul C. Young.

Mississippi.

Utica, September 1.—The meeting at Ozark, near Marietta, closed with seven baptisms (one being my youngest boy) and one restored. The members claimed that they were greatly strengthened and would do more for the Lord's work. We closed a little too soon. I am now in a meeting one mile from Carpenter and about eight miles from Utica. I shall go from here to Ruleville to preach a few times, beginning on September 11, and then to a point near Oakton, which will end up my promises in this State. Then I have some work in Oklahoma and Arkansas.—W. F. Lemmons.

Oklahoma.

Muskogee, September 1.—We had the largest attendance on Sunday at the East Okmulgee Avenue Church in its history. Special attention has been given the song service, and, under the efficient leadership of Brother Cannon, it has recently shown a wonderful improvement.—T. S. Bain.

Tennessee.

Decherd, August 29.—I have just returned from Arkansas, where I have been engaged in a tent meeting which continued two weeks. The interest was good throughout the meeting. We had large crowds at every service. Forty-one were baptized and eight confessed their wrongs. Among those baptized were nine Baptists and eight Methodists. The Baptists were conducting a meeting close by, but some of their members came and heard me, and I baptized them. I made my headquarters with Brother and Sister Crabtree, former Tennesseeans. I visited many homes while there, and the people are clever and social. People from nine counties came to hear me preach, and I received many invitations to hold meetings, but could not for lack of time. I shall go next Lord's day to Bean's Creek, in Coffee County. This is my old home congregation, and my father's home is near this place.—R. E. L. Taylor.

50 Eggs a Day

"'More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds: "I was only getting 12 eggs a day, and now I get 50." Give YOUR hens a few cents' worth of "More Eggs," the wonderful egg producer, and you will be amazed and delighted with results.

Eggs While Moulting

While moulting, your hens will need "More Eggs" to hasten the moult, revitalize their organs, and put them in fine laying condition. Letters from many users tell how they actually **got eggs while moulting.**

If you wish to try this great profit maker, simply write a post card or letter to E. J. Reefer, the poultry expert, 7259 Reefer Building, Kansas City, Mo., and ask for his special free-package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million-Dollar Merchants' Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write today for this special free-package offer.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

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

DODSON WOULD STOP SALE OF CALOMEL

Says Calomel is Mercury and Acts Like Dynamite on Your Liver.

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines: an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges** and **Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, some of them from seventy to eighty years old, and results were the same as in my own case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 827G Durston Bldg., Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.

TETTERINE

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

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569. Nashville, Tenn. Write for 90-page Hog Book; it is FREE.
WHITE SERUM COMPANY.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address

Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

Cuts and Sores

will be soothed and healed with

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK

Ointment

Excellent for all skin eruptions and injuries
Wash first with Ka-Dene Soap.
Ointment 50c and $1.00. Soap 25c.
At your druggists

In answering advertisements, please mention the Gospel Advocate.

The Double Nature of Man. No. 6.

BY TICE ELKINS.

The theories we are combating represent the soul of man as "the final result and efflorescence of a continually refined life of the nerves, so that reason and will are nothing but the organic life of matter, which by a refined process attains the power of thinking and willing." In what this refined process consists, these wise sages have not yet informed us.

But if the soul is thus dependent upon the bodily organization, it must follow that, as the body becomes enfeebled by disease or age, the mind will suffer a corresponding debility. But this is so far from being the case that a large number of those distinguished for intellectual power have possessed but feeble, emaciated forms. The history of all men and of all ages confirms the statement that the vigor and force of intellect depend but slightly upon the corresponding quality of the body.

The deep mysteries of science have been penetrated with long-continued and persistent toil, even while the body bowed beneath the pressure of infirmity and disease. The genius of poetry, even when consumption's pallid hues overspread the dying frame, has tuned those celestial notes and sung those heavenly lays that will never cease to touch for high and holy purpose the chords of human sympathy.

Read the words of Richard Watson; trace the footsteps of his giant intellect on every page; and tell me, would you have expected to find so great and godly a mind incased in such a feeble house of clay? Instances have occurred in which paralysis has unnerved the whole system, and yet the mind has remained unscathed. We will quote a single case, that of the celebrated witty and clever diplomatist, Talleyrand. The body, diseased, was in the most wretched and distressed condition one could conceive, and yet the subtlety, the wisdom, the skill, the talent, and the penetration of that great diplomatist are said to have remained to his last moments unequaled. Notice also the case of the celebrated Dean Swift. It is said that before he died his body was a moving tomb, and yet his mind was as vigorous as in his earlier years. How often, when the body is prostrated by disease and enfeebled in all its energies, has the mind, instead of partaking of the body's weaknesses, retained all its energy and power! The functions of memory have been unaffected, the perceptions have been clear and distinct, and reason has retained undoubted supremacy on its throne. How often, while the body was in its last stage of dissolution, when it possessed not a single capability entire, has the mind blazed up with unwonted luster and put forth unaccustomed energy! The pious and eloquent Dr. Fisk, while in a dying state, exclaimed: "I now feel a strength of soul and an energy of mind which this body, though afflicted and pained, cannot impair. The soul has an energy all its own. And so far from my body pressing my soul down to the dust, I feel as if my soul had almost power to lift the body and bear it away!"

It was by examples like this that Bishop Butler was led to notice that a mortal disease, which, by degrees, consumes and prostrates the body, and finally destroys it, does not necessarily affect our powers of thought and reflection. While the body is being consumed, and even up to the very moment of death, we can exert these powers as fully as ever. From this we are bound to reach the just conclusion that the soul, which is unaffected by the process of dying, has an independent and superior existence.

I shall now utter a startling fact. Follow me for proof. The human brain may be diseased and the mind remain unaffected; therefore the latter is not a function of the former. At the very outset, in this line of thought, we are met with well-attested facts, showing that the brain has actually been extensively diseased, while the intellectual capability remained unaffected. The annals of medical experience furnish us with such cases almost without number. They prove that the brain may be destroyed to a large extent, in any direction, without destroying any of the functions of the mind. Distinguished anatomists claim, by a wide induction of facts, that every part of the brain has been found to be destroyed or disorganized, in one instance or another, while yet the individuals have not been deprived of

Hens Lay While Moulting

First to lay is first to pay. "I used 'More Eggs' Tonic, and for the first time my hens **laid through the moulting season,"** writes Mrs. C. Luginbuhl, of Norwood, Ohio. E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. Letters from many users tell how they actually **got eggs during moulting!** You, too, can make your hens moult fast, get eggs sooner, and more eggs all fall and winter. This scientific tonic has been tried, tested, and proven by over 400,000 chicken raisers. Try Reefer's "More Eggs" on his ironclad, **money-back guarantee** of satisfaction.

If you wish to try this great profit maker, simply write a post card or letter to E. J. Reefer, the poultry expert, 8259 Reefer Building, Kansas City, Mo., and ask for his special free-package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million-Dollar Merchants' Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write today for this special free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

mind, or even affected in their intellectual powers. I do not mean that the whole brain has been destroyed in any one individual, intellectual life still remaining, but a portion of the brain in one instance, another portion in another instance, and so on till the aggregate would comprehend every organic portion. Dr. Abercrombie mentions a case of a lady one-half of whose brain was reduced to a mass of suppuration by disease, yet she retained her faculties to the last.

The failure of any material and chemical combination to produce life is further evidence that mind is not a function of matter. It might be supposed that if life were a function of matter, that somewhere in the history of human observation instances of its spontaneous and original production would have occurred. Science records no such instance, but is compelled to acknowledge its failure to produce life by any combination of merely material elements. We must conclude that "there is a spirit in man."

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

With Brother B. G. Swinney, of Greenfield, Tenn., as song leader, I began work at Glady Hill, in Obion County, on Sunday, July 11, and closed on Sunday night, July 25. Owing to the fact that the farmers were not done cultivating their crops, it worked a hardship on them to work and attend the meeting; but they faltered not, standing by the meeting, working, praying, singing, till the close. There were only three additions. One was from the Baptists. The members are at peace one with another. They called me for another week, though this was the ninth meeting in succession at this place.

On Sunday, August 1, I began my tenth meeting in succession at Jones Chapel, in Lake County, and closed it on Friday, August 13. Part of the time I was sick, and came home for a day or two; getting better, I went back and took up the work. I am sorry to say the success of the meeting was greatly handicapped by two or three has-been members—regular grouches who have no confidence in themselves nor any one else, who do not claim to be members of the congregation, but who were very insistent in their claims as to what should be done by others, but doing nothing themselves but growl and object to everything. Two young ladies were baptized, and since the meeting closed I have heard of others who intended to obey the gospel. Some grand, good men and women belong at Jones Chapel that will never give up the fight.

On Sunday, August 15, we began at Bethel, in Obion County, and closed on August 31. Thirty-seven were baptized, fourteen were restored to fellowship, and one took membership with the congregation—fifty-two in all. Six of the number baptized were members of the Baptist Church. At Bethel there is no friction, no ill feeling, but peace and love fill each and every heart. This meeting was within five miles of my home. They called me for another year's work.

On Sunday, September 5, we began at Cloverdale, in Obion County; and on Sunday, September 19, we are to begin in Hornbeak, where I have lived for about fifty years. In October we shall go to Samburg, on the Lake, for a meeting, with the promise only of being fed while there. We are hoping and praying for good meetings at all these places.

KEEPING WELL MEANS A CONSTANT FIGHT AGAINST CATARRH

Many diseases may be described as a catarrhal condition. Coughs, colds, nasal catarrh, stomach and bowel disorders are just a few of the very common ills due to catarrh.

Fight it! Fight catarrh with a remedy of assured merit, a remedy which has a reputation for usefulness extending over half a century—

DR. HARTMAN'S PE-RU-NA

Tablets or Liquid Sold Everywhere

When You Feel Shaky WINTERSMITH'S CHILL TONIC Will Tone You Up.

For Malarial Fevers and a General Tonic

If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.

All Need Treatment.

The blood, the nerves, and the liver—there are cases in which they all need treatment at the same time, the blood being impure and deficient in iron, the nerves weak and unsteady, and the liver torpid and sluggish. In these cases such a combination of medicines as Hood's Sarsaparilla, the great blood purifier; Peptiron, a real iron blood and nerve tonic; and Hood's Pills, the gentle, yet thorough cathartic, is of signal service.

The many effective and highly approved ingredients of these three successful medicines cannot all be included in one medicine because of incompatibility, but they are practically combined by taking the medicines in conjunction—Hood's Sarsaparilla before eating, Peptiron after eating, and Hood's Pills as needed. It was a happy thought of Mr. Hood's to suggest that they be so combined in the treatment of such cases as are referred to here, which nowadays seem to become much more common.

Select Thoughts.

The true knowledge of God is the only cure for the world's evil.

God's call consecrates us, but our service seals the consecration.

Pay more attention to your inner life and less to outer difficulties.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Jell-O

Ice Cream

Powder

To make the finest ice cream, stir Jell-O Ice Cream Powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored. At grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues — a Specialty
HOME OFFICE
CLINTON, S. C.

A Pretty Face
should not be marred
PALMER'S SKIN-SUCCESS OINTMENT
makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to
THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

CHURCH NEWS

Arkansas.

Blaine, September 1.—The meeting at Hobart closed with twenty-one baptized and four reclaimed. This was certainly an interesting meeting. We have a fine little band of brethren and sisters at Hobart, and they know how to show their appreciation of a preacher's time and labor. I am now in a meeting at this place, having begun last Thursday night. There are just a few here, and most of them are doing nothing. By an earnest request of a few, I am to go from here to Sulphur, ten miles from here, to try to get the church to work there.—D. S. Ligon.

Tennessee.

Hilham, September 1.—The meeting at Fairview closed on the fourth Sunday in August, with one baptized and six reclaimed. I am now in a good meeting at this place, with three baptisms and fine interest. The Methodists and Presbyterians are running a union meeting, but we are getting much the larger crowds.—J. C. Pendergrass.

Crockett, September 1.—During the past six weeks I have been busy holding meetings in the byways and hedges of this country, making known the gospel in its purity. I baptized nineteen on confession of their faith in Christ (two more are yet to be baptized) and received three from the Missionary Baptists and one from the Methodists. I also organized two Sunday schools and put one congregation to keeping house for the Lord.—W. B. Worthington.

Livingston, Route 1, September 1.—I closed a four-days' meeting at St. John, in Clay County, Monday night, with nine added—four by baptism and five confessing their faults. One of those baptized was sprinkled on Sunday, but he heard me talk on Rom. 6 on Monday, and came forward, stating that he wanted to obey God's command and not men, and I baptized him. St. John is a small congregation that was put in order six or seven years ago. This was my first trip to preach for them in four years.—Willie Hunter.

Columbia, Route 9, September 1.—Our meeting at Berea, in Maury County, began on the fourth Sunday in August and closed on the following Saturday at the water with twenty-three additions—sixteen baptized, one from the Baptists, one from the Cumberland Presbyterians, and five reclaimed. This was one of the best meetings that we have ever had. The people all seemed interested in that part of the country. W. S. Morton did the preaching, with a good hearing both day and night.—T. P. Hardison.

Columbia, September 1.—On the third Lord's day in July I began a meeting at "Holy Hill," in Carroll County, which closed on the following Saturday night with no visible results. This is a "Holy Roller" neighborhood. From there I went to Obion Chapel, where I began a meeting on the fourth Lord's day, which continued until the following Friday evening, closing at the water's edge with one baptism and others "almost persuaded." I next went to Byers Chapel, in Hickman County, for a meeting, beginning on the first Lord's day in August and closing on the following Saturday night. There were no visible results. I began a meeting at Haley's Creek on the second Lord's day and continued it until the following Saturday night. Two were restored. My next meeting was at Bell's Branch, beginning on the third Lord's day and closing on the following Friday night with one restored and one baptized. From this place I went to Sharp's Corner, in Maury County, where I began a meeting on the fourth Lord's day, closing at the water with five baptisms and ten restorations. I am now in a meeting at Brown's Chapel, in Maury County.—W. T. Beasley.

Brownsville, September 1.—Brother S. P. Pittman conducted a meeting for the church at this place, beginning on July 11 and closing on the night of July 22. The meeting was a fine success. Three grown persons and two young persons were added (four baptisms) and the church was greatly benefited in a spiritual way. Brother Pittman is a teacher in the David Lipscomb College and is a very fine scholar, and all that heard him speak of him in the highest because of the wisdom and the spirit of Christ manifested in every sermon. Brother A. J. Veteto, who is to be the vocal teacher during the coming session of the Freed-Hardeman College, at Henderson, led the song services. Brother W. S. Long was with the church last Friday night. We are always glad to have Brother Long with us. It was he that started us to buying a lot and building a house of worship, which we have nearly finished by the help of the brotherhood. We hope to have monthly preaching here next year, as we are trying to pay off our church debt this year. Brethren, send us a freewill offering for our seating fund.—Walter L. Brummett.

Texas.

Floyd, August 30.—I closed an excellent meeting here last night with twelve baptisms. Rain hindered much. Brother J. W. Acuff led the songs. My next meeting will be at Fargo, near Vernon.—J. B. Nelson.

Cleburne, September 1.—I closed the Caddo meeting, in Johnson County, to-day. We were rained out two nights and were hindered several others by threatening weather. One was restored to fellowship, one placed membership, and three were baptized. Two of those baptized were from the Methodists, the other from the Baptists. The brethren treated me well and gave me the largest support I ever received. It is a joy to labor with such brethren.—J. S. Daugherty.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.

In answering advertisements, please mention the Gospel Advocate.

More Colorado Work.

BY E. C. FUQUA.

During Mrs. Fuqua's confinement in the Boulder Sanitarium, where she was recently operated on, I held a meeting in Boulder, preaching over three Lord's days. The meeting was pleasant throughout and profitable to the brethren. There were four additions, all told, during the meeting—two from the Christian Church, one erring brother who returned to Christ, and one to be baptized. This last was left for Brother Bailey to attend to, as it was the last night of the meeting and I had to hurry home early the next morning.

I am now en route to a point near Holly, Col., for a meeting. This is an old sectarian stronghold where the pure and simple gospel has never been heard. I go upon the invitation of the people of the community, having "secured the job" by "underbidding" sectarian "competitors," so to speak. They could not get a sectarian to hold their meeting for less than one hundred dollars in addition to his "keep" while among them, and I "bid" for the meeting by stipulating that they pay me whatever they decided my work among them was worth to them, and pay it as "unto the Lord," since I was his servant only. That unusual proposition met with their approval, and they are now anxious to know what sort of preaching may be had under such an agreement. I sincerely hope to establish a congregation there. Holly is near the Kansas State line, in Southern Colorado. If I establish a congregation there, we will immediately need a good man to locate there and keep the work moving. Wolves are watching our movements in establishing young congregations in the West, hoping to destroy the flock as soon as possible—as soon as our back is turned; and I pray that the Lord of the harvest may provide "reapers" who will be willing and ready to take up these young congregations and develop them in the work of the Lord.

For the benefit of our friends, I am happy to say that Mrs. Fuqua is gradually gaining strength since the serious operation, and we now believe she will get well and fairly strong. The Lord has most singularly spared her for some purpose; of that there can be no doubt.

The Spirit's Life in Men.

It is a new birth that is required. No care spent on our conduct, no improvement and refinement of the natural man suffices. For flying, it is not an improved caterpillar that is needed, but a butterfly; it is not a caterpillar of finer color or more rapid movement or larger proportions, but a new creature. We recognize that in this and that man we meet there is something more than men naturally have; we perceive in them a taming, chastening, inspiring principle. We rejoice all the more when we see it, because we know that no man can give it, but only God. And we mourn its absence because even when a man is dutiful, affectionate, temperate, honorable, yet if he have not grace, if he have not that peculiar tone and color which overspread the whole character, and show that the man is living in the light of Christ, and is moved by love to God, we instinctively feel that the defect is radical, that as yet he has not come into connection with the Eternal, that there is that awanting for which no natural qualities, however excellent, can compensate—nay, the more lovely and complete the natural character is, the more painful and lamentable is the absence of grace, of Spirit.—Marcus Dods.

You will find a lot of satisfaction in looking cheerfully on the dark side of life.—Selected.

DID YOU KNOW

THAT Abilene Christian College is a full college of the highest rank, conferring standard degrees and giving work upon which the State Department issues both temporary and permanent teachers' certificates?

THAT there is here a faculty of more than thirty Christian men and women of extraordinary ability and splendid training?

THAT the college plant consists of a campus of more than forty acres, on which stand four good brick buildings and a number of temporary buildings awaiting replacement by permanent buildings?

THAT at present a campaign for a quarter million dollars for the improvement of this plant is meeting hearty response all over the State and outside the State?

THAT we are to erect in the near future at least three or four good buildings and equip them with the very best and most serviceable equipment?

THAT we enrolled four hundred and twenty-eight students last session, not counting the enrollment in the summer school, and would enroll at least six hundred this year if our room was not limited to caring for a few more than four hundred?

THAT we want to send you our catalogue, that you may know many other things concerning us and our work that you have not known before?

THAT we will take a special pleasure in answering your inquiries and furnishing you information?

THAT you should reserve a room at once?

ABILENE CHRISTIAN COLLEGE

ABILENE, TEXAS

"Diamond Dyes" Are Guaranteed

Colors never Streak, Run, Fade or have "Dyed" Look

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

To Reduce Fever Relieve Headaches and Neuralgic Pains

Use

Safety Aspitone First

Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

"Baptists vs. Campbellites." No. 20.

BY M. S. MASON.

Mr. Bandy, on page 33, begins a discussion of the design of baptism. First, he says it sets forth a symbol of the burial and resurrection of Christ. Of course he means by this that it also "symbolizes" our burial and resurrection, as he states later. That is not so. It is our burial and resurrection; and to make it plain, Jesus died, was buried, and was raised from the dead, and through that death, burial, and resurrection purchased salvation for all men. Now, we, in order to come into the individual merits of that death, burial, and resurrection, must obey a form of that; or, we die to the love and practice of sin by faith, repentance, and confession, and are buried in the water and raised from the water. Thus our baptism does not symbolize what we have received, but in the symbol we receive what Jesus gave us.

He says that Acts 2: 38; Rom. 6: 5; 1 Pet. 3: 21 all show the act by which the believer is added to the church. In this he admits baptism to be necessary to salvation. Proof: By universal agreement, we are saved only when reconciled. Paul teaches us in Eph. 2: 16 that we are reconciled in the body; and in Eph. 1: 22, 23 he says the body is the church. So we are reconciled in the church, or saved in the church. He also uses John 5: 25, in which we are taught that life comes to those who hear the voice of the Son of God; and as baptism is a part of that voice, we live by that. Acts 2: 38 states plainly that baptism is for remission of sins, and 1 Pet. 3: 21 says with equal clearness that baptism saves us. We appropriate three other passages which he gives and his general expression that accompanies them for the defense of the faith.

He says baptism adds to the church, and, as previously said, in that expression he admits baptism necessary to salvation, as we cannot be saved out of the church. (Matt. 28: 19, 20.) Here it is stated that we are "baptized" into the name, and by universal agreement we are saved in the name, so baptized into a saved state. (Acts 2: 41.) Here we learn that the Lord adds daily to the church such as should be saved. A man is added to the church at the same time he is saved, and it is done identically by the same process. Therefore whatever adds a man to the church saves him. (See 1 Cor. 2: 13.) Here we are taught that we are baptized into one body—that is, the church; so, as we are saved in the church, we are baptized into salvation.

He takes the usual turn on the commission, "making disciples and baptizing them." Mr. Bandy will not stay with his own construction on the word "disciple." Here he would have us believe that a disciple is a full-fledged Christian; but when he finds disciples going back and walking no longer with Jesus, as recorded in John 6: 66, to save his apostasy doctrine he will tell the truth about disciples in Matt. 28: 19 and say they are learners or those who have learned the truth and are ready to obey it.

On page 34 he says too much cannot be said of baptism without we make it a condition of salvation. That is to say, too much cannot be said of it without we make it nonessential. I say too little cannot be said about it if it is nonesential. There are so many essential things to do and teach, we cannot afford a moment's time for the unnecessary. He says it presents a "perfect picture of the burial and resurrection of our Lord." That is so; and it takes that picture to save us, too. He says it shows our faith. Certainly it does; and James teaches us that faith without works, or "shown faith," is dead. He says it is the oath of allegiance to Christ. Does a man belong to the United States till he takes the oath? Then, do we belong to Christ before we take the oath? He says we in this way declare our death to sin. No, this is the way we die to sin. Paul says we are "baptized into death." (Rom. 6: 3.) In verse 7 he says: "He that is dead is freed from sin." So we are baptized into a freedom from sin, or made free from sin by baptism. He says it is the dividing line between the church and the world. That is true. Paul tells us in Acts 20: 28 that the church is bought with the blood of Christ. John says in 1 John 5: 19 that "the whole world lieth in wickedness." Of course the wicked are lost. The blood of Christ saves. Then baptism is the line between the saved and lost. Mr. Bandy, if he had been an informed gospel preacher, could not have formed stronger arguments for the cause he attacks than he has in the foregoing.

He asks the question: "Is Baptist baptism from heaven or men?" I answer: It is from men. Christians, the faithful to the Lord and his apostles, know nothing of the design that Baptists have put in this ordinance.

The best way to learn to work with a man is to pray with him.

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy

Write For Free Eye Care Book Murine Co., Chicago, U.S.A.

GOSPEL ADVOCATE

Volume LXII. No. 38. NASHVILLE, TENN., SEPTEMBER 16, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 897
OUR CONTRIBUTORS 898
What About Elders? (No. 3)—Paying the Bills of a Wayward Child—The Light of Life—Los Angeles Notes—David Lipscomb College Notes.
SELECTIONS BY THE EDITOR 901
GEORGIA AND THE FAR SOUTHERN FIELD 902
HOME READING 903
AT HOME AND ABROAD 904, 905
QUERY DEPARTMENT 906
EDITORIAL 907
Repentance—Bible Things by Bible Names; Designations of the Church—"The Unity of the Spirit in the Bond of Peace."
CURRENT THOUGHT 911
CHURCH NEWS 912, 913, 919, 920
"Baptists vs. Campbellites" (No. 21) 914
Report from the Church at Duncan, Ariz. 915
OBITUARIES 916
From the Sunny South to the Golden Gate 918
Among the Colored Folks 920

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Bible and Prosperity.

There is no other book ever introduced into the public schools or to be found in the libraries to be compared in educative value with the Bible. A man "too broad" for the use of the Bible is too broad for education to benefit. He is really not broad at all. He is the thinnest of the thin. History proves abundantly that the Bible and Christianity have done more to develop great minds than all other things this world has ever seen. What is more, it takes minds of small caliber and makes them great. If it cannot make a mind great, there is no hope for it. William E. Gladstone said in his prime: "Talk about questions of the time. There is but one question—how to bring the truths of God's word into vital contact with the minds and hearts of all classes of people." Nothing can take the place of home instruction. Where can we learn so well of the love of God as in looking from the sacred page into the heaven of mother's eyes? Where can one realize so fully the strength and protection of God as in feeling, while he reads, the pressure of his father's arms? In many homes religious instruction is a thing of the past. Some parents spend their time gathering treasures for those who are to come after them—treasures which moth and rust will corrupt—and do not fit their children to use those treasures for their own good. In many churches the Bible is taught, but in a listless and haphazard way. It is the letter without the spirit. It has become quite the fashion for our young people after they reach their majority to turn away from the Bible classes. In doing this they usually follow the example their parents have set them. Sometimes we hear parents lament the fact that their children do not come to the Lord's-day school. But when it is asked, "Do you attend?" they answer: "No, I gave that up when I was about their age." We believe that the success of this work in the church is largely dependent upon parental example and influence.

We should not forget that the Bible is the best symbol of prosperity. Jehovah says of his word: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." History proves that the very thing for which God sends the word is to prosper the people who teach it. It has filled them with material blessings. A faithful few have called down blessings upon a great multitude.

☼ ☼ ☼

Give Bible Study Its Rightful Place.

It is sadly true that Bible study has been relegated to the rear, if not altogether dispensed with, in many churches. We should all join in insisting time and again that it be given its rightful place. You will recall the fact that after Jonah's experience with the whale the Lord told him a second time to go to Nineveh and preach to the people of this city. As he entered the city, Jonah cried aloud: "Yet forty days, and Nineveh shall be overthrown." When they heard this warning, the people believed God and proclaimed a fast and put on sackcloth, "from the greatest of them even to the least." Even the king repented of his sin.

The point is this: I must continue to impress upon our hearts the importance of teaching and preaching the word until we come to our sackcloth and ashes—that is, until we begin to show signs of a repentant spirit for our neglect and a grim determination to give this part of the worship its rightful place in the church of the living God.

While it is true that the New Testament contains explicit directions relative to teaching children, yet nowhere is it intimated that this part of the work is to be confined to them. Paul commends Timothy by saying: "From a babe thou hast known the sacred writings." The Greek word "pais," employed in this passage, indicates "from lisping infancy." There is all the authority one needs for the "infant class." But when Timothy is a grown man, he is still urged both to study and to teach. "Give diligence [or "study" in the Authorized Version] to present thyself approved unto God, a workman that needed not to be ashamed, handling aright the word of truth." "Till I come, give attendance to reading, to exhortation, to doctrine." The picture of the ideal congregation doing its full duty in teaching and studying and learning the word of God should be nothing less than a picture of grandparents, parents, young men, young women, small boys, small girls, and lisping infants. All the generations should be represented in Bible study and in Bible classes.

A Troubled Sister's Question.

A troubled sister writes: "Is it right to meet every Sunday and be a teacher in the Sunday school, if living at a place where there is a church that uses the organ in worship and will take the Lord's Supper only once a month, when they have preaching service? I am bothered about this, as I have always, before coming here, worshiped with the church that did not use the organ and observed the Lord's Supper. I have tried to get this church to remember Jesus by taking the Supper, but they will not. There are only about two dozen who meet, although more belong. The elders are absent most of the time. I know of no church anywhere near here that worships the right way. Please tell me what is right under these circumstances."

The fact that this church does not observe the Lord's Supper every first day of the week and has added instrumental music to its worship indicates clearly that it is not after the New Testament pattern. I could not consistently teach a Bible class under such circumstances, unless there was a strong prospect of leading them into God's plan of worship. The sister seems to have made this effort and failed. Her next effort should be to induce some of the members to meet at her house or in some other convenient place to worship God aright. It would also be a good plan to send for a gospel preacher able to correct the errors of that church or to establish one after the New Testament order.

Our Contributors

What About Elders? No. 3.

BY W. H. CARTER.

To appoint elders, "if any be blameless, the husband of one wife," etc., means that, if there are none "blameless, the husband of one wife," etc., no elders are to be appointed. I am aware that this is in conflict with the opinion of some, but about this I am little concerned. The question with me is, am I in conflict with the word of God? I do not want a faith and practice that rest on the wisdom of men. This subject is of too great importance, too far-reaching, and has too much to do with the increase or decrease, the prosperity or adversity, the life or the death of churches of Christ, to allow us to exchange what God says for that which man says, no matter what his ability, station, or influence may be. Great men go wrong, as well as little men. Because one occupies a conspicuous position, stands high with and has great influence over the people, is no evidence that what he teaches is the truth. I am not censuring, belittling, or accusing any one as knowingly or intentionally advocating wrong, but am trying to impress the fact that the Bible is the only safe guide in all things, and only he is right who stands squarely with it.

God condemns divisions because they are hindrances to the work assigned to the church. As long as preachers and writers speculate and teach their opinions, we will have divisions; and where there is division, there is error. Preachers and brethren are divided about the eldership. How shall we get together and be one? Is there any other way than to do as God says—"preach the word," speak as the oracles of God?" I do not think I am excited or exaggerative when I say that more is dependent on a scriptural eldership in the churches than any other one thing. They are the scriptural leaders and feeders, the rulers and exemplars, if we accept only what the Bible says of them. But, for some cause, they are not so regarded. Even the elders in many places do not so regard themselves; and were they to undertake to rule, teach, and guide, they would find themselves incompetent. This state of affairs exists because of incompetence or a failure to perform duty on the part of some one else.

There are obligations, duties, and relationships that have been lost sight of, or relegated to the background, that greatly concern the elders and the churches. Years ago, in the contentions about how elders should be appointed, things were said, arguments made, and positions taken that blazed the way to our present condition. It was argued that, as we are all "kings and priests," there is no such thing as "one having authority above another in the church of God." Under such teaching of men of powerful influence, elders were chosen and appointed in a loose, unscriptural way, sometimes only chosen and never appointed, and came to conclude that they had no authority above others; and the congregations, under the same teaching, came to understand that no one had authority to rule over them; hence the condition we find existing to-day. The ancient commands of the Holy Spirit, to the elders, to take the oversight of and feed the church of God, and, to the membership, to "obey them that have the rule over you," have been classed as "popery," and the one who contended for the "Thus saith the Lord" was called a "hobbyist" and accused of engaging in "bitter personalities." Papers were closed against articles on the subject through fear of displeasing their patrons. In all this, no doubt, brethren were acting in the way they thought best. But I am glad I can see what appears to be an awakening, and articles that have a more scriptural ring, as to the duties of elders, are occasionally appearing.

No one has authority to do anything in the church only as it is given by the Christ, and this is given only through his revealed will. Whatever he commands one to do, that one has authority from Jesus to do. If elders are commanded to take the oversight of and feed the church, they have authority to do it, and no one else has. Preachers who are pastorating under a camouflage have no right nor authority to oversee and govern the church. When they enter pastorates, though under another name, they are out of their God-appointed sphere, if I understand the Scriptures, and helping to add to the helplessness of the elders. Preachers who have the indorsement of, and are sent by, the churches, have authority to do the work assigned to them. Paul said to Titus: "These things speak, and exhort, and rebuke with all authority." (Tit. 2: 15.) Evangelists, like elders and all others, only have authority to do that which they are taught in the Word to do. Some fall short of this, and some go beyond. I had rather attribute this to a lack of knowledge than to an unruly and unchristian spirit. And now, brethren, let me exhort you not to go to extremes on the question of "equal rank." There is danger here. This same principle, if I see clearly the language of the apostles as regards the eldership, has been used to the detriment of the churches. While in some things all are "equal," is it not possible that in some other things all are not "equal?" Will it be out of order for me to suggest that all are not of "equal rank" in possessing the qualifications of elders; that all are not of "equal rank" in authority to rule; and that all are not of "equal rank" in authority to appoint elders? Yet in some things all are of "equal rank." All are Christians; all are God's children; all are members of the same body; all are servants; all are kings and priests. Let us be careful to note all distinctions made in the word of the Lord. It is hard for men in controversy to keep from going to extremes.

At the risk of worrying you, I will write one more article and then close.

Paying the Bills of a Wayward Child.

BY F. W. SMITH.

The Christian Standard with its constituency of the more conservative element of the society people are just now wrestling with the problem of indebtedness to the deficit fund of the "Interchurch World Movement" incurred by the secretaries of the "United Societies." It will be remembered that these secretaries committed all the churches working through the societies to the "Interchurch World Movement," underwriting the expense of the mammoth enterprise to the amount of six hundred thousand dollars. It now transpires, since the collapse of the big movement, that the societies find themselves bound for this huge sum, and they are proceeding to meet the obligation with the funds contributed by the churches for an entirely different purpose. The Standard speaks as follows:

No attempt was made at that convention to amend the Constitution of the society in any respect, and without such amendment the society meeting at Cincinnati had no authority or power to authorize the underwriting by its several interested agencies, as such underwriting was not one of the objects or purposes of its creation, but entirely foreign thereto, as appears from the reading of the articles of the Constitution hereinbefore quoted, and which, not even by a strained construction, grants such power.

This is said to refute the claim by the board managers that the convention had a right to authorize the indorsement of the "Interchurch World Movement" and the underwriting of its expenses. But the managers of the "United Societies" seem to have the better of the argument, for they set forth the matter thus:

The Cincinnati convention indorsed with unanimity and enthusiasm the Interchurch World Movement, and authorized its underwriting by our several "interested agencies."

The Standard seeks to offset this action of the convention by the following:

The foregoing words tell the tale. It was a unanimous enthusiasm following the reaction from the great world catastrophe, and while in that frame of mind those who were engaged therein were blinded by the spectacular to such an extent that, in a sober moment, they forgot to read the Constitution to ascertain what powers, if any, they had in the premises. The "Form of Christian Service" referred to in Article III, refers and relates to the matters and things preceding such statement, all of which are specifically named.

Boards of managers and executive committees, in matters of this character, where conventions can be swept off their feet by enthusiasm, are supposed to take time to reflect, to investigate, to learn fully their duties and powers before pledging so vast an amount as six hundred thousand dollars in an enterprise so foreign to its creation as the one in question. The fact that it took five years to raise six million dollars in the campaign just preceding the Interchurch World Movement, and of which a sixth was pledged by one individual, ought itself to have been a warning that the attempt to raise twelve million dollars could result in nothing but disaster, and this regardless of whether the Executive Committee had or had not the right or authority to pledge the funds of this society.

Funds of this character are held and treated as a sacred trust and for the uses and purposes specified in the articles of the Constitution under which they were gathered, and neither officer nor committee nor man nor set of men has the right, legally or morally, to divert one dollar from the purposes named.

The society, with its boards, conventions, etc., is the child of the churches which departed from the New Testament order, and in its extravagant waywardness has involved the churches not only in the meshes of sectarianism, but run them in debt to the amount of six hundred thousand dollars, quite a sum for their prodigal child. The Standard, while powerless to deny that the convention authorized this procedure upon the part of its managers, seeks to excuse it upon the ground that it was "swept off of its feet by enthusiasm." Exactly so. It was an uncontrolled enthusiasm that gave birth to the society in the beginning, when a lot of men in convention assembled permitted their unbridled zeal to run away with their knowledge, and the churches are now reaping the fruit of an enthusiasm that swept men off of their feet. It is impossible, because of the weakness of humanity, to throw a lot of men together in a religious convention and keep them from transcending the laws of God. For that reason the people of God should have no such deliberative bodies, conventions, or gatherings for the purpose of considering the welfare of the kingdom of God. The Lord fixed that matter in the beginning when he left no religious assembly on this earth larger than a local congregation with specific laws for its guidance.

But what about this huge debt? What is to become of it? Editorially, the Standard says:

OUR INTERCHURCH DEBTS.

The United Society agencies assumed obligations from which they cannot escape, and they are paying off these obligations in monthly installments. In other words, each month a considerable portion of the money our people are contributing to missions and benevolences is being applied to Interchurch indebtedness.

Thousands and tens of thousands of the brethren are contending that we, as a people, do not owe this money. And, from one viewpoint, we do not—the brotherhood is not, could not possibly be, legally bound for any part of the debt which is consequent upon the reckless, enormous Interchurch expense account. However, from another viewpoint—and it is the Standard's viewpoint—we, as a people, should pay every farthing of the amount apportioned us.

The United Society agencies enrolled in the Interchurch Movement and functioned in a way which tabulated us as the "Disciple" denomination. This, together with the fact that the International Convention (which is paraded by some among us as an authoritative organization, and which our religious neighbors think is an authoritative body) places us in a peculiar situation—it would not look good should the payments not be made. Moreover, the affiliated agencies legally bound themselves for five per cent of their asking.

Nevertheless, we do not think it right that a half million dollars or more should be diverted from the purpose for which it is given and thrown into the Interchurch treasury to pay debts recklessly made. The missionary societies hold rallies and send out literature to educate the people regarding the necessity of missionary enterprise. The education thus achieved stimulates the churches and Bible schools to give—every dollar contributed by churches, and by Bible schools on Children's Day, is secured on the assumption that it is to be expended in support of our missions. Therefore, to divert this money to other purposes is nothing short of a crime. Hence, it is our conscientious conviction that the Interchurch obligations should be handled in some other way.

There are those who claim that the society officials should defray "our" part of the Interchurch debt out of their own pockets; but such a suggestion is not practical.

As we see it, the societies, to employ current street phraseology, should "lay all their cards on the table" and, in a straightforward way, appeal to the brotherhood for special funds with which to reimburse the missionary treasuries to the extent of all Interchurch obligation—and likewise to the extent of office and traveling expenses taken out of the society treasuries for attendance upon Interchurch conferences, printed matter, postage, etc. If the societies involved will pursue this honorable course, the Standard will lend itself wholeheartedly to the effort, and the editors of the Standard will make contributions to the extent of their ability.

Thus the Standard recognizes the obligation resting upon the churches to pay this debt; and in view of the action of the convention with its representative delegates from the churches authorizing the support of the "Interchurch World Movement," what else could it honorably do? It would seem that this experience should teach the churches a much-needed lesson and revolutionize their whole course in such matters. Wisdom, to say nothing of fidelity to the word of God, should lead them to wash their hands of the whole society business and be content to work as did the churches of the New Testament. They can never control these boards and conventions, because they are the creations of human wisdom and must be guided by such. God has given no authority or direction for such things.

The Light of Life.

BY H. C. FLEMING.

In the affairs of this life we realize the need of physical light; and if we have not that light, we substitute artificial light, because it is much easier to perform our labors in the light than in the darkness. And we are careful not to allow any shadow to come between us and the light. If we are moving toward a light, we find it much brighter than when we are moving from it.

The sources of both natural and artificial light are in Him who created them, and they are given to man as a blessing as he journeys along in his pilgrimage on the earth. But for the light that shines along the way to an eternal abode we cannot make any substitute, because the Father of lights has not given us anything by which we can make it. The reason of this is because we do not need it. His light shines along the heavenly road from the beginning to the end. But if we close our eyes to the light, it is the same with us as if there were no light.

Christ is the light and life of man. (John 1: 4.) Men should walk in that light. (1 John 1: 7.) If we think we do not need that light, we deceive ourselves (1 John 1: 8): but if we accept that light, we walk not in darkness, but in the light of life (John 8: 12). Christ's yoke is easy and his burden is light, because his light dispels the darkness. (Matt. 11: 30.) He is the light of the Gentiles. (Acts 13: 4-7.) He delivers from the power of darkness and translates into the kingdom of light. (Col. 1: 13.) Outside of his light there is weeping and gnashing of teeth. (Matt. 8: 12.)

The thoughts of our minds should always be given to the straitened way that leads to heaven. (Matt. 7: 14.) When troubled and tossed by the world in sin, we should turn our eyes to the living flame (Isa. 9: 2), and light shall shine upon our way (Job 22: 28). God's word is a lamp to our feet and a light unto our path. (Ps. 119: 105.) Jehovah is a refuge, a stronghold in the day of trouble. (Nah. 1: 7.) If we walk in the light of life, the great promise is ours. (1 John 3: 1, 2.)

Los Angeles Notes.

BY S. H. HALL.

I do not now remember enjoying a short stay more than my ten-days stop-over at Farmersville, Texas, on my way to California. Getting ready for leaving Georgia had made my work strenuous, and I felt so unlike entering into a revival, especially where I had reasons to believe the work would be hard. But Brother R. T. Sisco, who lives near Farmersville and who is one of the elders there, had been writing me for more than a year to visit that place for a meeting, hence it was booked. After getting the year's leave of absence from the Georgia work and giving the good people of Los Angeles my promise to work with them, I was anxious to hurry on to this place, hence wrote Brother Sisco of the situation, and suggested that they secure the services of some one nearer home, as the change in my work would necessitate my putting the meeting off from the first of August to the last week in August, with just eight days for its duration. But he would not let me go, and I am now so thankful that he did not. For years I have believed that the God who knows perfectly what is best directs his people; and the older I grow in his service, the stronger this faith becomes. The Lord was in it all; for, notwithstanding the fact that I was so nearly worn out that I felt it impossible to conduct a revival just then, it was the best ten days' work of my life. All told, there were sixty additions, thirty-seven of this number being baptisms, the others being erring Christians converted from the error of their way and a number by statement from congregations in other sections. The crowds were too large for us to remain in the building for the night services; hence they were conducted in the open air, with few exceptions. There were three services daily the most of the time, with a baptismal service following the afternoon service. On the second Lord's day we had eighty-one present for Bible study and the collections went above one hundred and thirty-two dollars. Taking the meeting all the way through, it was a glorious success.

Before closing this report, it would be well to say a few things about the importance of being faithful. Much of the success of the meeting was due to the tenacity and faithfulness of a few members. I would be glad to call some of these members by name, but they will understand without my doing this. Eternity alone can tell the good that will grow out of "a few names" who will not allow their garments to be stained with sin, who will stand by the cause of our Lord through the storm till victory is perched upon their brows. We have some good people in the Farmersville church, and, with the added names and the deeper consecration on the part of all the membership, it seems that the future holds for them one of the greatest hopes. My home was with Brother D. A. Warner, and I can never forget him and his faithful wife and two daughters, the youngest being baptized during this revival. He is just a little more than a year old in the gospel, but his growth is remarkable.

It was a pleasure to meet Brother R. T. Sisco. We knew each other only by reputation before this meeting. I was in school at Nashville with a relative of his, and we had known of each other for quite a while. Sisco is a great and good man, is what we might call a "farmer-preacher," loves the truth, and is doing much for it in this section of Texas. His son, W. M. Sisco, led the singing, and did it well.

Let me say to every member at Farmersville: Be faithful, attend every service that it is possible for you to attend, read your Bibles daily, do not forget to pray, give till you feel it, love all and hate no one, and the Lord will bless and keep you and make you a blessing continually. They need a new house, and with the six hundred dollars they have in the bank they should soon be able to make such additions to the one they have as to meet their every need. I shall look forward to our being together in another effort with no little pleasure.

After closing the meeting at Farmersville, August 31, I took the train immediately for Ada, Okla., where I joined my wife and son for our journey to this place. I arrived at Ada at 4:40 A.M., September 1, and, after spending about eleven hours in that town, we began our nearly four-days' journey, getting into Los Angeles about 3 A.M., September 5. We left our berths about five o'clock and stepped out into the sunlight of this great city. We felt terribly worn out and tired, but after seeing the happy faces of Brother W. Edgar Miller and Dr. A. W. Abbott, who called with two cars to take us to the home of Brother A. A. Godfrey, we felt better. The services, both morning and evening, were delightful, and I think Mrs. Hall and the boy had a bit of that experience we call "love at first sight" with these good people. I see nothing but the greatest and most glorious prospects before us, and never felt more like working in my life. May all who love the cause of Christ and who know of Christians that have moved here let us know about it. Also, give me the name and address of any friend here whom you want me to call and see. Our home address is 2669 North Sichel Street. The church is located on the corner of Sichel and Altura Streets.

A crowd of troubles passed him by
As he with courage waited.
He said: "Where do you troubles fly
When you are thus belated?"
"We go," they say, "to those who mope,
Who look on life dejected,
Who weakly say good-by to hope—
We go where we're expected."

—Francis J. Allison.

David Lipscomb College Notes.

BY A. B. L.

We are receiving many expressions of interest in the effort to free the college of all indebtedness before October 1. Every letter indicates a spirit of good will and a desire to help in every way possible. We quote some of the latest "cheerful messages:"

"I will help you out later on in the year."—W. H. Jelks, of Jonesboro, Ark.

"I will send you next Sunday's contribution."—M. P. Flora, Brinkley, Ark.

"I will read your letter to the church to-morrow."—T. M. Smith, of Valdosta, Ga.

"The church here will make a contribution for the girls' dormitory."—John W. Fry, of Columbia, Tenn.

"I shall try to do something in helping to raise the needed funds."—W. Claude Hall, of Dyer, Tenn.

"In my preaching I will urge a liberal contribution to the work."—Willie Hunter, of Livingston, Tenn.

H. S. Lipscomb preached at Belmont Avenue Church, Sunday, morning and evening. One person was baptized.

"Next Lord's day has been set apart for a special collection at College Street."—J. Leonard Jackson, of Nashville, Tenn.

"I will send you a contribution by September 26. Trust you can raise the money."—D. W. Harrison, of Fort Deposit, Ala.

"The congregation here will send the contribution for September 19 to David Lipscomb College."—Nello Rickard, of Belgreen, Ala.

"I will take this matter up with my home congregation. I hope you brethren will get the school free of debt."—M. A. Creel, of Hanceville, Ala.

"The congregation here will take up a collection next Sunday to aid in paying the debt on your buildings."—W. B. McQuiddy, of Bellbuckle, Tenn.

"We will announce next Lord's day in advance and take a collection the following Lord's day for David Lipscomb College."—M. C. Kurfees, of Louisville, Ky.

"I will try to be one of twenty that will raise the amount by that time. I hope others will do as well and all will come out right."—D. L. Lindsey, of Nabors, Texas.

Charles R. Brewer has closed a very successful meeting at Morrison, Tenn. Seven were baptized. Brother Brewer writes that several students are coming from Morrison.

"I am a friend of David Lipscomb College and am willing to aid in any way I can. I am under promise to attend an educational meeting at Mangum, Okla., and will try to put in a word for my old college."—J. B. Nelson, of Dallas, Texas.

A good wish from F. B. Shepherd, Amarillo, Texas: "I notice an almost complete change in the faculty of the 'dear old school,' and trust it means greater usefulness than ever before, even in the days of the Nashville Bible School."

After every storm the sun will smile, for every problem there is a solution, and the soul's indefeasible duty is to be of good cheer.—W. R. Alger.

There is little hope for any boy or girl who begins to make use of the formula, "Good enough." The surest way to fall short in achievement, in character, in success of every kind, is to introduce these two words into your life motto. When you feel like assuring yourself that the half-learned lesson or the clumsily written letter or the slighted household task is "good enough," just remember this: that nothing is good enough, as far as you are concerned, while it is possible for you to make it better.—Selected.

SELECTIONS BY THE EDITOR

Discretion of speech is more than eloquence.—Bacon.

What is so universal as death must be benefit.—Schiller.

Children have more need of models than of critics.—Joubert.

Trifles make perfection, but perfection is no trifle.—Michael Angelo.

One thorn of experience is worth a whole wilderness of warning.—Lowell.

Liberality consists rather in giving reasonably than much.—La Bruyere.

We hardly find any persons of good sense, save those who agree with us.—La Rochefoucauld.

The first thing a kindness deserves is acceptance; the second, transmission.—George Macdonald.

If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live.—Arthur Helps.

> The best is yet to be—
> The last of life, for which the first was made.
> —Browning.

Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect.—Marcus Aurelius.

Never tell evil of a man, if you do not know it for a certainty; and if you know it for a certainty, then ask yourself, "Why should I tell it?"—Lavater.

In all the superior people I have met I notice directness—truth spoken more truly, as if everything of obstruction, or malformation, had been trained away.—Emerson.

Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather, only different kinds of good weather.—Ruskin.

Every honest occupation to which a man sets his hand would raise him into a philosopher, if he mastered all the knowledge that belonged to his craft.—James Anthony Froude.

Our life is always deeper than we know, is always more divine than it seems, and hence we are able to survive degradations and despairs which otherwise must engulf us.—Henry James.

And it is only they who are faithful in a few things who will be faithful over many things; only they who do their duty in everyday and trivial matters who will fulfill it on great occasions.—Edwin Arnold.

Rest is not idleness, and to lie sometimes on the grass under the trees on a summer's day, listening to the murmur of water, or watching the clouds float across the sky, is by no means waste of time.—John Lubbock.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of oneself, and seeing and appreciating whatever is noble and loving in another.—Thomas Hughes.

The test of friendship is its fidelity when every charm of fortune and environment has been swept away, and the bare, undraped character alone remains; if love still holds steadfast, and the joy of companionship still survives, in such an hour, the fellowship becomes a beautiful prophecy of immortality.—Hamilton Wright Mabie.

If you want to succeed in the world, you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on dry land will find that the seventh wave is a long time coming. You can commit no greater folly than to sit by the roadside until some one comes along and invites you to ride with him to wealth or influence.—John B. Gough.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

The Case of Ananias and Sapphira.

The Bible faithfully records and reveals the bad as well as the good relative to men and institutions; the former for our warning, the latter for our encouragement. This is unimpeachable evidence of its superhuman origin. Up to the time of Ananias and Sapphira the history of the church presented the very image of unsullied light and purity. By reason of their bold hypocrisy in regard to the liberality of a contribution, their names have been written with shame at the top of the roll of ecclesiastical hypocrites. They were the first to bring upon the church the shadow of a great sin. They introduced a new chapter in the life of the church.

✡ ✡ ✡

Conflicting Affections.

Among the early Christians, in the days of Ananias and Sapphira, an unparalleled liberality prevailed. "For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." (Acts 4: 34.) No one could live in harmony with the atmosphere and practices of the infant church at that time without giving to the extent of his possessions. As a result of this community of goods, "great grace [favor] was upon them all." Now, Ananias and Sapphira loved their money, for they kept a part of it and deliberately lied concerning it; and they also loved the reputation for liberality, "the praise of men," the "great favor" of the people, for they contributed a portion of their possessions. They were the victims of a compromise between two soul-ruining affections. (1 Tim. 6: 10; Matt. 23: 5.) Olshausen well said: "The root of his sin lay in his vanity, his ostentation. He coveted the reputation of appearing to be as disinterested as the others, while at heart he was still the slave of mammon, and so must seek to gain by hypocrisy what he could not deserve by his benevolence." Although a timeserver and a praise lover, Ananias did not surpass as either. He gave only a part of his possessions. There are those who give not only all their money, but also their time, for a popular reputation. They love the praise of men more than Ananias did. Deceitful, avaricious, and selfish as he was, he did give some of his money to the church. That professed Christian who has money and never gives any to the church, "as is the custom of some," is a lover of money as much greater than Ananias as the whole is greater than a part. Ananias sinned in that he, through a lie, hypocrisy, tried to appear more liberal than he really was. He who, either by exaggerated statements of the amount of his giving or by understatements of the amount of his wealth, endeavors to make out for himself a degree of liberality beyond what is real is guilty of the sin of Ananias.

✡ ✡ ✡

Rigid Discipline.

When a sin is exposed in the church in modern times, we usually expect the cause to suffer and be held in disrepute; but such was not the case in the Jerusalem church. Do we not read: "The people magnified them. And believers were the more added to the Lord, multitudes both of men and women?" (Acts 5: 14.) Why the difference? Is it not a fact that the effect of a scandal in the church is determined by the manner in which it is dealt with more than anything else? If Ananias and Sapphira had been tolerated by the early church by retaining them in their fellowship after their sins were made known, the effect of their hypocrisy would have been the reverse of what it was. In the beginning, at the first opportunity, God set a high standard of living and a rigid discipline for his church. This is a fearful example for all, and especially those who "exercise the oversight" of the church. God does not strike liars dead as in the days of which I speak; but if he did, I fear that the cemeteries would not afford space for the burial of the dead. They are to be disciplined, however. (2 Thess. 3: 6.)

✡ ✡ ✡

Bits of News.

Brother J. B. Beck sends a good report from Savannah, Ga.

Brother S. E. Templeton preached at Rockmart and Cedartown, Ga., last Sunday (September 5).

Brother O. D. Bearden preached at Griffin, Ga., Sunday morning; Brother Hugh E. Garrett, at East Point.

Brother R. H. Rogers closed a two-weeks' campaign at Lakewood Heights, this city, last night. There were seven additions.

Brother A. R. Hill closed a meeting at Bowdon, Ga., Sunday night. There were two baptisms. He is on his way to Barney, Ga., to begin a meeting.

Fine audiences attended both services at West End Avenue, Sunday. Our tent meeting at the corner of Cooper and Glenn Streets will begin next Sunday night (September 12).

✡ ✡ ✡

"Except the Lord."

Ye fit your ashlars with ingenious care,
Ye rear your roof on arch and pillar strong.
Ye lay your carven beams with colors fair,
Ye bring your topstone on with shout and song,
Ye dream that through the years your walls shall stand,
That your renown as builders shall remain;
But ye consider not that, if God's hand
Work not through yours, your toil and skill are vain.

Ye plant your pleasant city on the hill,
Ye pile its buttressed bulwarks to the sky,
And, posted in his foursquare tower, still
Your sentinel keeps watch with sleepless eye;
"No foe unseen," say ye, "can climb the steep;
Our dwelling place is high; secure are we;"
Yet naught availeth rampart, watch, or keep,
Except the mighty Lord your warden be.

Ye rise in anxious haste before the sun,
Ye strive and swelter in the burning heat,
Reluctant ye retire when day is done,
And grudgingly the bread of tears ye eat;
Yet howsoe'er and wheresoe'er the tide
Of changing circumstance may swirl and sweep,
God's tender mercies over all abide,
For so he giveth his beloved sleep.

Counsel no more, O man, with thine own heart;
In arm or flesh no more place confidence;
Have faith in God; bid fret and fear depart;
He is thy faithful Friend, thy sure Defense.
Walk in his ways, so happy shalt thou be;
Shalt eat thine own bread and be satisfied;
Thy children's children thou with joy shalt see;
Shalt see upon his chosen peace abide.

—John Power, in Exchange.

Home Reading

The Tardy Aster.

Little Bessie Berry was almost always late for school. She was always late for everything. It wasn't because she had to run errands or mind the baby, but because she was an "in-a-minute" and a "pretty soon" and "after-a-while" little girl, who liked to dillydally better than anything else in the world.

There were some other children in Bessie's room who were often tardy, too; so the teacher began to wonder what she could do; and soon she thought of something. She went to the seedsman and bought some seeds. They were aster seeds, in paper packets.

"Listen, children!" said the teacher. "How many of you ever had a flower garden?"

Bessie had; most of the children in Bessie's class had.

Then the teacher said a nice thing: "These seeds are for you—one little packet for each one in this room."

Here Bessie raised her hand. "Please, may I pass 'em?"

But the teacher shook her head.

"One for each one in the room," she went on; "who isn't tardy a single time this month."

That wasn't all. They would plant the seeds and after a while have flowers; and then the seedsman would give a prize to the boy or girl who had the finest flowers.

So the children looked at the seeds longingly, and promised that they wouldn't be tardy one single time; and some weren't. But Bessie was—four times.

The next month was April, and the tardy ones tried again. Bessie was tardy twice. They were to try once more in May.

"Try, try again," said Bessie's papa. So she tried again. And mamma helped. Every morning and afternoon she said "seeds" when she kissed her little girl good-by. Bessie said "seeds" over and over, all the way to school, and didn't dillydally once.

And on the last day of May she took a packet of seeds home. Bessie and her mamma planted them right off. They didn't dillydally about it at all. Bessie hoped she might win the seedsman's prize.

But it was late and dry, and the seeds didn't come up very quickly. Only one seedling grew. Papa called it a dillydally flower. It just wouldn't catch up with Clara Bell's, across the street. But Clara Bell had won her seeds in March.

When the day for the flower show was nearly come, some of Bessie's friends had big blue and white asters in their gardens, and Bessie had one fine aster plant, with hard, green knobs at the top.

Every morning she counted the days that were left, until at last a bit of white showed in one of the knobs. But, then, there was only one day left.

So everybody, even Bessie, knew that it would be a tardy aster, just as Bessie had been a tardy little girl.

When at last the day for awarding the prize came, it was a very, very sad Bessie Berry who stood in the back garden looking down at a tardy aster, while all of her little friends, with hands full of punctual asters, went to the flower show.

Wasn't it too bad? But it must have been a good lesson for Bessie, for she doesn't dillydally any more.—Lulu G. Parker, in Little Folks.

☼ ☼ ☼

Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He does more in the same time—he will do it better—he will persevere longer.—Carlyle.

Getting Ready for Winter.

Mrs. Woodchuck sat in the door of her home watching her babies playing in the sun. She thought she was the happiest mother in all the world, with her two sweet children and her snug little dwelling dug out in the side of the hill, overlooking the river.

It was a bright morning in early fall, and Mrs. Woodchuck made up her mind to visit her old friend, Mrs. Marsh-hen, down by the river's edge, and get the news. So she sent the children into the house and slowly ambled down to the river. She had just taken a long, cool drink, when, looking up, she saw Mrs. Marsh-hen laughing with all her might.

"You have grown so fat I hardly knew you," laughed she. "I believe if you had stubbed your toe coming down the hill you would have rolled right into the river, for you are as round as an apple. You must have robbed all the gardens for miles around."

"O, no, I have not," replied Mrs. Woodchuck. "I will tell you. I have found plenty of clover leaves all summer, and I am very well contented, you know, to live on such rich food. Once in a while I strayed over in the orchard and feasted on the sweet apples that fell upon the ground. I am fond of green peas or lettuce; but I never go far away from home, and so do not get many of these dainties. Last month I commenced to eat as much as I could to make layers of fat all over my body; for, you know, a little later I must retire for the winter and take my long nap, which will last until next April or May."

"Don't you nearly freeze?" asked Mrs. Marsh-hen.

"No, indeed," replied Mrs. Woodchuck. "You see I move down below the frost line, and then I gather moss and dried leaves, make a soft bed, close up the door so tight that the snow and cold winds cannot blow in. I roll myself up in a ball until I look like a fur muff, then I sleep as cozy and warm as 'a bug in a rug.'"

"You won't be as fat in the spring, will you?"

"Hardly," replied Mrs. Woodchuck. "I shall lose some flesh; but that I must expect after so long a fast."

"I shall go south for the winter," said Mrs. Marsh-hen, "but next spring I'll be back early, probably before you are awake. Good-by and pleasant dreams, for you must have a great many in that long nap," called Mrs. Marsh-hen as she spread her wings to bid her other friends farewell.—Josephine Strong, in Our Dumb Animals.

☼ ☼ ☼

As It On Eagle's Wings.

BY ADELIA S. MARTIN.

O human heart, what means thy strange unrest?
Go learn from Nature lessons meant for thee.
Think how the eagle "stirring up her nest"
Teaches her young the way to liberty;
And if they fall from some bewildering height,
She dives below to bear them on her wings.
And so my Lord is ever guiding me
In heavenly places, lifts my soul to-night
Upward toward the loftiest star that sings
The glorious song of love's eternity.

Though on and on the stream of life may flow,
And though the future looks so dark and dim,
From out the gloam a voice, tender and low,
Still bids me watch and wait, trusting in Him!
Just as the helpless birdlings, left alone,
Trusted the sun-tipped wings brooding afar,
Mine own heart faints, falters most hopelessly,
Till some winged spirit lifts me up and on
Above all worldly things that wound and scar.
Lord, I would know and love no God but thee!

AT HOME AND ABROAD

A new house of worship will be built in North Birmingham, Ala.

I. A. Douthitt has changed his address from Wingo to Sedalia, Ky.

H. W. Jones, of Hardin, Ky., is in a meeting at Dawson Springs, Ky.

Willie Hunter is in a good meeting at Board Valley, near Sparta, Tenn.

G. C. Brewer made us a pleasant call last Monday morning. He preached at Beech Grove on Sunday and Sunday night.

The brethren at Glen Allen, Ala., are making an effort to rebuild their house of worship. The old one was destroyed by fire.

W. S. Long is visiting the churches in Tennessee in behalf of the Washington work. He preached at Manchester last Sunday.

H. W. Wrye writes: "Our Spring Hill meeting closed on September 5, with a fine interest and seventeen additions—eleven by baptism."

Fred Dennis, of Bonham, Texas, was a visitor at the office last week. He travels for a New York house and preaches as he has opportunity.

G. Dallas Smith has just closed a meeting at Fayetteville, Tenn. The meeting was very interesting throughout and resulted in thirteen additions.

L. S. Thurmond has changed his address from Dyersburg, Tenn., to Henderson, Tenn. Any one desiring his services during the coming year should address him at the latter place.

S. H. Hall put the Gospel Advocate into twenty Christian homes at Farmersville, Texas, during his meeting there. He expects to put it into every member's home at Los Angeles, Cal.

R. P. Cuff has changed his address from David Lipscomb College to 118 Lynn Avenue, Macon, Ga. He would be glad if any who have friends there would furnish him their addresses, that he may pay them a visit.

From J. A. Cullum, Joplin, Mo., September 6: "The meeting at Willow, Okla., closed with large crowds and splendid interest and seven baptisms. Will. M. Thompson will hold their meeting next year. I will be with them again in 1922, the Lord willing."

From Charles L. Speir, Checotah, Okla., September 7: "I have just closed a twenty-days' meeting at Fame, Okla., with six additions, five by confession and baptism. The meeting was well attended from the beginning, and interest and attendance grew until the close."

From J. A. Hudson, Oklahoma City, Okla., September 7: "The services last Sunday were fine. One lady took her stand with us. Prayer service last Wednesday was the best for a long time. We are expecting it to get better yet. Our Sunday school is on the increase."

From A. N. Kennedy, Route 2, Pilot Point, Texas, September 6: "The meeting at Hemming is fine. Eight have been baptized. Two confessions last night and two restored to their 'first love.' Large crowds and intense interest. Rain has hindered much. Pray for me."

William P. Walker writes from Clarksville, Tenn., September 10: "The meeting at Mount Olive, near Stayton, Dickson County, closed last Thursday morning at the water's edge. There were twelve additions during the meeting. We left the brethren rejoicing in the Lord."

From Ulrich R. Beesom, Chickasha, Okla., September 9: "My meeting at Olney, Texas, was well attended and well supported. This is my last meeting for the year before going back to school. We had two restorations and three baptisms. Claude McLung is now with the church here in a fine meeting."

N. N. House writes from Thyatira, Miss.: "Jacob C. Foster, of Hillsboro, Texas, has just closed a ten-days' meeting at this place. Six were baptized. Brother Foster is a devoted minister of the gospel, unwilling to compromise any of God's teachings to please any man or set of men. Would that all were like him!"

From Charles Sweatt, Buchanan, Tenn., September 9: "I closed an eight-days' meeting with the Harmony congregation, near Union City, Tenn., on the fourth Lord's day in August. Interest was good throughout the meeting. Seven were baptized, two of whom were from the Methodists, and one was restored."

From R. N. Moody, New Market, Ala., September 9: "The tent meeting at Union Grove, three miles west of here, continued twelve days, closing last night. The attendance was good, the tent being full the last service. One man was baptized, and his wife came in from the Baptists. This enlists a new family for the cause of Christ."

N. W. Proffitt closed his meeting at the mission on Twenty-second Avenue, North, this city, Saturday night, with two confessions. S. Houston Proffitt preached there at 11 A.M., Sunday. N. W. Proffitt began a meeting at Sixth Avenue and Buchanan Street at that time, to continue over next Sunday. The interest is good.

Oklahoma Farm Lands.—Do you want a beautiful, productive small-grain farm on the Western prairies, or a river-bottom alfalfa farm, or a roe-crop farm in Eastern Oklahoma? Then deal with Christian men who guarantee honorable treatment. Address the Oklahoma Farm Lands Company; offices, 7 West Fourth Street, Oklahoma City, Okla.

Floyd M. Edwards sends us an article for publication concerning the local trouble in the church at Chillicothe, Mo. The article is not suitable for publication in our columns. He challenges the Apostolic Review to discuss the local troubles at Chillicothe, and names W. G. Roberts to meet him as the representative of the Apostolic Review. He requests also that the discussion be published in the Review.

From J. Kearby Bentley, Comanche, Okla., September 9: "I am at Comanche for a twelve-days' meeting, beginning to-morrow night. I have already held seven meetings this year, resulting in sixty-four additions. What strong congregation wants me for a fall or winter meeting? I would be glad to visit Tennessee and Kentucky. I have been preaching eight years, and am neither a socialist, hobby rider, nor crank."

From A. B. Fowler, Sweatman, Miss., September 11: "M. C. Cayce and A. Y. Howell have just closed the best meeting for the Red Hill congregation that we ever had. Brother Cayce began the meeting on Monday night after the fifth Sunday in August and preached until Friday night. Brother Howell began the next night and preached until Thursday night. We had eleven additions. Four were from the Baptists."

From Will W. Slater, Wesley, Ark., September 8: "The meeting at Delaney, Ark., closed on Monday morning at the water's edge. Twenty-two were baptized; eight young men, mostly soldier boys. It was a great meeting in many respects. Brother Gabbard lives there and preaches for them. He is a great lover of the church and a good man. I am now in a meeting at Wesley. I go from here to Middleton, near Morrillton. Pray for me."

From R. C. Roy, Beedeville, Ark., September 10: "E. L. Whitaker, of Henderson, Tenn., has just closed a ten-days' meeting at this place which we consider one of the best meetings held in several years. There were seven baptisms, most of them heads of families. About ten more were restored. This was Brother Whitaker's first visit to this part of the State, and he endeared himself to all. We hope to have him with us again sometime."

D. F. Draper writes from Fort Worth, Texas, September 10: "My summer's work has been almost wholly in the Western States. I visited and preached in New Mexico, Arizona, California, Oregon, Washington, and Vancouver, B. C. I met many true and loyal church people while away, whose kindness and sweet memory I shall never forget. I can answer calls for fall and winter work. Address me at 2709 May Street, Fort Worth, Texas."

From R. H. Johnson, Morrillton, Ark., September 8: "The meeting conducted by the writer near Hazen, Ark., closed on Sunday, August 29. We had fine crowds and good attention throughout the meeting, but no additions. This meeting was held in a destitute place about three miles from the place of worship. I closed a good meeting near England, Ark., last Monday. There were twenty additions—fourteen baptisms. I go next to Baldwin, Ark."

Alonzo Williams, of Wingo, Ky., wishes to know "about the members of the churches of Christ in the different States of the Union, also the members in the leading coun-

tries of the world." He desires to know "the number of foreign missionaries and about the amount they receive for their services." If anybody can furnish this information, please send it to Brother Williams; and Brother Williams will confer a favor by sending it to the Gospel Advocate.

From T. L. Cook, Route 2, Halls, Tenn.: "F. L. Paisley, of Memphis, Tenn., recently closed a meeting at Antioch Church, with fifteen additions—nine by primary obedience, one from the Presbyterians, two from the Baptists, and three restorations—and seed sown that we trust will bring forth a hundredfold. Brother Paisley is a strong and forceful preacher of the gospel. May his days be multiplied on the earth, that he may do much more and lasting good."

From T. T. Pack, Nashville, Tenn., September 9: "I recently held two fine meetings. The first was at Casey Chapel, ten miles south of Kingston Springs. The meeting continued two weeks, with fine interest and large crowds, but no additions; but the brethren seemed to be well pleased. The other meeting was at White Bluff. It continued fourteen days and closed with large crowds and fine interest. There were three additions. I have been asked to come back to both places."

W. L. Oliphant writes from Sulphur, Okla., September 10: "I preached to a crowded house at Spaulding, Okla., last Lord's day. I began a meeting last night with the Vinita Avenue church of Christ, this city. We had a large crowd, splendid interest, and two confessions at the first service. The church seems to be well prepared for the meeting. The brethren have advertised quite extensively, and the people knew about the meeting in time to hear the first sermon. Brethren, it pays to advertise. We are hoping for a great meeting."

James A. Allen closed a very interesting meeting at Chapel Avenue, this city, on Sunday evening. There were two baptisms. During the fierce electrical storm on Sunday evening the lights were extinguished, leaving the audience in total darkness; but Brother Allen continued his sermon while the storm raged, as calmly as if nothing had happened. And every now and then, as the lightning flashed, one might see the speaker's gestures. We are convinced of one thing, and that is that "Brother Jimmie" is not the kind of preacher that has to have his notes.

From T. N. Ballard, Fenter, Ark., September 7: "It has been suggested that I write you concerning a loyal gospel preacher locating in our vicinity, which is a splendid farming country with excellent range for stock. J. E. Wainwright, of Texarkana, has labored through three summers with us in meetings and has relieved us of digressive ideas and encouraged the erection of a splendid building which is now nearing completion and painting. We would be glad to hear from some one desiring to move this way."

The Tennessee Orphans' Home is in need of funds to erect a fire escape on the building. The cost will be something like fourteen hundred dollars. The board has already received an order from the State authorities to erect the fire escape within the next thirty days. This makes the need imperative and immediate. If a number of children should lose their lives by a failure to have fire escapes, the management and those interested in the work would never cease to censure themselves for this neglect. The day for the next regular contribution is the first Sunday in October.

From Leland H. Knight, Fort Smith, Ark., September 7: "The past Lord's day was not devoid of results, and another brave soul came back from the ways of unrighteousness with the spirit of the Psalmist David when he said: 'Search me, O Lord, and try my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.' The attendance was good at both services, especially among the young people, and the interest remains at its best. Brethren, pray for the Park Hill congregation, that we may be faithful and loyal to Christ, who died that we might live."

From H. D. Jeffcoat, Ackerman, Miss., September 9: "I am at home with loved ones. I spent two weeks in the Delta—one week at Holly Ridge, with seven additions, and one week near Cleveland, with eight additions. I was sick in bed four days while at Cleveland; but David O. Griffith preached and the meeting went on. The meeting closed on Sunday night, with four or five hundred out to hear. The Delta is the best farming country I ever saw, and is being filled up with white farmers. It is indeed a great mission field, where the people hear the word gladly. May God send more laborers into Mississippi."

From W. H. Gurganus, Cordova, Ala., September 9: "J. D. Tant (Christian) and C. H. Cayce (Primitive Baptist) recently held a four-days' debate near Fayette, Ala. It was a great debate in many respects, attended by people from six States. From one thousand to fifteen hundred persons attended every day. A large number of preachers representing both sides, as well as others, were present. W. H .Gurganus, of Cordova, moderated for J. D. Tant; J. R. Scott of Lynn Grove, Ky., for C. H. Cayce. Cayce is considered the strongest Primitive Baptist in America, but Brother Tant gained a great victory for the truth."

From S. E. Templeton, Ragland, Ala., September 11: "Yesterday at noon I arrived at this place in answer to a special request from a sister in Christ to come here and baptize her sister. I preached here yesterday afternoon, last night, and this morning. At the service yesterday afternoon the 'precious sister' confessed her faith in the Christ and was baptized. We have just a few scattered disciples in and near this place. They need help and encouragement by way of some one's teaching and leading them. I leave this afternoon for Borden Springs, Ala., where I will preach to-morrow morning and afternoon, the Lord willing. I expect to leave Atlanta next Wednesday for Mangum, Okla., for a meeting."

S. P. York writes from Westmoreland, Tenn., September 7: "I send you a report of a meeting near Tompkinsville, on the Cumberland River, last week. J. H. McBroom did the preaching. I led the song service. As results of the meeting, five were baptized and four came back to the church. Brother McBroom did some good preaching. Any preacher needing a song leader or any church needing a school taught should address me at once. Churches should have a week's song drill and instruction before they begin their protracted meeting; then the song leader has a chance to prepare the class for better work in the services. In the first place, the class should be sure they have a good song book, a good leader, and success is assured, so far as the music is concerned. I will consider locating at some good place and giving all my time to singing and preaching. I am thirty-two years old and have a wife and three children."

From Charles L. Talley, Cookeville, Tenn., September 10: "I spent one week—August 29 to September 4—in a mission meeting on Martin's Creek, about five miles east of Granville. This meeting I consider one of the best of my summer's work. We began on Sunday night in Sister Annie Bartlette's home, with about twenty-five present, and closed on the following Sunday night, with not less than three hundred and fifty present. On Monday we arranged seats under a mill shed; and while there was quite a deal of rain, yet it came at times when it did not interfere very much with the services. We have promised to return and spend two weeks at that place next year. There was one confession and baptism. Those who objected most seriously at the first were the most anxious for the meeting to continue. Sister Bartlette is a good and true disciple and is entitled to much credit for her work and labor of love. Tom Ford, one of our elders, suggested and planned this work, which should not be abandoned."

From Andy T. Ritchie, Lafayette, Tenn., September 10: "Since the middle of July I have assisted in several meetings at different places. The first was at Underwood Chapel, in Macon County, near the Kentucky line. This is a Methodist building, and the neighborhood is a general mixture of religious faith. We had good crowds, fair interest, and one baptism. The next was at Burnett Chapel, near Lavergne, with a splendid hearing, good feeling, excellent entertainment, good support, and one baptism. At Berry Chapel, four miles from Franklin, we had unusually large crowds for the place, plenty to eat, Christian hospitality, liberal pay, and two baptisms. At Shady Grove, near Hartsville, the usual crowd, kindly reception, patient hearing, satisfied brotherhood, and Christian fellowship, but no one changed, so far as I could detect. I am at present in a meeting in a Baptist church house at Frog Pond, near Lafayette. There are few members here, but we are having large and attentive audiences each night and fair crowds at the day meetings. I had promised meetings till late in the fall; but our little boy, who had a nervous collapse on May 20 when he started to the hospital to undergo a very serious operation, grows gradually worse, and I am forced to call in my work and go home to help care for him till some change is brought about in his condition. We ask the prayers of the faithful."

Query Department

By J. C. McQUIDDY

A brother who does not wish his name revealed asks an explanation of 1 Tim. 5: 24, 25. These passages read as follows: "Some men's sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid." The apostle is writing on the subject of discipline and is urging Christians to keep themselves pure. Some men's lives are open and are fully known; while others conceal and hide their sins, and they will never be known or fully manifested until the judgment. The same thing applies to good works. Some get credit for more faith and piety than they really have; while others who are true, modest, and devout do not get full credit for their good works until the judgment. At the judgment all men will be seen in their true light.

☼ ☼ ☼

H. L. Wood, of Milan, Tenn., wishes to know if it is right for a person who has not obeyed the gospel to teach in the Bible school. There should be enough Christians in the church who know and love the word of God to be able to teach it efficiently. It is a reflection on the church whenever a sufficient number of teachers cannot be found, provided there are a number of members, to teach the Bible. However, we should always rejoice whenever the word of God is taught, and should encourage any one who is able to do so to teach it. I would encourage those who are not members of the church to teach the Bible on all occasions and everywhere, because I believe that whenever the word of God, which is the seed of the kingdom, is implanted in the heart, that good will be the result. Paul rejoiced just so Christ was preached. "Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." (Phil. 1: 15-18.) All men should be encouraged and not discouraged in teaching the word of God. I rejoice with Paul whenever the Christ is preached or whenever the word of God is taught. If a saloon keeper teaches the word of God, we should rejoice, because in the teaching of the word he may be led from his sin into obedience to the truth. If men are sufficiently honest to seek for the truth, they certainly will learn it. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7: 17.)

☼ ☼ ☼

A person who wishes to be nameless asks: "If a young couple get married and the wife proves that she was not virtuous—that she had deceived the husband—and they are both members of the church, according to the Bible, what steps should he take in not living with her? He says he will not live with her any more, but wants to leave her in a scriptural way." There is no direct teaching in the Bible on the question asked. All that can be done is to give the general teaching and trend of the Bible. I think the action of the husband should be guided very largely by the conduct of the wife after marriage. If she is true and has shown no disposition to be unfaithful to her husband, and especially if the charge against her is true and she is willing to confess it to him and promise fidelity during her married life, I do not know how he can be justified in putting her away. If women were to treat all men as this man now proposes to treat this woman, I fear that a very few women would remain with their husbands. So many men have been untrue and have been guilty of fornication before marriage that if women were to demand such of them, there would be many separations. I would advise the man to be just and not to require the double standard of purity. There is no sex in goodness, and God has never demanded anything of woman in this respect that he has not demanded of man. The Bible represents man as the stronger of the two; so a man should be very slow to condemn a woman for a sin of which he has been guilty himself. In the case of the woman who was taken in the act of adultery, Christ said: "Let him that is guiltless cast the first stone." No stones were cast. I would not in any way uphold sin either in the woman or in the man, but I do think that men should be just and should consider carefully before taking such action. Those guilty of such sin should loathe and hate it and should be willing to confess their sin, especially to those who are affected by their wrongdoing. Women should demand the same standard of purity in men that men demand of them. All men and all women should seek to be just, to be pure and upright, and to live as God would have them live.

Book Notices.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

An Hour With Thee.

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What burdens lighten, what temptations slake,
What parched ground refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stand forth in sunny outline brave and clear.
We kneel—how weak! We rise—how full of power!
Why, therefore, should we do ourselves this wrong
Or others, that we are not always strong?
That we are ever overborne with care?
That we should ever weak or needless be?
Anxious or troubled? when with us is prayer,
And joy and strength and courage are with thee.

—Selected.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Repentance.

BY J. C. M'Q.

In order to enjoy remission of past sins, it is necessary for men to repent. Without repentance there is no possibility of any one's being saved. When John the Baptist, the forerunner of Christ, came to make ready a people prepared for the coming Messiah, he came preaching repentance. "Repent ye; for the kingdom of heaven is at hand." (Matt. 3: 2.) After John the Baptist, Christ himself came preaching repentance. "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." (Mark 1: 14, 15.) The subject of repentance is so important and so absolutely necessary in order to the enjoyment of happiness that it should be emphasized more than is being done. Men who have been guilty of sin—and all are guilty—must loathe and hate sin and turn away from it before they can stand justified and accepted by Jehovah. "I tell you, Nay: but, except ye repent, ye shall all in like manner perish." (Luke 13: 3.) Repentance is a condition of the forgiveness of sins, as we learn from the commission as recorded in Luke 24: 46, 47. This reads: "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." While a condition is not in any way the cause of salvation, it is absolutely necessary to comply with the condition in order to be saved. While remission does not follow a condition as an effect follows a cause, yet the relation between cause and effect is no more absolute than is the relation between a condition and the salvation made dependent upon it.

Having, therefore, seen the indispensable necessity for repentance, it behooves us to inquire, what is repentance? All men understand and know very well when they have repented. If a man claims to repent of getting drunk and yet gets drunk every day, it is clear that he has not repented. If a man makes a false statement and will not correct the evil done by that false statement and deliberately refuses to apologize for having made such a statement, it is evident that he has not repented. Men may be sorry that they are caught in their sins, and yet not repent of the wrong they have done. This is the sorrow of the world which worketh death. A man may be sorry that he has been caught stealing ten dollars; yet if he refuses to restore the ten dollars to the person from whom he stole it, he has not repented. A man may be sorry that he has been caught telling a lie; yet if he refuses to apologize for the vicious statement and makes no effort to correct the evil influence of the falsehood, his is the sorrow of the world, and not repentance. Paul tells us that sorrow leads to repentance. "For though I made you sorry with my epistle, I do not regret it: though I did regret it (for I see that that epistle made you sorry, though but for a season), I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing." (2 Cor. 7: 8, 9.) As a man who works the ground is not the ground itself, or as the boy who leads us to a place where we find ten dollars is not the ten dollars, so sorrow, of itself, is not repentance. The man who has truly repented turns away from his sin. We are told that the Ninevites repented: "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (Matt. 12: 41.) What did they do in repenting? "And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not." (Jon. 3: 10.) Thus we see that in repenting every man turned from his evil way; so we may define repentance to be a change of will produced by godly sorrow, which leads to a turning away from sin. The man who repents loathes and hates sin with all the intensity of his being; he is not so much concerned about who knows his sin as he is about turning away from it and standing justified and approved by Jehovah. When a man turns away from sin and undoes it so far as is within his power, he has repented. No man can do more than this; no man has ever done more than this; God has never required any man to do more than this. Every history of every country and age may be examined and scrutinized, and yet there is not a case on record where any one has ever more than turned away from sin.

Man cannot possibly devise any way of his own to be saved without repentance. Men in the flesh, who have their fleshly propensities and desires, independent of the revelation that God has given, cannot know God. In 1 Cor. 1: 21, Paul declares: "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preach-

ing to save them that believe." In their own wisdom men could not know the true God; so men had not sufficient wisdom to work out a plan of salvation without accepting the divine guidance and thereby accepting the conditions of salvation as laid down by His word. A man may be stubborn, he may be obstinate and determined not to turn away from his sins and apologize therefor; but so long as he pursues this course he can never hope to be the useful man that he should here in this life, nor to enter at last into that heavenly home where there is no sin to disturb and annoy us. God has given us his revelation to guide us in the way of life; and as man did not have the wisdom to know the true God independent of the revelation which God has given, so it is not in man to provide conditions of salvation by which he can be saved. The prophet Jeremiah (10: 23) declares: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." When David had grievously sinned, when he had been guilty of a crime for which he must suffer all the days of his life, and when Nathan, the prophet, pointed out to him his terrible sin, he did not seek to excuse himself or to palliate the awfulness of his sin, but in humility and deep contrition confessed, "I have sinned." This is the only way out of the wrong. So long as men by their shrewdness attempt to cover up their wrongdoing instead of confessing it and turning away from it, they have not repented. As long as this condition exists with a man, he must suffer for his wrongdoing, and his conscience will goad him for it unless it is dead. God's way out of wrong is the only way; it is the easiest way and it is the right way. I should be glad if I could lead all sinners to humbly, freely, and cheerfully confess their wrongs and turn away from them, that they might thereby intensify their usefulness and enhance their prospects of heaven. God bore with the feeble efforts of men to know him for a while, but after they had failed he commanded them to repent. "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent." (Acts 17: 30.)

The day of judgment is coming. We must all stand before the great judgment bar of God. Our sins in all their heinousness will then be revealed and God's righteousness will be vindicated in sending us away into that bottomless pit where there shall be wailing and gnashing of teeth, provided we have not been honest with ourselves and with our God.

Bible Things by Bible Names—Designations of the Church.

BY M. C. K.

In the light of the facts presented in the two preceding articles, it is clear that the religious institution called "the church" and founded by the Lord Jesus Christ and his apostles is in a badly divided condition to-day, and has been ever since the first religious denomination was born. However much we may deplore the fact of division, the fact, nevertheless, exists wherever Christianity has made its way; and hence, go where we may to-day, and it there confronts us with all its unlovely contention and confusion. In practically every city, village, hamlet, and rural district throughout all civilized lands, it meets us, and we have to battle against its greatly confused and confusing dialect. What we find on almost every hand is well described by Milton's vivid words:

> A universal hubbub wild of stunning sounds
> and voices all confused.

In the midst of this deplorable, but unavoidable jargon, how shall we speak of the church? What shall we call it? There are three, and only three, possible ways of speaking of it—namely, to add to what the Bible says about it, to take from what the Bible says about it, or to speak of it as the Bible speaks of it. Without the slightest hesitation whatever, this article, with all the earnestness and force which its author can command, shall firmly and resolutely contend for the last-named way. Not only is this way self-commendatory and right beyond all rational dispute, but every fact bearing on the question favors it and nothing can properly be urged against it. Moreover, in spite of all the difficulties involved, it is entirely practicable to thus speak of the church. To make this perfectly clear, let us suppose that we are in a community where there are five local congregations representing five different denominations and one congregation which belongs to no denomination. Now, on the hypothesis that in each denominational congregation in the said community there are at least some who have complied with the divinely stipulated terms of membership in the church of the New Testament and are, therefore, in that church in spite of their denominational mistakes, what shall we designate as the church of Christ or the church of God in that community? Remember, according to the inexorable facts already before us, we must not apply the term "church" to any community except to include all Christians or children of God in that community; and hence, beyond all ground for dispute, we cannot properly speak of the church of God or the church of Christ in such a community except to include all the Christians or children of God that are in each denominational congregation in that community, as well as those in the one which belongs to no denomination. It would be all right to speak of the latter, or of any one of the others, to the extent that it is composed of Christians or children of God, as *a* church of God or *a* church of Christ in that locality or worshiping at a particular place; and it would be equally right, when the reference is confined to the Christians or children of God in any particular locality, to speak of them as the church of God or the church of Christ in that locality; but when the term is applied to a community, no matter whether large or small, even though it be the whole world, it must include all the Christians or children of God in that community.

The expression, "the church of God which is at Corinth," used by Paul, included all the Christians or children of God in Corinth—the Paulites, the Cephasites, and the Apollosites, as well as those who were simply Christians; and hence, "the church of God which is at Nashville," or "which is at Louisville," or "which is at" any other place on the face of the globe, if the term be used in the Bible sense, must include all the Christians or children of God in Nashville, Louisville, or any other place or territory to which it is applied. Even though there be a hundred congregations in Nashville or any other place, some of which belong to different denominations and others of which are simply Christians belonging to no denomination, but in all of which are some who are Christians, or children of God, then the expression, "the church of God" or "the church of Christ" in that place, or any other New Testament name or expression used to designate the church, if it be used in the Bible sense, must include all the Christians or children of God in all the different divisions precisely as it included all of them in all the divisions in the church at Corinth.

But some one may ask: "If there be in such a community a church or congregation of Christians belonging to no denomination, would it not be correct to speak of it as 'the church of Christ' or 'the church of God' in that community?" It is sufficient to say in reply that, if such speech would be correct, then it would have been correct for Paul to address the exclusively Christian party in Corinth as "the church of God which is at Corinth;" but he did not do this. On the contrary, when he addressed "the church of God which is at Corinth," he included the Paulite, Cephasite, and Apollosite divisions, as well as those exclusively Christian; and of course we must do the same, if we would speak as the Bible speaks.

It would be all right, of course, to call any congregation or body of Christians in such a community *a* church of God or *a* church of Christ, for that would be nothing more than calling them what they are; but to speak of such a portion of the Christians of a community at large as "the church of God" or "the church of Christ" of the said community, thus excluding from the term a part of God's children, would, as we have seen, be diametrically contrary to the New Testament. Moreover, it would be all right to call such a congregation or body of Christians worshiping at a particular place in such a community "the church of God" or "the church of Christ" *at that particular place*, for that again would be nothing more than calling it what it is. Such a use of the term "church" is correct, because it includes all the Christians or children of God in the particular locality or territory to which it is applied.

There are still other important matters to be presented on the subject.

"The Unity of the Spirit in the Bond of Peace."

BY E. A. E.

I. What is "the Unity of the Spirit?"

"The law of the Spirit of life in Christ Jesus" (Rom. 8:2) is the law which God teaches through the Holy Spirit, and which is spiritual and life-giving (John 6: 63). The children of God have been begotten, quickened, and brought forth by "the gospel," "the word of God," the "incorruptible seed," by which people are born of God. (1 Cor. 4: 15; 1 Pet. 1: 23; James 1: 18.) The word of God is also the spiritual food upon which God's children feed. (1 Pet. 2: 1-3; Heb. 5: 11-14; 1 Cor. 3: 1-9.) So "the unity of the Spirit" is the unity which God through the Holy Spirit teaches.

Christians are forbidden to believe "every spirit," but are commanded to "prove the spirits whether they are of God." This must be done, "because many false prophets are gone out into the world." Having presented this command of God, John proceeds to tell how to put the spirits to the test and how to decide between "the spirit of truth and the spirit of error." The spirit of error speaks through false prophets, and the Holy Spirit speaks through the apostles of Christ. (See 1 John 4: 1-6.) The unity which "the spirit of error" teaches is not and can never be "the unity of the Spirit" of God. Unity in error, howsoever well agreed and harmonious in error people may be, is not "the unity of the Spirit." Unity in "the spirit of error," in the spirit of the world, in the spirit of denominationalism, or in any other spirit, except "the spirit of truth," is not "the unity of the Spirit," which Christians are commanded to give diligence to keep. "For in one Spirit were we all baptized into one body, . . . and were all made to drink of one Spirit." (1 Cor. 12: 13.) All Christians have the same Spirit, and that is the one Holy Spirit. There is "one Spirit."

Above all, Jesus tells, and the church in Jerusalem shows, what "the unity of the Spirit" is. Praying for this unity, Jesus asks that his disciples may be kept in God's name, as he has kept them in God's name; that they may be one, as he and God are one, God in him, he in them, and they in both him and God; that they may be kept from the evil of the world and sanctified "in the truth." Who can conceive of God and Christ, the Holy Spirit and the inspired apostles teaching different and contradictory things? Religious people, then, cannot be one in Christ and God and in the Holy Spirit and yet teach contrary and clashing doctrines. All must teach the same thing, as God and Christ and the Holy Spirit do, and must teach the things which God and Christ and the Holy Spirit teach. Also, who can conceive of there being any jealousy and envy, faultfinding and crimination, strife and bitterness, between God and Christ and the Holy Spirit? Hence, all these things in the hearts and lives of Christ's disciples are condemned. These things destroy "the unity of the Spirit."

There were the religious sects or denominations of Pharisees, Sadducees, and Herodians at the time Jesus offered the prayer of John 17, but he does not mean in this prayer a conglomerated union of all these; he was praying for *his disciples*, not for Pharisees and Sadducees and Herodians, that *his disciples* then and for all time may be one—and one as he states—he in them, God in him, "that they may be perfected into one"—one as he and God are one.

The Jerusalem church, the first one established after this prayer was offered to God, was an answer to it. The multiplied thousands of Jews from all nations under heaven, with their conflicting customs and opinions, who became Christians at Jerusalem, were "of one heart and soul," prayed to God "with one accord," "took their food with gladness and singleness of heart," were all together, had "all things common," and distribution of their goods was made "unto each, according as every one had need." (See Acts 2: 44-47; 4: 24, 32-35.) There could be no more complete harmony or greater unity and peace. Every other church in the New Testament which worked together in unity and peace was an answer to Christ's prayer. Even the church at Corinth, with its sins and contentions and divisions, when it put away these things and all spoke "the same thing" and were "perfected together in the same mind and in the same judgment," was an answer to this prayer. And every church of God since, which has lived and labored in unity and love, has been an answer to this prayer.

This is called Christ's unanswered prayer, because they who so speak of it do not stop to consider for *whom* and for *what* Christ prayed.

The New Testament tells explicitly what to preach and what not to preach, and how, therefore, all can "speak the same thing" and "be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.)

All teachers and preachers who do not studiously and conscientiously strive to teach and preach all that which God charges them to teach and preach, and as studiously refuse to teach and preach all that which God forbids to be taught and preached, violate his commands and are in disobedience to him. All such help to destroy "the unity of the Spirit in the bond of peace."

II. What is the Bond of Peace?

We know what a bond is. By this all Christians are bound and held together in peace. We ought to know what peace is, and we can know if we desire to know. God in the Bible is called "the God of peace;" Christ is called "the Prince of Peace;" the gospel is called "the gospel of peace;" all Christians are commanded to be at peace among themselves, to "be of the same mind one toward another," to "follow after things which make for peace," to "seek peace and pursue it," to "follow after peace with all men;" Christ pronounces a great blessing upon peacemakers and a curse upon peacebreakers. He also points out the different things which destroy peace. All untaught questions and all others which God forbids to be taught gender strife, produce division, destroy peace, and consume the body of Christ as a gangrenous sore does the human body. (See 1 Tim. 1: 3, 4; 6: 3-5, 20, 21; 2 Tim. 2: 14-19; Tit. 1: 14; 3: 9-11.) "And if there be any other thing contrary to the sound doctrine." The tongue, though "a little member," "boasteth great things;" much wood, or a great forest, is set ablaze by a very small fire. So the tongue, at times, is "a world of iniquity," sets on fire the church and a whole community, and is itself "set on fire by hell." Idlers, tattlers, busybodies, and kindred sinners are clearly and

strongly condemned by the Lord. (See 1 Thess. 4: 11, 12; 1 Tim. 5: 13; Tit. 2: 3.) Let us study the following:

Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace. (James 3: 13-18. Read the whole chapter.)

There are more contention and confusion, factions and schisms, bitterness and vile deeds, among professed Christians than have been at any time in the last fifty years. Do all these, as James says, come now from "bitter jealousy" and from earthly and sensual and devilish wisdom, and from a sad and shameful lack or destitution of the wisdom which is from above? Let us commit this to memory: "First pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." *Then let us practice it.*

III. Who are Commanded to Keep "the Unity of the Spirit in the Bond of Peace?"

This question has been answered. The answer is: The church of God, not Pharisees, Sadducees, Herodians, or the various religious sects of the day, is commanded to "give diligence to keep the unity of the Spirit in the bond of peace." Teachers and preachers of the church of God and the whole church must not make the grievous mistake to think they are all one, even as Christ and God are one, and that it is now their business to harmonize and unite "all other religious denominations," as it is sometimes put. "Union" as such, "federation," "interchurch" agreement, is not God's command or Christ's prayer. The Catholics are one, Satan's forces are united, and Catholics and Protestants, heathens and Christians, might all agree to lop off some teaching here and adopt some of that of some others yonder and agree to disagree; but that would not be "the unity of the Spirit" or that for which Christ prayed. Christ did not pray for peace between the enemies of his cross and his church, but that his disciples—for all who believe on him through the word of God—may be one. To sacrifice the gospel—its *facts*, its *commands*, its *promises* and *hope*—in order to unite with sects and parties in religion that do not teach fully the gospel and uphold only the church of the New Testament is to betray Christ and crucify him afresh. If the church to-day—teachers, preachers, and all other members—would realize the meaning of "the unity of the Spirit," and feel the force of God's command to keep it, they would give more diligence to lay aside "all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings" (1 Pet. 2: 1), all opinions, all untaught questions, and would strive harder to know nothing, "save Jesus Christ, and him crucified," to "preach the word;" also, they would strive much harder not to preach themselves, but Christ Jesus as Lord, and themselves bond servants for Jesus' sake (2 Cor. 4: 5).

IV. How Can the Church Keep "the Unity of the Spirit in the Bond of Peace?"

These questions are asked simply to cause *the church* to think and to realize that God commands it, not the various religious denominations of the world, as such, to keep this unity; to cause it to keenly feel the great sin of not keeping it, the reproach the church is in to-day in many places because of factions and strife and bitterness; *to learn where the responsibility lies;* and to accept God's only remedy for all such crimes against the body of Christ. No effort is made in this article to thoroughly discuss the question under any one of these different headings. They are intended to be only suggestive. While preaching to the religious denominations that all should "speak the same thing," should "give diligence to handle aright the word of truth," to "hold the pattern of sound words," and to speak "as it were oracles of God," Christ's disciples, or all the children of God, or all citizens of the kingdom of heaven, should not fail to apply first these commands to themselves, and should not overlook and certainly should not ignore that which God lays down as the very foundation of "the unity of the Spirit." On account of spiritual gifts and other things, the Corinthians were puffed up one against another. Read 1 Cor. 12, 13, 14. See that the schism condemned was not denominational differences, but division in the church. There must be "no schism in the body." Christ's body is one. "The members of the body, being many, are one body." Everything must be done "unto the edifying of the church"—the body of Christ. It must not be overlooked that in Eph. 4, Paul, when beginning to teach on keeping "the unity of the Spirit in the bond of peace," first mentions *walking worthily of the calling of Christians, then lowliness, meekness, long-suffering, and forbearing one another in love.* Without these there can be no "unity of the Spirit." The opposite of these destroy this unity. Paul warns the Romans against thinking of themselves more highly than they should. When some give out that they themselves are some great ones and that wisdom will die with them, they beget the wrong spirit in others. Should I presume to declare, Dariuslike, that no one should pray, or preach, or teach certain truths for "thirty days," except according to my word, I would beget in others a stronger determination to obey God rather than submit to my dictation. No one can accuse Daniel of breaking "the unity of the Spirit" by refusing to obey Darius, but all commend him for going into the lions' den rather than to disobey God. God's rule for unity and peace is for each one to count others better than himself; to look each not to his own things, but each also to the things of others; to have the mind of Christ; to be of one mind, of one accord, of one heart, and to do "nothing through faction or through vainglory." (Phil. 2: 1-11.) Rom. 14, 15 shows how to avoid strife and division over opinions and personal rights and how to seek the edification and good of all. Self-righteousness, self-importance, self-esteem, self-exaltation, seeking the chief seats, and loving the preëminence are as sure to produce strife and bitterness as poison kills. Diotrephes loved to have the preëminence, would not receive the beloved disciple John, but prated against him with "wicked words," and cast some "out of the church" who would "receive the brethren." (2 John.)

The church cannot ignore or even disregard and disobey all these commands of God on unity and peace, lowliness, meekness, forbearance, humility, self-denial, and against self-exaltation and preaching human opinions, and, at the same time, avoid strife and bitterness and factions, or keep "the unity of the Spirit in the bond of peace."

The Bible Not Sectarian.

The return of the Bible to its place of importance in the home should be sought. The Christian character which we crave for youth secures its true foundation through the use of the Bible in the home.

The Bible should also have its old place in our public schools. The method of reasoning in the courts of the various States whereby the Bible has been declared to be a sectarian book is absolutely illogical, and applied in another direction would include Lake Michigan in the present prohibition movement on the ground that water is a basal element in all intoxicating beverages. Bible truth may be a part of all sectarian creeds, but the Bible is not sectarian.—R. M. Russell.

Current Thought

"Every Christian an Evangelist."

If every disciple of our blessed Lord were a real evangelist—telling the good news of redemption through the shed blood of Jesus Christ, praying for the conversion of neighbors and friends, inviting people to church that they might hear the gospel, and following them up until they were safely landed in the kingdom—the world would speedily be brought to Christ.

The trouble is, not half the members of any given congregation know the joy of soul winning. Religion has become too much of a selfish matter with us: *we* are saved; *we* go to church to be entertained, instructed, and helped; and *we* let it go at that.

Followers of Jesus should throng the houses of God to *worship*, and they ought to invite many to join them in that worship; and the spirit of worship, the atmosphere of worship, should be more manifest in our congregations on the Lord's day than sometimes obtains.

And during the week each one should seek out men and women and children and tell them the story of redeeming love. Even we preachers are losing the art of personal evangelism. We preach sermons on Sunday, give the invitation with more or less exhortation and enthusiasm, and then do not follow that up with personal teaching, persuasion, and exhortation during the week. We will never win the world to Christ by Sunday preaching alone, nor by *preacher* preaching alone; every Christian must be at the task every day. "They went everywhere preaching the word." So must we. And, if we do, there will be additions to our congregations at every service, and the kingdom of Christ will soon prevail in all the earth.—Walter Scott Priest, in Christian Standard.

The early disciples who were scattered abroad went everywhere preaching the word. Even so should it be now. Every Christian is under lasting obligation to tell the joyful news of salvation to the full extent of his ability. No one should wait for a big crowd to tell the good news, but should tell the old story to every person with whom he associates. As the early disciples went from house to house declaring the good news of salvation, so should Christians now. It is not proper to wait for Sunday to preach the gospel. The religion of Jesus Christ is an everyday religion, and not a Sunday religion. The gospel of Christ is not expected to work itself; Christians must be alive, active, and alert in the great work of winning souls to Christ. If a man has really experienced the newborn joy of sins forgiven, his delight will be to tell the story of the cross in order that they may hear it, believe it, obey it, and be saved. There would not be so much lethargy and indifference in the church were it not for the fact that so many Christians are asleep on the post of duty. As Peter, James, and John could not watch with Christ for one hour when he was in the garden weighed down by the sins of the world, so there are thousands upon thousands to-day who do not watch with Christ even for one brief hour. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Eph. 5: 14.)

✡ ✡ ✡

Christ in Every Day.

In these days, when we measure the growth of religion by whether the churches are full or not, it is well to remember that life is much more deeply saturated with religion than we realize. No one who shares our modern life can escape its influence, however studiously he or she may avoid acknowledging its claims. It can be truly said that every day, from the time we awake in the morning until we retire at night, throughout our business transactions, in the home, upon the street, and amid our friends, we are always being touched by Christian influence. It pervades, permeates, and shapes everything we say and do, whether we are conscious of the pressure or not. We never put a date upon a letter or a receipt without stating how long ago it was that Christ was born. We never give a Christmas present without working out a little charade of the Wise Men from the East laying their treasures at the Cradle of Bethlehem. Every time we send a flower to a house of mourning we pay tribute to the general faith in the resurrection. Whenever we see a red cross on an ambulance or on a package of court-plaster, we are looking upon the symbol of salvation. More fish is sold on Friday than on all the other days of the week—a reminiscence of the self-denial of Calvary. When we say "Adieu" to a friend, it is a commendation to the care of God, remaining with us from Norman days. When we say "good-by," our words of parting is a modern contraction of "God be with ye."—Joseph H. Odell, in Ladies' Home Journal.

Christ's influence over the world is great. It would be even still greater if all professed Christians indeed and in truth had the spirit of Christ. The religion of Christ must be applied; we must live it every day that we live in order to be the salt of the earth and the light of the world. The spirit of Christ should control us in every business transaction we make. A spirit of gentleness, meekness, and firmness should permeate our dealings and associations with our fellow beings. Christians should shun the very appearance of evil and should cling closely to Christ and be guided by the word of God in everything.

✡ ✡ ✡

Reasons for Optimism.

Dr. John Clifford, the veteran pastor, gives three grounds for a reasonable optimism. One is the purpose of God, as demonstrated by the massed facts of centuries; another lies in the process of human life, which indicates the sacrifice of heroic men and women; the third is man's increasing greatness in capacity for faith and for endeavor in initiative and daring. Three excellent reasons. But only one reason is really needed for optimism, and that is God. Every one can have that reason, and it is decidedly stupid to be a pessimist.—Christian-Evangelist.

No man can truly be an optimist until he lives up to the best light he has. A man who walks in the light of truth and whose steps are directed by Jehovah has no reason to be a pessimist, but has every reason to be an optimist, because he knows that, whatever may come, all things work together for good to them who love the Lord, to those who are called according to his purpose. God intends that the lives of his children shall be useful and happy in this world and blissful throughout eternity.

✡ ✡ ✡

The Problem of Victory.

In a recent address on Abraham Lincoln, Premier Lloyd-George uttered a new interpretation of the Great American. "Resolute in war, he was moderate in victory," was the encomium, and the English people cheered when it was uttered. Perhaps no finer word has been uttered about Lincoln, and it offers a good principle for the solution of one of life's most difficult problems—the problem of victory. Power is always a test of the soul; but when that power comes in the form of victory, it contains a thousand temptations. Victory is really harder to manage than defeat. The task of the allies is harder than that of Germany. The question of justice, always difficult, is especially complicated in this instance. A good example to follow is that of Lincoln: "Resolute in war, moderate in peace." The moderate way is best. Extremes are rarely right or safe.—Christian-Evangelist.

Truth lies between extremes. Wise men will be moderate and avoid extremes. The man who labors for good cares not to triumph in a partisan victory, but rejoices in the victory of truth over error. It is hardly possible for a partisan to be moderate in victory, because he fights for partyism and not for truth; but the man who loves the Lord Jesus Christ with all his heart and who contends for the truth, and the truth alone, will never be immoderate and cruel in victory.

SICK KIDNEYS MAKE LAME BACKS

Cause broken, unrefreshing sleep, and in many cases that tired feeling that makes it so hard to get up in the morning. They also cause loss of appetite, lack of ambition, and other troubles.

Hood's Sarsaparilla contains the medicinal herbs, barks, roots, etc., that strengthen and tone these organs, and relieve their ordinary ailments. Take it.

And if you need a laxative take Hood's Pills,—they work right.

GOOD TEACHERS IN DEMAND
AT BETTER SALARIES.
The schools, colleges, seminaries, and universities throughout the South are begging for assistance in finding teachers with proper qualifications, and better salaries are being offered. We are needing hundreds of teachers to supply the demand. Any well-prepared teacher would do well to write us.
FISK TEACHERS' AGENCY
R. A. Clayton, Mgr. Birmingham, Ala.

Try This For Sore Throat

On retiring fill your nostrils with Eucapine Salve. Sniff the salve back into the air passages of the head and throat until it reaches the tonsils and uvula and you taste the salve. This is best done lying down, pillow under back, head thrown back that the melting salve may reach the head cavities. Also turn the head down and forward and to right and left; to flow the salve over the inflamed surfaces in the cavities of the head. In the morning the pain and soreness will be gone. To make sure place Eucapine Salve on the back of the tongue with your finger. Same treatment for colds, nose sores, catarrhal headaches, catarrh of the head, nose and throat. If you swallow a little it won't hurt you. You'll soon learn to think that one of your very best friends is

Eucapine Salve

Antiseptic Analgesic Antiphlogistic
(Prevents Infection)(Relieves Pain)(Allays Inflammation)
50c the jar at your druggist's or by mail from
Piedmont Laboratories, Inc.,
Clinton, S. C.

A Treat for the Skin

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

In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Kansas.

Wichita, September 3.—I am in the Christian Worker office at Wichita today, and will preach for the church at Matheson and First Streets to-night. I closed a two-weeks' meeting at Walnut Chapel, near Douglass, last night. We were hindered much by rain, being "rained out" five nights; yet we had a good meeting, all things considered. Six were baptized and much good was done otherwise. I found the church badly divided, but the brethren promised to lay aside their differences and go to work for the Lord. I shall begin a meeting at Sulphur Springs, Okla., next Thursday night. Pray for me.—W. L. Oliphant.

Kentucky.

Lynn Grove, September 6.—The meeting here has started well, with a full house each night. Saturday night, Sunday, and Sunday night the house could not hold the crowd, though they sat in aisles and on the rostrum, and some stood, while many were in cars outside. But so far every one seems to think the gospel is for the other fellow and not for himself. The meeting will continue through the week.—F. L. Paisley.

Sedalia, September 7.—On the last Lord's day in August I closed a good meeting at Isom Church, near Hampshire, Tenn. We had five additions to the church. The meeting was well attended. I have been there for three meetings and go back next year for another. We have a fine congregation at Isom. I think I never saw a band of people among whom there was more brotherly love manifested than is true of them. They are splendid people.—I. A. Douthitt.

Mayfield, September 6.—I have just closed an interesting meeting with the Leanon church, near Dresden, Tenn. Six were added. Brother Reavis conducted the song service, and he did a good job, too. I am now at Mayfield assisting the church in a series of meetings. Digression and the "digressives" are strong. Other evils pale into insignificance at sight of this great monster. "Back to Rome!" is the cry. In spite of "Rome," we expect to have a great meeting. Prospects are good.—Coleman Overby.

Michigan.

Flint, September 6.—We closed a three-weeks' meeting in Akron last Friday evening with two baptisms and a good interest. The brethren requested me to return for more work as soon as possible. I preached here yesterday. I will remain here a week or two before going to another meeting.—Leslie G. Thomas.

Mississippi.

Oakdale, September 9.—We had Brother Carl Barnette, of Greenville, Ala., with us four days, beginning on August 13. We have never had a better hearing nor better preaching at this place. On account of Brother Barnett's eyes giving him trouble, he had to discontinue the meeting until October, when we hope to have a ten-days' meeting, beginning on October 10.—J. W. Lamar.

Tupelo, September 9.—On Saturday night before the fifth Lord's day in July I began a meeting with the brethren at the Cork Schoolhouse, near Ackerman. There were three additions. This is the home of Brother H. D. Jeffcoat, a zealous young preacher, and of Brother J. W. Swofford, who has been preaching New Testament Christianity for years. These brethren are held in high esteem. The church engaged me for another meeting next year. On Saturday night before the first Lord's day in August, Brother Jeffcoat and I began a two-weeks' meeting at Nile, in Attalla County. Brother Jeffcoat taught a singing class, while I did most of the preaching. There were fourteen additions to the little congregation. The crowds were large and the opposition was small. Brother Jeffcoat has been preaching monthly for these people, and is loved and respected by all. Many were the requests to return next year. Brother Jeffcoat then went to the Delta for some meetings; while I went to Reform, in Choctaw County, where I preached one week and baptized one. By request, I promised to return for another meeting next year. On Saturday night before the fourth Lord's day in August I began a meeting at Shady Grove, in Choctaw County. The "Holy Rollers," who have a fairly good following here, began at the same date. We put our meeting off one week, and by urgent solicitation I went to Stewart and preached during the week. The Stewart church was organized several years ago by H. K. Coleson, "State evangelist" of Mississippi. They accepted the organ and society without suspecting that they were innovations. I accepted their invitation on condition that they were to leave off the organ till we could find authority for it. Then we were to use it and I was to help them defend it. We found no authority for it, and I was not asked to help defend it. But I preached the gospel as plainly as I could, and these brethren indorsed it. They requested me to come back and preach a sermon on instrumental music in the worship, which I intend to do. The membership attended well and seemed to enjoy the preaching. This church, though several years old, does not meet on the first day of the week and has not developed a single member to teach or lead in prayer. They want me to preach for them monthly, and I shall endeavor to do so if they will secede from those who lord it over God's heritage and will try to work and build up on the New Testament plan. From Stewart I went back to Shady Grove; and though the "Holy Rollers" had told me they would close out on Friday night, they held on till Sunday night, making nine days in all. They had immense crowds, but most of their hearers confess they go to the "show." I began on the fourth Sunday night and closed last Monday evening, at the water, with eight baptisms. This was my third year at this place. I am now at home, and will soon begin work at my trade (carpenter) and preach on Sundays near my home.—H. C. Harris.

Oklahoma.

Muskogee, September 6.—The revival meeting at East Okmulgee Avenue Church has begun, with Brother J. W. Brents doing the preaching. Prospects are bright for the best meeting we have ever had. Our house would not accommodate the crowd Sunday night. About twenty brethren from the Haskell congregation visited us Sunday night. We appreciate this cooperation.—T. S. Bain.

South Carolina.

Woodruff, September 6.—Brother S. T. Nix, of Spartanburg, began a mission meeting at this place on the fourth Sunday in August and continued it for two weeks. Opposition was strong and prejudice was high from the beginning. The tent was ordered to be removed before a discourse was preached, and a threat was made that if the orders were not complied with it would be taken down. Before the close of the first week the tent was badly cut for fifteen or twenty feet, parts of it being cut out and carried away, thus making it difficult to repair. The thunderbolts of truth were hurled with tremendous force against the strongholds of error. The speaker proposed dividing time with the preachers from night to night. No one had the moral courage to accept the proposition. A Methodist revival was in progress at the same time five or six hundred yards from the tent. This we regretted very much. We closed at the request of the owner of the lot on which the tent was erected. We think the seed sown will yet result in a harvest of souls. Many expressed themselves as greatly pleased with the teaching, for they were convinced that it was the truth, and invited the speaker to return under more favorable circumstances. We thank the brethren for sending Brother Nix to preach for us. We all enjoyed having him with us.—Milton Kelley.

Tennessee.

Pulaski, September 7.—Our meeting at Southside closed on September 3. Three noble boys were baptized. I am now in a meeting at New Providence, near Pulaski. I shall go next to Hanceville, Ala.—Thomas C. King.

Pulaski, September 7.—I closed a good meeting at Leoma on September 5. We had large crowds all the way through, and the interest was good. Two were baptized. I was asked to return and preach for them again.—J. Clifford Murphy.

Rives, September 6.—Our meeting at Cox Chapel, near Humboldt, continued ten days. It closed yesterday afternoon at the water's edge. Five were baptized into Christ, and hundreds of interested people attended. It was one of the best meetings I have ever conducted.—D. D. Woody.

Joelton, Route 2, September 6.—I began a meeting at this place yesterday, holding services in a large tobacco barn, which has been very nicely fitted up for this purpose, but would not hold the large attendance last night. Prospects are very encouraging. Brother J. L. Barfield is conducting the song service. I will begin a meeting at Sycamore Chapel on the third Sunday in September, the Lord willing.—B. W. Davis.

Physician Explains Why He Prescribes Nuxated Iron for Run-Down, Anaemic People

Says It Quickly Increases the Strength and Energy of Men and Brings Roses to the Cheeks of Nervous, Run-down Women

Ask the first hundred strong, healthy looking people you meet to what they owe their strength and energy and see how many reply "Nuxated Iron."

Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Outdoor Dept.), of New York and the Westchester County Hospital says: "Thousands of nervous, run-down, anaemic people suffer from iron deficiency but do not know what to take. There is nothing like organic iron—Nuxated Iron—to quickly enrich the blood, and thereby put roses in the cheeks of women and give men increased strength and energy.

Unlike the older forms of iron, Nuxated Iron does not injure the teeth nor upset the stomach, but is readily assimilated and you can quickly recognize its action by a renewed feeling of buoyant health.

No matter what other iron remedies you have used without success if you are not strong or well you owe it to yourself to make the following test:

See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. To be absolutely sure of getting real organic iron and not some form of the metallic variety always ask for Nuxated Iron in its original packages. Nuxated Iron will increase the strength, power and endurance of delicate, nervous, run-down people in two weeks' time in many instances.

Over Four Million People Annually Are Taking Nuxated Iron

MANUFACTURERS' NOTE: Nuxated Iron, which is recommended above is not a secret remedy but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black, nor upset the stomach. Each tablet of genuine Nuxated Iron is stamped as follows and the words Nuxated Iron are stamped into each bottle, so that the public may not be led into accepting inferior substitutes. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists in tablet form only.

Hilham, September 9.—A good and successful meeting has just closed at Hilham. The meeting began on the last Sunday in August and continued eight days. Ten were baptized and the church was greatly edified. Brother J. C. Pendergrass, of Wynne, Ark., did the preaching. We had large and attentive audiences, though another meeting was being carried on at the Union Church at the same time. Congregations in need of a good preacher would make no mistake in getting Brother Pendergrass to preach for them.—B. P. Upton.

Saulsbury, Route 2, September 6.—Brother W. E. Crum began a meeting at Marlow Schoolhouse on the fifth Lord's day in August and continued it till Thursday night following, with preaching both day and night. There was good interest throughout the meeting, and four persons were baptized. Brother Crum is a man of unusual talent and preaches the pure gospel with much power. Brother T. A. Rowland has been preaching for us monthly for a while. We are looking forward to building a meeting-house in the near future. We think the outlook for the cause favorable.—Eva Ray.

Yuma, September 6.—I held a meeting at Baxter, beginning on August 1 and continuing thirteen days. Attendance good; one baptism. My next meeting began on the third Lord's day in August at Hebron, in White County. Hebron is a mission point supported by the church at Sparta. The few members there are sisters, but they are faithful. The attendance was as much as could be expected, considering the rain and condition of the roads. The meeting continued nine days. I am now teaching school at Yuma. I had a number of requests to hold meetings that I could not accept because I had to take up my school work. I am ready now to arrange for meetings next summer, to begin on May 1.—Fred M. Little.

50 Eggs a Day

"'More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds: "I was only getting 12 eggs a day, and now I get 50." Give YOUR hens a few cents' worth of "More Eggs," the wonderful egg producer, and you will be amazed and delighted with results.

Eggs While Moulting

While moulting, your hens will need "More Eggs" to hasten the moult, revitalize their organs, and put them in fine laying condition. Letters from many users tell how they actually **got eggs while moulting.**

If you wish to try this great profit maker, simply write a post card or letter to E. J. Reefer, the poultry expert, 7259 Reefer Building, Kansas City, Mo., and ask for his special free-package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million-Dollar Merchants' Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write today for this special free-package offer.

ECZEMA

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

HAS NO PAIN NOW

What Lydia E. Pinkham's Vegetable Compound Did for Mrs. Warner.

Onalaska, Wis.—"Every month I had such pains in my back and lower part of stomach I could not lie in bed. I suffered so it seemed as though I would die, and I was not regular either. I suffered for a year and was unfit to do my housework, could only wash dishes once in a while. I read an advertisement of what Lydia E. Pinkham's Vegetable Compound had done for other women and decided to try it. It surely did wonders for me. I have no pains now and I can do my housework without any trouble at all. I will always praise your medicine as I do not believe there is a doctor that can do as much good in female weakness, and you may use these facts as a testimonial."—Mrs. LESTER E. WARNER, R. 1, Box 69, Onalaska, Wis.

The reason women write such letters to the Lydia E. Pinkham Medicine Co. and tell their friends how they are helped is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives. Freed from their illness they want to pass the good news along to other suffering women that they also may be relieved.

TETTERINE

for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10°, 30° & 60°

"Cling to the Mighty One."

Cling to the Mighty One,
Cling in thy grief;
Cling to the Holy One,
He gives relief;
Cling to the Gracious One,
Cling in thy pain;
Cling to the Faithful One,
He will sustain.

Cling to the Living One,
Cling in thy woe;
Cling to the Loving One,
Through all below;
Cling to the Pardoning One,
He speaketh peace;
Cling to the Healing One,
Anguish shall cease.

Cling to the Bleeding One,
Cling to His Side;
Cling to the Risen One,
In Him abide;
Cling to the Coming One,
Hope shall arise;
Cling to the Reigning One,
Joy lights thine eyes.

—Selected.

"Baptists vs. Campbellites." No. 21.

BY M. S. MASON.

On page 35 Mr. Bandy discusses the communion. He truthfully says that it is an ordinance of the church and that the Bible says nothing about "close" and "open" communion, but "church" communion, and also that none but the church of Christ can set the Lord's table; so the question resolves itself into who constitutes the church. But, of course, a Baptist cannot travel very far without "flying the track;" so he says in the next paragraph that those in the "upper room" at the passover constituted "my church." To this I object, and I shall examine the proof. He cites Luke 22: 11, 12, 19, 20. Verses 11 and 12 prove nothing as to the church being in existence at that time. Neither do verses 19 and 20. And Matt. 26: 21-28 only shows that he instituted the communion, and does not show that the church existed at that time. If he had quoted verse 29, he would have shown that the kingdom, or church, was still in the future.

He says Judas was absent and did not partake of the communion. Of course he offers this to counteract the objection that can be validly offered that Judas was bad material for the foundation of the new church and that Judas fell from grace. So Mr. Bandy's object was to show that Judas was not a part of the foundation and that he could not fall from grace, for he never was in grace. Eliminating Judas would not eliminate the criticism, for Peter cursed and swore, and he was in Mr. Bandy's church foundation. But was Judas a church member, conceding Mr. Bandy's argument? In Acts 1: 17-25 we read where some one was to be chosen as an apostle; it was to take the place of Judas. Then Judas had a "place." Here it is stated that Judas had "part of this ministry" and apostleship." And if Mr. Bandy should say he fell from this instead of his discipleship, he assumes the obligation to show how it was possible for Christ to choose a man for an apostle who was not worthy of being a disciple. So, whether Judas partook of the communion or not, he "fell from grace." But let us examine his other proof—John 13: 26, 27, 30. Mr. Bandy was sly enough to take only John's record of the communion, or, properly, only the passover. Let us see what the other three writers have to say about it. But before we do so let us note that from verse 27 we read that it was after the sop that Satan entered into him. So he was not a devil from the beginning, as Mr. Bandy's brethren would have us believe. In Luke 22: 14 the record tells us that Jesus "sat down, and the twelve apostles with him," and no record of Judas' leaving during the continuance of the Supper.

In Mark's record (14: 17-25) we learn that the "twelve" were there, that one who "eateth" and "dippeth in the dish" should betray him. The record says "they" did eat, and he gave to "them." Now, what can be the antecedent of "they" and "them" but the "twelve," which included Judas? Matthew gives the same record. Yes, Judas was at the Lord's table; and Gypsy Smith, the great evangelist, says that truly Judas fell from grace, eating at the Lord's table with the Lord himself.

He says on page 36 that orderly membership in a church of Christ is necessary to communion. That is true. He says the apostles received it in the capacity of a church. That is not so. Of course, sometime Jesus had to institute the ordinances of the new institution, and that was what he was doing in the upper room—simply showing them the new institution and the method of procedure when the kingdom should be set up in which men were to "eat and drink." We hear the expression, "Jesus and his disciples meeting to take the Lord's Supper in the upper room." There was no such purpose as that. Jesus says: "I have desired to keep the passover with you." (Luke 22: 15.) The Supper was instituted after they met, as an incident of the gathering. In 1 Cor. 11: 23-30 we read that the communion was to be kept "in remembrance" of Jesus. Thus they kept it as a church after he was away.

Use MURINE FOR YOUR EYES

Night and Morning. Have Strong, Healthy Eyes. If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes, Refreshes.** Safe for Infant or Adult. At all Druggists. Write for **Free Eye Book.** Murine Eye Remedy Co., Chicago

Report from the Church at Duncan, Ariz.

BY W. F. FOSTER.

Contributions amounting to nine dollars have been received for our church building since our last report, making one hundred and sixty-five dollars and seventy-seven cents received in all. This fellowship has encouraged us much in the work that lies before us and which we desire to get started as soon as time and means permit. Every gift, whether large or small, will be greatly appreciated and will aid us in the task of getting our building started. We trust that others will remember that we are in need of their assistance. We hope and pray that they will send in contributions sufficient to start a building of some kind. We have sent out two thousand letters to different congregations, and would like for all who still have those letters and cannot send us a contribution to send them to some other congregation or return them to us and we will send them out.

We believe there are lots of loyal and rich congregations and individuals who are willing to help the cause of Christ, but from different excuses keep waiting. Lots of them wait until after death and leave it for some one else to give out. Our beloved brother, David Lipscomb, said: "Do good while living." George J. Moore, of London, the largest oil operator in the world, says: "I have a great deal more than I can ever use, more than any one can ever need, and instead of hugging money to my heart and waiting until my death to give it away, I propose to see men, women, and children around me share my fortune. Before I am called I hope to have devoted every penny I possess to a good purpose."

We have about two thousand souls here in the valley and several thousand in the mining towns near by. The most of these people have never had an opportunity to hear the gospel in its purity; but the brothers and sisters think if we could get a house to worship in, we then could keep a minister here the greater part of the time to help us establish the cause permanently and preach the pure gospel.

Old Sores

SHOULD NOT RUN ON FOREVER.

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs, and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema, and the many similar forms of skin eruption. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.) ..... *1.54 gr.*

Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice) ..... *2.02 gr.*

Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup) ..... *.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

WINTERSMITH'S CHILL TONIC

Sold for 50 years for Malaria and as a General Tonic. Helps build you up.

If Not Sold by Your Druggist, Write ARTHUR PETER & CO., Louisville, Ky.

Headache

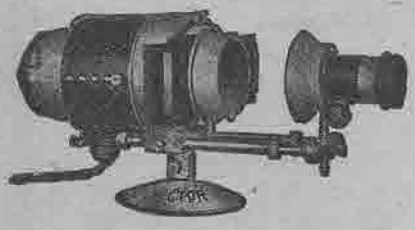
Sour stomach, bad health and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No 1." Carolina Pigeon Plant, Clinton, S. C.

VICTOR PORTABLE STEREOPTICONS



AND

VICTOR PATENTED

AND

FEATHERWEIGHT STANDARD SLIDES

ARE

giving absolute satisfaction to thousands of clergymen.

Attendance at church and Sunday school may be rapidly increased by Visual Presentation of Bible Subjects.

Special Trial Terms to Clergymen.

Catalogues mailed upon request.

VICTOR ANIMATOGRAPH CO.

(Incorporated)

Victor Building, Davenport, Iowa.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

"Diamond Dyes" Tell You How

A Child can Follow Directions and get Perfect Results

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

OBITUARIES

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

Faught.

Brother Aubrey Faught, of Covington, Tenn., died on August 19, 1920. He was a faithful Christian until death. His last words were: "I am ready to go." He leaves a wife and four small children to mourn his untimely death. EMMA BOYD.

Burns.

Luther Shaler Burns, son of Ben. and Elizabeth E. Burns, of Maud, Ala., was born on November 27, 1902, and died at the home of his parents on January 11, 1920, aged seventeen years, one month, and fifteen days. On September 11, 1919, Luther was baptized into Christ by his uncle, M. S. Burns, and up to the time of his death his faith in his Savior was steadfast and his Christian conduct was exemplary. In truth, aside from his claims as a Christian, his reputation for integrity of character was far above the average. The influences of his home surroundings were good, and this good influence was reflected in Luther's conduct as an obedient son of his doting father and mother. Besides his father and mother, three sisters and one brother, with a number of other relatives, are left to mourn their loss. Funeral services were conducted by Brother A. S. Brown, of Tuscumbia, Ala. LEE JACKSON.

Shugart.

James Thomas Shugart was born on August 20, 1887, and passed to his reward on August 13, 1920; hence he lacked only seven days of being thirty-three years of age. He was married to Lucy Randolph about eight years ago, and he is survived by her. For nearly two years he suffered with cancer of the face. Although his faithful wife and many friends, aided by good physicians, did all they could for him, he grew worse till death relieved him. It was my good fortune to know "Jim" (as his wife and friends called him) for nearly four years, and it gives me great pleasure to say that I believe he was a faithful Christian and has gone to rest. He became a Christian nearly nine years ago, and he took great interest in the church and went to the regular services as long as he was able. He was a deacon in the congregation at Dinuba, Cal., when he died. The funeral services were conducted by Brother E. W. Sewell, after which the body was buried in the Smith Mountain Cemetery, near Dinuba.

W. HALLIDAY TRICE.

Lair.

William T. Lair was born in Barren County, Ky., on June 21, 1850. He moved to Texas at the age of two years. He spent four years in Bonham attending Carlton College, and under the teaching of Brother Carlton he became a member of the Christian Church. At an early age he began preaching, and kept it up until the end. He was known for his deep piety and clean life. A better heart no man had, and he did good to all as he had opportunity. He leaves a faithful wife and five children to mourn his loss. The children are: Mack and Clarence, Mrs. Henry Dorough, and Ella Lair, all of Bonham, and Mrs. Rayburn Sparks, of Dodd City, Texas. Also, one brother, J. P. Lair, and one sister, Mrs. John Gale, survive him. One of his favorite passages in the Bible was 2 Tim. 4: 7-9: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but also to all them that have loved his appearing."

RUBY LAIR DOROUGH.

Petty.

D. A. Petty (familiarly called "Eck") left us for the better world, as we believe, a few days ago, following a surgical operation, which was performed on him in Nashville, Tenn. "Eck" was left an orphan boy, and he and I grew up together, with never a short word between us. He was always a good boy to work. About the time he was grown he married Miss Fannie Campbell, and they lived together near a half century. Soon after his marriage he obeyed the gospel at old Cane Creek, in a meeting held by Brethren Dixon, Morton, Smithson, and Dr. Brents. He never had a doubt about the Bible being true, or the church, and not a doubt about his faith in his Savior. A better neighbor would be hard to find. He tried in his last years to live a blameless and harmless life. The last time I was with him, he said he was not far from the crossing, and he was looking for a better place, where afflictions would trouble him no more. He leaves his companion, Cousin Fannie, on the shores of time, sad and lonely; but she, too, will soon finish her toils and join her loved one in the spirit land. How blissful the thought that we shall meet again! C. PETTY.

Abernathy.

Myrtle Speer, the daughter of Dr. E. A. Speer, was born on July 30, 1878; was baptized into Christ, by the writer, during a meeting at New Hope, Cannon County, Tenn., in September, 1894; was married to James O. Abernathy on July 23, 1902. She was the mother of six children—two girls and four boys—four of whom survive her. She was an invalid from June, 1919, till

"NOTHING BETTER AS A LAXATIVE"

Asheville Lady Finds Black-Draught An Effective Remedy in Her Family for Common Ailments of the Digestive Organs.

Asheville, N. C.—Mrs. A. K. Jarvis, 44 Woodrow Avenue, this city, says:

"I have used and heard of Thedford's Black-Draught for years; and I certainly have found it splendid for headache, sour stomach, indigestion, and other ills that come from a deranged liver.

"My husband and I keep Black-Draught in the house, and think it is splendid to keep off sickness. I have used it in small doses as a laxative, and there is nothing better.

"Black-Draught is a mild liver medicine: . . . any child can take it. I have found it splendid with them for colds."

Thedford's Black-Draught has benefited thousands in relieving liver ailments. It helps to drive bile poisons and other unhealthful matters out of the system.

"Black-Draught" is a stand-by in thousands of family medicine chests. It should be in yours. Its use should help to keep the whole family well. Prompt treatment is often half the battle against many ailments.

Get some from your druggist to-day.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S. C.

she was relieved by death, March 16, 1920. She and Philip, her baby boy, died the same night. She was patient in her sufferings, even cheerful, which was characteristic of her life. Sister Abernathy was a consecrated, devoted woman, always anxious to do her duty in every relationship of life. As a wife and mother, she was never-failing in her devotion and loving care. To her husband she was, indeed, a true and loving helpmeet. She was steadfast in her faith in Christ, earnest and zealous in her love for the church and all good works. Brother Abernathy has lost a loving and devoted companion; the children, a true and consecrated mother; and the Science Hill Church, Rutherford County, Tenn., one of its most faithful members. She had the consolation and joy of seeing her eldest daughter, Virginia, baptized into Christ. She has gone to her reward, and the memory of her life and character will be an inspiration to those who knew her worth, and will always remain a precious heritage and comfort to her husband and children, and will serve as a beacon light to guide their footsteps to that bright land where death and separation shall never come. J. W. SHEPHERD.

Dark, and Jesus Had Not Come.

Dark on the stormy lake,
He tarries on the Gilead shore,
While in the boat they quake,
They twelve, and bend the useless oar—
Dark, a lonely dark,
And Jesus had not come.

Dark in the toilsome way,
In dens of vice, in haunts of crime,
Where self and greed hold sway,
In heathen lands of every clime—
Dark, a hideous dark,
And Jesus had not come.

Dark in the human soul
That's barred from God, great longings crushed,
Set on its own control,
Till e'en the still small voice is hushed—
Dark, a willful dark,
And Jesus had not come.

Light of the world, He came.
Let none in darkness walk, and death
Become a shadowy name.
"I am with you to the end," He saith.
Light, universal light,
And Jesus has now come.

—Theodore G. Soares.

The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God, whatever it may be.—Henry Drummond.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions and builds up the whole system.

In answering advertisements, please mention the Gospel Advocate.

Anybody can Make ICE CREAM

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has been almost impossible because of the difficulty and the high cost.

Now, by using Jell-O Ice Cream Powder, anybody can make ice cream easily and cheaply with perfect success. No eggs or sugar needed.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

FOOT TROUBLES

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

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

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nausealess calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an orginal package, sealed. Price, thirty-five cents.—(adv.)

GET FEATHER BEDS AND PILLOWS Direct from Factory. Write to-day. Send names of four friends and receive our astonishing offer. Hygienic Feather Bedding Co., Dept. 22, Charlotte, N. C.

Dizzy Spells and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

From the Sunny South to the Golden Gate.

BY EARNEST C. LOVE.

After preaching twice at Russell Street church of Christ, in Nashville, Tenn., on August 22, I bade farewell to my native State and said good-by to friends and relatives and started for my home in California. With me were seven other Tennesseeans, five of which are to be pupils in the Pacific Christian Academy, of Santa Rosa, and the other two are to help as teachers.

We had a very pleasant journey, and for the most part it was uneventful. One young lady nicely folded up her ticket and threw it out the window with some spoiled lunch, and two of our boys got left in San Francisco and did not get home till Sunday, while the rest of us got home Saturday night; outside of that, nothing happened out of the ordinary. I had to buy a new ticket for the girl, and have applied for a refund on the lost ticket and will probably get it. Seventy-seven dollars and thirty-four cents is worth trying for, anyway.

Our route was through Saint Louis, Kansas City, Pueblo, Salt Lake City, Sacramento, and San Francisco—the most scenic route across the continent, according to my judgment. Two of my cousins, Clyde and Charles Love, of Kansas City, met our party with their machines and whirled us uptown to a nice cafeteria and gave us a splendid breakfast, which we never forgot the whole time.

We had the pleasure of riding in an open car through the Royal Gorge in Colorado. Here the Denver and Rio Grande Railroad runs along the banks of the Arkansas River for more than a hundred miles, and for the most of the way the river runs between towering walls of solid rock. These rocks take on beautiful colors of pink, ruby, gray, blue, white, and black, while the water beats itself to a froth against the stony bottom of the canyon in its rush to get out of the gorge. The sublimity and grandeur of this scene beggars description. Imagine two thousand Lookout Mountains standing on end, a thousand in a row on either side of you, with just enough room for the train to get between them, and you have some idea of what the Royal Gorge is like. It makes man feel small indeed.

We spent five or six hours in Salt Lake City, and visited the Lake and the Mormon Temple and Tabernacle. We heard the large pipe organ play, which is said to be the largest in the world. Mr. Roosevelt, candidate for Vice President, was to speak in the Tabernacle at night. We went, but could not stay to hear the speech.

We had a few hours in San Francisco, and as none of my party had seen the ocean, we went to the beach. After spending a few minutes there, we went through the Memorial Museum, the Aviary, and the Conservatory, all in the Golden Gate Park.

We arrived safely after being on the road six days, and found the home folks and friends all well and very glad to see us, which gladness we also shared. Interest is good, and the prospects are better than ever for the Pacific Christian Academy to do the best work it has ever done.

Hens Lay While Moulting

First to lay is first to pay. "I used 'More Eggs' Tonic, and for the first time my hens **laid through the moulting season,**" writes Mrs. C. Luginbuhl, of Norwood, Ohio. E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. Letters from many users tell how they actually **got eggs during moulting!** You, too, can make your hens moult fast, get eggs sooner, and more eggs all fall and winter. This scientific tonic has been tried, tested, and proven by over 400,000 chicken raisers. Try Reefer's "More Eggs" on his ironclad, **money-back guarantee** of satisfaction.

If you wish to try this great profit maker, simply write a post card or letter to E. J. Reefer, the poultry expert, 8259 Reefer Building, Kansas City, Mo., and ask for his special free-package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million-Dollar Merchants' Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write to-day for this special free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

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

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

CHURCH NEWS

Alabama.

Hodges, September 6.—The meeting at Hodges, conducted by John W. Hedge and D. C. Williams, came to a close to-day at the water's edge. There were large crowds and good attention throughout the meeting. Twelve were baptized. One lady seventy-six years old obeyed the gospel.—D. C. Williams.

Tuscumbia, September 8.—I have just closed a splendid meeting at Leeville, Tenn. There were five baptisms. There was one other confession, a lady, whose husband forbade her being baptized. All prejudice not gone yet. I will begin a meeting at Alexandria, Tenn., next Tuesday night.—H. M. Phillips.

Hanceville, September 2.—I have conducted and helped to conduct a number of meetings this summer. The first was at Bethesda, in Cullman County. Brother J. H. Horton and I labored with this congregation one week. Brother Horton did the preaching and I led the singing. There were three additions to the church there. The church seemed to take on new life. The brethren supported the meeting well. From this place we went to Hanceville, my home congregation. Brother Horton did all the preaching here, except one sermon by Brother Pride E. Hinton. Brother Hinton is a young man who has a bright future. There were eleven additions to the church here. Brother Horton then went to Albany; while I went to Hopeful, in Talladega County, where I spent a pleasant week, preaching and warning every one night and day. No additions. I made my home with Brother B. F. Camp and family while at Hopeful. The church there has learned how to support a meeting. There is a very good congregation at Munford which grew out of the congregation at Hopeful. I went from Hopeful to Hebron, in Morgan County. Hebron is the largest country congregation of which I know. This congregation is rich in this world's goods, in my judgment, and should support a man in the field all of his time. And, too, they have the man in their midst in the person of B. F. Moody. Brother Moody is a man of ability, one of the most forceful preachers I have ever heard. He lives, loves, and labors with the Hebron congregation. As a visible result of my effort with the church there, three souls were added to the one body. From Hebron I went to Pleasant Grove, in Clay County. The meeting here was well attended. Seven persons were added to the church, all by primary obedience. I enjoyed my stay with the congregation here. From Pleasant Grove I went to Campbell's Cross Roads for a short meeting. I preached nine sermons and baptized one young lady. I am now at home for a short time. I shall go to Blessing, in Marshall County, for my next meeting.—M. A. Creel.

Arkansas.

Piggott, September 6.—I closed the meeting at Rector, Ark., on August 15, with ten additions and much good done otherwise. I baptized three school-teachers one afternoon. I closed at Greenway, Ark., on August 29, with fourteen additions, and left the brethren much enthused. I am now at Rogers Chapel, near Piggott, with fine crowds and good interest. Prospects are indeed encouraging. I shall go from here to Jerusalem, near Dexter, Mo., on September 17. The brethren are treating me royally where I go, and I am happy in His service.—M. S. Mason.

Alicia, September 2.—The meeting at Bramlet Schoolhouse, four miles east of Alicia, closed on Wednesday night of last week, with four baptized and two restored. Brother Joe A. Taylor, of Paragould, did the preaching, and it was well done, too. Brother Taylor is one of the best preachers I ever heard. He is a very forceful speaker, and a pure, clean, Christian gentleman. The church was greatly strengthened by his preaching. The seed was sown in good and honest hearts, and we are expecting an abundant harvest in the future. Brother Joe H. Blue, of Morriston, will hold a meeting for us during Christmas week, the Lord willing. I came to this place about seventeen months ago, and there were only about four members here at that time. I began singing and teaching music and sowing the seed of the kingdom, and now our membership is about thirty-two, all working together in the spirit of love and in the bond of peace. People of this country never knew what the gospel was before; they were loaded with all kinds of sectarianism; but they have come to realize the fact that God wants people saved in his way. We want some good, wide-awake Christian gentleman to preach for us once a month another year. Brother Jesse H. Lashley, of Cash, will preach for us next Lord's day, but after this date we know of no other date for preaching until Christmas. Please come over and help us.—A. Harrison Porterfield.

Florida.

Taft, September 7.—I arrived home last Thursday for a rest. I held three meetings in Texas and one in Arkansas. Several persons were baptized and two congregations were set in order. All the places except one supported me well. I am now ready for mission work. I will go anywhere, regardless of numbers or support. I am willing to trust God and the people where I go, and God will give the increase.—G. B. Lambright.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system, by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

In answering advertisements, please uention this paper

Select Thoughts.

It is worth while going through much dust to find one diamond.

It would be easy to be good if other people would only set the example.

So long as truth lives it will grow and outgrow all the clothes we make for it.

God intends no man to live in this world without working; but he intends every man to be happy in his work.

It is not enough to begin well. Manasseh and Paul began ill, but ended well; Judas and Demas began well, but ended ill.

No matter how good we may be, we have infinitely more for which we need to ask forgiveness than we shall ever be called on to forgive.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

CHURCH NEWS

Tennessee.

Henry, September 8.—I have just closed a good meeting at Gardner, in Weakley County. This meeting was well attended, notwithstanding an immense amount of prejudice against us, and resulted in two additions by primary obedience; and other good, we trust, was done. Before this I preached a few days at Union Grove Schoolhouse, in Henry County, where six became obedient to the faith. This was a real mission point. The meeting at Burris' Chapel, in Lake County, resulted in four restorations. We had fine crowds, fine attention, and fine singing. These brethren certainly know how to take care of the preacher financially, as well as otherwise. I am now in a mission meeting for the church at Henry. When this meeting closes, I will go again to take up my school work at Springville, where I will be engaged for the next eight months.—Fred W. Chunn.

Texas.

Austin, September 6.—I have just closed a very fine meeting at Sentinel, Okla. There were eighteen additions to the congregation. New life was assumed and general interest created. The brethren gave me a very liberal contribution and asked me to return again. This was my fifth meeting there. I am now at Trinity, Texas, in a meeting, and hope to do a good work. —W. F. Ledlow.

West Virginia.

Buffalo, September 9.—I have received personal help to the amount of $26.50. I have also received $25 to help finish our house of worship. We are very thankful for this help. It is very highly appreciated. We are building, and we are several hundred dollars behind on the material. If every one who reads this note will send some help now, we will soon finish the house. When enough is received, we will notify you all. We will make a report of receipts and expenditures at the same time. Please do help us out now, as this matter is long delayed. Up to the present we have collected $954.94, and we have paid out $904.84. This leaves $50.10 in the treasury. Kindly state what your offering is for. I can use checks. We have raised about all the money we can here. Wife and I are both in pretty bad shape yet. We need personal help; but for the present I request you all to give the house of worship the preference. We expect an ingathering when the house is completed. Address me at Box 81, Buffalo, W. Va.—F. P. Fonner.

Shave With Cuticura Soap The New Way Without Mug

Among the Colored Folks

Interest in Mission Work.

On the second Lord's day in August I began my second meeting at a place called "Flat Rock," near Christiana, Tenn., in a tent, and although it rained every day, interest seemed to grow with every service, and the meeting resulted in five being added to the church and one restored. The white brethren assisted us in this meeting, for which we are very thankful.

On the fourth Lord's day in August I began a meeting at Bellwood, Tenn. The attendance was good throughout the meeting, and six precious souls obeyed the gospel and one was restored. This work was begun about thirty years ago by old Brother S. W. Womack. There are several young preachers in this congregation. While here the white church began their meeting, and I was blessed in hearing Brother Elam and Brother Pittman preach the gospel of Jesus Christ.

I must say that nothing does me more good than to see the interest manifested now in getting the gospel to my race by the white brethren and sisters. I am receiving a good many calls to come and hold meetings for my people at the expense of the white churches, and some individuals (white) have offered to support me if I will come and preach to my people. My people are struggling in the clutches of sectarianism, and the pure gospel is all that will release them and open their blinded eyes, and I pray that the white brethren and sisters will continue doing mission work among this neglected race of ours. Pray for me.

M. KEEBLE.

For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers. Piedmont Laboratories Inc., Clinton, S. C.

HER FITS STOPPED

Mrs. Delia Martin, a resident of Wurtsboro, N. Y., writes that she stopped her fits with a free bottle of medicine which she read about in the paper. She says she has not had a fit since she took the first dose, and that she wants every sufferer to know about this wonderful medicine and what it did for her. If you have a friend or relative who suffers from these dreadful attacks, you are advised to send name and address at once to R. P. N. Lepso, 193 Island Ave., Milwaukee, Wis., who is generously offering to send a bottle of the same kind of medicine he gave Mrs. Martin, free, to any sufferer who writes him.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2584, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

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

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

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

In answering advertisements, please mention the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 39. NASHVILLE, TENN., SEPTEMBER 23, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 921

OUR CONTRIBUTORS 922
What About Elders? (No. 4)—The Community Church—Noah: A Preacher of Righteousness—Home Missions—Picturesque Macon.

Opening Exercises of David Lipscomb College—Relief Fund 925

HOME READING 927

AT HOME AND ABROAD 928

EDITORIAL 930
As a Matter of Simple Justice—Baptism—Complaint of the Apostolic Review.

GEORGIA AND THE FAR SOUTHERN FIELD 935

CURRENT THOUGHT 936

CHURCH NEWS 937, 944

What Shall We Do?—In Memory of Johnnie Warren 938

Message from the Belle Haven Orphans' Home 940

OBITUARIES 941

The Pacific Christian Academy—Are We Able to Do It? 942

Turned Out!—Doing Mission Work 943

Edifying as the Need May Be

BY A. B. LIPSCOMB

Names With a Meaning.

In Oriental lands people are often given names with a meaning by those who know them best. A missionary in China says that one man whom he knows is always called "Old-Wait-a-Bit" because of his habit of procrastination; another is known as "Angry-Face;" and three members of one family are known by the way they bathe. One is called "Bath-every-day-man;" another, "Bath-once-a-week-man;" and still another is known as the "Never-bath-at-all-man." Suppose we followed that custom to-day in naming church people according to their zeal. One Christian might be called "Never-miss-man;" another, "Every-now-and-then-man;" and still another, "Hardly-ever-man."

In the fourth and fifth chapters of Acts we learn of some characters who bore favorable names. There we meet "Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation)." We should note that the apostles gave him this name because he deserved it. It fitted his character more admirably than any other. Then we find two other favorable names—"Ananias" (the Greek form of the Hebrew name, "Hananiah"), which means "Jehovah is gracious;" and "Sapphira," which means "beautiful." But what terrible misfits these names proved to be! Ananias, instead of revealing the virtues of the ancient Hananiah, who was one of the heroes cast into the fiery furnace with Daniel, turns out to be a miserable liar; and Sapphira, instead of saving the family honor, joins in the hypocrisy with her notorious husband. Both of them by their avaricious conduct mar the most beautiful scene of church tranquillity this world has ever known. Luke gives us the pen picture first in the closing part of the second chapter of Acts. "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved." (Acts 2: 44-47.)

☼ ☼ ☼

Modern Socialism and the Apostolic Kind.

I do not believe that this scene furnishes an apt text for the modern socialist. True, it is socialism, but not according to his idea. We read that "they had all things common." This is the only instance in the New Testament of a community of goods, and this arose from the exigencies of the occasion. One of the exigencies was the presence of so many strangers in Jerusalem whose prolonged stay left them with no provision for sustenance. McGarvey says: "The church was not at this time a commune, or a socialistic club, as many interpreters have fancied; for there was no uniform distribution of the property of all among the members; neither was the property held and administered by the apostles as a business committee. On the contrary, 'distribution was made unto each, according as any one had need,' which shows that only the needy received anything, and those who were not needy were the givers." Furthermore, Peter's question addressed in rebuke to Ananias settles the matter beyond all quibbling: "While it remained, did it not remain thine own? and after it was sold, was it not in thy power?"

But this lesson of unparalleled generosity should not go unheeded. We should find in it, not the result of socialistic theorizing, but the spontaneous expression of the love of God and man which had taken possession of every heart. There were socialists even in the days of the apostles, but of a nobler brand. Modern socialists would take their possessions away from the rich. The socialists of the primitive church "brought their possessions" to the poor and needy. They brought them without stint, believing, as Winston Churchill expressed it, that "nobody ought to have everything till everybody has something." The action of Barnabas is typical of the whole-souled honest giver who graces the Christian brotherhood wherever you may find him—the one who not only brings his contributions, but himself. As Lowell says:

> Not what we give, but what we share,
> For the gift without the giver is bare.
> Who gives himself with his alms feeds three—
> Himself, his hungering neighbor, and Me.

The Lie That Kills.

Now comes the odious comparison, the marplot of the play, enter the founder of the "Ananias club." Epametus said that liars were the cause of all the villainies and injustice in the world. When we consider what Jesus said of the devil, that "he is a liar, and the father thereof," we can see that Epametus did not miss the mark very far. But what kind of a lie did Ananias tell? Webster defines a lie as a falsehood uttered or acted for the purpose of deception. We sometimes make a distinction that the Bible does not make. We hold that there are black lies and white lies, diplomatic lies and sick-room lies. According to this distinction, these two culprits were not very guilty. Ananias did not lie, we might reason, for he did not say a word; and Sapphira only told a white lie, because, when she said they had sold the land for a certain sum, her answer was partly true. But, viewing the matter from God's angle, the lie they told or acted was in the willful deceit they practiced. A little boy, for a trick, pointed with his finger to the wrong road when a man asked which way the doctor went. As a result, the man missed the doctor and his child died, because the doctor came too late to take a fishbone from his throat. At the funeral the minister said the child was killed by a lie which another child told with his finger. The minister was right. Willful deceit always makes a lie. If a man leaves you under the impression that he will do a thing, even though the agreement is not formulated in so many written words, and knows that you are under that impression, and then deliberately follows another course, that man has falsified in the sight of God and all right-thinking people.

✡ ✡ ✡

An Age of Deception.

A thoughtful man has said: "We live in an age of deception. Scales lie, yardsticks lie, milk cans lie, measures lie. Furniture is a cheat, clothing is shoddy, and machinery is a make shift." That man was too pessimistic. I fear he had never been to our town. But the fact remains that there is much deception practiced, and that, too, by our so-called "best people." How much of society is insincere! And the Christmas season is the best time for the inventory. They send their regards, their beautifully engraved greetings; you do not know whether it is an expression of the heart or an external civility. They bring beautiful flowers and shed copious tears at the funeral of some rich man's child, saying, "How sad to give the little ones up!" but perhaps a few blocks away another little child is crying for bread and a mother is wondering where to get it. They apologize for the fare on the table; but they never live any better. How few people are natural! One woman tells another her dress is "beautiful" when she really thinks it is "horrid." A little boy told a lie to sell a paper. The matter came up in Sunday school. "Would you tell a lie for three cents?" the teacher asked of Dick. "No, ma'am," came the positive answer. "For ten cents?" "No, ma'am." "For a dollar?" "No, ma'am." "For a thousand dollars?" Dick hesitated. A thousand dollars looked big—it would buy lots of things. While he was thinking, another boy cried out: "No, ma'am because when the thousand dollars is gone and the things you have got with them are gone, too, the lie is there just the same." Finely said! The lie always sticks; and unless repented of, it sticks until the judgment day. Then shall take place the great reunion of the Ananias club which is foretold in the book of Revelation. "Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie."

Who killed Ananias? It is certain that Peter did not kill him. This man's sudden death was doubtless as unexpected to Peter as it was to Ananias. The church did not kill him; for this sudden and awful judgment not only surprised, but frightened, the believers. "Great fear came on all them that heard these things." There is but one true scriptural answer. It was Ananias' lie that killed him. It was sin unrepented of, crouching at his door, that sprang upon him. Just as surely does sin kill to-day. Ananias was a slow suicide.

✡ ✡ ✡

One Must Be Truthful to Be Respectable.

I believe that truthfulness is deeper and more vital than all the Christian graces. Paul did not mention truth when he named them, for he understood that it underlies them all. A man must be truthful to be respectable. I have known men who did not profess to be Christians, but who would not tell or act a lie for their right arm. If a man is known to be a liar, people avoid him and do not care to have social or business relations with him. If they are tied up with him in any capacity, they would break the connection. It is the glory of true manhood to be truthful. Cicero said: "It is not virtuous to speak Latin correctly, but disgraceful not to speak it accurately." Truthfulness is so essential to manhood that a liar is hardly counted a man. We cannot countenance even a preacher of the gospel if we know he is guilty of double-dealing.

"Thy Rich Promises in Me Fulfill."

These words, from the well-known hymn, "I Need Thee Every Hour," are sometimes sung without being the prayer of the heart. O, how many "rich promises" of God are not fulfilled in our behalf because of the indifferent manner in which we treat them! How often our coldness and lack of faith grieve the Author of the promises! Surely God does not mock his people with promises and then withhold the blessings he intends us to have. Meeting the conditions on which the promises are made will at some time secure an answer.

We read in the sacred volume, "All the promises of God are yea and amen"—that is, made for fulfillment in Christ Jesus. Verily "the Lord is not slack concerning his promise." There are "exceeding great and precious promises" that ought to be fulfilled in our hearts and lives. We ought to be real "partakers of his promises in Christ." "Obtained promises" ought to be the rule of our lives. Of all Christians it ought to be true, in God's will, "to whom pertaineth the promises."

Let us briefly contemplate only a few of the very many "rich promises" of God. Some are made to the penitent sinners, such as: "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "Him that cometh unto me, I will in no wise cast out;" "Whosoever shall call upon the name of the Lord shall be saved;" "Believe on the Lord Jesus Christ, and thou shalt be saved." And very numerous "rich promises" are made to Christians. They pertain to innumerable phases of the Christian life. But again I quote a very few, as follows: "Whatsoever ye shall ask in my name, that will I do." To associate this promise with John 15: 7 will be very helpful. Promises of receiving the Holy Spirit are various, such as: "Whom I will send unto you." Couple this with the "rich promise" that the Father will "give the Holy Spirit to them that ask him." Also: "Behold, I send the promise of the Father upon you." And see what a rich promise, among others, is that of perfect cleansing: "The blood of Jesus Christ cleanseth us from all sin."

But a little more as to the "rich promises" concerning prayer: "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not"—things far beyond our present obtainment, the deep, heretofore hidden things of God, for those who hunger and thirst for them. God is waiting to bestow blessings "which pass knowledge," things "exceeding abundantly above all that we ask or think." This not only refers to our own needs, but also to the salvation of others. O, what a challenge to our faith are these "rich promises" of God!—A. W. Orwig, in Evangelical Messenger.

Our Contributors

What About Elders? No. 4.

BY W. H. CARTER.

Have elders a duty to perform? Have they authority from Him who is "head over all things" to discharge that duty? Who has authority to interfere and hinder them? These are questions that demand serious and sober thought. If we understand and believe the scriptures that say to the elders, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20: 28); "Feed the flock of God which is among you, taking the oversight thereof" (1 Pet. 5: 2); and to the members, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. . . . Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13: 7, 17); "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (1 Tim. 5: 17)—what will be our feeling and conduct toward the eldership?

If we understand this plain teaching of the Spirit, will we not come together, not as partisans, but as brethren, with the fear of God before us, and, in accordance with the teaching (1 Tim. 3: 1-7; Tit. 1: 5-9), look out such men as are therein described, and then, in the most solemn, reverent, and only way mentioned or practiced by inspired men and the early Christians, come together with fasting and prayer, and have an evangelist to appoint them by laying his hands on them, understanding that thus the Holy Spirit, through his teaching and God-appointed agencies, had made them overseers? Will we not then be seriously impressed that it is our duty now to be submissive and let them rule to our good and the glory of God? When churches thus select and appoint elders, they understand that they bring themselves under obligation to be submissive to them, and those selected and appointed understand that they are under obligation to perform the duties of their office. If one does not intend to do the work commanded in the scriptures quoted above, he is a rebellious imposition, if not a hypocrite: and if those who select the elders are not willing to obey them as God commands them to do, they are stubborn, rebellious, insubordinate, and should be dealt with as such. (See 1 Sam. 15: 22, 23.)

But some one may say: "The way you point out and contend for is not the scriptural way." Then it is up to you to show wherein I have failed and point out the scriptural way. If you say you do not know the scriptural way, then you do not know that this is not the scriptural way. If you say the Scriptures do not teach any way, then, as appointments must be made in some way, and this is a way, it is as scriptural as any other way, and has the advantage over all other ways in that it is in harmony with apostolic example. But you say: "I object to it." Well, suppose I grant it; does the mere fact that one objects prove that the thing he objects to is wrong?

But another says: "Hands were always laid on to impart miraculous gifts or powers." But how do you know? I deny it. This puts you to the proof. Can you prove it? "Prove all things." (Paul.)

But says another: "The elders in the days of the apostles were inspired; and as we have no inspired men now, we have no elders now." Where did you learn this? Not from the word of the Lord. There is not the least shadow of an intimation in the word of God that a single elder appointed in the churches in New Testament times was inspired or in any way miraculously endowed. But you say: "Does not Paul tell the Ephesians that when Christ ascended he 'gave gifts unto men?'" Yes, but he does not say these gifts were the inspiration of elders and the bestowal upon them of miraculous power. That is purely an assumption which is necessary to the speculative theory of no elders now and no organization now but that which is human. Yes, but Eph. 4: 11-13 shows that these "pastors and teachers" were only given "till we come in the unity of the faith," etc.; then they passed out, we are told. And yet God left on record in the New Testament, which is our guide, the kind of men to be appointed. These were given for a purpose—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." If "till" takes the workers out, it also takes the work they were to do out. If I believed it, I would try to do no more teaching, neither orally, by articles, nor by books and pamphlets. I would show lack of faith by my lack of work. Is there any teaching that those who were not elders did not receive gifts? Did not the Corinthians receive gifts? Were they all elders? Did not those upon whom Paul laid hands at Ephesus receive the Spirit and speak with tongues? Were they elders? Were the Samaritans who received the Spirit elders? If it is a fact that elders received gifts, and, therefore, we should have no elders now, why not the fact that those who were not elders received gifts show we should not have those not elders in the church now? If one is proven, the other is, and we can have no church now. To say because the Savior gave gifts unto men, this means the elders were miraculously endowed, is assumption, plain and simple, and a perversion of the truth. But I must close here for the present. I may have more to say later if it is thought expedient.

The Community Church.

BY H. C. FLEMING.

We are told that the Greek word for church is "ekkleesia," which originally meant an assembly called out by the magistrate, or by legitimate authority.

In Matt. 16: 18 our Lord says: "Upon this rock I will build my church." Here is authority for the church of Christ, but for none other—for those whom he has called out from the world. His law for entrance into his church or kingdom is giving in plain language so that all can understand if they will. He who tries to enter in some other way is a thief and a robber. (John 10: 1.)

What authority is there for a community church? Christ never called any to enter such a church. There is, therefore, no authority for it, except the desire and will of man. And why this will? Because every way of man is right in his own eyes. (Prov. 21: 2.)

The Greeks had gods many and worshiped many kinds of idols; but men in civilized countries now do not worship the works of their hands, but, instead, create in their minds many false teachings contrary to the law of Christ, thereby deceiving themselves in thinking that their ways will be acceptable unto God.

Did Paul at Athens encourage the Greeks in their errors by calling for a community church composed of every variety of folly? No, but what did he do? He said: "Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17: 23.) He did not tell them: "We are all striving for the same place; let us come together and form a community church; so shall we end strifes and

divisions among you." He said to Timothy: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. 2: 5.)

"The law of the Spirit of life" tells us what to do that we may receive the crown of life. If we fail in obedience to that law, can we expect to receive the crown?

But why are some now trying to establish a community church composed of all kinds of false teachings and contradictions? Because in their inmost consciences they are self-condemned for their party strifes and divisions and want to do something according to their own ways that will ease their conscience and palliate the fear of condemnation at the judgment day. What folly in such a course! Why not obey the plain, simple word of God as recorded in the living oracles without twisting and squirming by far-fetched theories that render that word null and void?

But they say we cannot all see alike; therefore, we must agree to disagree. But will that kind of agreement give us eternal life? Better far to disagree with all false teachings and persuade men to obey the commandments, "that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.)

Noah—A Preacher of Righteousness.

BY H. LEO BOLES.

We have learned that Noah was a man of faith, and that his faith became an active, fruit-bearing principle in his service to Jehovah. This is true in regard to our faith today. Our faith does not count for much—it is a dead faith—until it becomes an active principle in our lives. Noah, by faith, persevered and became victorious over his enemies, successful in his life, and stands out among the heroes of God, enumerated with Job and Daniel in his influence with Jehovah.

Noah is called "a preacher of righteousness." "And spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly." (2 Pet. 2: 5.) Noah, in order to become a preacher of righteousness, must first be a righteous man; he could not preach righteousness to that wicked generation with any power and influence without first becoming righteous. This is a universal principle and has been emphasized under all dispensations. Of course, God can and has in a few instances made the wicked bear testimony in his behalf, but the most impressive and effective preaching of righteousness has come from those whose lives were in harmony with the message which they delivered. So often to-day we find the life of a professional preacher contradicting and nullifying the message that he proclaims. But little good is done by such insincere and hypocritical lives. No dishonest preacher can preach with great effect the principle of honor and honesty; no liar can preach with emphasis the love of the truth and truth telling; no tattler and busybody in other men's matters can proclaim with potency the principle of quietness and "to do your own business;" no one who encourages participation in carnal warfare can consistently preach Christ as the "Prince of Peace" and his kingdom "a kingdom of peace;" no unrighteous man can be a preacher of righteousness. I am reminded here of that familiar quotation which says: "How can I hear what you *say*, when what you *are* is forever thundering in my ears?"

The New Testament emphasizes *doing* and then *teaching*. Christ set this example. "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach." (Acts 1: 1.) Jesus began living the principles of righteousness, and then taught to others these principles. He verified the principle by his own life, and then said to his disciples: "Go and do as I have done, and teach others to do as I have done." "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." (Matt. 5: 19.) Jesus places the emphasis upon doing his commandments and then teaching them to others. No one has a right to call upon others to do that which he is not doing and will not do; one's teaching must be supported and emphasized by his life. When Noah is called "a preacher of righteousness," we understand that he first became a righteous man.

The strong faith that Noah had enabled him to preach with power the righteousness which is of faith. The work of Noah with that wicked generation, steeped in sin, as it was, required great courage to preach righteousness. It requires much courage to preach righteousness to an unrighteous generation; yet Noah is moved by godly fear to carry out the will of Jehovah. He may have felt as did Paul: "Woe is unto me, if I preach not the gospel." (1 Cor. 9: 16.) "He that doeth righteousness is righteous, even as he is righteous. . . . Whosoever doeth not righteousness is not of God." (1 John 3: 7, 10.) Doing the commandments of God in faith constitutes a righteous life and gives the greatest encouragement to others to become the heirs of righteousness which is through faith. It takes a great deal of courage to preach in the face of opposition, especially such opposition as Noah faced. His faith is linked with courage and supported by righteousness; this makes the most effective agent that was possible. I mention this that we may see that that generation had no excuse for not becoming righteous; they had no excuse for not accepting Noah's preaching righteousness to them. I am sure that the principle was clearly set forth in Noah's preaching and that no mistake was made by Noah in preaching, for he was guided by the Spirit of God. (1 Pet. 3: 19.) "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) Hence, Noah made no mistake. His life was in harmony with his preaching; he was doing righteousness before their eyes; so they could have no excuse for not accepting what he was preaching. Jehovah used every means, as he always does, for their salvation, yet they refused to accept. Their condemnation was just. The message was clear and simple, presented by a man guided by the Spirit of God, supported by a consistent and righteous life; and this left them without an excuse and made their condemnation a choice of their own.

We find that Noah combined the dignity of labor with the saving of souls; for while he was preaching righteousness to them, he was also working and making the ark for the salvation of the righteous. This makes an admirable character, indeed. The combination of these two important phases of righteousness should not be overlooked. It reminds us of the apostle Paul, who labored with his hands to support himself and others at the same time that he preached the gospel as God's power to save. Such a combination of labor and preaching is needed to-day to give the greatest emphasis to the preaching of the gospel. I have no sympathy with the idle-ease, ecclesiastical-robed set of preachers who, as parasites, live upon the toil of others and preach as a profession. Noah does not present an example of that kind. He worked carefully, prayerfully, regularly, and faithfully in the construction of the ark, and in the meantime preached righteousness and godliness to an unfaithful, unrighteous, and ungodly generation.

Noah preached righteousness to himself, then to his sons, or family, and then to the people. He preached righteousness, or the commands of God; how to attain righteousness, including the hardships and difficulties of attaining it, and the glorious promises and rewards of salvation which that righteousness brought.

When we feel a strong desire to thrust our advice on others, it is usually because we suspect their weakness; but we ought rather to suspect our own.—Colton.

Home Missions.

BY A. S. WARREN.

Some months ago I stated in the Nashville Banner's "Forum" column that America was the greatest missionary field in the world. Since that time I have attended a negro funeral down on Eighth Avenue and a white folks' funeral, so to speak, up on Capitol Hill. The negro funeral was the most orderly of the two, and there was less willful lying and malicious intents and purposes than on Capitol Hill; but they differed in color, even if they did resemble each other in many respects very closely. My wife and I were on the platform with thirteen negro preachers, caused by standing room in the yard being at a premium when we arrived. The preachers, after an all-night's wait the night before, managed to get through with the funeral services proper in about four hours. Only three of the thirteen preachers took any prominent part in the funeral services. All three of them, if I remember correctly, had the same text, nicely typewritten, and after reading them they were tabled and only used incidentally afterwards. The first preacher got the brethren warmed up good and strong, and before he had concluded many were shouting and doing other stunts, and the whole congregation was in an uproar, except my wife and I, who looked on with wonder and astonishment and with sad hearts, for it was indeed pathetic to see and hear them. The second preacher, after reading and tabling his text, did what I suppose might be called the "shimmy dance" back and forth across the platform while his audience kept time with his feet by humming nothing in an unknown tongue until he had concluded. The third and last preacher, who had got a strong hint from my wife as to the time they were consuming, said in the beginning: "White folks are not used to such carrying on and such long services, and I intend to cut my sermon short." After listening to him for some time and learning the length of a negro's cut-short sermon, my wife and I asked to be excused, an opening for our exit through the back door was made, and out we went. My wife did not attend the funeral up on Capitol Hill, when a quorumless legislature was doing business, but I did; and if there was any doubt about America being the greatest missionary field in the world when I made that statement, there should be none now, for the acts and speeches indulged in by men and women on that occasion were ridiculously silly and a disgrace to civilization. The speaker pro tem of the House of Representatives at that time and the Nazarene member from the West, who were conducting the funeral services, broke the world's record doing business without a quorum; but the business done was like an old woman's dance—soon over and ridiculously silly. I never saw such a waste of time and such silly proceedings in all my life, and I doubt if it has ever been equaled by civilized people in the world's history. A big, fat woman and a little, fat man rang a big farm bell that had been erected inside the legislative hall, and big, fat women and little, lean women, young women and old women, fell on each other's necks when they mistook defeat for victory and acted equally as silly and disgusting as did the colored brethren at the negro funeral. Small men, masculine women, and demagogic politicians were very much in evidence during the recent session of our State legislature, and they ignored the Scriptures and the Constitutions, and many of their acts and sayings were as heathenish as might have been expected in the heathen nations of Europe.

Thoughtless women in church societies, encouraged and backed by professional preachers and grafters in so-called "church work," are responsible for a six-million-dollar loss to "our brotherhood" in an effort to promote denominationalism by a ridiculously absurd absurdity, known when living as the "Interchurch World Movement." Thoughtless and denominational agents in the American Missionary Society send weak professional missionaries into heathen nations to promote and build up denominationalism by federating, receiving the unimmersed into the church, and dedication of babies. Professional preachers who are popular club men, teaching worse than nothing and preaching nothing on the slightest provocation, are filling the pulpits of our fashionable, rich, society churches, and, as a result, they have a worldly-minded official board and an untaught congregation who are encouraged to favor female suffrage, federation, interchurch world work, open membership, denominationalism, and child dedication. These professional preachers and their thoughtless followers are tearing down in civilized America faster than we are building up in the heathen nations of Europe, and the time has arrived when we should cease discussing nonessentials and unite in destroying all of the above-mentioned evils, the greatest of which is the professional preacher. If the congress which is to meet in St. Louis on October 15 wishes to do a sane, safe, and practical Christian service, it will do away with the American Missionary Society and will unite all factions in doing missionary work in America. Denominationalism is using more time, talent, and money in America than ever before in the history of denominationalism, and we should reunite and reënforce and make one united Herculean effort for supremacy in America.

Opening Exercises at David Lipscomb College.

Registration of students for the fall term will begin on Tuesday, September 28, but the formal opening exercises for the public will be held on Friday, October 1, at 10 A.M., in the College chapel. A pleasing program has been arranged, and it is hoped that all the patrons and friends of the College will be present. Students are urged to report on September 28 in order that they may be classified as quickly as possible.

A. B. LIPSCOMB, President.

Relief Fund.

C. E. Jones, Mount Rainier, Md.	$ 2.00
Church at Dunlap, Tenn.	29.40
Mrs. Henry Canterbury, Huntsville, Ala.	2.00
Jimmie Taylor, Huntsville, Ala.	2.00
Church at Oakland, Tenn.	40.00

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

The man who does his best with God's help needs no excuse. God will forgive him for the imperfection of his work. The man who does not do his best and who does not seek God's help cannot profit by any excuses. They will not alter the facts of his bad service for either God or man. He only wastes his words and weakens his own will in producing them.—R. E. Speer.

What is it that charms us most in a friend? It is that he can read the transient expression in our face, and modify himself to suit the feeling we are ourselves but half conscious of possessing; it is that he knows when to be silent and when to speak; it is that he never mistakes, but sees us true, when all the world is wrong about us. Such a friend has not only power of character, but beauty of character.—Stopford Brooke.

"While It Is Called To-Day."

What can I do for Thee to-day,
Who has done so much for me?
What can I do to mark the way
In my life's history?

If I could do but some golden deed
As each day comes and goes,
Or sow in the hearts of men some seed
Which shall bless the world as it grows;

If I could reflect but one of the rays
Which fall on my life from Thine,
And lift the dull hearts of men to praise
Through the power of Thy Love Divine:

Then at each setting of the sun,
As I pass along life's way,
I could say: "By Thy grace, Thou Blessed One,
I have done my part to-day." —Selected.

Picturesque Macon.

BY R. P. CUFF.

Macon, the central city of the State of Georgia, is to be my home for a while. Here fifty-two thousand of earth's denizens dwell. Though not as thrifty in the attainment of numbers as many another city, Macon may yet smile exultingly and say: "I am your rival in loveliness and sweet scenery." A beautiful city is Macon! Flowers abound; streets are wide; lawns are green and refreshing. The city hall is a building that would be an honor to any town. We are blessed with several libraries. Among them is one very fine—the Washington Memorial Library. Here men may go and be led to a fuller knowledge of truth, literature, art, and all the choice things of this life. "The horny-handed sons of toil" and the hands of tender care have clothed this Southern city in garments of lofty lovelliness, great grandeur, blissful beauty.

As one rides along Vineville Avenue, if he has an observant eye at all, he will see many of the tints and hues that Nature knows so well how to give to plants and flowers blended in signal and glorious harmony. Surely artists live here. Were the observer a man of the past—one of the ancients to whom the thing now called "mythology" was a reality—he would in all probability give expression to some such sentiment as: "See how the gods have given this place picturesque touches of tidiness!" Or if he be a Bible student of the present day, his mind will turn to thoughts of the paradise of God where the tree of life yields its fruit and the river of water of life flows on forever. Contemplation of heavenly glory must be sublime. No earthly beauty but that wanes, blushes, and declines, when compared with the celestial. Though beauty is prevalent in Macon, and we so marvel at some sights about us in the world that we call them "wonders," it is no disparagement to the gardens of Nature nor to man's ardent admiration of natural landscape to say that John in his visions portrays the new Jerusalem as more picturesque by far than any place on earth to-day. (Read Rev. 21: 10 to 22: 5.)

Let us turn from admiration of the natural things of Macon for a glimpse at the spiritual life of the city. It has but one congregation known as the "church of Christ"—over east across Ocmulgee River. But that congregation stands towering far into the sky of steadfastness as an uncrumbled and uncrumbling monument to primitive Christianity. They seem ready to recommend to the world and to themselves the great principles of teaching as set forth by our blessed Lord and by his apostles. This East Macon church is worthy of commendation, it appears to me, for its activity. The members are ready to coöperate for the winning of souls. They show an excellent spirit of brotherly kindness. Those who honor God will be honored by him. May we all so live as to let our eyes feast finally on the supernal scenes of the heavenly home.

Comforters.

Renan described the Bible as the great consolatory book of humanity.

Isaiah loved to think of God as a comforter, comforting Israel as one whom his mother comforteth.

The apostle John applied the same title to Jesus: "We have a comforter with God, even Jesus Christ."

This is the favorite name of the Holy Spirit. Said Jesus: "He shall give you another Comforter, the Spirit of truth."

Christians are comforters. "The God of all comfort comforteth us in all our afflictions, that we may be able to comfort them that are in any affliction."

This is superlative Christianity. The supreme gift is the ability to mediate the love of God to the human heart.

Sorrow is woven into the life of the world. No one escapes heartbreak. The flood creeps over every threshold, and the woes of life overtake us.

Blessed are they who have kept their childhood trust in Providence, who believe in God, and believe also in Christ. They look unto him, and their faces are lightened. They find that his grace is sufficient for them. In their Father's house are many mansions, where he shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain, any more. They resign their loved ones to Him who is able to keep that which they have committed unto him against that day.

And the great Companion is with them who walk the lonely way of the bereaved. "I will hold thy right hand, saying unto thee, Fear not; I will help thee." He daily beareth our burdens.

God says to the Christians: "Comfort ye, comfort ye, my people." If we will, he wakeneth morning by morning; he wakeneth our ear to hear, that we should know how to sustain with words him that is weary.

Asked what change he would order if he had his life to live over, John Watson said: "I would make my ministry more comforting."—Christian Standard.

Men who live for this world, who seek to gain wealth, education, and fame, and leave God out of the count, when they come to die, always look back, realizing that life has been a failure, no matter how well they may have succeeded in acquiring wealth and fame. It is but natural for such to sigh, "Ah, well, it might have been!" But no man ever yet put his trust in the Lord Jesus Christ to be disappointed. To him every cloud has a silver lining; to him a brighter day is always ahead. Having cast his burdens upon the Lord, he knows well in whom he has put his trust, and, like a dove, is ready to fly away and be at rest—at rest with God, at rest in the home where all tears shall be wiped away and where troubles are forever unknown. Christians in this life have tribulations as well as others: but when they come to pass out, they pass out of the sorrows, heartaches, and anguish of this world into the glory light of heaven. To such

"There is no death;
What seems so is transition.
This life of mortal breath
Is but a suburb of the life Elysian
Whose portal we call death."

"And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.)

Book Notices.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

Home Reading

My Guide.

There is no path in this desert waste,
For the winds have swept the shifting sands;
The trail is blind where the storms have raced,
And a stranger I, in these fearsome lands.
But I journey with a lightsome tread;
I do not falter nor turn aside;
For I see His figure just ahead—
He knows the way to the end—my Guide.

There is no path in this trackless sea;
No map is lined on the restless waves;
The ocean snares are strange to me,
Where the unseen wind in its fury raves.
But it matters naught; my sails are set,
And my swift prow tosses the seas aside;
For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right,
I stare with a blind man's straining eyes.
But my steps are firm, for I cannot stray;
The path to my feet seems light and wide;
For I hear His voice: "I am the Way!"
And I sing as I follow Him on—my Guide.

—Robert J. Burdette.

✡ ✡ ✡

Outwardness and Inwardness of Windows.

It was Saturday morning, and Amy and Pauline, their fresh bungalow aprons making pretty splashes of color in the big, sunny room, were washing the broad windows. Amy dimpled, smiled, and finally burst out in a gay lilt of laughter.

Pauline, smiling over in sympathy, called out: "What's so funny?"

"Why, I don't know as it's exactly funny—I just happened to think of the inwardness and the outwardness of windows. It was the way I happened to express it to myself that amused me," returned Amy as she balanced herself on the stepladder and reached up to the higher panes.

"The inwardness and the outwardness of windows," repeated Pauline, slowly. Then, after a moment, she added in brisker tones: "Well, tell me some of your window thoughts, Amy. It will liven up our work."

"I was thinking," began Amy, "how we put windows into our houses to let in air and light and sunshine. That's the inwardness of windows. Then they are in our houses, too, so we can look out and see the sky, the trees, hills, fields—anything in nature within our range of vision; also, we can see people and keep ourselves informed as to what is happening to some extent in our neighborhood. And that's the outwardness of windows. See?" she finished, seating herself on the top step of the ladder and looking at her sister.

"Yes—I see." Pauline was doing some vigorous polishing. She gave a final swift rub, and, turning, surveyed Amy with a quizzical smile. "I'm thinking of windows, too. Windows that have inwardness and outwardness—and sometimes waywardness, as well."

Amy pondered a moment before she flashed out: "I know what you mean, Pauline. Our eyes. Isn't that right?"

Pauline gave an emphatic nod. Setting herself to work at her second window, she said: "Our eyes are put into our life-houses to bring light and sunshine into our minds and hearts. They are put there, too, so that we may see all the beautiful things in the outside world; so that we can look into the faces of our friends and neighbors and families; so that we can see their actions, too; and so that we can do our part in life, too. We couldn't wash these windows and make them look well without the help of the windows in our life-houses."

"Of course we couldn't," said Amy, thoughtfully. "There's a good many things we do around the house to help mother that we couldn't do without our eye-windows. But, Pauline—what about the waywardness of these windows?"

"That's when we use these eye-windows in ways that do us harm—to look at pictures or read books or jokes that give us thoughts that are not good and helpful. Understand?" finished Pauline, darting a quick glance in her sister's direction.

"Yes," responded Amy, briefly. Then she added: "Pauline, do you remember the verse on the calendar that Miss Thorn gave us one year? Our talking of windows and eyes just brought it to my mind."

"No, I don't believe I do. Tell me, please." And Pauline faced about in a listening attitude, as Amy quoted:

"There are eyes that see the storm clouds, and eyes that see the blue:
There are eyes that see the false, and eyes that see the true.
O Jesus, give me eyes to see a thing as thou wouldest have it be!"

—Girls' Companion.

✡ ✡ ✡

Select Thoughts.

Knowledge and timber should not be much used till they are seasoned.—Holmes.

What will that first apprehension of God, under the new conditions of the other life, really be? There are trustworthy accounts of men who have been utterly overcome at the first sight of a fellow creature with whose name and work they had for long years associated great wisdom, or goodness, or ability. . . . What must not be the first direct sight of God—of God, the source of all beauty, of all wisdom, of all power—when the eye opens upon him after death: "Thine eyes shall see the King in his beauty"—they were words of warning, as well as words of promise. —H. P. Liddon.

The life to which Christ calls us is no tame monotony. It is a seeking of glory; the ambition to be accepted; an aspiration after an applause that the world wots not of. It is the desire for the approval of God himself which attends upon the exercise of the Christlike mind. Where this life is, there is elevation above lying world worship. Begin this ambition at once. If hitherto we have allowed the thought of other people to come in, let us do little acts of good which no one can discover, or form some in secret, some good habit, hitherto falsely ascribed to us, and thus seek a glory that comes from the only God.—C. J. Vaughan.

✡ ✡ ✡

Disappointment.

God keeps a school for his children here on earth, and one of the best teachers is Disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley of the death shadow, but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did he lead us so often, or teach us such sacred lessons, as at the cross of Christ. Dear, old, rough-handed teacher! We will build a monument to thee yet and crown it with garlands, and inscribe on it: "Blessed be the memory of Disappointment."—Dr. T. L. Cuyler.

AT HOME AND ABROAD

A. B. Lipscomb reports another fine service at Russell Street Church, this city, with two additions.

George Bethurum preached for the Belmont congregation, in Nashville, Sunday. One was baptized and one was restored.

H. W. Wrye reports an interesting meeting in progress with the Hebron Church, in Wilson County, Tenn. Several had been baptized.

A preachers' meeting is being arranged at Fort Smith, Ark. The brethren plan to begin on December 28 and continue four days.

Opening exercises for the public at David Lipscomb College will be held on Friday, October 1, at 10 A.M. You and your friends are cordially invited.

James E. Scobey preached at Seminary Church, Rutherford County, Tenn., last Lord's day. He expects to be at Thompson's Station, Tenn., next Lord's day.

F. B. Srygley recently closed a meeting at Bean's Creek (old Salem Church), Franklin County, Tenn., with one addition. He began last Lord's day at Bradyville, Tenn.

From W. E. Morgan, Rule, Texas, September 16: "We are in the midst of a good meeting here. Nine additions to date, and the end is not yet in sight. Praise the Lord!"

J. W. Grant preached to excellent audiences at Dickson, Tenn., last Lord's day and at night. The Dickson brethren will probably locate E. P. Watson with them in the near future.

Charlie Taylor recently closed a meeting at Friendship, Carroll County, Tenn., with five baptisms. His last meeting was at Gilroy, Tenn., with one baptism. He began last Sunday at Wysox, Ky.

W. S. Long began a meeting at Petersburg, Tenn., last Sunday. He expected to continue until Tuesday, when Fred Rowe, editor of the Christian Leader, was announced to continue the meeting.

From R. A. Craig, Harrisonville, Ky., September 20: "We are having a glorious meeting here. Fifteen additions to date, and we expect to win others. I go next to Elkhorn, near Frankfort."

G. W. Riggs closed a meeting at Oakwood, in Montgomery County, Tenn., last Sunday. There were nine additions, eight of whom were baptized. One came from the Methodists, who had already been immersed.

Married, on September 12, T. H. McDowell and Mrs. Elinor Victoria Floyd Cobb, both of Gordon, Ga. The ceremony was said by R. P. Cuff. May they have much joy and happiness, and may success attend them all the way.

Since J. W. Brents reported his meeting at Muskogee, Okla., six more have made the good confession and one came from the "digressives." This meeting was conducted by the East Okmulgee Avenue congregation.

From J. J. Vanhoutin, Paris, Ill., September 16: "I have recently held some good, interesting meetings. At Buckner, Ill., I gave ten discourses. Great interest, but no additions. Most of the people attending there are members. I am still able for work."

About one hundred relatives and friends attended the wedding of Mr. H. E. Hall and Miss Cornelia Cummins, which was celebrated in Nashville on September 14, A. B. Lipscomb officiating. This fine Christian couple will make their home in Washington, D. C.

J. Clifford Murphy closed a meeting near McMinnville, Tenn., last Sunday, with nine baptized and one reclaimed. This was a good meeting all the way through, and great interest was manifested. Brother Murphy was asked to return in 1921, which he promised to do, if possible.

The brethren at Miami, Fla., have a well-equipped tent which they desire to be kept in use for the Master's service. If they can secure coöperation of other congregations, they will arrange to keep a good man in the field, taking the tent where it is most needed. Write to Joe L. Netherland, Box 253.

From Horace W. Busby, Abilene, Texas, September 17: "The Corpus Christi meeting was a success. Interest grew till the last. We closed with a large crowd present. A number obeyed the gospel and several were restored. Six were baptized the last day. F. J. Berry led the singing. He is fine."

From J. A. Cullum, Leslie, Ark., September 14: "Beginning on October 1, I will be ready to accept calls for winter meetings or monthly work within a reasonable distance of this place, either on M. & N. A. or White River Railroad. Those desiring my services please address me at Leslie, Ark., Box 63."

From Flavil Hall, Trion, Ga., September 17: "Beginning on the first Sunday in September and closing on the second Sunday, I spoke to very large audiences, day and night, with the Mount Zion congregation, near Pyriton, Ala. There were no additions, but I have seldom seen more interest manifested."

We enjoyed a call from William P. Walker, of Clarksville, Tenn., last Friday. He has given up his work in Clarksville and has made arrangements to go to Dinuba, Cal., about the first of November. We regret to lose him in Tennessee, but cheerfully commend him to the brethren on the Pacific Coast.

From R. L. Colley, Millville, Ark., September 18: "I have just closed a thirteen-days' meeting at Smead, with eight baptized and three restored to fellowship. There are some splendid brethren there, and they are striving to do a great work for the Master. I go next to Stephens to be with A. O. Colley in a meeting there."

From T. H. Matheson, Texhoma, Okla., September 15. "The meeting at Guymon closed last Lord's day, with seven baptisms and six restorations. I am now at Texhoma for a few days. A young man is to be baptized this afternoon. I shall go to Dalhart from here, then home, and then near Mannsville, Okla., for a mission meeting."

Foy E. Wallace, Jr., Temple, Texas, writes: "My meeting at Lometa resulted in one hundred and forty-nine additions—one hundred baptized and forty-nine restored—and no one under sixteen years of age in the number. Men who had been out of duty fifteen years came home. I never witnessed greater joy and enthusiasm in my life."

From John W. Hedge, Duncan, Okla., September 15: "I was with the church at Boone Prairie, Texas, last Lord's day. The brethren there seem to be doing a good work for the Lord. On Monday evening following I preached for the little band at Bremond. Brother Beeson and I will assist them in a meeting next July. Our meeting here starts off encouragingly. Four added to date."

For the special benefit of students at the University of Tennessee and other loyal disciples who move to Knoxville, Tenn., we announce that the church in this important city meets at 1124 Broadway, and a warm welcome awaits all who will come to this place. C. G. Vincent will be glad to visit any of the students if parents will address him at 1210 North Fourth Avenue or telephone 5880 Old.

From W. P. Skaggs, Itasca, Texas, September 15: "Our meeting at Chalk has passed into history with twenty-two baptisms and five restorations. G. A. Weems led the song service. The church requested me to return next year. I am now at home for the next year's work. My meetings this summer have resulted in seventy-eight additions—sixty baptisms. This has been a successful year's work."

From Charles F. Hardin, Tupelo, Ark., September 13: "The church at Rocky Comfort, Mo., had me to assist them in a mission meeting near that place. I preached the truth to large audiences each night. There were six baptisms, one coming from the Baptists. J. B. Redd ably assisted in prayer, reading, and baptizing. I had to leave on account of sickness at home, and Brother Redd continued the services."

From L. E. Carpenter, Abilene, Texas, September 8: "Our meeting at Cottonwood was rained out, but the interest was very fine. Twelve were baptized, with several others about ready to take the step. The church at Cottonwood wants a man for once a month this winter, or will be one of four of the congregations in the county to locate a man for all his time. If interested, write the elders at Cottonwood or at Cross Plains."

W. S. Long visited Murfreesboro, Tenn., on Sunday, September 12. On Monday he was at Manchester, where four were added to the church. He went to Viola on Wednesday night, where Brother Elam had just closed a meeting with seven additions. The church is good condition. He visited Summitville on Thursday night and Shelbyville on Friday night. He reports that L. B. Jones began a meeting at Shelbyville recently.

From Joe Ratcliffe, Bardwell, Ky., September 17: "On the first Sunday in September I closed a ten-days' meeting at Stayton, Tenn., with two baptisms. The church there is composed of some very fine Christian people, who treated me nicely in every way. On the second Sunday I filled my regular appointment at Hatler and Latham, Tenn., with three additions—one by confession and two by membership. I also preached at night in Martin, Tenn."

From Adair P. Chapman, Berlin, Ga., September 18: "G. E. Claus, of Valdosta, preached at Troy Schoolhouse, near this place, on Tuesday and Wednesday nights after the second Sunday in this month. There were two additions—one by baptism and one from the Primitive Baptists. Brother Claus is expecting to be back for another meeting of several days next month. We hope after this meeting to have a congregation here. We are determined to push the work in this section."

D. S. Ligon writes: "The meeting at Blaine, Ark., closed at the water on Monday morning, September 6. There were three baptisms. Many seemed anxious for the meeting to continue, but I was engaged to begin a mission meeting at Sulphur Springs, a little place some twelve miles from Blaine. We once had a very good little congregation there, but all have quit. I hope to get them to go to keeping house for the Lord again while I am there. I go to Woodward, Okla., for my fifth meeting, beginning on September 18."

From Frank Baker, Belmont, Miss., September 16: "I am just home from Randolph, Ky., where I spent ten days in the work of the Lord, preaching the gospel as best I could. Though we were hindered much by rain, the crowds were much more than we could seat in their large and commodious house. Two noble women accepted Christ by obedience to his will. Here I met some of the best people on earth. They treated me royally in every way. Brother Emberton was our song leader and our baptist, and he did his work well."

From H. W. Jones, Hardin, Ky., September 13: "We are still all ruined and undone over the sad, untimely death of our darling little son, Harvey Wilson, Jr. It seems my heart is cut and bleeding, like that of Jacob over the supposed death of his beloved son, Joseph. (Gen. 37: 33-35.) 'All his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning.' So it seems all the good letters and words from brethren and sisters in the Lord, far and near, fail to comfort me."

From William Behel, St. Joseph, Tenn., September 18: "I recently held a few-days' meeting at Long Branch, Tenn., with two additions; then at Pleasant Valley, Tenn., with five baptisms. I was at home a few days, and then went to Rockwood, Ala., where I preached twice. No additions. I enjoyed meeting Brother Underwood here. I preached four sermons at Lone Cedar, Ala., and baptized four. I then went to Saints Cross Roads, Ala., where I preached eight days and baptized five. They are trying to build a house of worship there. I am to begin at Arkdell, Ala., to-morrow."

We have the following from E. R. Barnes: "The Catoma Street congregation, at Montgomery, Ala., is in need of a preacher. The congregation is a strong one, well established. It supports its preacher well. There is a broad field for usefulness. The congregation wishes to secure a man who knows something of the responsibilities, duties, and opportunities of a minister laboring in a city. Any preaching brother who feels that he could serve the Master to good advantage in this place and who would like to labor with this congregation should write N. L. Walker, Five Points, Montgomery, Ala."

From E. P. Watson, 1824 South Barrett Avenue, Sedalia, Mo., September 16: "I had a very pleasant visit with the brethren at Dickson, Tenn., last Lord's day. There was one confession at the night service. This seems to be a most excellent congregation. On my way here I stopped over at Hopkinsville, Ky., a few hours. While there I met up with a man seventy-two years old, and he demanded baptism; so we gathered a few friends together, and I baptized him in Little River. I came here to assist the brethren in a mission meeting. They are poor in this world's goods and are not able to support the work in a financial way, but we will do the best we can to have the meeting."

J. E. Wainwright writes from Texarkana, Ark., September 17: "There were three restorations and one identification at Fenter, Ark. Their new building has been completed and painted and the congregation is now in good working order. En route home I preached twice at Little Rock to fair-sized and appreciative audiences. They have disposed of their property and purchased a splendid corner lot some ten blocks nearer the central part of the city. Building plans are being rushed. Our fall meeting will begin on the first Lord's day in October and will embrace the third Lord's day. We will be glad to have visitors with us during the meeting, and will see that they are taken care of in Christian style."

W. M. Oakley, of Nashville, Tenn., writes, under date of September 16: "Our meeting at Auburntown, Cannon County, Tenn., beginning on September 5, closed last night at the water, with ten baptized and one restored, one from the Baptists and one from the Presbyterians. The meeting was well attended from the beginning and interest grew to the close. The house was well filled at the last service. One commendable feature of the meeting was that nearly all were baptized 'the same hour of the night' or day; another was, one dear old soul, eighty years old, who had trusted in the 'faith alone' system almost all her life, was buried with her Lord in baptism yesterday. The brethren expressed themselves as well pleased with the meeting." Brother Oakley's next meeting will be at Cross Roads, Ala.

From W. M. Wilson, Oldfort, Tenn., September 20: "I am once more in my own element, educationally and spiritually. I am teaching school here, and, with the coöperation of three as capable teachers as could be found among the 'sweet girl graduates,' my work is all that could be desired. We have a school of one hundred and forty, ranging from the tiny tots in the primer to those wrestling with algebra and the sciences, and, without passing any self-conceited eulogies, we are running at high pressure. I am preaching for the church at this place, known by the Bible name of 'Antioch.' We meet every Lord's day as did the early disciples, who 'continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' Brother Rozar will preach for us each fourth Lord's day, and Brother Holder is to begin a meeting on the first Lord's day in October. We are expecting great things by the unity of effort."

Again we wish to call the attention of our readers to the fact that the first Lord's day in October is the day for a regular contribution to the Tennessee Orphans' Home. Let it be remembered that the needs of the institution are heavy just at the present time. A fire escape must be erected, which has already been neglected too long. It will take considerable money to erect this, so we are asking our readers to make as liberal a contribution as possible. Of course, if our demands did not come with every day and if we were not having new demands all the time, it would not be necessary to make so many contributions; but if this were true, we would soon cease to give and would die spiritually. "It is more blessed to give than to receive." In activity there is life; in idleness there is death. It is not best for us not to have such calls. We need them. No one doubts the fact that it is a good work to educate, feed, clothe, and train orphans for usefulness. The hearty coöperation that has been accorded this institution is duly appreciated, and we believe that our readers will be glad to make a liberal contribution to meet the present requirements.

From J. W. Brents, Muskogee, Okla., September 15: "The meeting with the church of Christ on East Okmulgee Avenue and K Streets will close to-night. There have been, from all sources, seven additions during the meeting, with the largest crowds in the history of the church in attendance throughout the meeting. This church and its work deserves special mention. Muskogee is a city of more than forty thousand people. The work has been hard, but, owing to the strong organization of efficient elders and deacons, the work has gone beyond the most sanguine expectations of all. T. S. Bain, my son in the gospel, whom I baptized at Samoth, Ill., some years ago, is one of the elders, and has developed into a splendid preacher. Brother Gawf, the other elder, is also a good preacher. In fact, I am told that almost all the male members are capable of leading the services. This is quite unusual. The congregation now numbers about eighty members. Under the present leadership and unbounded enthusiasm, it only remains to be seen what this splendid church of merchants, railroad men, traveling men, farmers, etc., together with their good wives and noble sons and daughters, will accomplish in this large and growing Western city. I enjoyed my stay very much. My next meeting will be near Black Oak, Ark."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

As a Matter of Simple Justice.

BY F. W. SMITH.

I cannot say that I was very religiously inclined when I first met J. C. McQuiddy, and it was he who persuaded me to confess Christ and be baptized into him. Hence, I feel that I owe more to him on this account than to any one else, and I would reproach myself were I to sit idly by and see him misrepresented before the world without lifting my voice in protest. I have of late seen some things published to the world that, in my humble judgment, are a travesty on justice, and wholly unbecoming men professing godliness. I refer especially to an article by Brother J. N. Armstrong, in his paper, the Gospel Herald, of August 19, covering quite two pages, in an attack on Brother McQuiddy in a vain effort to convict McQuiddy of being in favor of war. Early in the spring a collated article from the writings of J. C. McQuiddy during the years 1914-1918 on "The Christian's Relation to Carnal Warfare," signed "Daniel Quilp," was sent to the Gospel Herald for publication. It was made the leading article of that issue, appearing on the editorial page. Now, after many weeks and months have passed without *one word* of criticism from Brother Armstrong of "Daniel Quilp," so soon as he learns that J. C. McQuiddy was the author he breaks forth into a violent criticism of McQuiddy and seeks to *belittle* "Daniel Quilp." Hear him:

In the spring there was an article sent to us for publication from "Daniel Quilp," of Gainesboro, Tenn. I had never heard of him. I knew he did not write regularly or extensively for the papers. I supposed he was some young man, perhaps, a boy from David Lipscomb College. I guessed this from two facts, the article itself and that I had never heard of him. I thought the article was the work of a stripling on his "first legs." Certainly I could not have judged it a strong presentation of the truth it taught, but thought it splendid for a young man in these perilous times—I thought he should be encouraged by the publication of the article and that the article would do good. The place it occupied in our paper was a mere accident, and any one who reads the paper regularly knows it was no indication of our judgment of the merits of the article.

The foregoing does no credit to either the head or heart of its author, and it comes too late to have any weight with right-thinking people. It is exceedingly doubtful if a better-arranged or more carefully written article ever appeared in the columns of Brother Armstrong's paper than the one he thus seeks to belittle; and as to the "accident" regarding the place it occupied, there are those who will have their own judgment in the matter.

Our brother, in the course of his article, asks: "Why am I so prejudiced against Brother McQuiddy that I would not indorse teaching I believe and have taught for twenty years, just because I find his name signed to it?" Ah! Perhaps *he* could, if he very seriously tried, tell *why* he is so prejudiced against McQuiddy and others connected with the Gospel Advocate. Brother Armstrong has been in no frame of mind to do justice toward McQuiddy and the Advocate since Brother R. H. Boll and his helpers were criticized by McQuiddy and others a few years ago. From that day to this he has not ceased to condemn the Gospel Advocate and its managers. He wrote Brother McQuiddy as follows:

Brother McQuiddy: Though I have regarded the Boll-Advocate controversy wholly unnecessary and hurtful, I have tried to believe that you *wanted* to do right; but I want you to know that your thrust at McCaleb and your effort to sow discord among the workers in Japan is shaking me loose from my last hold. This is the most unkind cut of all. Fraternally, J. N. ARMSTRONG.

It required very little to "shake" him loose, as he was not very tightly bound. He has shown his antagonism to the Gospel Advocate in stamping his approval and indorsement on the outrage perpetrated in the Highlands Church, of Louisville, Ky., in which two of the best men in any church were thrust out because they opposed the doctrine the Advocate was opposing. Now, when the writer challenged Brother Armstrong to defend his course in the matter, his paper was altogether too *immaculate* for such matter to appear in its columns, but now its *spotless* (?) pages can be soiled by his own pen in a *violent*, *unjust*, and *untrue* attack on J. C. McQuiddy. Just here I wish to say, if the Gospel Advocate is to cease its opposition to the doctrine that the kingdom prophesied in Dan. 2: 44 has not been set up, that Christ is not on David's throne, and that the kingdom in a great crisis is near, when Christ will rule by force for a thousand years on the earth, then it should die. I for one will never deny the efficiency of the gospel of Christ and will not encourage the view that the kingdom has not been established simply to please men. Brother Armstrong, in upholding the advocates of error, has the greater sin; for propagators are deceived, while he is not.

But he inquires: "Is Brother McQuiddy so hard up for indorsement that he has to seek indorsement of a paper in the Middle West?" O, no! Brother McQuiddy was not

seeking an indorsement of J. N. Armstrong; but, like Nathan of old, who by a simple parable led David to condemn and pass judgment on himself for his sin, so did McQuiddy lead Brother Armstrong to condemn himself in his false charges by getting him to publish the "Daniel Quilp" article. Had he known that McQuiddy had given expression to the contents of that article, it is doubtful if it would have found any place in Brother Armstrong's paper, much less the front page. The "Daniel Quilp" article was prepared and published, not as a bid for any one's indorsement, but because of constant *misrepresentations* of J. C. McQuiddy. Suppose the article was a "collated" one; is it to be condemned merely on that account? Most certainly not. "Queries and Answers," by Brother David Lipscomb, is made up of "collated" matter, and who will say it does not fairly represent his teaching? Now, when Brother McCaleb made his charge that J. C. McQuiddy favored war, I said this: "Brother McQuiddy, have you ever written a line or said a word favoring war or Christians' going to war?" He replied: "I have not." Then said I: "Flatly deny McCaleb's charge and demand the proof." He did that very thing, but no proof has been offered to date. With the exception of Brother A. B. Lipscomb, I have been more closely and intimately associated with J. C. McQuiddy than any other man, and I have this *unqualified* statement to make: I have never *heard* him say *one word* in favor of war or Christians' going to war, and neither have I *read one line* from his pen favoring such things. But, on the other hand, when I, at the invitation of the chairman of the exemption board under Federal control, appeared before said board to give the scriptural teaching in relation to Christians' going to war, I took F. B. Srygley and J. C. McQuiddy with me. I made a speech to the board of perhaps three-quarters of an hour, not only setting forth the teaching of the Bible against Christians' going to war, but against war itself. I did that with all the force of my soul. Brethren Srygley and McQuiddy followed in speeches indorsing my position; and when we left, Brother McQuiddy said: "Smith, you made a splendid speech."

But for the information of some who write without the facts, I insert here some letters. I give first a letter from Congressman Ewin L. Davis, stating as a matter of justice that J. C. McQuiddy prepared the letter referred to by him:

Tullahoma, Tenn., September 2, 1920.—Mr. J. C. McQuiddy, care McQuiddy Printing Company, Nashville, Tenn.—Dear Mr. McQuiddy: This acknowledges the receipt of yours of the 24th ult., which is carefully noted.

It is a fact that you, accompanied by other gentlemen, called upon me several times during the time I was chairman of the District Board for Middle Tennessee, in an effort to procure exemption from military service for members of the churches of Christ. On all of these occasions I am sure that you did at least as much, if not more, talking as your associates, and strongly presented and urged your contentions in the matter. At my suggestion, you and your associates prepared a strong statement setting forth your claims, signed it, and filed it with me, which I forwarded to the Provost Marshal General for a ruling. He replied to the effect that he had already had up the question of the right of exemption of members of this church, had made a thorough investigation, and had ruled that they were not entitled to exemption. I mailed to you a copy of this letter from the Provost Marshal General.

Thereafter you and some other gentlemen again called upon me and called attention to the fact that it was possible that the decision and ruling had been based upon the other branch of the church, and called to my attention the difference between the two branches of the church of Christ, and the divergence of their views, including those relative to military service. At my suggestion, you gentlemen again prepared, signed, and filed with me a statement setting forth the beliefs of your branch of the church of Christ, and explaining the difference between your branch and the other one. I forwarded this to the Provost Marshal General with a letter written by me as chairman of the board attesting as to the character and responsibility of you gentlemen, the fact that you were leaders in your church, and stated that I knew as a matter of general knowledge that the facts as set forth by you were correct, and asking for a reconsideration in the light of such facts with regard to your branch of the church. However, as you are aware, the Provost Marshal General declined to modify the ruling previously made.

I cannot understand why anybody would charge that you had made no effort to get exemption for the members of your church, as you were certainly faithful and insistent in such an effort, and did not cease in your efforts until it was apparent that further efforts would be futile. I think that I possibly have in some of my files copies of some of those communications, although it would doubtless involve considerable labor to find them. Of course, they are also on file in the Provost Marshal General's Selective Service files, although possibly inaccessible.

I am glad to furnish you the information herein contained. Yours very sincerely, EWIN L. DAVIS.

Here is a letter from United States District Attorney Douglas:

Office of United States Attorney, Middle District of Tennessee, Nashville, August 26, 1920.—Mr. J. C. McQuiddy, Nashville, Tenn.—Dear Mr. McQuiddy: With reference to your telephone call a few days ago, I am glad to state as follows:

Sometime during the war complaint was made to my office in regard to an article published in the Gospel Advocate. It was claimed by many people that it was seditious, and that it was having the effect of discouraging registration of young men under the Selective Service or Draft Act. I summoned you to my office, showed you the article, and told you of the complaint that had been made about it. I told you also, as I recall, that I regarded you as the responsible party in the management of the Gospel Advocate, that the government did not approve of such articles, and that it would be my duty to arrest you if such publications did not cease. You told me that you had written the article yourself, and then went into quite a discussion of your position in regard to the war and Christianity. I remember quite distinctly that you were opposed to Christians as such going to war, and stated that a Christian belonged to and was a citizen in a higher government which is against war, and believed in an ideal of the time when there could be no war.

I remember also, however, that you told me that you did not intend to unnecessarily antagonize our government, but proposed to be a loyal citizen in so far as your conscience permitted, and you agreed with me that the Bible distinctly recognizes and declares Christians to be citizens in the civil government and subject to it, and as such were to render to said government the things that properly belonged to said government. From that time on, during the war, I had several interviews with you, and so far as I could observe in your paper, and certainly in your conversations with me, you were a patriotic citizen, and yet at no time were you ever untrue to your convictions as a loyal Christian.

I recall that on several occasions when complaint was made to me about various publications other than those in the Gospel Advocate, and various speeches or sermons delivered by certain brethren in your church who were under investigation because bitter complaint had been made to my office about their utterances, that you told me that they were honest and that what they were doing was for conscience' sake and with no desire to antagonize the government. In one case particularly, I recall your conversation with me was such as to cause me to withhold the arrest of one of the brethren in order that I might have an opportunity to talk with him further.

I may say in conclusion that my contact with you during the war was such as to convince me that you were a man of the highest integrity, devoid of narrowness, with a strong sense of duty toward your church and an equally strong sense of obligation to our government, with enough common sense and judgment to exercise both without prejudice to either; and I came to respect you as a man for your sincere religious convictions and your fine patriotism.

Very truly yours, LEE DOUGLAS,
U. S. Attorney.

R. W. Comer, elder of the church of Christ, testifies as follows:

Dear Brother McQuiddy: In answer to the question did you do what you could to keep one of my sons out of combatant service, I am glad to say that you went before the exemption board on two occasions with me, and I believe had more influence with the board than any one else in securing for my son noncombatant service.

R. W. COMER.

Brother McQuiddy did not go to Washington in the interest of the successful waging of the war, as charged by Brother Armstrong. He did for the saving of food. Wicked is the thought which tortures feeding the starving into a successful waging of war! Brother McQuiddy has done more for the boys and has made more effort for them than any of his critics. I challenge them to show as much effort and accomplishment. Brother McQuiddy and Brother Lipscomb estimate that they helped about two hundred young men with their exemption papers. In addition, Brother Lipscomb sent out from the office of the Gospel Advocate hundreds of copies of a little circular signed by himself, Brother Elam, and others, which was gotten up to help the boys during the war crisis. Brother McQuiddy paid the postage on every one of the circulars sent out from this office. Did Brother Armstrong do as much? Comparisons are sometimes odious; but really, when it comes to the actual amount of space, line for line, pointing out the sin of carnal warfare, it is extremely doubtful whether Brother Armstrong published one-half as much in his paper. Yet now he would seek to create the false impression that the Gospel Advocate sat supinely by and did nothing. The truth about the matter is that Armstrong has done quite a deal of boasting about his efforts, while the Gospel Advocate has tried to do its part without boasting or self-glorification.

I wish it distinctly understood that J. C. McQuiddy has not asked me nor any one else to write a defense of him. I am doing this of my own initiative. He *reluctantly* gave me permission to write what *I* thought should be said, and at my request procured the testimonials submitted herewith. Mark you, I have not said that J. C. McQuiddy never said or wrote anything favoring Christians' going to war, but that *I* have never heard nor read anything from him to that effect. Brother Armstrong says: "I will collate an article from his [McQuiddy's] writings which will be as strong for war as the 'Daniel Quilp' article is against war." That is a very emphatic statement; but, unfortunately for our brother's side of the question, it will be asked, and is here asked: Why did you not give some such 'collation' from McQuiddy's writings in that nearly two-page article in which you so severely condemned him? I now call upon Brother Armstrong to show one sentence from the pen of J. C. McQuiddy which, taken in its proper connection, favors Christians as such engaging in carnal warfare. He is positive he has not so taught, and I believe he speaks the truth.

I differed from Brother McQuiddy on certain matters of policy, but he and I were fully agreed on the question of Christians' going to war. I did hope and pray that the war question among preachers and church members generally would be left to rest: but since these attacks are coming from so many different quarters, I am in favor of threshing it out. So come on with your proof, or else cease this agitation.

Baptism.

BY J. C. M'Q.

Christ traveled a distance of from sixty to seventy miles in order to be baptized of John. When we consider how slow the mode of travel in that age of the world, we must know that Christ did not regard baptism as a trifling matter. An account of the baptism is found in Matthew, which is as follows: "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3: 13-17.) As Christ was sinless, it cannot be that he was baptized in order to the remission of his sins or because of the remission of sins, because he never had any sin to remit. John, knowing that his baptism was for the remission of sins, refused to baptize Christ; but when Jesus told him, "Thus it becometh us to fulfill all righteousness," then "he suffereth him."

Jesus was baptized as an example for us. Of course his obedience was perfect. It should be noted that he was never acknowledged to be the Son of God until after his baptism. The baptism of John was not of man, but it was from heaven. John (6: 33) declares: "For the bread of God is that which cometh down out of heaven, and giveth life unto the world." We learn, furthermore, that great multitudes were baptized by John the Baptist. "Then went out to him Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins." (Matt. 3: 5, 6.) Any man is on dangerous ground who feels that he has a right to refuse obedience to any command of Jehovah. The publicans who were baptized of the baptism of John justified God, and the Pharisees and lawyers who refused to be baptized of his baptism rejected the counsel of God against themselves. "And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7: 29, 30.) If a refusal to be baptized of John's baptism was a rejection of the counsel of God, how much more is a refusal to be baptized of Christ's baptism!

When all authority and all power in heaven and on earth had been given to the Christ, he commanded the eleven disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) To deny that men should be baptized in the light of this passage is to deny the wisdom of God. It is clearly taught that the disciples of all nations should be baptized into the name of the Father and of the Son and of the Holy Spirit. Baptism is the only institution of God that has the solemn names of Father, Son, and Holy Spirit called upon it. At the baptism of Jesus, the Father, the Son, and the Holy Spirit were present; at the baptism of every believer, the Father, Son, and Holy Spirit are present. No man who has any respect for the word of God will deny that the disciples of the nations should be baptized, and the baptism is here a positive command of the Christ. The commission as given by Mark (16: 15, 16) reads: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." The commission is recorded by Luke as follows: "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 46, 47.)

Summing up briefly the conditions necessary to the remission of past sins in the commission as given by these three evangelists, we have faith, repentance, and baptism. Of course it is necessary that preaching precede hearing and that hearing precede faith. "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) Every true, loyal preacher of the gospel should preach the gospel: sinners should hear it, believe it, turn away from their sins, and be baptized into the Christ in order to enjoy the remission of their past sins. "Or are ye ignorant that all we who were baptized into Christ Jesus were bap-

tized into his death?" (Rom. 6: 3.) It should be emphasized that Mark 16: 16 affirms salvation to the baptized believer and not to the unbaptized. Christ does not say, "He that believeth shall be saved," "He that does nothing shall be saved," or "He that is baptized shall be saved;" but he emphatically says, "He that believeth and is baptized shall be saved."

Men should be deeply concerned about salvation. According to the Savior's teaching, the way to reach salvation from sin, or the remission of sins, is to believe and be baptized. If I make a contract with a man to print and bind a book for one thousand dollars, and simply print the book, I am not entitled to the one thousand dollars. If I should simply bind up the number of pages contained in the contract without setting the type and printing those pages, I would not be entitled to the one thousand dollars. I must print and bind the book before I have completed the terms of the contract. This is so self-evident that it needs no argument, and yet it is not plainer than the Savior's language. We learn that when the apostles preached the gospel for the first time under this commission and when believers asked what to do to be saved, that, guided by and filled with the Holy Spirit, Peter, the spokesman on this occasion, said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) This states plainly that believers are to be baptized unto the remission of their sins. Of course repentance is in its proper place, and intervenes between faith and baptism. John (3: 5) declares: "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Thus we see that a birth of water and of the Spirit is necessary to entrance into the kingdom of God. The man who believes and is baptized is saved, and is, therefore, in the kingdom of God. Hence the man who believes and is baptized is born of water and of the Spirit.

Complaint of the Apostolic Review.

BY J. C. M'Q.

In our issue of July 15 we published an article from L. D. Perkins stating facts concerning W. P. Reedy. Later I received a letter from D. Austen Sommer claiming that Perkins had falsified and demanding that the Gospel Advocate make correction. I wrote him that I thought Perkins was the one to make the correction, if there had been any misrepresentation. I was not willing to say that L. D. Perkins had falsified, when I had evidence in my possession that indicated clearly that Perkins had not misstated the facts. The brethren in Colorado when I was there last year did not hesitate to say that the Apostolic Review and its followers were taking over congregations wherever they could and shutting out all who believed in teaching the Bible in schools. Of the manifestly fair position that the Advocate suggested to the Apostolic Review concerning further publication, the Apostolic Review, in its issue of August 24, 1920, says:

The refusal of the Advocate to permit a correction in its columns of its false statements concerning the Review and certain brethren is based on the plea that a correction of its own false statements should also be published in the Review, which has been misrepresented, regardless of the fact that nothing has appeared in its columns on the matter. To reduce this false reasoning to a principle, you have this: When any journal makes false statements concerning another journal, the journal against which the false statements have been made should also publish the correction, though it has said nothing on the matter. Who ever heard of such a principle in journalism? And yet that is what the Advocate is trying to thrust down our throats. Common sense and common honesty teach one that when a journal permits false statements to be made in its columns about anybody or anything, it should permit a correction of such in its own columns, and the other journal or person has nothing to do with such public correction unless it desires. That is the reason I wrote the Advocate about its false statements—to permit it to make its own correction before its own readers. But this it refuses to do according to an unreasonable rule which it has evidently manufactured for the occasion. The Review has nothing to do with gathering in the Advocate's false statements unless it desires; and the refusal of the Advocate to do it leaves a bad stain on its moral and Christian reputation.

The Advocate is not ashamed of refusing to publish L. D. Perkins as a falsifier, and is confirmed in the conviction that it did right, after reading all that D. Austen Sommer has had to say in the Apostolic Review of August 24. If D. Austen Sommer had shown that Perkins had really falsified, the Advocate would cheerfully state the facts to its readers and condemn unsparingly L. D. Perkins for such practice. But, unfortunately for the Apostolic Review, it makes charges that are not sustained. The Apostolic Review publishes in bold-faced type (as though Perkins had said it) that there were no elders at Glendale, Arizona, when Reedy and Harper were called there in the Edwards case, and says: "So far as I know, there has not been an organization at Glendale in the history of the church there. Also do not forget that Brother Reedy and I assisted in starting the churches at Glendale and Gilbert." On this the Apostolic Review comments: "Now the sum of this matter with Perkins is that his statements are positively false concerning Harper and Reedy and their work at Glendale—that they excluded a man in a church where they were not members and over the heads of the elders. And the statements are false that the Review indorses such." Perkins said nothing about elders at Glendale, nothing concerning the work of Reedy and Harper there, so did not make a false statement. On this subject he says: "He has been recently selected by what few Review bands exist in Arizona to act together with Brother A. E. Harper, of Colorado Springs, in withdrawing from those they think should be withdrawn from. The idea is that elders have no authority to act in such cases, but that preachers from afar must be called in to act." From a letter that we have, and which is here inserted, it appears that L. D. Perkins wrote the truth when he wrote the above. Here is the letter:

Colorado Springs, Col., July 29, 1920.—Mr. J. C. McQuiddy, Nashville, Tenn.—Dear Brother McQuiddy: In compliance with your request of recent date to give a brief summary of proceedings of the "evangelistic court" which convened in this place in two sessions—in the fall of 1917 and the spring of 1918—I take pleasure in doing so, as I was a regular attendant at the first session throughout and (up to the fifth of May, 1918, a date I will have occasion to mention later on in this article) attended most of the sessions of said court (?) in 1918. I am giving this information, not because I am desirous of getting into a religious discussion or harangue, nor for the purpose of seeking notoriety, but in the interest of apostolic Christianity and to assist in exposing this false teaching and practice that is disrupting churches and causing division wherever its adherents can get opportunity to sow the seeds of this insidious heresy.

Those who are fathering and promulgating this teaching strenuously object to its being called "evangelistic authority or assumption," while—in Colorado Springs, at least—I will show that some kind of self-delegated authority was exercised by one of their foremost men—namely, Thomas Smith—that the term "evangelistic authority or assumption" but mildly expresses. I designate his actions by a much stronger term—poperism—for nothing short of said term will characterize such conduct.

The following statement of facts is given to the best of my knowledge and belief, after a lapse of more than two years since they transpired. I will leave the reader to make his own deductions therefrom.

Prior to the first meeting mentioned we had a rather inharmonious church at this place; however, had an organization with its duly appointed officers (elders and deacons) and meeting regularly twice and sometimes three times per week for worship. The elders were Brethren Pettijohn and Thrasher. Dissension arose in the congregation in the summer of 1917 over complying with a civil ruling requiring us to use the individual communion service in our wor-

ship. Some were willing to comply, others were not. The breach widened; peace and harmony no longer prevailed, and it was evident to all that something had to be done to pour oil on the troubled waters and, if necessary, discipline those who refused to submit cheerfully to this new innovation (?)—namely, the individual communion.

The elders, who at this time were working very harmoniously together, took it upon themselves (as I am quite certain no member of the congregation was consulted) to send for Evangelist Thomas Smith, of Kansas City, Mo., to take charge of the situation. He came for his first meeting in the fall of that same year, as stated above. All went well for about a week or ten days, Smith preaching each evening on the necessity of exercising discipine and kindred themes, until he got ready to take action, when a most unfortunate(?) occurrence caused his plans to miscarry—the elders suddenly got at loggerheads—and the "confessional" (for so it was) had an abrupt ending. It was now necessary for "the court" to take sides with one elder against the other, which he did, siding with his uncle, Brother Thrasher, who suddenly lined up with the faction whom he (Smith), "the court," had come to discipline. The meeting lasted only a few nights longer, and not another word was said about exercising discipline, which, prior to said night, had been the burden of every discourse. Brother Pettijohn was manifestly disappointed, and during the remainder of Smith's stay at that time, which was only for a few more nights, repeatedly chided him about lacking the courage to do his duty.

Smith was gone from here for a time after this, but returned in the spring of 1918, when Brother Pettijohn insisted that he "finish the work that he had begun in the winter." Smith accepted the challenge, so to speak, and associated with himself in this "work" a Brother Robinson, of Las Animas, Col. If my memory serves me right, the first session of the "court" was held on Monday night in the latter part of April, and the first official act of said Smith, after preaching a lengthy sermon on the duties of elders, was to depose Brother Pettijohn from his office as elder of the congregation; granted him permission, however, to still retain his membership, but declared him to be no longer an officer.

His next "official act" was to try to "frame up" on all those who disapproved his act in this matter of deposing Pettijohn and proceed to separate them from the fold. He asked me the following morning whether or not I approved his act, and I told him most emphatically I did not, stating that in the first place I did not believe the Scriptures anywhere authorized him to assume any jurisdiction over this church, as he was not a member of this congregation, and had he been, was only one and could not be authorized to act for all. (Just here, in justice to Brother Pettijohn, I wish to say that he informed me that they had sent for Smith to act only in an advisory capacity, little dreaming that he would delegate so much authority unto himself.) Brother Thrasher tendered his resignation as elder the same night that Brother Pettijohn was deposed from his office, thus leaving the congregation without elders and placing Smith, as an evangelist, with full "evangelistic authority," to dispose of the personnel of the congregation to suit himself. He continued to use this authority (?) with a high hand and—by his own act entirely—withdrew from quite a number of members, including myself, without giving them any voice in the matter whatsoever.

I had no intimation of his intention to withdraw from me, and would not have known that he (for the congregation did not) had taken such action, as I was not even present at the meeting, had it not been for Brother Pettijohn, who came to my home after the meeting adjourned that evening and told me he supposed I had been disfellowshiped, as Smith stated to the audience: "We will have to withdraw from Brother Crews, as he is not in sympathy with the work we are doing." The "we" referred to was evidently himself and Robinson, as the congregation had no voice in the matter whatsoever. The following Lord's day, May 5, 1918, I was in the church for the purpose of worshiping, and Smith instructed the acting deacons not to pass the emblems to those who had been withdrawn from; so both Brother Pettijohn and I were passed by, the deliberate act of Brother Thrasher. I will not take the liberty to give the names of others withdrawn from by this "evangelistic court," and in practically the same manner, but will cheerfully furnish their names if requested.

The Apostolic Review was appealed to, as it was well known that they indorse Smith, to denounce him or the work he had done here, but, so far as the writer knows, they have until this day been as silent as the tomb, showing conclusively that they heartily indorse just such policies. Much space in said paper for several issues immediately following this "work" (?) of Smith's here was devoted to boosting Smith and urging the "loyal" brethren of Colorado to liberally support him in his mission work here. Brother Harper and several others, stanch supporters of this heresy—"evangelistic authority"—have been fully apprised by the writer of the full proceedings of Smith's "work" here, but have never expressed one word of adverse criticism of what he did to this day; on the other hand, they are coöperating with him right here at this writing in a meeting. From the testimony herein contained—and I challenge any member of that congregation to discredit or deny a single statement—it is clearly shown that "evangelistic assumption or authority" was undeniably practiced here by one Thomas Smith, and that it met the sanction, not only of the Apostolic Review, but of a goodly number of preachers and others who are attempting to foist this false teaching upon the churches of Christ throughout the length and breadth of this country. It is immaterial to me as to what you call it; name it and take it out of the way for good and aye. Whatever it should be called, we know of no greater menace to the cause of Christ or one that is doing more to alienate brethren and disrupt churches. I could not be a faithful watchman on Zion's walls and not cry out with all the vehemence of my soul against every such encroachment of false teaching.

Respectfully submitted in the interest of truth, that must ultimately prevail. P. C. CREWS.

When I was at Colorado Springs last year, Brother Crews gave me a full history of the above, but I later asked him to state the facts in writing. I found him to be a Christian gentleman, intelligent, and worthy of confidence. He makes the case much stronger than Brother Perkins. If the Gospel Advocate had no more respect for elders of the church of Christ than the Apostolic Review appears to have, as indicated by Brother Crews, it would be ashamed to claim that it has any love for the truth. The Advocate has never taught that elders should be deposed by evangelists in order that they may take over the rule of the church. The Review must show men to be falsifiers before we will so publish them. More to follow.

Brother McQuiddy's Course in Regard to the War.

BY EARNEST C. LOVE.

Just now there seems to be a lot of knocking on Brother McQuiddy for his attitude toward the war during its duration. So far as I have been able to judge, his course has been the most sensible that could have been adopted. Of course, the Gospel Advocate has stood against war all the time, and does yet. There has been no change in policy along that line. But he is being criticized for not allowing the fight against war to go on in the paper during the time of hostilities. Well, that may have been wrong; but if so, I and others are guilty, as well as Brother McQuiddy. I looked at it this way: Our government was in the war. Our boys were on the firing line. They were dying every day. I was afraid and ashamed to get out here in some safe place and proclaim against war, lest I should help the Germans and make it harder for our boys "over there." I guess Brother McQuiddy felt the same way about it.

I taught our boys (church members) not to fight, and advised them to refuse to train with a gun, but to insist on noncombatant service strictly. But to go out declaiming to the general public against war at such a time would have been absolute foolishness. The country was full of "slackers," as it was. Many people who had no real convictions against war could, at such a time, be easily prevailed upon to declare against it. This was because they were simply afraid to go or to send their sons.

Perhaps some will say that a Christian should not have helped at all. But that was impossible. Every man who sent a letter for three cents instead of two helped some to defray the expenses of the war. There was no way to avoid taking one side or the other to some extent. A man simply had to help the United States or the Germans; and Brother McQuiddy, like myself, preferred to follow a course that, at least, could not be construed as helping the enemy. There may be some wise brethren that could have thought of a better way, but I doubt it.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

"Curse Ye Meroz."

"Curse ye Meroz, said the angel of Jehovah, curse ye bitterly the inhabitants thereof." (Judg. 5: 23.) The children of Israel had forsaken the ways of Jehovah and had been chastened for their backslidings. Jabin, king of Canaan, God's whip and scourge for the chastening of his disobedient and unfaithful people, had sent forth his army under Sisera to do battle with Israel. In the meantime, however, in penitence Israel "cried unto Jehovah," and he gave them victory under Barak in the day of battle. But the inhabitants of Meroz took no part in the conflict. They could have helped Israel with telling effect. The site of Meroz is not definitely known, but it is thought that the town stood on the southern slopes of the hills commonly called the "Little Hermon." These hills formed the northern side of the valley which leads directly from the plain of Jezreel to the Jordan. If this is the real location of Meroz, the town was in a position to command the mountain pass through which a portion, at least, of Jabin's routed army is thought to have fled. They had a great opportunity, but let it pass; they could have done much, but did nothing. They were to be cursed "bitterly."

☼ ☼ ☼

Helping Jehovah.

In assigning the reason for the curse of the inhabitants of Meroz, the sacred singer said: "Because they came not to the help of Jehovah, to the help of Jehovah against the mighty." (Judg. 5: 23.) How did they fail to help Jehovah? By failing to help the people of Jehovah. It was a war between truth and falsehood, between the true God and the idolatrous gods of Canaan. God was on the side of Israel in this fight. Then the treatment we accord the people of God is the treatment we accord the God of the people. It is possible for us to "come not to the help of Jehovah" now. When the Lord appeared to Saul on the Damascus road, he asked: "Saul, Saul, why persecutest thou me?" (Acts 9: 4.) Was not the Lord in heaven? How, then, could Saul persecute him? By persecuting his church. If persecuting the church of Christ is persecuting the Christ of the church, why would not helping the church of Christ be helping the Christ of the church? A great war is on—an age-long conflict between the world, falsehood, and the devil on the one side, and the church, truth, and the Christ on the other; and he who fails to help the church in this contest, even though he may not intentionally and aggressively ally himself with the forces of evil, fails to help the Christ who died to save him. We can be indifferent and inactive in regard to this matter only at the peril of our own souls. Whenever we are able and minister not unto the needs of the weakest congregation or the humblest disciple of our Lord, we fail to minister unto him. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25: 40.) This gives a new dignity and sublimity to the lowliest service, and a fearful responsibility to the smallest and seemingly most insignificant opportunity. Wherever there is a soul struggling with sin in the hour of decision, or a congregation in the hour of trial, we have an opportunity to help God. Let it be remembered that the inhabitants of Meroz were to be cursed, not for the evil they had done, but for the good they could have done and failed to do. "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4: 17.)

News Notes.

Our Sunday-school attendance at West End Avenue broke all previous records last Sunday (September 12), I am told. I began a tent meeting on Glenn and Cooper Streets, this city, on Monday night. It starts off well.

Brother S. E. Templeton preached at Borden Springs, Ga., Sunday, and baptized one. He will begin a meeting in Mangum, Okla., next Sunday.

Brother A. R. Hill is in a meeting at Barney, Ga.

Thoughtful Quotations.

No man can possibly improve in any company for which he has not respect enough to be under some degree of restraint.—Chesterfield.

We must write the song, whatever the words,
Whatever its rhyme or meter;
And if it is sad, we must make it glad,
And if sweet, we must make it sweeter.
—Gibbon.

Friends give flowers
To mark the hours
Of changing seasons as they roll—
Thoughts we give,
By them we live,
And thoughts are blossoms of the soul.
—M. A. E. Benton.

O, do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers! Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

Try to care about something in this vast world besides the gratification of small selfish desires. Try to care for what is best in thought and action—something that is good apart from the accidents of your own lot. Look on other lives besides your own. See what their troubles are, and how they are borne.—George Eliot.

We ought to acquaint ourselves with the beautiful; we ought to contemplate it with rapture, and attempt to raise ourselves up to its height. And in order to gain strength for that, we must keep ourselves thoroughly unselfish—we must not make it our own, but rather seek to communicate it; indeed, to make a sacrifice of it to those who are dear and precious to us.—Goethe.

Substitute health and happiness for wealth as a world ideal and translate that new ideal into action by education from babyhood up. To do this, States must reorganize education spiritually; in other words, must introduce religion—not the old formal creeds, but the humanistic religion of service for the common weal, a social honor which puts the health and happiness of all first and the wealth of self second.—Selected.

The most perfect machinery of government will not keep us as a nation from destruction if there is not within us a soul. No abounding material prosperity shall avail us if our spiritual senses atrophy. The foes of our own household shall surely prevail against us unless there be in our people an inner life which finds its outward expression in a morality not very widely different from that preached by the seers and prophets of Judea when the grandeur that was Greece and the glory that was Rome still lay in the future.—Theodore Roosevelt.

Current Thought

Fewer Pulpit "Freaks and Fakes."

Ministerial spellbinders, cranks, and tramps who flee to some new refuge as soon as they have worn out their welcome in the old are decreasing in numbers, says the Christian Century (Disciples), which sees in this changed condition a comforting offset to the "appalling number of vacant pulpits." It is true that men are leaving the ministry for business reasons; that "young men are deterred from entering the ministry by the low salaries—not because they will be asked to make real sacrifices—preachers have always expected to do this—but because they are asked to cut themselves off from the broadening study and experiences which their work will demand and from fulfilling their rightful obligations to their families." But against this state of affairs is this reassuring suggestion: "there are manifestly fewer freaks and fakes in the ministry than formerly." The pulpit is not so often used as the platform of the attitudinizer. "There is no adoring audience in our day for the man who can 'compile' half a dozen sermons from the encyclopedia and books of anecdotes and illustrations, make himself letter-perfect in them, practice their delivery carefully, and then go triumphantly and expectantly from town to town, after the manner of a Broadway idol between seasons." The congregation of to-day demands something more of its pastor. Further comfort is found in the fact that—

"Still less frequently in our time do we see the ministerial tramp of questionable character and record—the man who journeyed from State to State and from denomination to denomination hiding his evil deeds under a professional cloak while he could, and fleeing when he must, only to find a welcome in a new field because of the easy-going faith of the churches in any man who called himself a preacher and who owned a smooth tongue.

"The cranks are fewer. The preacher who had eighteen lectures on the Apocalypse, illustrated by hand-painted charts portraying the Beast, the Dragon, the Living Creatures, and the Vials, does not impart his thrills to the small boys and girls of this generation. The preacher who could argue for soul-sleeping from a genealogical text in the book of Numbers, and the one who could prove the total annihilation of the wicked from the Song of Solomon—if these are still declaiming with the old fervor, they have gone to small circles of the like-minded.

It is probable that there are fewer great preachers than formerly, because, as the writer puts it:

"It is no doubt true that the modern preacher is too largely a man of affairs, and too largely occupied with the details of parish work, to study and meditate until he shall feel the urge to prophetic utterance.

"But with the scarcity of preachers, and especially with the scarcity of master preachers, we find true satisfaction in the assurance that the average of the ministry is far higher than that of thirty years ago, that the overwhelming majority of ministers are honest and hard-working and eminently sane, and that certain types much admired by many of the churches in the past—to use a bit of slang which seems quite justifiable under the circumstances—'made themselves scarce.'"—Literary Digest.

This journal does not advocate the unscriptural "pastor," but it does believe that the God-ordained elder, or pastor, should feed, oversee, and shepherd the congregation. It appears to be undoubtedly true that preachers are not leaders in thought and are not aggressive in presenting the word of the Lord. Preachers should speak out boldly and fearlessly against all forms of sin. A preacher who knows the truth should not be afraid to preach it. How few of the preachers of to-day are coming out boldly, vigorously, and fearlessly against the dress of the women of the present time! All men know that the manner of dress that is now prevalent is not conducive to the purest and best lives. The Bible is clear in the teaching that women should adorn themselves in modest apparel, and there is not an intimation in all the word of God that a woman is to wear her dress as short as possible and as low in the neck as will be tolerated by a long-suffering people. It is no wonder that we have vice on every hand and find that lack of refinement, modesty, and purity that characterized the women of old, and which added so much to their attractiveness and influence with the world. It is not intimated here that God requires any more purity in a woman than in a man, but the point is emphasized that both men and women should so dress and conduct themselves that the liberties between them will not actually amount to license. How few preachers have raised their voices against woman's going into politics and holding office and thus getting out of the home, the position in which God placed her! No one objects to woman's enjoying life as much as man and having as many rights or even more than does he; but the man who respects and loves the truth does not favor taking her out of the home, where God has placed her. The Holy Spirit admonishes that our women be workers at home, and not workers in politics. Every right-thinking person should have too much respect for the purity and refinement of noble women to see them placed in a position that is calculated to contaminate and drag them down to shame and degradation. No woman can do the work at home and do work on the outside at the same time. To have our women hold office and do the work of politicians makes the burden too great for them. It not only makes them carry their own burdens, but it makes them carry the burdens of the men as well. Shame on men who are willing thus to overload the women, who are already heavily loaded! It is patent that women who are in politics, who are holding offices, leave their children to be cared for by nurses. These nurses allow them to roam the streets as waifs without knowing the tender sympathy and affection of a devoted mother. God never placed children in the hands of hired nurses to rear and train them, but placed them in the hands of their mothers. When God would raise up Moses, the greatest lawgiver of the world and a type of the Lord Jesus Christ, the purest and best being this world has ever known, instead of placing him in the hands of a nurse, he placed him in the hands of his mother. My heart is made to bleed whenever I see our nation departing from the clear, simple, and correct teaching of the word of God. This nation must pay the penalty. No good has ever come from such departures. Let every preacher, every Christian, speak out boldly against all departures from the word of God.

✡ ✡ ✡

There is a danger affecting faith—worse than any, as it seems to me—and that is, the believing about God things unworthy of justice, things uncompassionate, things arbitrary. I am afraid to say how largely it seems to me such things do enter into the everyday religion of good Christians. Some seem to believe that he cares not for goodness in itself—that a good heathen, for instance, is no nearer to him than a wicked one—that goodness is hollow if it does not rest on a belief exactly like their own. Others seem to think that he can tolerate and dwell with evil; that he can abide ungenerous hearts and selfish lives and luxurious habits in those who hold Christian doctrine in pure lives. Others that he can rejoice in, or at least consent to, the inevitable ruin, the lasting perdition, of the chief part of mankind, when they have had no chance of being better than they were or knowing better than they did. The opposite kind of people think that when he has promised to us great blessings of forgiveness and salvation, on certain conditions, he will give them us even if we perform not those conditions. They think he means one thing and says another. It is the secret hope, the only hope, of many. Many other such things there are which people persuade themselves to believe. As good old Jeremy Taylor said: "They believe about God things for which they would hate a man."—Selected.

CHURCH NEWS

Arkansas.

Fort Smith, September 14.—The past Lord's day was another of interest and enjoyment in the Master's service to the congregation of the Park Hill church of Christ. At the morning service two others placed their membership with us. I will be with this congregation the third and fourth Lord's days, after which I shall again enter Freed-Hardeman College for my second term.—L. H. Knight.

Fort Smith, September 12.—I have promised to hold a mission meeting at Talihina, Okla., beginning on Monday, October 11. The meeting will be held in the Presbyterian church house. We have two sisters in Talihina. I held a meeting there in 1916, which resulted in nine baptisms. These have all moved away. I need a singer to help me in this meeting. What congregation will send a singer to my assistance? Who will help finance this meeting? I am willing to give my time, but must have a singer, if possible to get one. Write me at once. Send contributions to Mrs. Monroe Lovin, Talihina, Okla. Brethren, the call is great for missionary work. Will you do your part?—Will W. Slater.

Pangburn, September 13.—Last week I preached twice at Johnstown, once at the river, and three times at Amagon, which resulted in two baptisms and two reclaimed. Last Monday I was called to conduct the funeral of Mr. Jesse Ford, who on Saturday night before, while eating his supper, was shot by an unknown party. Only six weeks ago I baptized his wife, and he made the remark at the time: "I ought to be baptized." I came to Pangburn last Friday night. The "Pentecostals" have been carrying on a camp meeting here since the third Sunday in August. They have had only two additions, but they still continue the meeting, and it draws the crowd. I preached here yesterday and last night, and one came forward at each service. I intend to baptize them this afternoon. I shall preach here all this week. We have only a few brethren here. I am making the hardest fight in this town for the truth I have ever made. As long as I am able, I intend to lift my voice against error and for the truth.—L. R. Wilson.

Kentucky.

Louisville, September 12.—Our meeting at High Bridge closed with seven additions. Three from the Baptists and three from the "digressives." I am now at Harrisonville. I will go from here to Elkton, near Frankfort. —R. A. Craig

Gadberry, September 15.—Brother Porter Norris, of Lucy, Tenn., closed a meeting at Smith's Chapel last night with two additions—one from the Methodists who had been immersed. This meeting was an inspiration to the few loyal ones who are striving so hard to live up to the apostolic doctrine. Brother Norris set the church in order by appointing elders and deacons to oversee the little flock. Our hearts go out to him in love for the sacrifice he made in coming to us and teaching us "the unsearchable riches of Christ." Before coming to this place he had held a meeting at Lock, Tenn., with two restored.—Leona Hurt.

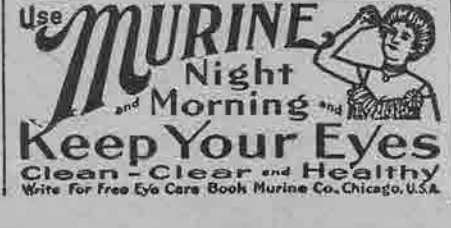
Mississippi.

Lafayette Springs, September 13.—A short meeting was held here, beginning on the first Sunday in this month and continuing until the following Friday night. We were rained out for four services, but had good audiences at all other services, and better attention could not be desired. Brother W. H. Owen, of the faculty of the Freed-Hardeman College, of Henderson, Tenn., did the preaching, and did it well. This town had never heard a genuine gospel sermon before, and Brother Owen certainly did put them to thinking. Six were baptized. The Methodist people kindly gave us the use of their house in which to hold the meeting.—O. T. Whitehead.

Ruleville, September 13.—I recently held a meeting at Carpenter. There were no additions, but we had good crowds. It was said to be the best meeting ever held at that place. I made my home with Brother R. L. Sweeney, a former citizen of Tennessee. It was a good home. Brother Sweeney is a fine man, a devoted Christian. I came to Ruleville and began preaching on Thursday night, closing at the water on Sunday with four baptisms. I am now singing for Brother Howell, who is holding a mission meeting near here, but will go to Ford's Well, near Water Valley, and preach until after the third Lord's day. I expect to be at Cloverport, near Toone, Tenn., on the fourth Sunday, and then go to Howe, Okla., my home, for a meeting, beginning the first Lord's day in October.—W. F. Lemmons.

Missouri.

Rocky Comfort, September 14.—Brother Charley Hardin and I have just closed a two-weeks' meeting at Bethlehem, near Rocky Comfort, with nine baptized. Brother Hardin preached the first week and we baptized six. I continued the meeting and baptized three more. This is a mission point. I recently held a two-weeks' meeting at Ridgley, with one baptized and one restored. I gathered about fifteen brethren together and put them to work meeting every Lord's day. This is a mission point I started this summer.—J. B. Redd.



Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Gripe, or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

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

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

GOOD TEACHERS IN DEMAND AT BETTER SALARIES

The schools, colleges, seminaries, and universities throughout the South are begging for assistance in finding teachers with proper qualifications, and better salaries are being offered. We are needing hundreds of teachers to supply the demand. Any well-prepared teacher would do well to write us.

FISK TEACHERS' AGENCY
R. A. Clayton, Mgr. Birmingham, Ala.

PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address. 3, 1908.

Medicated Ear Drum, Pat. Nov.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

What Shall We Do?

BY THOMAS H. BURTON.

This is a very important question which confronts us at this stage of the work in South Carolina. By the time this reaches the readers we want to be working on our first house in this State, and we lack about twenty-five hundred dollars having enough to finish a very cheap house; and the question is, what are we going to do about the balance necessary to build this house? We have on hand and in good promises about twenty-five hundred dollars, also have our lot paid for. Shall we borrow this money from some sectarian, or is there some brother who will volunteer to let us have it for twelve months? Or a better way still, it seems to me, would be for the brethren to contribute immediately to our building fund and let us have our first house in the State free from debt when it is complete. It seems to me that it is a disgrace, not to the cause, but to those who represent the cause of Christ in this prosperous age and country, for conditions to be as they are. Just think, cannot get enough money to build a meetinghouse for a congregation of poor saints who have done and are doing what they reasonably can. Brethren, it is an awful condition for the brotherhood to be in. Some one is ready to say, "So many calls." Whining brother, if we would do our part in fellowshiping the work for the Master instead of satisfying every desire, fancy, and whim of our fleshly man, there would not be so many calls. Brother, congregation, come on now with a liberal contribution and help us put the cause of Christ on the map in South Carolina. *Don't put it off;* we will need it by the time it reaches us. Brother preacher, can you not make a little appeal for this work? Send all communications and contributions to Thomas H. Burton, Union, S. C.

In Memory of Johnnie Warren.

Mr. Johnnie W. Warren, beloved husband of Mary Sue Warren, died at his home, near Chestnut Ridge, at 2 P.M., Thursday, March 25, 1920, aged thirty-two years, eight months, and fifteen days. Funeral services were conducted by C. E. Holt, of Florence, Ala. The remains were laid to rest in the Petersburg Cemetery to await the coming of the Master, whom he deeply loved and in whose footsteps he walked. He was a member of the Christian Church at Chestnut Ridge. He was the leader in singing at that place and a great worker in the church of Christ. He was loved by every one who knew him. He ran the journey of life in thirty-two short years. It is a path marked with deeds of kindness and cheer. Flow-

SICK WOMEN HEAR ME

You Can Be Free from Pain as I Am, if You Do as I Did.

Harrington, Me.—"I suffered with backache, pains through my hips and such a bearing down feeling that I could not stand on my feet. I also had other distressing symptoms. At times I had to give up work I tried a number of remedies but Lydia E. Pinkham's Vegetable Compound did me more good than anything else. I am regular, do not suffer the pains I used to, keep house and do all my work. I recommend your medicine to all who suffer as I did and you may use my letter as you like."—Mrs. MINNIE MITCHELL, Harrington, Me.

There are many women who suffer as Mrs. Mitchell did and who are being benefited by this great medicine every day. It has helped thousands of women who have been troubled with displacements, inflammation, ulceration, irregularities, periodic pains, backache, that bearing down feeling, indigestion, and nervous prostration.

Lydia E. Pinkham's Vegetable Compound contains no narcotics or harmful drugs. It is made from extracts of roots and herbs and is a safe medium for women. If you need special advice write Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass.

Be Sure Baby is Healthy at Teething Time

Keep digestion natural, the bowels open, give sufficient food and

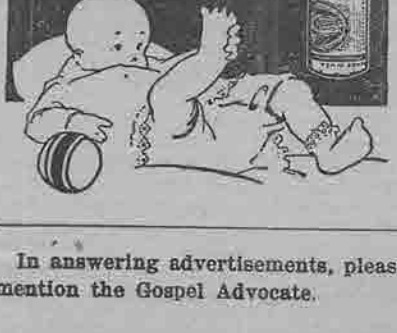
MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Then the milk teeth never cause trouble for you, or discomfort for baby. Mrs. Winslow's Syrup brings most remarkable results in good health and comfort for the baby. It's pleasant to give and pleasant to take.

Harmless, purely vegetable, infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic

At All Druggists



Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1898 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, some of them from seventy to eighty years old, and results were the same as in my own case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 827G Durston Bldg., Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines: an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

ers, not thorns, and sunshine, not shadow, did he scatter everywhere. The book of life was opened and a new name written therein by the hand of Love. His life was a rare jewel; his spirit was ready for heaven. His affection for his wife and children was tender and abiding. Among us all he was a kind neighbor, a devoted husband, and a true friend. He is gone from our sight; but because life and love are stronger than death, he is ours still. He is still the father of the dear children upon whom he doted with such clinging fondness and the companion still of her who mourns earth's greatest loss. The departed one was an everyday Christian. It is difficult to pay a fitting tribute to the memory of so noble a man. He seemed born to inspire the love and respect of all who were so fortunate as to be acquainted with him. No one was more willing to aid the suffering, cheer the downhearted, and help the needy. He was a great help to the community. We all miss him badly. There is a vacant place at home that will never be filled. Home is no more home to me until I meet him in heaven, where sad parting will be no more. When upon his deathbed, he told me to "do right." O, those words ring in my ears so much! In spite of all that could be done by doctors, friends, and neighbors, God called him home to dwell with him in heaven. "Blessed are the pure in heart: for they shall see God." He is survived by his wife, one son and one daughter, father, mother, one brother and two sisters, besides a host of friends, who mourn their great loss.

Gone on before, my dearest one,
No longer on earth together;
But soon we'll meet in heaven home,
Where parting will be never.

ONE WHO LOVES HIM BEST—
HIS WIFE.

We are God's witnesses, necessarily, because the world will not read the Bible, but they will read our lives; and upon the report these give will very much depend their belief in the divine nature of the religion we possess. This age is essentially an age of facts, and all scientific inquiries are being increasingly turned from theories to realities. If, therefore, our religion is to make any headway in the present time, it must be proved to be more than a theory; and we must present to the investigation of the critical minds of our age the realities of lives transformed by the mighty power of God, "working in them all the good pleasure of his will."—Selected.

In answering advertisements, please mention the Gospel Advocate.

The Word in Creation.

The eternal Son is the word of God to man as well as the mind of God in the universe. He is the supreme expression of the relationship of God to the spiritual creation. The Word operated in time through physical creation in order that he might become intelligible and effective in the realm of the spirit, and thereby linked up the physical (especially in the human body, the habitation of the spirit) in an abiding and sacramental unity with the spiritual.

It is the light of these things that we can look upon the life, death, and resurrection of Jesus Christ, with all that is historically connected with that life in the Gospels, as most consistent with the mind of God in its manifestation through physical creation, as well as in its ultimate purpose for man in the spiritual.—Selected.

50 Eggs a Day

"'More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds: "I was only getting 12 eggs a day, and now I get 50." Give YOUR hens a few cents' worth of "More Eggs," the wonderful egg producer, and you will be amazed and delighted with results.

Eggs While Moulting

While moulting, your hens will need "More Eggs" to hasten the moult, revitalize their organs, and put them in fine laying condition. Letters from many users tell how they actually got eggs while moulting.

If you wish to try this great profit maker, simply write a post card or letter to E. J. Reefer, the poultry expert, 7259 Reefer Building, Kansas City, Mo., and ask for his special free-package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million-Dollar Merchants' Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write to-day for this special free-package offer.

To Reduce Fever
Relieve Headaches
and Neuralgic Pains

Use

Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

Mr. Church Treasurer!

If the Loose-Leaf Plan is best for the Business Man, it must be best for the CHURCH TREASURER.

? Up-to-date
Economical
Efficient

Why not use the Unified Loose Leaf instead of Bound Books? Adapted to any envelope system and size membership. Supplied by your dealer, or

Arthur H. Strouse Pub. Co.
Dept. K, 431 So. Dearborn St., Chicago, Ill.

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues — a Specialty
HOME OFFICE:
CLINTON, S.C.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 5." Carolina Pigeon Plant, Clinton, S. C.

Biliousness
Permanently relieved without sickening. One Pill at night will do the work
RAMON'S LIVER PILLS

Message From the Belle Haven Orphans' Home, of Luling, Texas.

BY MRS. JENNIE CLARKE.

It has been decided after careful deliberation that it would be necessary to incorporate the Belle Haven Orphans' Home in order to protect the funds on hand, as well as the land and all appurtenances thereon, from being used for any other purpose after my death. A charter was filed with the Secretary of State on May 4, 1920, and was accepted by the State of Texas under date of May 6, 1920.

The first meeting of incorporators, for purposes of appointing directors and for transacting several important items of business, was held at the office of the Belle Haven Orphans' Home on August 30. During the past three weeks I became suddenly ill, and

"There seemed to whisper a voice—
'twas the voice of God:
'I love thee, I love thee, pass under the rod.'"

In consideration of the shortness of life, I am much gratified that we were enabled to perfect plans which had been under consideration for some time for the protection of the Belle Haven Orphans' Home. The charter guarantees the continuance of Belle Haven at the present location for a period of fifty years. The following directors were chosen for life: G. H. P. Showalter, of Austin, president-secretary; James Jackson, of Dallas, vice president; and Mrs. Jennie Clarke is also named in the charter as a director for life. She is to serve as treasurer, and was appointed superintendent of the Home for life. It was my pleasure to be able to transfer, through the Lipscomb Bank and Trust Company, of Luling, to the new corporation, the sum of nineteen thousand eight hundred and fifty-five dollars and thirty-three cents in cash, four hundred dollars in Liberty bonds, and thirty-two war savings stamps, without the reservation of a single dollar of the funds for my personal needs. In view of this fact and the proof that I have served the Home for twenty-one years without a salary, the directors agreed to pay me one hundred and twenty-five dollars per month in the future. Another well-known fact is, I have furnished my own residence here for the benefit of the orphans, as well as all of the rent and products accruing from the sixteen acres on which my home is located. It was not my desire to sell this beautiful and valuable property, profusely decorated with flowers and evergreens, partly situated in the pretty and healthy city of Luling; but realizing that it might not be for sale by my heirs after my death, I decided, rather than to handicap the Home, that I would sell to the corporation, as the five other tracts of land formerly purchased and deeded to the trustees lie east and west, throwing my sixteen acres in the center; and as the Home should be a continuous block without the possibility of a family living in the middle, the directors readily realized the importance of purchasing the sixteen acres, which was settled by a contract. They are to pay me fifteen thousand dollars—five thousand dollars within thirty days on delivery of deed, and the balance of ten thousand dollars is to be paid one year from date, with interest at the rate of seven per cent. Now, it is the desire of the directors not to pay the five thousand dollars out of the funds on hand, unless the sum cannot possibly be raised, as we want to keep as much as possible of the present fund for current expenses, as well as for some special purposes for which a part of the fund was contributed. As Belle Haven is now on a safe basis, I trust there may be some who have been withholding large sums until the Home was placed on a reliable and lasting foundation, who will now act promptly and raise the five thousand dollars, as agreed upon to pay me by the directors, as I shall need the money within the next thirty or forty days.

To all the faithful contributors who have done what they could while the Home and funds were fully under my control I want to say: I love your memory, and will still appreciate your small contributions that you may send from time to time, for it was the small offerings that made Belle Haven what it is to-day. I am arranging the affairs of this Home with a view of carrying out my plans from the establishment of the Home, that Belle Haven, the child of my own creation, would one day be honored and perpetuated by the church of Christ as a monument to my memory. My hopes are now realized, and I rejoice that my will is being carried out in advance of my death. I now commit the sacred trust to a generous brotherhood, and it should be up to you to have a greater Belle Haven. I thank you one and all for your faith-

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

ful support and earnest prayers that have sustained me all these years when the burden seemed greater than I could bear. I trust that I may live many years yet to serve and guard the interests of Belle Haven, as I have done in the past. The quarterly reports will continue to be made regularly, and a statement from the Lipscomb Bank and Trust Company, of Luling, will be made on the first of each month to the directors. I am sure that a wise and intelligent brotherhood will readily agree that it was honest and just for me to pursue this course in order that all funds and the property at Belle Haven should be properly protected against loss. I appreciate the confidence you have placed in me. If one could live always, this risky way of conducting the Lord's work might do; but as every one of us shall give account of himself to God (Rom. 1: 12-14), I decided long ago that it is best to live in readiness to render that account. I trust that the contributions during the next thirty or sixty days will ably testify to your appreciation of the course which I have pursued.

Select Thoughts.

The truth is music, but the ear is faith.

It is the critic, and not the creation, that needs fixing.

The best way to abide with Him is to break the day with Him.

20 POT BULBS 25c

1 Chinese Sacred Lily, 6 New Purity Freesia, 2 Double Rosebud, 3 Buttercup, 2 Bowl and 6 Grand Duchess Oxalis. These 20 bulbs and Catalog

MAILED FOR 25 CENTS

Hyacinths, Tulips, Narcissus, Peonies, Lilies, Irises, Phloxes, Hardy Plants, Shrubs, Vines, Berries, in great variety. Also splendid window plants for winter. Seeds for Fall sowing, etc.

Large beautiful Catalog free

John Lewis Childs, Inc.
Floral Park, N. Y.

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

Write for Catalogue

BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS FOR INDIGESTION

OBITUARIES

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

Acuff.

After an illness of seven months, H. A. Acuff passed to his reward on Sunday morning, August 8, 1920. He was born on December 22, 1861, in Hamilton County, Tenn. He became a Christian when quite young, and lived a true, Christian life. He is survived by his wife, three sons, and one daughter. Brother Will Phillips conducted the funeral services, after which his remains were laid to rest in the Pollard graveyard to await the resurrection morn. MRS. C. O. NEAL.

Marshall.

From August 21, 1852, to August 9, 1920, marks the period of the earthly life of Mrs. Nannie Allen Marshall. She united with the church in 1870, and lived a conscientious, consecrated, Christian life. She taught a Sunday-school class twenty-two years. She was married to James R. Marshall on February 20, 1877. To this union were born three daughters and four sons. Her husband and one son preceded her to the grave. Mrs. Marshall was a kind neighbor, a true friend, a devoted wife and mother.

ONE WHO LOVED HER.

Sparks.

In the providence of Jehovah it has fallen my lot to chronicle the departure of one who in the days of early infancy has paid the penalty for Adam's transgression. The little son of Mr. and Mrs. N. W. Sparks, Albert Nelson, aged three months and five days, was called to the rest that awaits the departed spirits of the just, September 11, 1920. A spirit as pure as the driven snow and as spotless as the lily of the valley winged its way from earthly portals to those mansions in the skies. The Savior has said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." The funeral services were conducted at Sallisaw, Okla., by the writer, where the remains were laid to rest, there to await the hour when they that are in their graves shall hear the voice of the Son of man and come forth. May those who suffered the loss consider the gain and look up to Jehovah as the God of all comfort, who always lightens the sorrowful heart if we only believe in him. L. H. KNIGHT.

McPeak.

On August 13, 1917, there was born into the home of Mr. and Mrs. A. T. McPeak a blue-eyed baby boy, whom they christened as "James Udell McPeak." He was a pretty, sweet child; but it was not for them to keep him. On April 10, 1918, his little spirit took its flight and he went to live with the angels. His death was due to phthisic. All that loving hands could do to save him was of no avail. It seems the Lord had need of him. He left father, mother, two grandfathers, two grandmothers, and a host of relatives to mourn his loss. It was hard indeed for us to give him up, but we submit to the will of the Master, realizing that "all things work together for good to them that love the Lord." We do not mourn as those who have no hope, for some day we expect to see him again in that goodly land where there will be no more separations. The blessed Master said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

BEATRICE MCPEAK.

Spare the Rod

when he falls out of the forbidden apple tree. But heal his cuts and bruises quickly with

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK
Ointment

50 cents and $1 at your druggist's. Medicated Soap, 25 cents.

GET FEATHER BEDS AND PILLOWS Direct from Factory. Write to-day. Send names of four friends and receive our astonishing offer. Hygienic Feather Bedding Co., Dept. 22, Charlotte, N. C.

FOOT TROUBLES

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

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

PALMER'S
"BLOOD-SUCCESS"
Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
1521 Atlantic Ave. Brooklyn, New York City

Sore Feet?

Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

Piedmont Laboratories, Inc.,
Clinton, S. C.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

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

The Pacific Christian Academy.

BY EARNEST C. LOVE.

This school opened its doors for the third year at 720 First Street, Santa Rosa, Cal., on September 6. The enrollment reached forty the second day, while last year there were only nine pupils the second day.

This school is run slightly different from others, in that it offers free tuition, free books, and free lunch to all who care to participate. It is supported by free-will offerings. No one is charged for anything, but all are allowed to "purpose in their hearts" as to what they will give.

We have pupils now from the families of "Holy Rollers," infidels, Catholics, Salvation Army, as well as from Christian families. All are required to take a lesson each day in the Bible. It is easy to see that we have a great field for doing good.

The orphan-home feature of our work is growing, too. At first we had no thought of giving a home to orphans, but things developed in such way that we almost had to take some. Then others came, and still they are coming. Of course, we teach all of them the Bible, and teach them to work, educate them, and love them and teach them to love one another, and in this way we hope to make Christian men and women out of them, and that is the greatest thing that can be done for any one. This, too, is supported by freewill offerings.

Are We Able to Do It?

BY W. S. LONG.

Brethren, in the light of facts respecting this question and our true obligation to God, think seriously while I talk to you a minute.

We are trying to raise the funds to pay for and seat a comfortable house of worship in Washington, D. C. There are one-half million people in reach who ought to hear the word. We need several houses, yet how hard the task to get one! Why is it hard to do a small work for God? This nation spends $1,200,000,000 each year for drinks (cold and hot, soft and hard); $400,000,000 for tobacco; $300,000,000 for excursions; $600,000,000 for baseball, theaters, and picture shows; $80,000,000 for dogs; $55,000,000 for fireworks and useless guns; $25,000,000 for chewing gum; and who could count the vast sum spent for automobiles and gasoline for pleasure alone? Just look at this! And yet we have called on five thousand congregations to help raise a small sum of forty thousand dollars to have a house of worship in Washington City. This effort has been before you for two years, and we have pleaded with all our souls for help. How few seem to care at all! (Read Ezek. 3: 18) We have raised only half the sum. About one out of every church seems to care for the lost. I have been among the churches forty days trying to get enough money to seat the house. Men who are worth from fifty thousand dollars to one million dollars will turn the back of their hand to us. The poor will give. Brethren, your money is cursing you. If you do not retrace your steps, they will lead you on to hell. You are headed that way. Covetousness "is idolatry." (Col. 3: 5.) It would be better for me to be a poor heathen of Africa who falls before an ugly wooden image than to have the power to do good and allow the love for my wealth to cause me to be lost. It is a fearful thing to fall into the hands of the living God. Do you want to help us to own a house of worship in Washington? Will you help to seat it now? We owe twenty thousand dollars; but if three hundred churches would give us one donation on September 26, Lord's day (I hope and pray you will), we could be out of debt at once and be ready to plant other churches. Will you do it? Read this to the church. Remember, September 26—"Washington Church"—"Washington Day." Send all donations to E. L. Mills, treasurer, Box 1650, Washington, D. C. Address me at Box 1423, Washington, D. C.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic.
At All Drug Stores. Arthur Peter & Co., Louisville, Ky.

Turned Out!

BY H. W. JONES.

Not "turned out" of *the church*, thank God, for no man or set of men can do that; but "turned out" of *a church house* belonging to our "Christian Church" brethren at Lewistown, near Princeton, Caldwell County, Ky. Brother C. C. Dixon, who lived in this (Marshall) county last year, where I preached, got the consent of a so-called "elder" at Lewistown for me to hold a meeting in their house, with the understanding that we would not use an organ during the meeting. But "what thinkest thou?" Just before meeting time two or three would-be bosses hauled an organ into the house, and a bunch of youngsters started the organ indoors, and the few would-be bosses started a parley outside the house, saying they were not ready for a meeting, etc. One brother asked me what church I was a member of. I told him I am a member of the one we read about in the New Testament. Another wanted to know if I was "antichristian." I told them I was hardly "antichristian," which is an infidel. After some delay they agreed for me to preach that Sunday (August 29) at 11 o'clock and at night. Before preaching I kindly asked them to sing without playing the organ and gave scriptural reasons why, which calmed them somewhat. Then I discoursed to them on "The Bible as God's Message to Mankind," showing that the central Personage of the whole Bible is the Christ and that to "hear ye him" is our whole duty. That night I talked on "The Church and Its Mission in the World," which should take the place of every man-made and man-named church, and every "aid society," "missionary society," and other innovations gotten up by man to do the work of the God-ordained church of Jesus Christ. After this some of the leaders became willing for us to use the house, but the two or three would-be bosses "would not." After dismissal a few faithful ones, with the encouragement of some outsiders who believed in fair play, got together and had it announced that preaching would take place Monday night near Brother Dixon's in an arbor. But a brother let us have his tobacco barn, and they hauled sawdust, put in seats, etc., and we preached there in sight of their church house till Sunday night following. Our crowds and interest increased steadily till the close. As a result of this meeting, several were convinced of the sinfulness of instrumental music and other innovations in the church and banded together to meet regularly to worship "as it is written." One brother, well informed, who had been an elder there and driven out by the bosses, innovations, etc., made public confession and seemed anxious to meet and work with the faithful few. Isn't it strange that some so-called "Christians" will contend more strenuously for a thing not commanded (as the organ) than for all the plain commands of our Lord Jesus Christ?

"IT SAVED MY LIFE"

The Feeling Tribute of a Woman to

PE-RU-NA

READ HER LETTER---IT WILL DO YOU GOOD

"Pe-ru-na has been a Godsend to me. I feel safe in saying that it saved my life. I was all run down and miserable when I commenced taking Pe-ru-na, but am on the road to recovery now. I cannot thank you too much."

Mrs. Charles Anspaugh,
R. F. D. No. 7, Lagrange, Indiana.

A letter like this brings hope and the promise of health to every sick and suffering woman. Perhaps you know what it means to have your daily duties a misery, every movement an effort, stomach deranged, pains in the head, back and loins most of the time, nerves raw and quivering—not a moment day or night free from suffering.

Do as Mrs. Anspaugh did. Take Pe-ru-na. Don't wait but start right away.

TABLETS OR LIQUID SOLD EVERYWHERE

HERE IS A DESK THAT *Stays Rigid*

because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

SOUTHERN DESK COMPANY, HICKORY, N. C.

Doing Mission Work.

BY W. H. CARTER.

The churches at Lafayette, White Oak, Williams Cross Roads, Red Springs, and Willette agreed last spring to coöperate and have some meetings held in destitute places in this (Macon) county. It was some time before a preacher could be secured. Finally arrangement was made with Brother Andy T. Ritchie, of Madison, Tenn., and on the third Lord's day in July we began a meeting at Underwood, about eight miles north of Lafayette, which continued one week. Large and attentive audiences attended, and we are sure the seed of the kingdom was sown into some good ground. There was one added by obedience at this meeting. On the first Lord's day in September a meeting was begun at Frog Pond, four miles northeast of Lafayette, which continued one week. Large and attentive audiences attended this meeting. One was baptized and, we think, great good was done. Brother Ritchie handles the word of truth in a logical, skillful, and instructive way, and will do great good where he goes. It was my good pleasure and fortune to be with him in these meetings. On account of a sick son, Brother Ritchie had to return home, but will resume the work later if the health of his little boy will permit. There are two or three meetings yet on our program. We hope all members and churches will see and become interested in this good work and make this the beginning of a great work along this line.

Hens Lay While Moulting

First to lay is first to pay. "I used 'More Eggs' Tonic, and for the first time my hens **laid through the moulting season,**" writes Mrs. C. Luginbuhl, of Norwood, Ohio. E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. Letters from many users tell how they actually **got eggs during moulting!** You, too, can make your hens moult fast, get eggs sooner, and more eggs all fall and winter. This scientific tonic has been tried, tested, and proven by over 400,000 chicken raisers. Try Reefer's "More Eggs" on his ironclad, **money-back guarantee** of satisfaction.

If you wish to try this great profit maker, simply write a post card or letter to E. J. Reefer, the poultry expert, 8259 Reefer Building, Kansas City, Mo., and ask for his special free-package $1.00 offer. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million-Dollar Merchants' Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write today for this special free-package offer. Profit by the experience of a man who has made a fortune out of poultry.

For the HAIR—

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

TETTERINE

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

CHURCH NEWS

Oklahoma.

Altus, September 13.—I closed at Fargo, Texas, last night, with five baptized and four restored. Brother T. C. McCormack led the songs, and did good work. I am to preach here to-night and at Mangum to-morrow night. I am to begin at Greenville, Texas, next Sunday.—J. B. Nelson.

South Carolina.

Union, September 15.—Brother Nix has been in a very interesting tent meeting for two weeks in the town of Woodruff, where he met some of the modern "pastors" who invited him to leave town, as they did not want such "stuff" taught in their town. He had fine crowds, and much interest was manifested in various ways. There were no additions, but we are sure the seed sown will bring forth fruit in due season. This is near the neighborhood where I baptized twelve persons last year. I do not know of a place that looks better for a good congregation in the near future. Brother Nix is now in Spartanburg, where he hopes to establish the cause. I began another meeting in this town last Saturday night. The attendance is only medium. I really think that we have done about all we can in this town until we get our house built. I have been trying to get a lot to pitch my tent on in Buffalo, a town about four miles from here, but have not succeeded. It is a hard job to get a place to pitch a tent. We wanted to be building our house by this time, but have been hindered, but we hope to begin in the next ten days. Satan has marshaled his forces against us this year, but we are hoping, working, and praying, with a determination not to back one inch. Brother Nix says: "It is impossible to believe that men, and especially religious men, would act as some men here are acting." It is really too bad to give to the public. One consolation, we know that our Captain is able to lead us to victory. Brethren, pray for us.—Thomas H. Burton.

Tennessee.

Fayetteville, September 13.—The meeting at Philadelphia, in Maury County, resulted in six baptisms. Brother G. Dallas Smith closed here last night with thirteen baptisms. I begin to-night at Wells Hill, and on next Monday (September 20) at Harms.—J. M. Gainer.

Livingston, September 14.—I closed an eight-days' meeting at Board Valley last Sunday. Six were baptized and six confessed their sins. This was my first visit to that place. Much interest was manifested during the meeting. I was asked to come back next year. I go next to Haydenburg for a meeting. Pray for me.—Willie Hunter.

Totty's Bend, September 14.—Brother E. L. Cambron, of Wartrace, began a meeting at this place on August 22 and continued it until August 29, with large crowds, especially at night. Four young ladies confessed their faith in Christ and were baptized, while others were almost persuaded. Brother Cambron endeared himself to the brethren, and they engaged him for a meeting next year, to be held some time in August.—L. P. Totty.

Lebanon, September 14.—Brother Thomas H. Burton held the annual protracted meeting at Grissim Corner the last week in August. This was a tent meeting. We had good crowds, good attention, and good preaching. Ten souls were added to the one body. This meeting closed on account of the Bellwood meeting, which was held by Brethren Elam and Pittman. This, too, was a good meeting. One sister from the Baptists was added to the church.—Mrs. J. M. Grissim.

Texas.

Fort Worth, September 13.—Yesterday was the best day I have ever seen at the Southside-Central church of Christ. Crowd to the limit in the morning, and at night by far the biggest crowd I have ever seen here on Sunday night. Seven precious souls responded to the call of the gospel. One took membership, two confessed their faults, and four were baptized. The work of the church is outgrowing anything I ever had the pleasure of working in. They are getting fully alive to the call of duty, and whereas for a while I felt that we were doing nothing and that we never would, I am to-day happy and proud to be associated with this work. I would be glad to stay here the rest of my life if it could go on as it now goes, and yet I get hungry for a protracted meeting somewhere. God bless the workers!—Tice Elkins.

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

LEMON JUICE
FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

Keep Your Skin-Pores Active and Healthy With Cuticura Soap

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

4,000,000 PEOPLE TAKE NUXATED IRON TO HELP BUILD UP THEIR STRENGTH, ENERGY AND ENDURANCE

ASK YOUR DRUGGIST

DON'T ACCEPT SUBSTITUTES

TETTERINE
Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Say You Want "Diamond Dyes"

Don't Spoil or Streak your Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.

Physicians and surgeons treated free at the hospital.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

GOSPEL ADVOCATE

Volume LXII. No. 40. NASHVILLE, TENN., SEPTEMBER 30, 1920. $2.50 Per Year, in Advance.

CONTENTS.

EDIFYING AS THE NEED MAY BE 945

OUR CONTRIBUTORS 946
What About Elders? (No. 5)—Los Angeles and the Far West—Georgia and the Far Southern Field—A Statement—Applying the Commission—The Manner of Building—In Memory of My Loved Ones—All Differences of a Business Nature Amicably Settled.

CURRENT THOUGHT 955

AT HOME AND ABROAD 956

EDITORIAL 958
The Action of Baptism—Bible Things by Bible Names: Different Designations of the Church Further Considered—"Evangelistic Authority" Responsible for Division of Churches.

Opening Exercises of David Lipscomb College 961

A Trip to Texas 962

CHURCH NEWS 963, 968

Drink or Taste? 966

Why Don't People Go to Church? 967

Edifying as the Need May Be

BY A. B. LIPSCOMB

John Wesley's Method of Preaching.

The greatest remedy in the world is the gospel of Jesus Christ. Other remedies are spurious and ineffectual, but the gospel never fails. Peter, speaking before the Sanhedrin, said: "And in none other is there salvation: for neither is there any other name under heaven that is given among men, wherein we must be saved." Why is the name of Christ above every name? Because it is the symbol of the great power of his gospel; because it stands for a Savior who can save "to the uttermost." This is a fine thing to remember in connection with the great power of sin. We should set over against the awful wages the glorious gift. Sin is a great destroyer, but Jesus is the destroyer of sin and death. John Wesley followed the style of the first half of the book of Romans in presenting his argument. He took almost pride in recounting the appalling ruin and defilement of mankind that he might glory in the all-sufficiency of redeeming grace. I give a little extract from his memoirs: "I preached at Bath. Some of the rich and great were present, to whom, as to the rest, I declared with all plainness of speech, first, that by nature all were children of wrath; second, that all their natural tempers were corrupted and abominable. One of my hearers, Lord So and So, starting up, said, 'Tis hot, tis very hot,' and got downstairs as fast as he could." My lord should have stayed a little longer until Wesley got to the marrow of his text: "The Son of man is come to seek and to save that which was lost." Does it not relieve the awful picture of sin that we find in the Bible to learn that we have a great Savior, too?

Paul calls the gospel the "power of God unto salvation." The word which is here translated "power" gives our word "dynamite." He uses that great Greek word which best describes the tremendous energy of this explosive substance. Please note that the gospel is not named after dynamite; dynamite is named after it. The gospel is the more powerful force. The gospel is not explosive in its workings, but history shows that when placed beneath all forms of organized evil it will as surely destroy them as dynamite bursts the rock with resistless power. "Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?"

✡ ✡ ✡

Napoleon's Idea of Greatness.

The church is the greatest institution in the world. It is the only society organized by the Lord Jesus Christ to carry his gospel to sinful and suffering humanity. The church embodies the wisdom, power, and promise of God for all possible moral and spiritual good. Paul preached unto the Gentiles the unsearchable riches of Christ, "to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." And yet some of our young brethren are teaching that the church is just a "phase of the kingdom" and that its true greatness is to be revealed hereafter. I believe with Paul that its greatness is being revealed *now*, right *now*.

Napoleon said that "greatness is nothing unless it be lasting." From that point of view, the church is the greatest institution, because it has lasted through the stress and storms of the ages and is destined to last forever. "The gates of Hades shall not prevail against it." We do not need to tremble for the existence and perpetuity of the church, but we do need to tremble for ourselves as members of this glorious body if we fall short of our duty.

✡ ✡ ✡

Elbert Hubbard's Advice to Workers.

Elbert Hubbard, who went down with the Lusitania, has given this bit of fine advice to employees: "If you work for a man, in heaven's name work for him. If he pays wages that supply your bread and butter, work for him, think well of him, and stand by him, and stand by the institution he represents. I think if I worked for a man, I would work for him. I would not work for him part of his time, but all of his time. I would give an undivided service or none." If this is good advice for a little institution, it is better advice for a big one, and I maintain that it is thoroughly applicable to the spirit that should fill the hearts of those identified with the greatest institution upon the face of the earth. Let us not at any time disparage the efforts of the past, but let us improve conditions by working harder and by putting in full time. Let it be said of the Christians everywhere that they are the people who found the dynamite in gospel and used it to the glory and honor of God.

Our Contributors

What About Elders? No. 5.

BY W. H. CARTER.

When I closed my fourth article, I thought I had said all that was necessary for me to say; but since writing that article some thoughts have come into my mind which I have thought good to give expression to.

We have seen from the scriptures quoted in preceding articles that a serious, solemn, important, and responsible obligation is placed upon the elders when they agree to accept and are appointed to the work. They are to take the oversight, feed (teach) and rule, and make themselves examples to the church. This privilege, this right, this duty, is not only bound upon them by the Lord himself, but is conceded or delegated to them by the congregation of disciples which selects and has them appointed. When a church thus selects and appoints elders, it confers upon them all rights and privileges that God appoints to them, and no one has the right or authority to oppose or undertake to lead the church in opposition to them while in the discharge of their scripturally appointed duty. To undertake such is to manifest the spirit of insubordination, of rebellion and disobedience to God. To volunteer and undertake to lead the church in opposition to the elders, without having been selected and appointed by the church, is to usurp authority not authorized in the Scriptures and to commit a very grievous sin.

When one obeys the gospel in sincerity and in truth, he agrees and places himself under a most solemn obligation to obey and be governed by the Lord. As the elders are appointed to rule, and we are commanded to obey them, when one rebels against them, he rebels against God; for it is God's law that we "obey them that have the rule over" us, and to "submit" ourselves. If one comes into the church and finds that he is not willing to submit to the elders, it is better for the church that he go back to his own place in the world, for his own conduct shows his lack of reconciliation to God.

If I am told that we have the New Testament for our guide now, my reply is: That is true, and the New Testament says for the elders to "take the oversight," and for us to be submissive. The New Testament is of no good to us as a guide if we are to sort out and discard that which may not agree with our own wisdom and judgment. If we take it as our guide in one thing, we must take it in all things.

I would not pretend to contend that elders have no faults. They are but men in the flesh, and subject to its weaknesses. If one concludes that one is not fit to be an elder, although he was selected and appointed before that one became a member of the church, what course should he pursue? Is not this a serious matter? Do you want to follow the Scriptures in this, or your own judgment? When one is once made an elder, he is an elder until removed by the same authority that made him an elder. Who makes elders? Acts 20: 28 teaches us that the Ephesian elders were made such by the Holy Spirit. But how did the Holy Spirit make elders? This we must not guess at, and then take our guess to be God's law. We are taught by the Spirit what their qualifications must be, and that they are appointed by an evangelist. When one is thus appointed, why is he not appointed by the Holy Spirit? If the Spirit makes elders, who but the Spirit can unmake them, or put them out? If elders are placed over the flock by the Spirit through his teaching, then the Spirit must unmake them, or remove them, by his teaching.

Now the greatest trouble that we have encountered along this line is, too many are inclined to resort to their own wisdom rather than to a prayerful study of the word of the Lord. Does the Spirit say for him to "resign," or just quit functioning? What is the teaching? Are we to set aside God's order upon the opinion of men, or of our own? This becomes a serious matter with me. I cannot preach against following the opinions of others and then ask you to accept and follow mine. Just here I fear my motives have been impugned by some. I may have been classed as a partisan because I contended against some things contended for by others, and advised, always, that we obey God and do, in all things, as it is written. I do not glory in men.

But how can a church get rid of an elder? It must be done by or through the teaching of the Spirit. If they have followed the teaching of the Spirit in making him an elder, they must follow the teaching of the Spirit in putting him out. Now where does the Spirit give any instruction on the question? Do you know of any? If not, do you think this gives license to adopt a rule of our own? I contend that we have no such license. I do not do this to protect any man, but to protect the whole church.

We are only authorized to withdraw from the disorderly. If an elder becomes disorderly, he can be withdrawn from, and this is the only scriptural way known to me to get one out. To want to put an elder out because we dislike him is sinful and far from the spirit of the Christ. To try to get one out, or to put incompetents in, in order to get control, is the prompting of partyism, faction, and is wrong and sinful. The one who talks about the moral standing of an elder should be without sin himself. One who shows by his conduct that he has a higher regard for the institutions of the world than he has for the church is not, in my judgment, the one to find fault with an elder. It is an easy matter to find fault, but not so easy to live above reproach ourselves. Some seem to think that church matters are to be handled as things are handled in political meetings where rings and combinations are formed to hinder or thwart the efforts of others. The person, whether an elder or just a member, who aligns himself with others to prevent the carrying on of the work of God under the supervision of the eldership is fighting against God.

It is true that, sometimes, questions of expediency come up, when members differ. Then the counsel and advice of the elders should be sought by all and their judgment respected. Many churches have dwindled down to a lifeless body because of the ambition of some one who, unselected by the church, tried to supersede and override the eldership. No spiritual good can grow out of a course that is in opposition to God's rules and regulations. Some seem to be naturally contentious, a custom unallowed in Paul's day.

In conclusion, let me say that Paul enjoins upon us, one and all, that we honor the elder that rules well. (1 Tim. 5: 17.) To refuse to do this is to disobey and dishonor God. Can we hope to win heaven and eternal glory by living a life of rebellion? No institution is looked upon as being better than its leader or leaders. Let us remember that actions speak louder than words. It is *work* God wants, rather than *talk*. The one who talks much about doing something, but refuses to join others in doing something under the direction of the elders, is not the one who moves mountains and saves souls. Let me stand with those who strive to do God's will, for I am sure God is with them.

Los Angeles and the Far West.

BY S. H. HALL.

THE WORK IS STAGGERING.

It is sometimes difficult for me to find a word that correctly expresses my feelings; but I am using "staggering," as it exactly expresses how I feel as I observe what is needed to be done in this great city. Take a car and ride in whatever direction you please, and work, work, work that is sorely needed to be done continually confronts you. Russians, Mexicans, Japanese, Chinese, Italians, and nearly every nation under the sun are here in numbers; and if we stick to the commission, "Preach the gospel to every creature," we must make an effort to convert some of all nationalities and of all grades of society. And this would not be so difficult were it not for the fact that we are confronted with many false religions that have deeply rooted themselves in the hearts of many of the people, from Roman Catholicism down to the Christian Scientist, and of the latter there are not a few. Then this city is beset with pleasure seekers and money seekers in abundance. I say, as I look about me and see what is needed, the first impression is described by the word I have used.

But I am about over with this feeling, and another thought is predominating—namely, *it can be done*. In the first place, we have the greatest message to offer that has ever been presented to the people—Christ, and him crucified for the sins of the world, and only that teaching that has been given by him. That this is incomparable goes without saying. We worry not about thinking up a better doctrine, nor do we bother our heads trying to make improvements by adding to or taking from. We have it as good as it can be made, and we give it to the people as it came to us by the Holy Spirit sent down from heaven upon his holy apostles and prophets. Then the church as an organization is unexcelled. She is all-sufficient and ready for work, and God's eternal purpose that through it principalities and powers in heavenly places shall know the manifold wisdom of God must be accomplished. (See Eph. 3: 10, 11.) Then we have a faithful band of Christians here with whom to work, men and women who are willing to work and pray that all things God would have done may be accomplished. I see their willingness, and this makes hope's star shine all the brighter. The life of Gideon Riggs has not been lived here in vain, and there is no cloud hanging over the cause here by mistakes in his conduct. His life has been above reproach; the pure gospel, free from hurtful speculations, he has taught; and a well-laid foundation we have upon which to build.

I feel safe in saying that a greater field no one could enter than this field that now lies before us. I ask a most earnest interest in the prayers of every friend I have who reads this. It *can* be done; and whatever *can* be done, *must* be done.

OUR SLOGAN.

"Let every member now on our book win one more at the earliest possible date" is our slogan. Many have a mind to work, and this will soon be accomplished by the larger per cent of the present membership.

The second Lord's day in September was the eighth day for me and mine to be with these good people, and it was decidedly an improvement over the first. A fine audience, and four added by statement. Among the number was an old schoolmate, Brother James A Harden, and his wife. His father and mother, two of our best members in the East, were with me in the Fort Valley meeting just before I left Georgia. Among the last things they said to me before our separation was: "Don't forget to find James and his wife and put them to work." I will say to these good people: Don't worry; James and his wife are at work. Let all who know of members who have moved to this city or near-by cities give me their names and addresses, that we may look them up and put them to work. Please note my permanent address is 1669 North Sichel Street.

Georgia and the Far Southern Field.

BY B. C. GOODPASTURE.

"HE WENT FORWARD."

It is said of our Master that, after he had brought Peter, James, and John into Gethsemane and had left them on guard to watch with him, "He went forward a little" (Mark 14: 35)—proceeded a little distance more into the literal gloom and physical bounds of the lonely garden. But though this is the primary sense, it is not the biggest sense in which he outdistanced his sleepy disciples. Beyond them he "went forward" deeper into the significance, the bloody agonies, and the prayerful resignation of the garden of sorrow. The spiritual crisis of the world was on, and upon its turn depended the salvation of man. To the everlasting consternation and ruin of the hosts of evil, "he went forward" the length of God's will for the redemption of fallen man. In fact, his entire life was a series of forward movements. With respect to the teaching and the living of the great principles of life, he surpassed all his predecessors. Let us consider some examples.

1. *In opposition to Satan and sin.* Christ came to deliver man from the dominion, guilt, and consequences of sin. "To this end was the Son of God manifested, that he might destroy the works of the devil." (1 John 3: 8.) Again, it is written: "And ye know that he was manifested to take away sins; and in him is no sin." (1 John 3: 5.) An angel said to the bewildered Joseph: "Fear not to take unto thee Mary thy wife. . . . She shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins." (Matt. 1: 20, 21.) Others before Christ had opposed sin in word and deed. Moses had written, "Thou shalt not kill," and, "Thou shalt not commit adultery" (Ex. 20: 13, 14); and Elijah had thundered his fearless denunciations of the atrocious crimes and heinous sins of Ahab and Jezebel (1 Kings 21: 17-26)—these were condemnations of the overt act. Christ "went forward;" he condemned sin not only in act and word, but also in thought. Hear him: "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5: 27, 28.) Thus he pursued sin into the secret chambers of the heart and severely condemned it there. Once more: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.) Then, according to the advanced standard of the great Teacher, one may so blacken his soul with adulterous thoughts and so crimson it with murderous hate as to forever debar himself from the gates of pearl.

2. *In self-denial.* In the long catalogue of God's great men there were many who made great sacrifices. Abraham denied himself the possession of friends, relatives, and a home in the land of his nativity, and "became a sojourner in the land of promise, as in a land not his own;" and Moses "refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season;" but Christ left heaven and the "bosom of the Father" (John 1: 18), "emptied himself [of some divine glory (John 17: 5)], taking the form of a servant" (Phil. 2: 6, 7), and came to a sin-cursed world, to be rejected and crucified for it and by it. In leaving heaven, he gave up much; but when he reached earth, he sacrificed and suffered still more. He was driven from the home of his birth, Bethlehem; expelled from the home of his residence, Nazareth; rejected in the home of his adoption, Capernaum; and murdered in the city of his father David, Jerusalem. "He came unto his own, and they that were his own received him not." (John 1: 11.) During the years of his strenuous ministry he said concerning himself: "The foxes have holes, and the birds of the heaven have nests; but the Son

of man hath not where to lay his head." (Luke 9: 58.) Moreover, no human knows the intensity of the trial in Gethsemane and the awfulness of the pains on Calvary. He died for the aggregated sins of the dead, the living, and the unborn. "Jehovah hath laid on him the iniquity of us all." (Isa. 53: 6.) He went the utmost limit in the matter of self-denial.

In conclusion, it must be remembered that the Savior left us "an example, that ye [we] should follow his steps" (1 Pet. 2: 21) into deeper consecration to his service, more uncompromising warfare on sin, more unreserved self-denial—forward into "every good work and word" (2 Thess. 2: 17). No one can follow "his steps" without going forward." The sublime reach of his life was the greatest and purest the world has ever known. His was a sinless, perfect life. There is no danger of one's going beyond his example in good works. We cannot stand still and attain unto "a full-grown man, unto the measure of the stature of the fullness of Christ." (Eph. 4: 13.) As the Master went beyond his disciples farther into the garden, so we should go beyond our past accomplishments into greater things for the service of the Lord. "Abound more and more." (1 Thess. 4: 1.)

BITS OF NEWS.

The tent meeting at the corner of Cooper and Glenn Streets continues with fine interest and attendance. There have been three additions—two confessions and one from the Baptists. The congregations of the city dismissed the evening services last Sunday and came to the tent.

The attendance at West End Avenue on Sunday morning (September 20) was the largest thus far. One took membership.

Brother R. H. Rogers reports a good service at South Pryor Street on Sunday morning. Brother Henry T. King, of McMinnville, Tenn., will begin a protracted meeting with this congregation next Sunday. The brethren are expecting a fine meeting.

Brother Hugh E. Garrett preached at East Point yesterday; Brother O. D. Bearden, at Kingston; Brother A. R. Hill, at Griffin.

We are expecting good news from Brother R. P. Cuff, of Macon, and Brother J. B. Beck, of Savannah.

A Statement.

BY L. D. PERKINS.

In the Gospel Advocate of July 15, page 687, appeared a report from my pen of Brother W. P. Reedy, Long Beach, Cal. Brother D. Austen Sommer took exceptions to what I had to say, wrote a criticism of my report, and asked Brother McQuiddy to give it space in the Advocate. Brother McQuiddy immediately wrote me, and sent me what Brother Sommer had to say, and wrote Brother Sommer that if there were any corrections to be made in my report I should attend to it. At once I wrote Brother Sommer and Brother McQuiddy that I was unwilling to allow anything from my pen to appear in the Review on account of the fact that the Review had falsely misrepresented me, and had never made any correction after I had proven to them that the representations were false. I further proposed to him, if he was unwilling to make what corrections I had asked him to make, that I would get Brother F. W. Smith, of Nashville, Tenn., to reply to his criticism of my article, with the understanding that my report of Brother Reedy's standing in California as I had reported it be allowed in the Review, then his criticism, and Brother Smith's reply, so that each paper might give a full understanding to its readers. I certainly thought this was fair to all; but Brother Sommer was unwilling for his readers to see the report, his criticism, and Brother Smith's reply. In place of giving his readers my full report, he merely refers to one portion of it, and then gives the correspondence between Brother McQuiddy and himself, and the Gospel Advocate a general rounding up.

In order to make me out a false reporter, he quotes from my article as saying there were elders in the congregation at Glendale, Arizona. Any one who is interested may read what I had to say in the report as given in the Advocate cited above, and he will at once see I did not say there were elders at Glendale. I did not mention such a place. As the report stood in the Advocate, no one could justly make any criticism of it, for I had spoken the truth and had given a correct report; but Brother Sommer thought he must come to the rescue of his man "Friday," and to do this he must change what I said to what I did not say, and then accuse me of making a false statement. Leave my article just as the Gospel Advocate published it, and it is the truth, Brother Sommer; but when you go to changing it, I am not at all responsible. In order for him to get space in the Advocate for his criticism, I forced the Review to agree to publish what the report was as it appeared in the Advocate; but Brother Sommer knew that would not do, for he had changed what I had said to what I did not say, and upon this had made his criticism, and he knew his readers would see that. That is one reason. The second one is, he did not want the Review readers to see the general standing of W. P. Reedy with the churches on the Pacific Coast, and some of the divisions he had helped to bring in the churches.

In remarks regarding the Bible schools, Brother Sommer says they are turning out "pastors," and condemns the minister who locates with a congregation preaching regularly. I make mention of this, not because I oppose a minister's locating with a church and preaching for it all or part of the time as circumstances may permit (I have plenty of Bible for that practice in the New Testament, if necessary to show it), but because Brother Sommer opposes and condemns it in the Review, knowing at the same time that W. P. Reedy, of Long Beach, is occupying just such a position. Brother Sommer's knowing this to be a fact (for he was out here recently) and passing over the matter of Brother Reedy goes to show his unjust, unfair, and partial principle in excusing Reedy and condemning the Bible schools. And every Review preacher on this coast that I know of, save S. O. Pool, at Wenatchee, Wash., is what may be termed a "pastor;" and Brother Pool, by far the best man, and by far the best qualified man of the Review type on the Pacific Coast, has been rooted and driven out by W. P. Reedy and L. F. Clipp and their associates; and if it had not been for the help of Brother D. Sommer coming from the far East to intervene, I have not the least doubt but what Brother Pool would have been withdrawn from and disfellowshiped by these "evangelistic assumption" men. I would like to quote from a private letter from Brother Pool as to the treatment of himself by Reedy and others, but would not do such a thing without permission; but it would open the eyes of many.

Had the Advocate allowed Brother Sommer space for his criticism with no reply, which he wanted them to do, then many, no doubt, would have believed I was guilty, because Brother Sommer had so changed my article as to make me guilty. He is rather smooth, but not smooth enough to cope with Bible-school boys. I would suggest that Brother Sommer attend some good school and get a fair education, as his father did when he attended a number of colleges and Bible schools.

It is amusing to hear him boast of the giant on the coast, W. P. Reedy. This is laughable to all who know Reedy, and who know he possesses only fair ability. He may have meant he was a giant in exercising "evangelistic assumption" and in dividing the spiritual body of Christ on earth. If that is what he did mean, then I say that Brother Sommer is right. I proposed to undertake to prove that those associated with the Review were guilty of

"evangelictic assumption," but in the last issue of the Review Brother D. Sommer declines, which I suppose settles the matter. If they are not guilty, and they say they are not, I cannot see why they are unwilling to deny in public after I affirm.

May the God of Abraham, Isaac, and Jacob rule in our lives to speak the truth and lie not, and to always contend for the truth as it is in Christ Jesus.

Impressions of Tennessee Churches.

As our readers know, I have just returned from a trip to my native State, Tennessee. It has been known for a long time that the church of Christ was strong in that State, but I was more favorably impressed this time than ever before.

In Nashville, which is only one-fifth as large as San Francisco, there are thirty-four congregations. In Hickman and Maury counties, I doubt that there are as many as a dozen active sectarian churches, all told, while the church of Christ has about seventy-five live, working bodies.

These brethren have a few of the common faults of humanity, such as using tobacco and lack of proper zeal, but on the whole I doubt that any better body of people ever existed on earth than can be found right there now. Taking Kettle Mills, the place where I was born, as a center, and within a radius of ten miles I doubt that a place can be found anywhere in the world containing so many New Testament Christians and so few who are otherwise.

This may be partly due to the native tendency of the people, but much of it is due to the influence of the Gospel Advocate, which is found in almost every home. The Nashville Bible School, now David Lipscomb College, has also contributed its share of influence toward this happy condition. Many families have sent one or more of their children for one or more years to this great old school. These students upon returning home are among the most humble and pious people of the community.

These churches for the most part are entirely free from digressivism, and bid fair to remain so. Style and pride have no foothold to speak of there. This is just as true of the Nashville churches as the country churches. I was in the presence of three sisters and heard them expressing themselves against shows, baseball games, style and pride in dress, and, in fact, everything I would have condemned myself, and I am considered by some to be very strict. Well, one of these sisters was the wife of Brother McQuiddy's head bookkeeper.

The last day I was in Tennessee I preached at the Russell Street Church, which is considered one of the "fanciest" churches we have. The building was built by the Presbyterians, but they were unable to pay for it, and so the brethren bought it. It is a finer building than would have been built, but it has not spoilt them in the least. Everything was as plain there as in the country places I visited. I noticed the congregation was asked to kneel in prayer, and a very large per cent of them did so. There were no toy cups on the communion table, and, in fact, I was told by Brother A. B. Lipscomb that not a single church in Nashville, to the best of his knowledge, had adopted this modern innovation.

I spent one night in the home of our venerable brother, E. G. Sewell. I was in Brother McQuiddy's Bible class, and had several visits with Brother A. B. Lipscomb; and I want to say that I found these brethren pious, humble, and loyal to the doctrine of the New Testament. It made me wish to imitate their work on this Coast, and I believe we can do it to good advantage.

If the individual cups are never introduced till they are suggested by Brethren Sewell, McQuiddy, or Lipscomb, they would never be heard of again. These things are being introduced, for the most part, by preachers from Texas or those educated in digressive or sectarian schools.

Brother A. B. Lipscomb is now president of the David Lipscomb College, and I know of no better place to send a boy or girl for an education under Christian influence. Of course, the Pacific Christian Academy, of Santa Rosa, is coming on; but they have a big start of us. With us, the pupils have some advantage in being in a small school.

We are certainly glad to have with us two Tennessee girls who are to help us teach in the Pacific Christian Academy, who are former students of the Nashville Bible School.

What the Gospel Advocate and Nashville Bible School have done for the church in the Southeast, I wish the Pacific Christian and the Pacific Christian Academy might do for the church on the Pacific Coast. Let us pray and work for better things.—E. C. Love, in Pacific Christian.

Friends.

Did you ever think about the quality of friends? Did you ever consider how a real friendship is a thing unalterable and imperishable, no matter what time and distance and diversity of condition shall bring to bear upon it? Did you ever consider what constitutes a real friend? That is, a friend who loves you for yourself and for neither gain nor good's sake; but just because you are you, and within you is some attraction that wins, holds, and binds with an immortal constancy.

There are friends—or we call them so—who, being with us, perhaps, believe they love us; but with the first breath of the wind of separation blowing between, they drop us into oblivion, unless, perchance, we shall chance to meet again, when the same thing is enacted, and continues to be repeated until the pretense wears itself out and forgetfulness plays its natural part in the matter.

And there are the friends who love us when we can serve them, and without our measure of service have no room nor thought nor place in memory for us.

We do not purchase our friends at the cost of so much service; we do not even love people because they love us; still less can there be any abiding hope of endurance in the friendship that is bought with a price. It is one of the things God gives; and only he who holds his gift conscientiously in trust can hope to retain it, and shall find it grow finer and more precious while the years waste and the sun and the stars grow old.—Selected.

Christianity.

The purpose of Christianity is to Christianize whatever it touches—society, institutions, organizations, hearts, purposes, objectives, and achievements. It is a power to leaven, to crystallize society, to regenerate hearts, to transform and establish character, to transform and not only reform society. The fundamental fault of many people today is a wrong idea of life. Christianity furnishes, enthrones, and maintains the proper idea, the true principle, and the worthy objective of life. Its aim is to promote good, rather than to repress and suppress evil. It is a positive quantity, dealing with necessities, exigencies, and fundamental desires, kindling holy aspirations, fostering true spirituality and directing in righteousness. There is much that is unchristian in the world to-day, in institutions, in organizations, in nations, in families, and in individuals. These must be supplanted by positive Christian dynamics.

The great and ultimate purpose of Christianity is to evangelize the world, bringing men and nations back to the true God and Savior of mankind. The whole earth is to be filled with its transforming power and regenerative energy. It is a force that remains uncontaminated by the moral and social impurities that prevail among the nations. It is God's evangel sent forth on its mission, inspiring men everywhere with hope and assurance, filling the earth with truth and righteousness even as the waters cover the deep. The nations of earth shall behold the great light and shall hasten to embrace it.—Exchange.

Applying the Commission.

BY J. HENRY MONK.

It was our Lord who said: "Go ye therefore and make disciples of all the nations." (Matt. 28: 19.)

But it is one thing to say "go," and quite another thing actually to go. He did not tell them how to go, and neither did he foretell the difficulties they would encounter in going, nor did he suggest any methods whereby they might overcome the problems that were sure to rise once they launched the campaign.

There were four problems, all unforeseen by the apostles, but each of which was worked out with perfect success. They were: (1) a common viewpoint among the apostles, (2) how to preach Christ successfully to the Jews, (3) how to reach and hold the Gentiles, and (4) how to meet those who were to apostatize from pure Christianity—those who were to become the notorious "Judaizers."

The First Problem.

There was a "race problem" among the disciples of the first century. It was not whether the gospel should be preached to the negroes or not, but whether the good tidings should be carried to the Gentiles as well as to the Jews. Every reader of the Gospels knows that there was little or no intermingling of Jew and Gentile—not, to say the least, on a religious basis. Yet the unmistakable instruction of the Lord was that the gospel was to be carried "into all the world" and unto "every nation." This, to be sure, included the Gentiles.

It requires no little courage to launch out against popular prejudice for the avowed purpose of breaking down whatever there may be in the way of a "middle wall of partition." Yet this is the thing that stared the apostles in the face. The logical man to take the initiative in the new move was the spokesman of the apostles, Simon Peter. But there was no man less qualified for the gigantic task than he. Peter was a natural-born coward. For that reason he was perfectly willing to "tarry at Jerusalem" until he was not only "endued with power," but filled, likewise, with the Holy Ghost.

Peter, therefore, "as he went throughout all parts," "came down also to the saints that dwelt at Lydda" and Joppa. (Acts 9: 32, 36.) Note carefully that he was visiting "the saints." And while at Joppa he fell into that remarkable trance wherein he saw the sheet let down from heaven filled with all manner of four-footed creatures, and wherein he was commanded to "rise, . . . kill and eat." (Acts 10: 13.)

"Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate." (Acts 10: 17.) These men were Gentiles; they came from a Gentile home, the home of Cornelius, of Cesarea, the centurion, "a righteous man and one that feareth God." (Acts 10: 22.) This man, like the Queen of Sheba, like Naaman, like the three Wise Men, like the three Greeks, "would see Jesus," or the God of Israel. The great question with Peter was: "Shall they be permitted to see Jesus?"

Peter went with the three men. He found a crowd of Gentiles awaiting his arrival. He preached unto them. Many believed. He baptized the believers. The Holy Ghost also baptized those who believed. It was out of this experience that Peter learned that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10: 34, 35.)

But the apostles at Jerusalem who had not thus been blessed with a personal visitation from heaven could not understand Peter's action in this particular, and the result was that he was called into conference to make explanations. "Peter began, and expounded the matter unto them in order." (Acts 11: 4.) He told them everything just as it had happened unto him; how the Gentiles had received the baptism of the Holy Ghost and their consequent happiness. "If then," he argued, "God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" (Acts 11: 17.) When the other apostles heard this remarkable report, "they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." (Acts 11: 18.)

Thus they arrived at a common viewpoint relative to the relation that should exist between the gospel and the Gentile world.

But it is one thing to be convinced, down deep in one's own mind, that a certain course is the correct course, and quite another thing to muster sufficient courage to carry out the course against criticism coming from authoritative ones who have not accepted the new conviction. Thus "when Cephas came to Antioch" on one occasion, Paul "resisted him to the face, because he stood condemned." (Gal. 2: 11.) There were those who had not accepted Peter's vision, and who, therefore, denied the report of the Jerusalem council—"to the Gentiles also God hath granted repentance unto life." Peter had been residing at Antioch, and he had eaten "with the Gentiles," since there was no one to oppose him; but when certain Judaizers came up from Jerusalem and opposed him, "he drew back and separated himself, fearing them that were of the circumcision." (Gal. 2: 12.)

This, then, came to be the one mooted question among the disciples of the first century: whether or not the Gentiles might become Christians without being circumcised. The orthodox Christians affirmed the proposition; the "Judaizers" denied it. Saul of Tarsus went everywhere affirming the proposition—yea, he gave his life that it might be accepted throughout the entire world. The Epistle to the Romans, the Galatian letter, Hebrews, and large portions of his many other masterpieces of gospel literature are devoted to this one truth.

Seventh-Day Adventists of to-day are the lineal descendants of the Judaizers of the first century. They do not contend for circumcision, but they seek to place back on the necks of Christians the "yoke of bondage" (Gal. 5: 1) from which Christ hath set us free (Acts 15: 10).

The Second Problem.

Having arrived at a common viewpoint, therefore, that the Gentile world was entitled to all the blessings of the gospel along with the Jews—and entitled to them without having to keep the law or being circumcised—the apostles were ready to undertake the solution of their second problem: how to preach Christ successfully to the Jews.

The law and the gospel are not the same. "The law was given by Moses, but grace and truth came by Jesus Christ." (John 1: 17.)

The Jew held tenaciously to the law. Even those Jews who became Christians continued to hold on to the law: multitudes of them continued circumcising their children; they continued to keep the feasts, including the Sabbath; they held on to the passover, Pentecost, and the atonement. Many of them continued to offer sacrifices as of old. The Jewish people are a strong-blooded people. On one occasion I asked a Jew who had but recently arrived from the old country whether or not he could ever be convinced that Jesus is the Messiah, and he immediately replied: "You might convince my head, but you could never convince my heart." Old dogs do not readily learn new tricks. For this reason many converted Jews held on to the law with its many ceremonies.

But it was intended that Christians should espouse the cause of the gospel; and the gospel was to supplant the law. There was to be no surrendering of principle in the transition, either. The gospel did supplant the law. This

truth had to be taught to the Jews. This required the greatest tact. This work awaited the master hand of Saul of Tarsus.

Paul's First Step. It was at Antioch, in Pisida. He was hundreds of miles from the homeland. In Antioch there was a colony of Jews. There were no Christians when he (and Barnabas) arrived. The Jews had a synagogue. Paul and Barnabas "went into the synagogue on the Sabbath day, and sat down." (Acts 13: 14.)

This introduces a nice little question: Did these missionaries go into this synagogue for the purpose of observing the rites of the law? No one will contend that they did. They had come to Antioch for the purpose of preaching Christ; for the purpose of setting forth the claims of the "ecclesia," the called-out ones. These Christian missionaries went into this synagogue for the purpose of calling the willing ones out of the synagogue and into the church.

This was a "point of contact."

And this was Paul's program wherever he went. At Philippi they found no synagogue. Philippi was a Roman colony in a Grecian province. There were only a few Jews, and these seem to have been women. Their Sabbath meetings were held by the riverside. Paul and Barnabas went out to the riverside and preached unto these women. Lydia was converted and became an active Christian. (Acts 16: 13.)

At Thessalonica there was a "synagogue of the Jews," and Paul, "as his custom was, went in unto them, and for three Sabbath days reasoned with them from the scriptures." (Acts 17: 2.)

Also, at Corinth there was a synagogue of the Jews. And "he reasoned in the synagogue every Sabbath" until, after he had been there for some time, he was forbidden to preach in the synagogue any more. It was then that he lodged with Titus Justus, where, as the record states, he remained "a year and six months." (Acts 18: 7, 11.)

From this it is evident that Paul taught and practiced the proposition that it is not a violation of the principles of the gospel for a Christian to go into a synagogue of the Jews on the Sabbath day and worship with them, when he goes there for the purpose of teaching them a better way.

Paul's Second Step. This was at Derby and Lystra. There he found "a certain disciple" named Timothy. His mother was a Jewess, "but his father was a Greek." (Acts 16: 1.) Paul wished to take Timothy with him. Timothy had never been circumcised. Paul did not believe in circumcision. "Circumcision," he declared wherever he went, "is nothing." (1 Cor. 7: 19.) But the Jews, among whom he was to work, believed heart and soul in circumcision. If he took Timothy without circumcising him, there would be trouble. He would not be allowed to bring the young man into the synagogues, and neither would he be allowed to preach in the synagogues. He could circumcise Timothy and there would be no trouble. There was only one thing to do: "He took and circumcised him because of the Jews that were in those parts." (Acts 16: 3.)

Hence, where Paul could yield, for the time being, in those things that are not matters of conscience or positive precepts of God, he always yielded. But he refused to circumcise Titus, he "being a Greek." (Gal. 2: 1-5.) The apostles did not demand it, the people did not require it; hence there was no necessity of it.

Paul's Third Step. "He had a vow." (Acts 18: 19.) Just why he should have had a vow we do not know. He abode with Aquila and Priscilla "because he was of the same trade," not because they were Christians; for we are told that Aquila, at that time, was "a Jew." (Acts 18: 1.) He and his wife had "lately come from Italy" "because Claudius had commanded all Jews to depart from Rome." Thus Paul would readily live with the Jews, keep vows with the Jews, in order that he might gain the Jews. After persecution against the apostle arose, it seems that Aquila and Priscilla did not hold with him; so he departed thence, and went into the house of a certain man named Titus Justus, one that worshiped God, whose house joined hard to the synagogue." (Acts 18: 7.) But after the persecution was over and Paul had been tried and beaten "before the judgment seat," he took his leave, and Aquila and Priscilla went along with him. (Acts 18: 18.) This indicates that they had been been converted since Paul had gone to live with Titus Justus. It is here, also, that we learn that Paul had a vow.

Paul's Fourth Step. "And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear that thou art come. Do therefore this that we say to thee: We have four men that have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as touching the Gentiles that have believed, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication." (Acts 21: 17-26.)

This is an exceptionally fruitful passage. We should not fail to note the following points:

1. Thousands of the Jews had believed.

2. The vast majority of these, doubtless, lived in Palestine.

3. They were, of course, all very zealous of the law.

4. These thousands of Jews had not been taught either by Paul or any of the other apostles to cease circumcising their children or to forsake Moses. (This privilege had been granted them, provided they wished to retain it—and most of them did.)

5. But it had been reported that Paul, on his missionary tours among the Gentiles, had commanded all *the Jews* who lived in Gentile countries, and therefore "among the Gentiles," to "forsake" Moses and *not* to circumcise their children. (This, mind you, was a mere report, gossip, concocted and perpetuated by that eternal Judaizing faction who were then no less than to-day unable to distinguish between the privilege of keeping the law as an expedient, if one wishes to do so, and keeping it as a matter of principle; also who were then no less than to-day unable to see that it is not necessary to drag along after a new faith the exhausted forms of a religion that was, in its day, "holy, and righteous, and good," but which has expired because it has served the purpose for which it was given.) Paul had taught nothing of the kind. A Judaizer is always a mongrel when it comes to definitions and distinctions. He would rather misquote than quote, for therein lies his strength—which, incidentally, is his weakness. Paul, had taught that "circumcision is nothing" (1 Cor. 7: 19), and that Moses was preparatory to Christ; that the law was gradually giving way to the gospel, and so on. He had taught the futility of circumcision, and, in all probability, at times, given his advice relative to the wisdom of not continuing it. But he had permitted all the converted Jews to continue circumcising their children; and he had

permitted them to continue their services under Moses as before, where they wished to. Paul knew the difference between liberty and law, but his Judaizing enemies did not, and neither were they willing to learn the distinction. They could play on words when the playing would serve their pernicious cause, but they were as blind as bats when blindness was the greater asset; and there is no one so blind as he who will not see.

There are questions that confront us here. How could Paul observe such ceremonies as keeping vows and purifying himself and yet preach against them? To say the least, he did that very thing. He did it for this reason: ceremonies are shadows. The ceremonies that he was observing had been given by Jehovah, and they were "holy, and righteous, and good," though they were out of date. They were parts of a holy religion that had expired by limitation. But the converted Jews were everywhere unable to surrender the forms of their old religion all of a sudden. For this reason they were allowed to retain these things. It doubled their burdens, of course, but it was allowed. The question a Jew asked, therefore, on becoming a Christian, was this: "How much of my old religion may I retain if I accept Christ?" The answer was: "All—for the time being—if you wish to burden yourself with it."

THE THIRD PROBLEM.

But the privileges granted the Jews were not accorded the Gentiles. There is a reason for this: all the forms of the religion of the Jews were innocent in themselves. This was not so relative to the temple services of the Gentiles. Hence, when a Gentile came to accept Christ, he asked: "How much of my old customs will I have to give up?" The answer was: "You will have to surrender those things that are harmful in themselves." A Gentile, even, might retain those forms of his old religion that were not harmful.

The Gentile world had "not the law." (Rom. 2: 14.) Paul said: "To them that are without law" "I became" "as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. . . . I am become all things to all men. . . . For though I was free from all men, I brought myself under bondage to all, that I might gain the more." (See 1 Cor. 9: 19-23.)

Out of his labors with the Gentiles grew the famous doctrine of "expediency," found in 1 Cor. 8: 9, 10. Paul, in expounding this doctrine, declares that there is a marked difference between things inherently evil and those things that only appear to be so. Thus to sacrifice to an idol is to be an idolater, this service being an inherent evil. (1 Cor. 10: 20.) But to eat meat that had been sacrificed to an idol is merely to exercise one's Christian liberty, for the act of offering the meat to the idol does not pollute the meat. (1 Cor. 8: 8.) But there is this to be observed: if, through eating meat that has been sacrificed to an idol, our fellow man is led to think that we are doing homage to the idol, we are doing that which is wrong, because we have misled our brother. At such a time we had better not eat.

THE FOURTH PROBLEM.

At an early date there went out from the apostles certain men who contended that circumcision should be retained in the gospel. These men were very "zealous of the law," and, accordingly, contended that the law should retain its force. They accepted Christ as the Messiah, but they held on to Moses just the same.

Paul drew swords with them. It would be too long a task to undertake to give in this connection a history of this prolonged controversy. The entire book of Galatians reads like a brief for a debate—and that is what it is. Galatia had early accepted the gospel; and, at an early date, these Judaizers went into the province and preached "another gospel," which was not another. (Gal. 1: 7.) They were mere trouble makers. They contended for Abraham, for Moses, for circumcision, for "the book" of the law, and for much of the old religion. They insisted on serving times and days and the annual feasts. (Gal. 4: 10.) Against their contention Paul thundered wherever he went: "Circumcision is nothing." (1 Cor. 7: 19.) He charged that the law is a yoke of bondage from which Christ has set us free. (Gal. 5: 1; Acts 15: 10.) He preached against the shadows and the types; against the new moons, the feast days, and the Sabbaths. (Col. 2: 14-16; Eph. 2: 15.)

The Hebrew letter is another brief for a prolonged controversy on the question of the priesthood. The priesthood has been changed. (Heb. 7: 12.) We are now under the Melchizedek regime, which is the reign of Christ. (Heb. 3: 10.) The old covenant "waxed old" and passed away. (Heb. 8: 13.) The ten words spoken on Sinai are no longer binding: we now live under "words" spoken from Mount Zion. (Heb. 12: 18-28.) We now have a "better hope," a "better resurrection," and "better sacrifices." (Heb. 11.) But in time Paul came to warn against "foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain." (Tit. 3: 9.)

It was one thing, therefore, as I have said, to give the command, "Go ye into all the world, and preach the gospel to all the nations," but quite another thing actually to go and preach the gospel to all the nations. There were these four problems that confronted those who sought to carry out this commission in the first century; there have been these same four problems in every century that have faced those who sought to obey the command; the same four problems exist to-day, and they shall forever exist. Still, we are to continue to go into all the world with the gospel, regardless of the problem.

The Manner of Building.

BY H. C. FLEMING.

"In the beginning God created the heavens and the earth." This informs us that there was a beginning, but does not tell us when, because man was not capable of understanding it. It would have been like talking to an animal about its beginning and the time thereof.

It is sufficient for man to know that there was a beginning and that God existed before the creation.

"Every house is builded by some man; but he that built all things is God." (Heb. 3: 4.) We learn from the account of the creation that there were certain periods of the formation of all things, but we are not told how long they were. There was a period between the creation of Adam and the formation of Eve.

The word "day" is often used for an indefinite period of time. We speak of our day, of a man in his day. So also it is used in the Scriptures.

Before there could have been what we call a twenty-four-hour day, the sun and the earth must have been in existence, because it is measured by them.

As "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3: 8), we understand that God does not reckon time as we do; therefore the periods of creation may have been a thousand, a million or more years. We know, as a matter of fact, that that is the way in which God does his work, each portion in its time; not that he had not the power to have brought all things into existence in the twinkling of an eye, but that that was not his manner of building.

This principle applies to the work of man as well as to that of God, with this difference, that man has not the power to form things in an instance.

Paul tells us in 2 Cor. 5: 1 that "if our earthly house of this tabernacle were dissolved, we have a building of God,

a house not made with hands, eternal in the heavens." To enter this building, some preparation of its lively stones is necessary. They must be built together in such a manner as to form the assembly, which is the body of Christ—servants meet for the Master's use.

It seems a long day since the promise of our Lord's return, but he said: "I go to prepare a place for you." This preparation, for anything we know, may require a much longer day to complete it; but when it is completed, we may look for his return. We must wait with patience for it. We know not the day nor the hour. It may be while some now living on the earth are yet in this life, or it may be a thousand or many more years.

The command is: "Be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24: 44; see Luke 12: 39, 40.) Therefore, how foolish to speculate about it! All the predictions of it in the past have been failures, so must all those being made now. By such predictions, after their failure, many are hindered from believing anything about it.

Our duty is to obey the commandments (not substitutes for them); to live peaceably with all men, as much as possible; to avoid foolish and ignorant questions; to let love be without dissimulation; to subdue the evil desires of the flesh; to relieve the distressed; to teach the gospel which is the power of God (not theories about it) as it was taught in the primitive days of Christianity; to shun profane and vain babblings; to avoid the appearance of evil; and, as there are many other duties, to search the Scriptures for them and practice them also.

Making and Holding Friends.

Few people are naturally blessed with the happy faculty of making friends easily. With most people it is more or less an acquired art. If you wish to acquire this art, don't be discouraged at the apparent ease with which some of your friends seem to "get on" with everybody. They've only learned a few more of the "tricks of the trade," so to speak, than you have. That's all. The main point is that they have learned them. A person who would have friends must show himself friendly. Just you try it and see if it doesn't act like a charm.

Half the battle is to meet people as if it may be taken for granted that they are glad to see you and that you are glad to see them. Nine cases out of ten, if you are genuinely glad to see them and show it, they will be glad to see you.

Don't always expect the other person to make the advances, if there is no good reason why you shouldn't make them. Sometimes the very persons who seem most "unapproachable" turn out to be quite willing to be friendly if they are approached in the right way. Look for the good in people always, and you will be very sure to find it. —Selected.

When you feel very melancholy and depressed in spirits, or are tried by heat or cold, or any other bodily pain, lift up your heart to the eternal Will, which has, for your good and happiness, appointed you this discomfort, and has arranged the time and duration of it. Then, rejoicing in the manifestation of the love of God, and for the opportunity of serving him in the way which seemeth to him best, say in your heart: Behold in me the fulfillment of the divine Will, which has from all eternity lovingly ordered that I should undergo this trial. Blessed, ever blessed, be my most gracious Lord.—Lawrence Scupoli.

There are three minimum, definite, comprehensive objectives that American public education should at once set for itself. They are: First, essential elementary knowledge, training and discipline; second, occupational efficiency; third, civic responsibility.—Selected.

Sermons and Sermon Material.

(The titles appear under the authors' names.)

ALEXNETHY, ARTHUR TALMAGE.
"Center Shots at Sin" $1.50

ADCOCK, ADAM K.
"The Glorious Gospel" 1.00

BOOK, W. H.
"Columbus Tabernacle Sermons," two volumes; per volume 1.00
"The Indiana Pulpit" 1.25
"Sermons for the People" 1.25

BOTELER, MATTIE M.
"Lights on Scripture Truths" ..... .85
"Sermon Notes from the Ministry of Jesus" 1.25

BRANDT, JOHN L.
"Soul-Saving Revival Sermons" 1.00

BROWN, WILL H.
"Illustrative Incidents for Public Speakers" 1.50
"Patriotic Illustrations for Public Speakers" 1.50
"Stories of the Great War for Public Speakers" ... 1.50
"Wit and Humor for Public Speakers" 1.50

COOMBS, J. V.
"The Christ of the Church" 1.00

DARSIE, GEORGE.
"Before the Throne" ..... .85

DUTT, MEADE E.
"Jesus Christ in Human Experience" 1.50

ERRETT, ISAAC.
"Evenings with the Bible," three volumes; per volume 1.00
"Bible Readings," two volumes; per volume..... 1.50
"The Querists' Drawer" 1.50

FARIS, JOHN T.
"How It Was Done in Harmony" 1.00

LORD, J. A.
"On the Lord's Day" 1.25

MCGARVEY, J. W.
"Biblical Criticism" 1.25
"Lands of the Bible" 2.00
"Jesus and Jonah" ..... .50
"Sermons" 1.25
"New Commentary on Acts" 1.50
"Commentary on Matthew and Mark 1.50

MCGARVEY-PENDLETON.
"Commentary on Thessalonians, Corinthians, Galatians, and Romans 1.65
"The Fourfold Gospel" 1.65

MEACHAM, EDGAR JONES.
"Training to Teach" 1.00

MOFFETT, ROBERT.
"Seeking the Old Paths" 1.00

PITTMAN, J. C. FERDINAND.
"Bible Truths Illustrated" 1.50

RUTLEDGE, GEORGE F.
"Pushing the World Along" 1.00

SWEENEY, Z. T.
"The Spirit and the Word" 1.25
"Pulpit Diagrams" 1.25

UPDIKE, J. V.
"Updike's Sermons" 1.25

WILSON, LOUIS C.
"Twentieth Century Sermons and Addresses" 1.50

ZOLLARS, E. V.
"Baccalaureate and Convocation Sermons" 1.75
"The Commission Executed" 1.25

Send all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

In Memory of My Loved Ones.

In the early days of childhood, Radford J. Draper was my little playmate, my little companion; later, schoolmate, classmate, and lover. We grew up together. As the days went by, they grew brighter, our happiness and tender devotion increased with them. At the early age of nineteen and twenty we were happily married, leaving the beautiful homes of our childhood, where every wish of ours had been gratified by our Christian and indulgent parents, to build a home of our own. It was only a little rough-board house by the roadside, but morning-glories bloomed over the door and the birds sang sweetly in the trees, while the sunshine of true devotion and happiness dwelled within our hearts and sweet little home, until one sad day misfortune came, later affliction brought heartaches, anxious and weary watching beside his bed of pain and suffering for many months, when at last the end came, and I must see his sweet young life fade out of sight. Cradled in my arms, he calmly and peacefully fell asleep. Radford had many friends who loved him, though, like many others, he had his faults, but only worse to himself. He was a kind husband in our home. In early manhood he united with the church of Christ at Whitleyville, Tenn. He lived strong in the faith, and in his last days lived close to Jesus, and many times expressed to me the sweet assurance of a home in heaven. He died on April 8, 1888, aged twenty-nine years.

On January 18, 1891, I was again married to James W. Draper. He was indeed a good man, a true Christian, a kind and devoted husband. In his youthful days he united with the church of Christ at Gainesboro, Tenn. Ever afterwards he lived a consecrated, Christian life until the end, which came on March 29, 1915, at the age of fifty-seven years. The last fifteen years of his life were spent in affliction, almost totally paralyzed. Being his companion and constant nurse through these years of affliction, I never heard him complain or murmur about anything. He bore it all with patience and Christian fortitude, and when asked by his friends how he was feeling, his answer would be: "I am all right; just waiting on the banks of the great river to be set across." So often I have heard him say: "Death is nothing to fear; it is only passing from darkness to light behind the curtain just out of sight." Our home life was congenial and beautiful; and when I turn from the sweet memories of him and look heavenward, methinks I can see the happiest of the happy around God's throne, enjoying the sweets of his heavenly home he loved so much to talk about.

On November 1, 1916, I was happily married again, to J. A. Montgomery, a noble, Christian man. He came to live with me, and brought sunshine and happiness into my life and darkened little home, and I was hopeful that the dark days of my life were over; but before two years had passed, he, too, was stricken by a fatal disease. September 7, 1919, dawned a beautiful Lord's-day morning. When the usual hour arrived, the church bells in the little town of Gainesboro began to ring and the busy throng passed cheerfully on to their places of worship. In the solemn stillness of that beautiful morning, in a quiet room, by the side of a snowy bed, with aching heart and through blinding tears, I was trying to read the much-loved Scriptures to my suffering and emaciated husband, who only a few months past was, seemingly, a strong, robust man, the picture of health and true vitality. Later on that beautiful morning, when the hour came for the sacred service at the church of Christ and the little band of worshipers assembled around the Lord's table where my husband for many years had met with them in sweet communion and memory of our dear Savior, he reached forth his feeble hands and clasped mine to his faintly beating heart, while his eyes looked into the distance, warning me that the black ship was coming, with a white-robed angel for its pilot; a beckon came to him, the call was answered; his work on earth was finished, his mission filled, his sufferings over, he was ready and anxious to go. God had sent this white-robed pilot to safely guide him across the dark waters to that sweet haven of eternal rest. All efforts to keep him here were in vain. After a long and useful life—sixty-six years—he must go. My tears and hidden heartaches no one could share. I followed him to the edge of the dark, cold river, and there was left alone, to watch the ship silently and peacefully bear him from me. God is an all-wise and merciful Being. His works are too marvelous for us to understand. He walks daily in his garden, and his choicest flowers he plucks first. We know it is right for our loved ones to go, but cannot see why. His will, not ours, must be done, and his divine wisdom must not be questioned.

While I have been left three times in life alone and lonely, with the black curtain hanging over me, I have not been left without hope. I know that beyond the sunset's radiant glow, beyond the river's marge, is the beautiful home of the soul; and if I will live close to Jesus and do his blessed will, some sweet day he will send this same ship and pilot for me, and when it grates upon the shoals of the other shore I will see a shining host of loved ones standing with outstretched arms to welcome me home.

One who loved them all.

MRS. NETTIE GRAVES DRAPER MONTGOMERY.
1411 Douglas Avenue, East, Nashville, Tenn.

All Differences of a Business Nature Amicably Settled.

BY F. W. SMITH.

I am truly glad to be able to publish the following settlement between two of my best friends:

September 23, 1920.—This is to certify that all business transactions between us, J. C. McQuiddy and J. W. Shepherd, have been pleasantly, amicably, and satisfactorily settled; and Brother McQuiddy presents to J. W. Shepherd the plates for "Handbook on Baptism" as a matter of courtesy, which Brother J. W. Shepherd graciously accepts.

J. W. SHEPHERD.
J. C. MCQUIDDY.

I do this the more cheerfully from the fact that some have commented unfavorably on the situation. Both of these brethren showed a readiness to treat each other as brethren and Christian gentlemen, which is the only proper way to do.

Book Notices.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

Current Thought

The Origin of Hymns.

"The origin of hymns is not romantic," says Dr. Louis F. Benson, "master of hymn lore" and the greatest hymnologist in the country, who has made a life study of the subject, and who during thirty-five years has made a collection of eight thousand volumes of hymns and books concerning church song. In an interview with Isabella Hastie Smith, writing for The Continent (Presbyterian), he told how Charlotte Elliott wrote "Just As I Am" when she was ill and discouraged, "how the darkness of death was creeping over Henry Francis Lyte when he wrote 'Abide with Me,' and how the inspiration for 'America' came from a little book of European tunes." To the writer—

"Dr. Benson explained that many erroneous stories have been told of the origin of familiar hymns. A popular fable is about the writing of 'Jesus, Lover of My Soul.' The story says that Charles Wesley was standing by a window watching a dove and a hawk fighting in the air. As he watched, the dove flew for protection to the open window and clung to the breast of the famous divine. This story has no foundation in fact, Dr. Benson says. His opinion is that hymns are usually written at desks in studies and not at deathbed scenes or at critical moments of any kind.

"There was no external occasion for the writing of 'My Faith Looks Up to Thee,' but Ray Palmer, who wrote the hymn in 1830, according to his own account, felt great emotion and spiritual uplift at the time of the conception of his great poem of faith. That hymns are often written for special occasions is demonstrated by 'O Little Town of Bethlehem,' by Phillips Brooks, and 'From Greenland's Icy Mountains.' Bishop Brooks wrote his hymn for a Christmas festival, and the music was written by a Philadelphian, Lewis H. Redner. A strain of music came to Mr. Redner one night, a few days before the hymn was to be sung. He seemed to hear it sung, he told Dr. Benson, and immediately wrote it down. The missionary hymn was written for a special missionary service at the request of his brother-in-law by Reginald Heber in 1819. Heber was afterwards a bishop. The original manuscript of the hymn sold for forty-two pounds sterling, more than the amount of the entire offering at the missionary service for which it was written.

"Francis Scott Key wrote another hymn besides our national anthem, a fact which is not generally known. The hymn is called 'Lord, With Glowing Heart I'd Praise Thee.'"—Literary Digest.

Christians are due a great debt of gratitude to our best hymn writers. Our hearts have been stirred, our souls have been purified, and our entire beings have been elevated and brought closer to God by singing our best and purest hymns. In the dark hours of life when the clouds threaten to envelop us, how inspiring and uplifting is it to sing "My Faith Looks Up to Thee!" When we are storm-tossed and our frail barks are rocked by the raging billows, what a comfort and a joy to sing "Jesus, Lover of My Soul!" Then again, when our hearts grow weary and we become sad in the midst of the troubles and conflicts of life, and when we realize that, struggle as we may, sometimes we err and do that which we hate, how blessed is it to rely upon a merciful Savior for help and forgiveness and sing "Just As I Am!" As men grow in grace and in the knowledge of the truth, they realize more and more their imperfections and weaknesses and that through their own wisdom and strength they cannot go to heaven, and they come to appreciate more and more that Christians in this world shall have tribulations; but, with it all, they find solace and comfort in the promises of Jesus Christ and are greatly strengthened by singing "Abide with Me."

☼ ☼ ☼

Christianity As a Suicide Cure.

Suicide, always popular in Japan as a means of solving difficult personal problems, is more rife than ever after the recent financial crisis in the Land of the Rising Sun, according to the Japanese press. The Osaka Mainichi, one of the Japanese papers which sees peril to the nation in the prevalence of self-slaughter, is forced to acknowledge the excellence of the Christian view of suicide—as contrasted with that of Eastern religions. The Christian theory is that suicide, instead of being merely an apology for failure, is a crime. That there are so many suicides in Japan is "due to the fact that the Japanese have less attachment to life than foreigners, and to the tradition in feudal times, when Japanese belittled the importance of life." The problem is serious, and "ought to be studied by all who desire to see the moral ideal of the people reconstructed." Referring to the custom of resorting to suicide in order to evade responsibility, this journal says that this "way of thinking of the Japanese is entirely wrong," and argues:

"Death—much more suicide—means evasion of responsibility. Unless the 'apologizing by death' morality, so common in feudal times, is done away with, it is impossible to hope for a healthy development of society and for the real prosperity of the State. The notion that those who commit suicide have the keenest sense of responsibility is wrong. Facts prove that the suicide has the least sense of responsibility. Suicide is an embodiment of egoism and irresponsibility.

"One of the strong points of the Christian people is their conviction that suicide is a crime. To kill oneself is as criminal as to kill others. The notion that one is absolved from responsibility by death is an anachronism."—Literary Digest.

If we would help to bring about fewer suicides, we should not only teach people that it is a sin for one to kill himself, but that if a man will do his duty and faithfully serve the Lord he will have no disposition to commit suicide. There is nothing that brings contentment to the human heart as does helping others—as does feeding the hungry, warming the cold, and lifting up the fallen. The man who is conscious of enjoying freedom from sin and who is firm in the conviction that the promises of God are his will not be likely to take his own life.

☼ ☼ ☼

A Shadow of a Thought.

A few days ago a radiogram, sent from the United States radio station at Bordeaux, went all the way around the world and was heard at its original sending station, as perfect as when it was started on its journey. Here is the message:

"This is the first wireless message to be heard around the world, and marks a milestone on the road of scientific discovery."

Back in 1844, was it not, when Morse had completed his telegraph line between Baltimore and Washington—the first in the world—he asked a certain Anne Wentworth of his acquaintance to give him the first message to be sent, and she gave him these words: "What God hath wrought!"

Think of the difference between the two! The message that Morse sent was all reverence and gratitude and uplift of heart to God as the source of all wonders. The radio message was a cold statement of the accomplishment of a scientific feat. One can but wonder if the two messages show a change of attitude in the world's mind in the scant seventy-five years that have passed between the sending of the two, or if the difference came only from the individual temperaments of the authors of the messages.—Selected.

The depravity of the heart is such that the enjoyment of rich blessings does not always create gratitude. The children of Israel, when they were prosperous under the guiding hand of Jehovah, failed to appreciate their prosperity and began to murmur and complain against him. It appears even so now. While people are enjoying the greatest privileges and have been enabled to do more than in any other period of the world, yet it is a lamentable fact that there now appears to be more dissatisfaction, unrest, and discontentment in the world than at any preceding period. When men wax fat and live in ease, they are prone to lose sight of their dependence on God. Enjoying so many blessings, all coming from a merciful Heavenly Father, being enabled to know more and do more than in the past, it does seem that Christians especially should be filled with gratitude and a more humble and contrite spirit than is now manifest.

AT HOME AND ABROAD

Change of address: William P. Walker, from Clarksville, Tenn., to Dinuba, Cal.

G. W. Riggs calls to see us occasionally. He loves the truth, is dependable, and is doing what he can to advance the cause of Jesus Christ.

A. B. Lipscomb reports four additions to the Russell Street congregation at last Sunday's service. T. Q. Martin will begin their meeting on the fourth Sunday in October.

Brother Boyd, of Tracy City, Tenn., and Mrs. J. G. Northcutt, also of Tracy City, cheered us by calling to see us last week. They reported the church there as moving on fairly well.

A. B. Barret, who is now engaged in a meeting at Murfreesboro, Tenn., made us a pleasant call last Saturday. He reports four confessions up to that time. The meeting is continuing.

J. E. Thornberry, of Lawrenceburg, Tenn., cheered us by a visit last Saturday. He reports the school there as doing better than ever before and that the church is in fine condition. He preached at Greenwood, Lawrence County, last Lord's day.

From J. W. Dunn, Sweetwater, Okla., September 23: "We closed the meeting at Taylor's on Tuesday night, with thirty-one baptisms and five restorations, and began here yesterday. I am to begin a mission meeting at Grandfield, Okla., on the first Sunday in October."

From J. E. Laird, Piggott, Ark., September 22: "I closed a meeting at Rogersville, Mo., last Sunday night, with five additions and a fine interest. This was my second meeting there, and I will, the Lord willing, return another year. I am now in a meeting near Kennett, Mo."

Thornton Crews, of Rogersville, Ala., gives a statement of the summer's work in the evangelistic field. He conducted seven meetings, all in North Alabama, preaching seventy-two times, and baptized thirty-four persons. He also reports twenty-nine restorations and two new congregations set in order.

W. S. Long frequently stops in to see us in going through from one appointment to another. He is working hard to pay for the church building in Washington, D. C. He reports a good meeting at College Grove, Tenn., conducted by R. A. Largen and A. J. Traylor. There were two confessions last Friday night.

From Willis G. Jernigan, Olathe, Col., September 19: "I closed my meeting at Florala, Ala., on August 30. This meeting continued nine days and resulted in eight baptisms. I am now at home and have been working with the congregation here for the past two weeks. I am to begin a meeting at Delta to-night."

M. C. Cayce has closed a good meeting for the Rothchild Avenue congregation, in Nashville. He will resume his mission work at Jackson, Miss., next Sunday. Brother Cayce will devote practically all of his time to this needy field. Send him the names of your friends who might be interested. Address 352 Fortification Street.

From John T. Hinds, Rogers, Ark., September 25: "I closed a sixteen-days' meeting at Konowa, Okla., on September 13, with sixteen baptized. Clede Chappell, of Wewoka, Okla., led the song service. I hope much good was done besides the visible results. Fine reports from the general field. Let us all rejoice and press on."

S. M. Jones, of Beamsville, Ontario, Canada, is announced to begin a meeting with the Twelfth Avenue Church, this city, on the first Lord's day in October. This is one of the livest, most active, and best-working churches in the city. In their Bible school they have an average attendance of two hundred and sixty-five. It is a pleasure to work with this church.

J. H. Lawson writes: "My work during the summer was pleasant and profitable, and I am very hopeful for the cause in Houston, as there seems to be both zeal and love among the members of the four congregations in the city. Brethren Smith and Dunn are true yokefellows, and, with a new tent under which to preach throughout the city, we hope to accomplish much."

From Thomas E. Milholland, Denison, Texas, September 20: "After a pleasant summer's work in the field, I am back home again, and still busy. I filled my pulpit at the Armstrong Avenue church of Christ yesterday. At the evening service three came to us from the Southside 'Christian Church.' I shall begin a mission meeting to-night, four miles west of the city."

From J. L. Glover, Corinth, Miss., Route 5, September 23: "I have just closed an eight-days' meeting near Acton, Tenn., with two baptized and very good interest. This is just a schoolhouse in the country, but the people have a desire to know the truth. I would consider a change of locality, if one could be found where I could be of more service to the cause."

From J. C. Mosley, Spencer, Tenn., September 24: "I had a fine meeting at Cummingsville. I baptized two girls in Caney Fork River on Sunday and two more in Calfkiller River on Monday. On Tuesday I came to Spencer and preached here Tuesday night. Three of the Burritt College students were baptized yesterday. I preach at the college in the morning and at the church at night."

Mrs. Maud Wallace writes from Aplin, Ark., September 23: "R. C. Ledbetter, of Oran, Texas, began a meeting at this place on September 4 and closed it on September 19. Twelve were baptized and two were restored. This was Brother Ledbetter's fifth annual meeting here. While in this meeting he was called to Nimrod one day, where he preached one sermon and baptized four persons."

J. W. Grant preached to good-sized and attentive audiences at Flat Rock on Lord's day and at night. The brethren there have been making strenuous efforts for the last three weeks to put the finishing touches on their nice, new house, and it is now about completed, except some work in the basement and putting in the furnace. They hope to have it all completed in time for the first cold weather.

From L. R. Wilson, Tupelo, Ark., September 23: "I closed a good meeting yesterday at Pangburn, with sixteen baptisms. I promised to return next year for a meeting. The brethren there have their own house and are striving for the truth, and it will prevail if they keep the work going. I go next to Bethesda for a meeting, after which I will go back to Henderson, Tenn., to the Freed-Hardeman College, for the coming term in school."

R. C. White writes from Finney, Ky.: "The meeting at Hickory Grove, Ky., closed on September 14, with nine baptized, one from the Baptists, one restored. We had good audiences and unusual interest. I am now in a meeting at this place, with the best of interest and attendance, but no additions yet. I shall be here the most of next week. I shall begin a meeting at Gamaliel on the first Lord's day in October, and one at Dry Fork on the third Lord's day."

From N. W. Proffitt, Route 4, Lafayette, Tenn., September 22: "We closed the meeting at Sixth Avenue and Buchanan Street, Nashville, on the third Sunday night in this month, with a crowded house. One young man was restored to fellowship and the little congregation was set in order by selecting an elder and a deacon. I hope that Sixth Avenue is on a solid footing now. They covenanted to have prayer meeting once a week. I trust to hear good things from them. I am now in a good meeting at White Oak."

From Leland H. Knight, Fort Smith, Ark., September 20: "The Park Hill church of Christ continues to grow in numbers. At the morning service yesterday another young man came from the path of waywardness. Next Lord's day will complete my work that I began here the first Sunday in July, after which I shall return to Henderson, Tenn., to enter the Freed-Hardeman College for a second term. The work here has been very interesting, and truly the proclamation of our Lord's gospel is the greatest calling of earth."

W. S. Long preached at Franklin, Tenn., Thursday, September 23. The Franklin church will give hearty cooperation toward the new building at Washington. He preached at Mars' Hill, Ala., Brother Larimore's old home, last Sunday, and at Tuscumbia at night. He preached at Corinth, Miss., Monday night. He will preach at Yorkville, Tenn., on October 1 and at Cottage Grove on October 3. He will return to Washington on October 15. Those desiring to reach him by correspondence may address Box 1423, Washington, D. C.

From Thomas H. Burton, Union, S. C., September 23: "One baptism and work begun on our lot is about the best news I have for this week. We have three thousand three hundred and thirty-two dollars and three cents on hand for our building, which is about half enough to complete the house we have planned. We certainly appreciate what the brotherhood has done and is still doing in helping in this

work of establishing the cause permanently in this State. Brother, have you done your part? Send all communications to the writer."

From W. L. Oliphant, Muskogee, Okla., September 21: "My twelve-days' meeting with the Vinita Avenue Church, at Sulphur, closed last night. It was a great meeting. Twenty-nine were baptized, four were restored, and eleven placed their membership with the congregation. We were unable to seat the audiences any time during the meeting. The brethren engaged me for a meeting next year. Brethren Chafin, Riffe, and Womack are elders of the congregation. They worked with me nobly during the meeting. I am now on my way to Finley, Okla."

We enjoyed a visit from Elder H. L. Walling and wife, of McMinnville, Tenn., last Friday. Brother Walling will soon be eighty-eight years old, and is well preserved for one of such an advanced age. It was indeed a pleasure to have him call and encourage us in the work that we are doing. May the Lord spare him many years yet to continue the efficient work that he has always done in the Master's vineyard. It makes my heart grow sad to see so many of the old preachers passing to the other side. Let us pray that the Lord will raise up others to take their places.

From T. M. Carney, San Angelo, Texas, September 20: "I have just closed a meeting out at Wall. This is a 'wide place in the road,' eleven miles southeast of San Angelo, with one store, one school building, two residences, a cotton gin, one church building, and a tabernacle. The meeting was held under the tabernacle. A good hearing was had, and one was added by primary obedience. The church in San Angelo is in splendid working order. Two took membership yesterday. All departments of the work are showing an increase in interest, and all seem to be happy and at peace among themselves."

From Charles L. Talley, Cookeville, Tenn., September 22: "During the past week there have been fifteen additions to the Cookeville congregation—twelve baptisms. This may in some way reflect credit on the Ham-Ramsey meeting, the big union revival held by Methodists, Baptists, and two kinds of Presbyterians. However, no credit was given when they came to obey Christ. Just baptized them on a confession of their faith, as though they had not been interested before. This meeting was attended by thousands, and since its close personal work is getting results. We do not think the end is in sight yet."

From E. Gaston Collins, Algood, Tenn., September 24: "On August 27 we closed a nine-days' meeting with the little band at Center Ridge, four miles from Dellrose. I preached to the church mainly, because of some trouble among the brethren. It was the second meeting I have held for them. No additions. On August 29 I began singing in the meeting at Fayetteville, Tenn., with G. Dallas Smith. I stayed till September 11, on which date I had to leave. I began a meeting the next day with the Smyrna Church, four miles from Cookeville. We closed there on September 19, with one baptized. I will preach for this congregation monthly during the winter. On October 3 we plan to begin a mission meeting at Netherlands, five miles from here, the Lord willing."

From Mrs. S. W. Bell, 1824 South Barrett Avenue, Sedalia, Mo., September 24: "At last we have a tent erected in Sedalia, and E. P. Watson is conducting the services. He is a fine preacher of the pure gospel. Sedalia is a very needy field. Our church house is located in a poor settlement. In order to reach a different class of people, it was necessary to pitch a tent, which we have succeeded in doing, after trying for three or four years. This tent now has no side curtains, and it will cost us ten dollars a week to rent them here. We have not enough seats, so may have to rent chairs, besides supporting Brother Watson. Brethren and sisters, you have no idea what a needy field this is. Send us a contribution to aid in this work; and 'what thou doest, do quickly,' for Brother Watson will be leaving us soon. May God's richest blessings be upon you. Pray for us."

From E. L. Mills, Washington, D. C., September 6: "During the months of July and August circular letters were sent to the churches announcing that a house of worship had been purchased in this city and requesting that a donation be sent in August or September to meet the deferred payments. The cash payment on this property was made possible by the donations which had been received during the past two years from individuals and churches in the various States of the Union. Arrangements are made whereby payments may be made on the notes given before coming due, thereby stopping interest. Brother, if you have contributed once to the work here and are not in position to do so again, will you not ask some individual or church who has not contributed to help? Since sending out these letters we have received donations amounting to $709.02.

A number of brethren have said to me that the position of D. Austen Sommer in opposing teaching the Bible in schools or anywhere else is so absurd that it should not be noticed in the columns of the Gospel Advocate. They seem to think that the exposition of such an absurdity is entirely needless. On the other hand, brethren in the West and in the Middle West are persistent in asking that this heresy be exposed. It appears that churches are being divided and that churches are being taken from the conservative brethren and given to the faction controlled by Sommer. E. M. Borden, in alluding to the work of Daniel Sommer and others, says: "It seems that we are having a greater fight in this country than any country that I know of. . . . You cannot appreciate the condition unless you could be on the ground; but we are doing the best we can to hold the truth before the people, and I think our efforts are bearing some fruit. . . . I am glad that you have entered the fight." I want to assure our readers that I am not exposing this heresy because I delight to engage in discussion, but because I think it should be done for the protection of the churches that are suffering.

William P. Walker writes: "Some one may ask why I am leaving the East and traveling toward the West, or why I am resigning the work at Clarksville and accepting the work at Dinuba, Cal. I desire to state that it is not because of any disagreement or dissatisfaction on my part or on the part of the churches of this county, nor is it prompted by pecuniary motives. I have labored with these brethren for two years. We have coöperated one with the other to make the work successful. Our labors have been pleasant and profitable. We have learned to love and highly esteem each other. I have been well sustained and supported, and whoever accepts this work will be cared for in like manner. We are leaving the East and traveling toward the West, first, that we may answer the Macedonian cry, 'Come over . . . and help us.' There the harvest is plenteous, but the laborers are few in number. Brother Riggs, of Los Angeles, informs me that there are only twelve preachers in the State of California representing the cause of primitive Christianity. Secondly, that we may find a more healthful climate for Sister Walker's health. Indeed, we regret to leave this work and these noble people of God; but what we lose here we expect to gain in California. There we will pitch our tent and cast our lot, that we may press the battle in Jesus' name."

This is a simple reminder that the first Lord's day in October is the day for a special contribution to the Tennessee Orphans' Home, Columbia, Tenn. It has become necessary to build a laundry to take care of the laundry of the children, and also to erect a fire escape. It is the intention of the directors to get this work done for the least possible amount to have it done well. I think there is not a more efficient board of directors connected with such an institution than is the board looking after the interests of the Tennessee Orphans' Home. As funds are very low just at this time and as these improvements must be made, it is certainly hoped that the next contribution will be a liberal one. Certainly all Christian people will want to have fellowship in this work. Every time one feeds, clothes, and educates an orphan, that one is thereby taking care of the needs of his own soul and bringing himself nearer heaven. Not only is the board of directors efficient, but we have a number of sisters acting as an advisory committee who are equally efficient and who are making some very wise suggestions as to improvements. Of course the board will be glad to take care of these, and will do so, as funds are provided. I would not fail also to say a word for Mrs. Granville Lipscomb, who has been the efficient matron of this Home for some time. I was talking to a fine woman here in Nashville who is looking after and helping to care for helpless children. She knew of the Tennessee Orphans' Home, had visited it a number of times, and of Mrs. Lipscomb she said: "She makes the Home very homelike, and is admirably fitted for the work of looking after and caring for the children and the needs of the Home." With the institution properly managed and its interests thus carefully guarded, it seems that no one interested in Christian work should hesitate for one moment to make a contribution that may be used in increasing the efficiency and usefulness of the Tennessee Orphans' Home. Send all contributions to John W. Fry, treasurer, Columbia, Tenn. Contributions may be forwarded by check, post-office money order, or express money order.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

EDITORIAL

The Action of Baptism.

BY J. C. M'Q.

It is my purpose to quote without comment some scriptures which show the action of baptism. It is confidently believed that any one who is free from bias or prejudice can read the New Testament and learn just what Christ and the people in New Testament times did when they were baptized. Read the following scriptures: "Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins." (Matt. 3: 5, 6.) "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3: 13-17.) "The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight; John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins." (Mark 1: 3-5.) "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased." (Mark 1: 9-11.) "Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 3-5.) "And John also was baptizing in Ænon near to Salim, because there was much water there: and they came and were baptized." (John 3: 23.) "And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch: and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8: 36-39.) "And brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God." (Acts 16: 30-34.) "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 3-5.) "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.) "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2: 12.) "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God." (Col. 3: 1.) "But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." (Tit. 3: 4, 5.)

I hold that the man who is simply guided by these scriptures will make no mistake as to what is baptism. Let a man go unto the water, where there is much water, go down into the water, be born of water, be buried in baptism and come up out of the water, and then he will have no doubt as to the action of baptism or what is baptism.

Bible Things by Bible Names—Different Designations of the Church Further Considered.

BY M. C. K.

The facts presented in previous articles warrant the conclusion that, in the present divided state of the church, precisely as if there were no divisions, the only correct use of the term, when applied to the Christians or children of God in a given community, even though they be separated into different denominational divisions, is to make it include them all, regardless of the errors in which some of them are entangled, and not merely to include those who

are simply Christians belonging to no denomination at all. Every passage in the New Testament that speaks on the subject may be invoked in support of this statement. With a good concordance in hand, the intelligent reader, who may so desire, can soon verify the statement by a careful examination of every such passage.

We come now directly to consider how we should designate a particular congregation or church which belongs to no denomination. It has already been shown in this investigation that it is not only proper to speak of it as *a* church of Christ or *a* church of God, but that, when thus applying the term to those worshiping at a given place in the community, it is also proper to speak of it as *the* church of Christ or *the* church of God at that particular place, for that is exactly what it is, no more and no less; but if it be asked whether it is proper to *always* refer to it, in public announcements and otherwise, as "the church of Christ" to the exclusion of all other inspired designations for the same purpose, then it is sufficient to ask in reply, what right has man, where God authorizes a variety of designations for his church and calls it by them all, to select one of them and reject all the others? In other words, with a definite expression of God's will by inspired men that a variety of designations be used, how can man with propriety reject all of them but one and use it all the time to the exclusion of all the rest? The wrong here is not in using some one of the divinely authorized designations of the church, for this is entirely proper at any and all times, but it is in rejecting all the rest from usage. Such a course is a distinct departure from Biblical usage, a clear refusal to speak as the Bible speaks, and of course something somewhere and in some way must be wrong.

And yet this is rapidly becoming a fixed habit in some places. The name or designation, "the church of Christ," is coming to be used, in some sections of the country, to the exclusion of every other New Testament designation of the church. Why is this? There is but one correct answer—namely, because, either consciously or unconsciously, no doubt the latter, those committed to such usage have in mind, and are attempting to express by the term used, an idea which is utterly contrary to New Testament usage. That idea is that, because certain Christians in a community are not entangled in error as are others in the same community, it is proper to call the former, to the exclusion of the latter, "the church of Christ" in that community, whereas in the New Testament any designation of the church at any time and anywhere, without exception, includes all the Christians in the territory to which it is applied, even though some of them be involved in error. Those committed to this erroneous idea give expression to it by speaking of "the Baptist Church," "the Methodist Church," "the Christian Church," and "the church of Christ" in a given community. This is a purely sectarian use of the term "church of Christ," for the simple reason that all who are Christians in the other so-called churches of the community are also, in the New Testament sense, in the church of Christ.

To make this error stand out more clearly, let us carefully note the fact that, in New Testament usage, the church in a particular locality is either simply called "the church"—this is quite frequent—without any further differentiating title, or, when the latter is resorted to, it is variously called "the church of God," "the church of the Lord," "the church of the first-born," "the church of the living God," "the house of God," "the saints," "the elect," "the faithful in Christ Jesus," "the people of God," and by numerous other designations, including, when referring to a plurality of them, the designation, "the churches of Christ." Hence, what right has man to select and adopt one of these designations to the exclusion of all the rest? Surely the thoughtful reader can see that if those who, without variation, call a church worshiping at a given place "the church of Christ," cannot convey their idea by using any New Testament designation of the church, such as "the church of God," "the church of the first-born," or any other New Testament designation, then the idea they are attempting to convey is not the New Testament idea. Of course, if it were, they could express it in New Testament language. An idea which cannot be expressed in New Testament language is certainly not a New Testament idea. If anybody should deny this, it would probably be interesting to listen to the reason for such denial.

The church worshiping on Campbell Street, Louisville, Ky., taking advantage of the advertising space offered in some of the city papers for the announcement of religious services, heads its announcement as follows: "Campbell Street Church, Campbell between Main and Market Streets." Some one asked how a stranger, who did not otherwise know, could know from the announcement what kind of a church it is. The question was returned: "How would you put the announcement in order to identify the church as a New Testament church?" The answer came: "Call it 'the church of Christ.'" "But why not 'the church of God,' which occurs many times in the New Testament, or 'the church of the first-born,' or 'the church of the Lord,' or some other New Testament designation?" But neither "church of God" nor any other New Testament designation would be proper, in the estimation of this inquirer, who insisted that it be called "church of Christ;" and thus the erroneous idea was completely exposed, for, of course, if the church worshiping on Campbell Street, or any other church, is really a New Testament church, it can be designated by any term used by the New Testament itself for that purpose.

Moreover, in the light of present-day denominational parlance, to call a church "the church of Christ" without any further differentiating title would be liable to identify it, in thought, with either one of at least two sects. The restoration movement inaugurated by the Campbells and sometimes called "the Christian Church" is also sometimes called "the church of Christ," and especially a local congregation among them is often so called; but no matter what it be called, with some of its practices some churches do not wish to be identified. Then, other churches, in the same movement, which reject instrumental music and the societies, are sometimes called "the church of Christ." In fact, it is becoming quite common now, in some localities, to speak of those churches in this movement which use instrumental music and the societies as "the Christian Church," and those which do not use them as "the church of Christ;" but the term "church of Christ," as thus used in both cases, is purely sectarian, because in neither case does it include all Christians or children of God in the territory to which it is applied. Then, to call a church "the church of God," in the present denominational environment, would be liable to identify it, in thought, with another well-known sect, which, though quite contrary to the New Testament in some of its practices, nevertheless calls itself "the church of God." Hence, while the designation, "Campbell Street Church," does not fully describe and identify the church worshiping there, it is, at least, not misleading, and does not call for any more circumlocution for the purpose of its further identification than would any other single designation that might be employed. The fact is, in the denominational environment of to-day, with its greatly confused and misleading parlance, it is impracticable to describe and differentiate a New Testament church without a circumlocution.

Another article will close this series.

He who feels contempt
For any living thing hath faculties
That he has never used,
And thought with him
Is in its infancy. —Phillips Brooks.

"Evangelistic Authority" Responsible for Division of Churches.

BY J. C. M'Q.

As has already been shown, L. D. Perkins did not represent "evangelistic assumption or authority" as being as bad as it really appears to be. He made no affirmation whatever concerning elders of churches in Arizona.

The Apostolic Review complains that the Gospel Advocate has jumped on it, when the facts are that the Apostolic Review jumped on the Advocate, charging its editor with being a "new digressive" and representing a new people. D. Austen Sommer had much to say about the work in Denver, and criticized the editor of the Advocate for not kicking John D. Evans out of the work that he had labored for eleven long years to build up. John Evans went to Denver some twelve years ago an invalid, broken down in health, and spent much time in a sanitarium for the regaining of his health. So soon as he was able to get out at all, he began to work to build up the church of Christ in that thriving Western city. He labored constantly and with much earnestness to accomplish this end. He gave of his own means and time freely in order to advance the cause of Christ, and had far more to do with building up the church to its present condition than any other one man or dozen men. When it was deemed advisable to select elders and deacons in order to the better advancement of the work and to prevent the "evangelistic assumption" of the Apostolic Review from destroying the work that had been done, the church overwhelmingly decided that Brother Evans was the man to be placed in the position of teaching elder of the church, as he was the man preëminently fitted for the work. No other in the church was able to take this position. In order to give the reader a clear idea of the meaning of "evangelistic assumption," I quote Daniel Sommer as quoted by Brother Otey: "Evangelists are executive officers within the bounds of their jurisdiction." He also says: "Besides, evangelists are the only divinely authorized disciplinarians of elders when charges or accusations are brought against them." (Pages 3, 4, "Evangelistic Jurisdiction," by Otey.) While D. Austen Sommer has ridiculed the idea of a bachelor elder and of the church simply giving expression as to who the church wants as elder instead of accepting the arbitrary selection of one man, yet, after repeated efforts to get him to publish my article, in which scriptural warrant is shown for what was done in Denver, he has declined to allow his readers to see it, though I have published all he had published on the subject, with the understanding that he would also publish my replies. Still, D. Austen Sommer has the audacity to talk about, "I do not like the exposé he gave of my work in Denver." If this is true, why is he unwilling to let his readers see his exposé along with what I have said, thus allowing his readers to draw their own conclusion? Why does he still decline to publish my last reply on the Denver matter after repeated efforts to persuade him not to violate the understanding? He also charges that the Gospel Advocate sent F. B. Srygley to Winchester, Ky., to settle "the church fuss" there. The Gospel Advocate did no such thing, nor has it ever had anything to do with exercising "evangelistic assumption" over the churches with or without elders. As to the Winchester affair, Brother Srygley has this to say for himself:

I went to Winchester, Ky., in June, 1918, at the solicitation of the church there. I was not sent by the Gospel Advocate nor any one connected with it. I was there only to advise, and not to arbitrate. I was careful to state while there that I had no authority to act in any other capacity. Any statement to the contrary is untrue. F. B. SRYGLEY.

The first I ever heard of one's seeking to exercise "evangelistic authority" was when Daniel Sommer came to Huntsville, Ala., many years ago, to settle a "church fuss," broke into the church house over a court injunction, was arrested and brought into the courts, and over the courts tried to exercise "evangelistic authority." The "authority" was a failure in this case, however. From a pamphlet put out by the elders, entitled "The Working of Evangelistic Assumption in California," I learn that "the faction" in sympathy with the Apostolic Review attempted to take over the house of worship at Riverside, Cal.; but when they found it locked against them, they did not break in, as did Daniel Sommer at Huntsville, Ala. I am glad to see that they had learned from his experience that it was not wise to break open church houses and be brought into the courts. The Apostolic Review was represented at Riverside by Brother Reedy and Brother Edwards. Brother E. M. Borden, who is now at Riverside, writes as follows concerning the work done by Brethren Edwards and Reedy at that place and relative to the workings of "evangelistic assumption" in other places:

Knowing the workings of the disciples of Brother Daniel Sommer on the Pacific Coast and other places, I can state emphatically that they are trying to carry out the doctrine that bears the stamp of "evangelistic assumption." Knowing that Brethren Reedy, Harper, and D. A. Sommer were called and had an active part in withdrawing from Brother Edwards, who was one of their right-hand workers in dividing churches, I made mention of the work in withdrawing from Brother Edwards, and asked if the elders could not have done the work? They were glad that they could say there were no elders there. Do they mean to say that they would not have acted as they did if there had been elders there? But I want to ask if there were any elders at Riverside when Edwards and Reedy came and divided the congregation? [There were elders at Riverside when the divisive work was done.—ED.] I also want to ask if there were any elders at Wenatchee, Wash., when Brethren Reedy, Roady, and several others tried to put Brother S. O. Pool out of the congregation? They have been very careful not to make mention of this in the Apostolic Review, as they failed to accomplish their purpose. There are a number of other places I could mention. I was perfectly willing to correct my misunderstanding of the Arizona affair, but the Apostolic Review editors have not been willing to publish my position on the college question.

I want to state just here that when Brethren Edwards and Reedy came to Riverside there was no attempt made by them to settle the trouble, but to divide the church over the doctrines of "evangelistic authority" and the "religio-secular colleges." Their work is that of force. To my personal knowledge, they have withdrawn from three or four members because they worshiped with a congregation that was not a Daniel Sommer congregation. This makes the matter a test of fellowship, and they are responsible for the divisions, for the other brethren do not make these things a test of fellowship. I can say more when it is necessary. E. M. BORDEN.

I not only learn from Brother Borden, but from Brother Floyd M. Edwards himself, that he has been withdrawn from by the Review people and sympathizers and grossly wronged. He certainly is a competent witness on the subject of "evangelistic authority." So far as his position concerning the doctrine and practice of the church is concerned, and so far as the use of Bible-school literature is concerned, I am glad to inform him that we are in perfect accord. While I have been teaching a Bible class in the Russell Street church of Christ for many years, when I come to the class I use only the Bible. I study the helps, commentaries, and use concordances and any other helps that I can get in preparation of the lesson. I encourage other people to do likewise. Read carefully Brother Edwards' letter:

THE APOSTOLIC REVIEW REFUSES TO CORRECT ITS FALSE STATEMENTS.

Editor Gospel Advocate, Nashville, Tenn.—Brother: I see in the Apostolic Review of August 24, 1920, a tirade against the Advocate, and having been a reader of the Review since childhood and a writer for nearly fourteen years (furnishing a manuscript occasionally), and loving it with a fervent love, almost to the degree of thinking it could do no wrong, and accepting as true any publication of a brother whom they claimed went wrong until I received a slap in the face because I could not take a hint that I must be controlled by

its editors or be slandered through its columns or by a tract scattered broadcast among the churches, I am in a position now to see clearly the hypocritical claims of that journal. I expect further misrepresentation on account of this if it appears in the columns of the Advocate, but that will not move me.

First, let me state my position clearly. I believe in the New Testament church in name, doctrine, and practice, whether it be in worship or work or discipline. I am opposed to the use of the Sunday-school literature taking the place of the Bible in the church, also the Bible college to do the work of the church in educating men for the ministry.

Secondly, in Sommer's letter to you, he goes after Brother Perkins for what he said concerning Reedy and Harper excluding members where there were elders in Arizona. Perhaps it is true that Brother Perkins was mistaken in this particular case. [Brother Perkins did not say there were elders at Glendale, Arizona.—Ed.] But Sommer is not too good to indorse a man that would do that. The church at Chillicothe excluded a preacher for leading a faction from the church there after they had made hard efforts to talk him out of it. The Review published a falsehood concerning the writer and refused to correct it. Then when this same factional preacher had gone to Hebron, near Higbee, Mo., and spread his false stories there, by invitation I went and gave them the facts in the case, but did not preach there then nor since then. The elder of the church afterwards wrote Acree, who had been excluded at Chillicothe, requesting him in a kind manner to refrain from coming to Hebron till things were in a more harmonious condition in Chillicothe. This man Acree then gets another one, and they two go to Hebron and work privately among the membership and bring charges against this godly elder who worked so hard for the peace of Hebron. They demand of this elder to apologize to this disfellowshiped preacher for requesting him to stay away from Hebron. The night was set for the trial of the elder, and on that night I and two other preachers were present. Ballenger requested this elder to resign; and when he refused and had the meeting started with the expectation of facing the charges, the evangelist and his chickens which he had clucked up in the few days that they were there flew the coop without even reading the charges they had brought against that elder. They now meet in the afternoon in the meetinghouse, for this tender-hearted elder refused to deny them that privilege. And the Review indorses this man who was disfellowshiped in Chillicothe and his faction which he developed at both Chillicothe and Hebron, dishonoring the New Testament teaching regarding the eldership, and upholds those men who were too cowardly to try the man whom they had charged and called a meeting to try. This is far worse than Brother Perkins accused them of. Now let them open the columns of the Review for the truth to be known, and I will prove that the worst has not yet been told of the crookedness of the Review.

"Common sense and common honesty teach one that when a journal permits false statements to be made in its columns about anybody, . . . it should permit a correction of such in its own columns." (Sommer, in the Review, August 24, 1920.) The Review has permitted false statements to be published against the writer and has refused to correct those statements in its columns.

Listen to the following from Ketcherside in the Apostolic Review of August 24: "There seems to be a new spirit of digressionism working in some of the congregations of the church of Christ, the past few months, *as it seems that some loyal congregations refuse to accept the decision of other loyal congregations, on matters of discipline, unless they themselves can make a personal investigation* to see if unruly characters who were convicted, and refused to repent, and were withdrawn from, *were actually guilty of what they were charged with.*" Scott, of Jamesport, recently expressed himself as being highly displeased with churches that refused to turn a man down after the Review had published him. Ketcherside calls it "digressionism" for churches to investigate before they will turn a man down. I never knew before that this was digressionism, but I guess it is—*digressing* from the *plan of the Review;* for, according to the statement that appeared in the Review of June 1, 1920, it has been the plan of the Review to shut off investigation. Where this is done, brethren, you may know there is a "nigger in the woodpile." Following is the statement from Sommer:

"SPECIAL NOTICE.

"Many years ago a considerate brother wrote to me after this manner: 'Brother Sommer, I was sorry to see your statement in the Review concerning ——: but I knew you must have had good reasons for it or you would not have made it.'

"I could wish with all my heart that all others of our readers would be equally considerate with that brother. My reason for thus writing is this: When the Review has been used to publish the good deeds of a preacher for five, ten, fifteen, twenty years, or perhaps a longer period, certainly its managers feel great reluctance in publishing any evil concerning him. And before so doing we need to be forced to do so by facts that we cannot justly question. Yet certain brethren seem to be so inconsiderate as to imagine that the Review managers are controlled by some personal feeling, or inexcusable ignorance, and for that reason they have been guilty of making the objectionable publication. They do not know that such a publication is to us like the bitterness of wormwood and gall, especially when made about one that has long been upheld in the Review's columns. And those of our readers that try to extort from us some private statement that they or the one that is published may use against us by some technical reasoning—such readers add to our bitterness and do themselves much harm. As a rule, I have had a private correspondence with the preacher that we need to expose in the Review, and have gone to the limit of Scripture and reason to save him. But when he shows himself deaf to both reason and revelation, then—*and then only*—do the managers of this paper consent to publish him.—Daniel Sommer."

Though all men should go wrong, Sommer never will! And there is a threat given to the one who is honest enough with both parties to inquire as to the charge laid against him.

The charge made against the Southern brethren of having a pope rebounds against the Review. I have failed to find a statement among them that sounds as much like the words of the pope in the Dark Ages as these.

A tract was published against me in which falsehoods abound, trying to kill me off over the shoulders of my sister whom I insisted should have the right to introduce her own defense when being tried, and in this tract, on page 2, they admit that the testimony that I insisted on being introduced was in *justification of my sister;* but they ruled it out, and I am published because I criticized them for so doing. Sister filed suit against those who published (or caused to be published) that tract. Papers were served on W. G. Roberts in Springfield, Mo., for libel and slander; and Freed crossed the State line into Kansas before suit was brought, and has returned but once since, and his stay was short. He spent a few hours in dodging the officers. He was in trouble at Braymer, where he had lived, and was trying to fix up his troubles so he could get a letter. The Review left the impression that I was disfellowshiped by the church in Chillicothe, which was the opposite of the truth. I was commended by them and made an elder shortly after the trouble here.

Thomas Smith, the self-appointed religious police, divided the church in Chillicothe, Wakenda, and *near* Steen Prairie (Belle, Mo., I believe), in course of a few days. In each instance Thomas took only a few of the membership, while the Review brands the main body as a "faction," which is the reverse of the truth. Now, if the Review will reply, let them open the columns of their paper to a discussion of the facts which they have been hiding. I affirm they are guilty of doing worse things than those of which Brother Perkins accused them. Brotherly,

FLOYD M. EDWARDS.

If God's Spirit abide with thee, all things will be easy from the spirit and love; for there is nothing that makes the soul so courageous and venturesome for anything as a good hope.—Selected.

Opening Exercises at David Lipscomb College.

Registration of students at David Lipscomb College began on Tuesday, September 28, but the formal opening exercises for the public will be held on Friday, October 1, at 10 A.M. A pleasing program has been prepared, and the friends of the College are invited to attend. The girls' new dormitory and other buildings will be open for inspection.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

A Trip to Texas.

BY F. C. SOWELL.

I spent the month of August preaching in Texas and Oklahoma.

My first meeting was held at Valley View, Texas, fifty miles north of Fort Worth. This meeting continued thirteen days. The church took much interest in the meeting, and each member did his work well. One noble man, about sixty years of age, was baptized. The church seemed much stimulated by the teaching.

My next meeting was at Colorado, Texas, two hundred and thirty miles west of Fort Worth. I found a fine-working church at this place. There is also a church at this place worshiping with musical instruments, with D. R. Hardison serving as their preacher. This meeting continued twelve days, with fine interest, and two splendid ladies were baptized. J. T. McKissick visited the town while I was there. He has charge of a school at Midland, Texas, and is preaching also. Brethren Hardison and McKissick had no services at their places of worship on Lord's day, and came over and heard me, and we all worshiped together like we did in the good old days of yore. We all ate dinner together, and after dinner the music question came up. But I told them there would be no use to argue the question, but one thing I would demand of them, and when they should give me the information for which I asked the whole thing would be settled. Jesus said to his disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." "Now," I said, "as they were to observe all things commanded of the Lord, give the command for instruments in the worship, and I will preach it and have instruments in the worship." I insisted that they give me the command, but, of course, they could not do it, and no man on earth can do it. So I will be content to observe the things commanded of the Lord. I was glad to have these brethren with us, and our mingling together was pleasant, as we were all from Maury County, Tenn.

I went next to Boswell, Okla., having a call from a Baptist friend to "come over in Boswell and help us." At this place I found a loyal young congregation worshiping according to directions given by divine order. This Baptist and his wife and another lady came over with us to have fellowship and work with us in the Lord's vineyard. This was a short meeting, but fine in its working.

I have made about eighteen trips to Texas, but, taking all in all, I believe this was one of the best. I found that in all these congregations they were working in the spirit of the Master, and love and prosperity prevailed.

Select Thoughts.

"God must first have spoken to us, that he may speak through us."

When the church becomes like the world, she loses the power to enlighten the world.

What can more surely steady a man's faith in God and strengthen the desire for some share in his eternal self-giving than the perpetual witness of daily human love?

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.
—Southwestern Advocate

The two largest department stores in Shanghai, China, will now close their doors all day Sunday, and on Sunday morning Christian services are provided which all employees are expected to attend.

The one thing that made Paul irresistible was the assurance that he was a servant of Jesus Christ, and, therefore, that, notwithstanding all his consciousness of weakness and personal inefficiency, he had the authority of his Master behind him; and we who are to-day engaged in Christian work of whatever kind must fall back upon that. Our inspiration must come from the same Savior; and whatever triumphs we gain, we must recognize as his, and his only.

USE MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes. Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

I SUFFERED THREE YEARS

Finally was Restored to Health by Lydia E. Pinkham's Vegetable Compound.

Lowell, Mass.—"I was all run down and had an awful pain in my right side, was

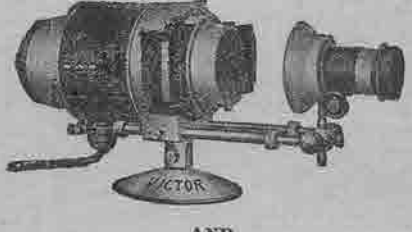
persistently constipated and had very dizzy spells. I suffered for three years and was perfectly miserable until a friend was telling me to try Lydia E. Pinkham's Vegetable Compound and I found it a wonderful medicine. I can now do twice as much work and I recommend the Vegetable Compound to other women. You can use these facts as a testimonial."—Mrs. M. THEALL BESSEY, 186 Appleton Street, Lowell, Mass.

Why women will continue to suffer so long is more than we can understand, when they can find health in Lydia E. Pinkham's Vegetable Compound!

For forty years it has been the standard remedy for female ills, and has restored the health of thousands of women who have been troubled with such ailments as displacements, inflammation, ulceration, irregularities, etc.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

VICTOR PORTABLE STEREOPTICONS



AND

VICTOR PATENTED

AND

FEATHERWEIGHT STANDARD SLIDES

ARE

giving absolute satisfaction to thousands of clergymen.

Attendance at church and Sunday school may be rapidly increased by Visual Presentation of Bible Subjects.

Special Trial Terms to Clergymen.

Catalogues mailed upon request.

VICTOR ANIMATOGRAPH CO.

(Incorporated)

232 Victor Building Davenport, Iowa

GET FEATHER BEDS AND PILLOWS Direct from Factory. Write to-day. Send names of four friends and receive our astonishing offer. Hygienic Feather Bedding Co., Dept. 22, Charlotte, N. C.

CHURCH NEWS

Alabama.

Spruce Pine, September 20.—I closed an eight-days' meeting at Bradley's Chapel, near Belgreen, Ala., yesterday, with five additions. This was the twenty-second meeting I have held there in the last twenty-four years, and the crowds were the largest, considering the entire meeting, that we have ever had. There were people there from three counties yesterday. They wanted me to come back next year, but I couldn't promise to come. I suppose my brother, Van A. Bradley, will hold their meeting. I shall begin here to-morrow night, for a week's meeting. Brethren, the calls are more than the workers can fill. Pray the Lord for more workers.—I. B. Bradley.

West Huntsville, September 22.—On the second Lord's day in August I began a meeting in Honeycomb Valley, eight miles north of Guntersville. The meeting continued eight days, with fine interest, notwithstanding it rained every day while I was there. There is a faithful band of sisters there, but they need more brethren who will press forward and take the lead. Brother Noland, from Guntersville, visits them and assists them in the worship. It was through his efforts that the congregation there was established. On the fourth Lord's day in July I began a meeting at Ivy Bluff, Warren County, Tenn., and continued it until Wednesday after the first Lord's day in August. The attendance and interest were good throughout the meeting. Twelve persons were baptized and one wanderer confessed his faults. I promised to be with them again next year. I trust that I shall be able to hold more meetings in that part of the country. —J. A. Jenkins.

Arkansas.

Leslie, September 21.—I preached here last Sunday at 11 A.M. and again at 2:30 P.M., and had a fairly good hearing. We have no congregation here, just a few scattered members. The "digressives" have a house, but no organization. I am leaving to-day for Mountain View, where I shall begin a meeting tomorrow night.—J. A. Cullum.

Fort Smith, September 21.—The Wesley meeting closed Sunday. Eight persons were baptized. It was a good meeting in many respects. This is an old, established congregation, and has practically no opposition. There are some of the finest people there, I think, I have ever labored with. It was my second meeting for them, and I enjoyed my stay very much. The Delaney meeting resulted in twenty-two baptisms. I have four more meetings yet, two of which will be at mission points. Brethren, pray for me; I need your prayers. May God bless the faithful.—Will W. Slater.

Florida.

Lake City, September 22.—I closed a ten-days' meeting with the church at Lacota on September 7. There was a good attendance and a fine interest manifested throughout the meeting by both the church and the world, and I left with a promise to return as soon as possible for another meeting. One soul was baptized into Christ and others were "almost persuaded." This is a point where I held two other meetings several years ago, and where our venerable brother, D. A. Martin, of Oxford, has been laboring once a month for some time. Brother Martin is one of God's noblemen, a true soldier of the cross, filled with the Spirit and a burning zeal for the cause of Christ, and by his untiring efforts this church has taken on new life and is going forward in the Lord's work. I expect to leave Lake City with my family about October 15 for a few months' tour in South Florida, during which time I will open up some new fields of labor for God's workmen. Pray for us, and continue to address me at this place, and all mail will be forwarded to me from place to place.—J. O. Barnes.

Middle Age at 35 or 60?

Physician Explains Why Lack Of Iron In the Blood Saps the Strength and Vitality and Often Makes Men and Women Look and Feel Old Before Their Time.

By Dr. Ferdinand King, New York Physician and Medical Author

Signs of old age are plainly to be seen in many a man and woman who ought still to be enjoying the rugged health and activity of the early prime of life. Yet often the rea. cause of their decline is nothing more than lack of iron in the blood and it is surprising how quickly these conditions are frequently corrected once the right kind of iron is supplied.

I am constantly coming across cases in my practise where people not yet 40 show much of the nervousness, lack of energy and general run-down condition which might possibly be expected to come twenty years later in life while others at 60 may still be young in feeling, mentally alert with steady nerves and strong bodies.

Whether we have health and long life is often a question which each one must determine for himself. Signs of old age are largely due to a deposit of waste matter in the blood vessels and cells of the body. Without plenty of strength-giving iron the blood is utterly lacking in the power to overcome this slow poisoning process and keep the body strong and healthy. To make up for this deficiency I usually prescribe organic iron like Nuxated Iron which by enriching the blood and creating thousands of new red blood cells helps renew the wasted tissues and build strength and energy to withstand the ravages of time. I know of no more simple means by which a person can find out if his blood needs iron than by making the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength and see how much you have gained. Nuxated Iron will increase the strength, power and endurance of delicate, nervous run-down people in two weeks' time in many instances. You can procure Nuxated Iron from your druggist on an absolute guarantee of satisfaction or your money will be refunded.

NUXATED IRON
For Health, Strength and Energy

When You Feel Shaky **WINTERSMITH'S CHILL TONIC** Will Tone You Up.

For Malarial Fevers and a General Tonic

If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.

The Test of Time

When an article is without merit, public sentiment condemns it. It immediately dies a natural death. When an article has merit, it will be everlastingly in demand. Gray's Ointment has now been used for a full round century. No greater proof can be offered of its effectiveness. One hundred years of honest, good, old-fashioned value for money received has made it a family word in every household. Effective for sores, boils, burns, cuts, bruises, stings, eczema, and the many forms of skin eruption. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

In answering advertisements, please mention the Gospel Advocate.

For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers. Piedmont Laboratories, Inc., Clinton, S. C.

TETTERINE

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

FOOT TROUBLES

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

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

"Diamond Dyes" Don't Spot, Run

Don't Risk Material in Poor Dyes that Fade or Streak

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

CHURCH NEWS

Illinois.

Xenia, September 20.—I began a meeting at Pleasant Hill, in Wayne County, on the night of September 2 and continued it until last night. Rain made against the meeting several nights, but we had good audiences when the weather would permit. A serious trouble among some of the members also made against success; however, a much better feeling now exists, and, although there were no additions, I am sure much good has been done. My next meeting will be at Clifford, a mission point.—Andrew Perry.

Kentucky.

Murray, September 20.—The Mayfield meeting closed on Thursday night, having continued about two weeks. Interest was good throughout the meeting, and the attendance was the best they have had so far. Six were added—three by baptism and three from the "digressives." Brother Aubrey Wilson will labor for them next year, half time.—Coleman Overbey.

Michigan.

Flint, September 21.—Last Lord's day I was at Speaker, out from Port Huron. We have a splendid congregation there. I am to remain in Flint for two weeks, and then go to Standish for a meeting.—Leslie G. Thomas.

Oklahoma.

Marlow, September 20.—Brother Williams and I closed a good meeting near Duncan yesterday. Nine were baptized and two were restored. A congregation of thirty members was put to work, with Brother W. R. Findley as leader. We are to begin a mission meeting at Plainview Schoolhouse to-morrow evening. We are told that the gospel in its purity has never been preached in that community.—John W. Hedge.

Woodward, September 20.—While at Hobart, Ark., in a meeting, I was asked to come over to Sulphur Springs, some eight miles east, and hold a meeting. I did not really have time to go at that time, as I was under promise to be at another place as soon as I could; but I felt it my duty to go and make an effort to set things in order at Sulphur Springs. The church at Sulphur Springs had just quit meeting for worship and had rented the Lord's house to a picture show. I was discouraged even by brethren in making an attempt to do anything there, but I could not get the appeal to "come over and help us" off my mind. So I went and began the meeting on Tuesday, September 7, and held over the next Monday night, closing at the water on Tuesday morning. No one seemed to think any good would be done, as the church was in such condition. One old man said: "I would like to know whom he thinks he will baptize here; he will not have much crowd to hear him." Well, I baptized the old man himself.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

Renew your subscription to the Gospel Advocate.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

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

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

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

In answering advertisements, please mention the Gospel Advocate.

FIFTEEN YEARS OF BLACK-DRAUGHT

Black-Draught Highly Recommended by Illinois Man for Liver and Stomach Disorders Used it for Fifteen Years

Singerton, Ill.—"For fifteen years we have used Thedford's Black-Draught, and have not as yet found anything that could take its place," writes Mr. W. F. Rister, of this town. "I have used it for indigestion a number of times, and it gives relief," continues Mr. Rister.

"For sour stomach, a heavy, bloated feeling, it is splendid; and when the liver gets torpid, so that when you stoop and raise up suddenly you feel dizzy, a few doses will set you straight.

"We keep it and use for constipation and the above troubles, and find it most satisfactory. I can recommend it to others, and gladly do so. For the number of years I have used Black-Draught now, I ought to know."

In its seventy years of usefulness, Thedford's Black-Draught has relieved thousands and thousands of persons suffering from the results of a disordered liver; and, like Mr. Rister, many people feel that after using Black-Draught nothing can take its place.

If you have not tried Black-Draught, get a package to-day.

Nearly every druggist keeps it.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.
WHITE SERUM COMPANY.

The whole church, with the exception, perhaps, of one or two, was reclaimed—repented and confessed their wrongs, prayed and asked forgiveness. This meeting was out of the ordinary in that I baptized fourteen men and boys and not a single girl or woman. I tell you, brethren, this was a time of rejoicing. May the good Lord bless them in their work, and may they hold out faithful to the end. I am now in my fifth meeting near Woodward. I have done more preaching this summer than I have ever done in one summer. I have held three meetings, preaching twice each day, with but one night's rest during the three meetings. I am holding up fine.—D. S. Ligon.

Tennessee.

Hornbeak, September 20.—I closed my meeting at Turnage Schoolhouse, near Hornbeak, last night. There were twenty-three additions—seventeen baptized, two from the Baptists, two from the Methodists, and two restored. Great interest was manifested during the meeting.—Harry Hayes.

Auburntown, September 20.—The meeting at this place of eleven days' duration closed on Wednesday night at the water's edge. There were ten additions by primary obedience and one restoration. The meeting was conducted by Brother W. M. Oakley. We are sure that much and lasting good has been done.—C. S. Hawkins.

St. Elmo, September 20.—The church here had two good services yesterday. Two took membership at the morning service; a young lady made the confession at the night service and is to be baptized Thursday evening. This congregation has been helping other places with their buildings and assisting some in mission work during the last few weeks.—L. E. Pryor.

Decherd, September 22.—I have just closed a good meeting with the Bean's Creek congregation. Twenty-six were baptized and nine confessed their wrongs. This was one of the best and most interesting meetings ever held at this place. We had a packed house every night and a large crowd at every day service. This is my old home congregation, where I worshiped when I was a young man, and is near my father's home. Among the number baptized were a deacon in the Presbyterian Church and his wife and two Methodists. The brethren asked me to come back next year, and I promised to go if I can find time.—R. E. L. Taylor.

STOPPED HER FITS

Mrs. Della Martin, a resident of Wurtsboro, N. Y., writes that she stopped her fits with a medicine that she read about in the paper. She says she has not had a fit since she took the first dose, and that she wants every sufferer to know about this wonderful medicine and what it did for her. If you, a friend, or relative, suffer from these dreadful attacks, you are advised to send name and address at once to **R. P. N. Lepso**, 198 Island Avenue, Milwaukee, Wis., who is generously offering to send a bottle of the same kind of medicine he gave Mrs. Martin, free, to any sufferer who writes him.—Adv.

Behind every storm of trial and every cloud of sorrow is the heavenly blue of Christ's unchangeable love—a love stronger than death, a love that follows us amid all our wanderings and backslidings, and all our changes of heart and of circumstance, and remains steadfast and unwavering even when our love is suspicious and cold. —Hugh Macmillan.

50 Eggs a Day

"More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give *your* hens a few cents' worth of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned **at any time** within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 23 hens and in 5 days have gotten 10½ dozen eggs, or 126.
MRS. J. O. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefitted by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.
MRS. LENA McBROON, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.
EDW. MEKKER, Pontiac, Mich.

Never Laid as They Do Now

I am very much satisfied with the "More Eggs" Tonic. My chickens never laid as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

$200 Worth of Eggs from 44 hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. C. THOPE,
Sterling, Kans., R. No. 2, Box 47.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being **FREE**. Don't wait—take advantage of this free offer **TODAY!** Reap the **BIG** profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send **TODAY—NOW!**

E. J. Reefer, Poultry Expert, 7257 Reefer Bldg., Kansas City, Mo.

Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 **at any time** within 30 days, if **both** of these packages do not prove satisfactory in every way.

Name .....

Address .....

Over fifty years ago a young physician practiced widely in a rural district and became famous for his uniform success in the curing of disease. This was Dr. Pierce, who afterwards established himself in Buffalo, N. Y., and placed one of his prescriptions, which he called "Golden Medical Discovery," in the drug stores of the United States so that the public could easily obtain this very remarkable tonic, corrective and blood-maker. Dr. Pierce manufactured this "Discovery" from roots and barks—a corrective remedy, the ingredients of which nature had put in the fields and forests, for keeping us healthy. Few folks or families now living have not at sometime or other used this "Golden Medical Discovery" for the stomach, liver and heart. Over twenty-four million bottles of this tonic and blood remedy have been sold in this country.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing. 60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

Drink or Taste?

BY J. J. VANHOUTIN.

In observing the communion, I have occasionally noticed some things which appeared to me to be not as orderly as the occasion demands. Sometimes the one who presides at the table speaks with such a suppressed voice that he cannot be heard by the members; especially in offering thanks he appears to be whispering to himself, and not many can understand what is said. If the man was going to tell some joke to a man in a crowd, his voice would be loud enough for all to hear. The man should not be boisterous, but should speak out loud enough to be heard by all who partake of the emblems. In many places the fruit of the vine is called "wine," which name is never applied to it in the Scriptures. I understand that the ancient custom in preparing the passover table was, at every table there was an extra chair, plate, loaf of bread, and cup filled with unfermented grape juice (fermented wine was forbidden—Lev. 10: 9), all prepared and in readiness for their coming King. That loaf and cup must have been the bread and cup which Jesus used. And they were to eat the bread and drink the contents of the cup—not just taste it, but drink it. There is quite a difference between drinking and tasting. This thing of pouring about a tablespoonful of the fruit of the vine out of a pint bottle into a little gill glass tumbler, and then, after thanks, divide that little amount—how can twenty or forty all drink of the cup when the cup is empty? I have seen the empty cup passed and persons go through the motion, pretending to drink when there was not a drop in the cup, because at first the man failed to pour out over half as much as he should have done, and leaving the pint bottle nearly full on the table, when, if the man had used discretion and good judgment, he would have filled both glasses at least two-thirds full, then each one could have drunk of the cup in place of tasting. Jesus never said, "Taste of this cup;" but he said, "Drink ye all of it." They were to divide the contents of the cup and not leave any of it, but drink it all. There is usually plenty on the table. Then, fill the cups so we can all drink of it in place of tasting; then the keeper will not have to drink it lest it sour. It is no more harm to drink unfermented grape juice in communion than to drink water at dinner.

Hard Colds.—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

SOUTH IS TURNING AGAINST CALOMEL

Mr. Dodson, the "Liver Tone" Man, Responsible for Change for the Better.

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

Hemstitching and picoting attachment; works on any and all machines; simple and easy to work. You can now make the nice things in your own home that you had to hire made or go without. Sure to please. Price, $2.50. Gem Novelty Company, Corpus Christi, Texas; Box 1031.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S. C.

Cuticura Soap Clears the Skin and Keeps it Clear

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

Why Don't People Go to Church?

BY J. G. MALPHURS.

Have you ever heard of so many vacant pews in meetinghouses as at this time? Have you ever heard of so many preachers claiming a falling off in membership as since the armistice was signed? The denominations try worldly tricks to amuse the people, but they just quit going after the show stops. Another trade has been made—God's power for salvation, the gospel, has been traded for error. (Rom. 1: 16.) Let us name a few facts that have helped to empty the meetinghouses.

1. Many denominational preachers have removed salvation from the church. For years they have taught the people that it is not necessary to be a member of the church to be saved; that you can be saved out of it as well as in it. This teaching has had its deadly effect at funerals. Many young people have heard ministers preach their unbelieving friends and relatives to heaven. A man with ordinary "horse sense" can see that if one can be saved out of the church, all can. Hence, they do not have to go to church for salvation; they can be saved without even going to church. The "movies" attract their attention, and they think little about religion until a deathbed scene.

2. Furthermore, lodges and fraternal orders have sapped the church of works of charity. How many preachers and deluded brethren do you see with the signs of spiritual adultery on their coats! (James 4: 4.) The work of charity is one factor in the very life of the church, and yet you hear many blinded Christians say: "The church won't do it." The fault is with such teachers and leaders of Israel, and not with God's plan. When the church permits the lodges to do this work for her, she exchanges a pearl of great price for an ice box.

3. "The terror of the Lord" is not preached as much as it ought to be. I mean that there is not enough of hell preached now, the kind that has fire and brimstone in it. The little hell, the short hell of the Adventists, and the second-chance theory of Charles T. Russell tickle the ears of too many. The love and grace of God, the joys and pleasures of heaven, must be preached; but to preach these without telling the people that "it is a fearful thing to fall into the hands of the living God" is a one-sided gospel. The Bible sounds warnings against disobedience as well as promises for obedience. Sinners need to know that there is an eternal hell to be avoided as well as a heaven to be gained.

"Why go to church?" reasons the sinner. "The preachers say you don't have to be a member to be saved. I can wait until I get sick to confess Christ; and, besides, if I lose heaven, hell does not last long, so many smart preachers say. If I want brotherly love and my family protected, I can go to the Masons and pay for it. The church won't help a fellow, so says the preacher, and I saw his badge to back up what he says. So I believe I'll go to the 'movies.' It won't cost me but a dime. If I go to church, they will expect me to give the preacher that much. Besides, I'll see more excitement there than all the choir and the preacher, too, can make."

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

ECZEMA

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

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

℞

Oil Eucalyptus Globulus
Oil Peppermint
Oil Pinus Silvestris
Oil Wintergreen
Menthol
Gum Camphor

Thoroughly mixed in proper ratio and sequence and at proper temperature, with refined Petrolatum base.

Eucapine Salve is rapidly becoming a household necessity. It is in constant use as a preventative of diseases of the air passages, and as a dependable curative agent in ordinary inflammatory conditions. Try it for nose sores, catarrh, catarrhal headaches, cuts, sores, burns, bruises. Splendid for sore feet. Will not blister. Full sized jar free to physicians with quantitative formula if desired. 50c the 2 oz. jar. Ask your druggist; or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

GOOD TEACHERS IN DEMAND
AT BETTER SALARIES

The schools, colleges, seminaries, and universities throughout the South are begging for assistance in finding teachers with proper qualifications, and better salaries are being offered. We are needing hundreds of teachers to supply the demand. Any well-prepared teacher would do well to write us.

FISK TEACHERS' AGENCY
R. A. Clayton, Mgr. Birmingham, Ala.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

$20
MADE TO MEASURE
3-Piece SUIT

The most remarkable values ever offered. A postal brings you a large assortment of cloth samples, wholesale prices direct from the manufacturer, style book and measuring charts. No matter where you live or where you have been buying your clothes, and even if you do not need a new suit now, investigate at once the wonderful savings you can make by dealing direct with this large manufacturer. Long wear, fast color, perfect fit, and satisfaction guaranteed.

Write today. Address your card or letter like this: Lincoln Woolen Mills Company, Department 588, 208-214 South Green Street, Chicago, Illinois.

$2000 to $5000 now being made by good men by wearing and taking orders for the famous Lincoln made-to-measure clothes. No experience needed, we teach you and furnish free equipment. Write today!

CHURCH NEWS

Missouri.

Rogersville, September 15.—I am in the midst of an interesting meeting at this place, with three additions to date. Brother J. P. Lowrey will begin a meeting at Piggott, Ark., on the first Lord's day in October.—James E. Laird.

Tennessee.

Lawrenceburg, September 22.—I held eight meetings during the summer, in which there were eighty-two additions. I am now engaged in teaching in the Lawrence County High School.—E. O. Coffman.

Athens, September 20.—I began a meeting at Mount Bethel, in Bradley County, on the first Lord's day in this month and continued it until Friday night after the second Lord's day. Six souls were added to the church. There had not been any regular preaching at this place for fifteen or twenty years. The people were hungering for the gospel. Our crowds were better than expected. This is a Baptist community, but we left there believing that it is not so strongly Baptist as we found it. Some five or six of the Baptists expressed themselves as about ready to give up Baptist doctrine and be satisfied with a "Thus saith the Lord." On the last night of the meeting the Baptist minister heartily indorsed my preaching. The Lord willing, I will be with those people again next July for a two-weeks' stay.—Vernon Rozar.

Texas.

Fort Worth, September 20.—We have the house packed at the Northside Church every Lord's day. There were four additions yesterday. The minister is assisting the Diamond Hill congregation in a meeting this week. The Northside Church will hold a mission meeting, beginning on October 1, in Rosen Heights Addition.—Ben West.

Fort Worth, September 20.—Yesterday was another fine day for the Southside-Central church of Christ. We had the largest crowds yet, with more additions by membership and baptism. The church is supporting several families of destitute people who are not "our folks" and some who are, and doing more charitable work and mission work than ever before in its history. We are holding a vocal drill this week, and on the first Sunday in October we shall begin a revival meeting, to continue till we think it best to stop. Last Sunday closed my first year here. There have been a large number added to the church, and we begin the new year with the brightest prospects I ever faced in my life.—Tice Elkins.

Nothing conceivable can give such abiding worth to a man's life as that he should have identified his aims with the eternal purposes of God.

Men are forever saying, "To-morrow," when history, human experience, conscience, and God are saying, "Do it now."

Try Renwar for Rheumatism.

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

Stop That Headache!
It's Stopping Your Work
Use
Dr. Miles Anti-Pain Pills
For Any Ache or Pain.
SOLD BY ALL DRUGGISTS
DR. MILES MEDICAL CO., Elkhart, Ind.

Our mortal lips confess Thy name,
All other names above;
Love only knoweth whence it came
And comprehendeth Love.

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

GOSPEL ADVOCATE

Volume LXII. No. 41. NASHVILLE, TENN., OCTOBER 7, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE..... 969
OUR CONTRIBUTORS..... 970
Comments—Noah: A Preacher of Righteousness—Los Angeles Notes—Georgia and the Far Southern Field—More About Bethlehem Church.
QUERY DEPARTMENT..... 973
AT HOME AND ABROAD..... 976
EDITORIAL..... 979
Brother Sommer Concedes the Issue.
SELECTIONS BY THE EDITOR..... 980
CURRENT THOUGHT..... 981
HOME READING..... 982
The Work in St. Louis, Mo..... 983
CHURCH NEWS..... 984, 985, 989, 990, 991, 992
The Double Nature of Man..... 986
Spirit Birth..... 987

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Blood of Christ.

When the destroying angel went through Egypt, it was the blood of the lamb on the doorposts that saved the Israelites; when vengeance came upon Jericho, it was the same color that assured the safety of Rahab and her household. Making the application to our own lives, there comes a time when every man is surrounded by the greatest enemy to mankind—sin. What is that in the back door of his soul? The sins of the past. What is that in the front door of his soul? The threatenings of the future. He is in a terrible condition—so terrible that Paul describes it in language tense with hopelessness and despair: "O wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7: 24.) The answer to Paul's question is prefigured by the sprinkling on the doorpost, by the scarlet line in the window, by every animal sacrifice made under the old covenant. Bearing these types in mind, we examine a few forceful passages from the New Testament. Jesus Christ, in instituting the Lord's Supper, said: "For this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 28.) The beloved John, who leaned on Jesus' breast on that occasion, later wrote these words: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from sin." (1 John 1: 6, 7.) Again: "And he is the propitiation for our sins; and not for ours only, but also for the whole world." (1 John 2: 2.) Paul confirms the same vital truth when he exhorts the elders at Ephesus: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.)

The Blood Religion Is Supreme.

The efficacy and value of the blood of Jesus Christ is the one point on which nearly all religious bodies, Catholic and Protestant, agree. At the Parliament of Religions held in Chicago in 1893, Joseph Cook, of Boston, listened to the representatives of the great religions of the world until his spirit stirred within him. Securing the floor, he said, referring to one of Shakespeare's plays: "Here is Lady Macbeth. See how she rubs her hands, crying: 'Out, damned spot! . . . Will these hands ne'er be clean?" Then (quoting Shakespeare again): "'All the perfumes of Arabia' could not 'sweeten this little hand.' And Macbeth in similar mood says: 'This red right hand, it would the multitudinous seas incarnadine, making the green one red.' What religion can wash Lady Macbeth's right hand? That is a question I propose to the four continents and to all the isles of the sea; and unless you can answer that question, you have not come with a sufficiently serious purpose to a parliament of religions. I take Lady Macbeth on my right arm and her husband on my left. I turn to Mohammedanism: Can you wash our red right hands? I turn to Confucianism, to Buddhism, and to Brahmanism: Can you wash our red right hands? And then I tell you in simple faith that Christianity can."

Some years ago I looked in at a famous trial then in progress in Nashville, a friend said: "God is willing, in my opinion, to pardon every sin, save murder. The murderer is doomed." I said to him in reply: "My friend, I never condone murder, but, at the same time, I never discount the power of the gospel." There is no need for an opinion on this question. Paul says: "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7: 25.) And Paul himself is a notable example of the Savior's power.

✡ ✡ ✡

Theories About the Blood.

But while it is generally accepted that man is freed from sin by the blood of Christ, it is painfully true that many who use this expression do not have any definite idea of the conditions on which the blood of Christ cleanses from sin. Many conflicting theories are advanced. As pointed out by David Lipscomb, some teach that "the blood was shed as an example to impress on man the love of God for him, and so draw him to God." But to make this the only object of his death is to make worse than nonsense such passages as those that speak of Jesus' dying, "the just for the unjust," and that he gave "his life a ransom for many." Others teach that Jesus took the sinner's place under the law, paid the penalty due the law, and freed man—and that is all there is to it. If this were true, the sinner owes

no debt; Christ has paid it. He needs no forgiveness; he is already forgiven.

But, leaving theories aside, all the scriptures that bear on the blood question, taken connectedly and reconciled, teach that while Christ, by the shedding of his blood, opened the way for the salvation of the whole world, at the same time, the benefits of that blood can be appropriated by none, save those who obey him. Here again the author of "Salvation from Sin" gives us a fine point when he explains. It is an axiomatic truth that it takes two parties to complete a gift. One provides and offers the gift; the other accepts it. It is not a gift until it has both been offered and accepted.

✡ ✡ ✡

Getting the Benefit of the Blood.

"How may the sinner approach the blood of Christ?" This is a question of eternal moment. One thing is certain: he cannot approach the material blood, for there is not a drop of it upon the earth. Paul, in his masterly discourse to the Hebrews, throws a luminous light upon this question. (Heb. 9: 18-26.) From this passage we learn that the tabernacle, with all of its appointments and vessels of service, needed to be sealed by the typical blood of animal sacrifices. Just so the church needed to be sealed and was sealed by the blood of a better sacrifice, the blood of Jesus Christ, the Lamb without spot and without blemish. We also learn that under the old covenant the people approached and were benefited and cleansed by the blood when they appropriated the tabernacle with its blood-sealed appointments. Just so, no man can come to the blood of Christ, save by coming to the laws, institutions, ordinances, and appointments that have been sealed by his blood. As, for example, we come to the blood of Christ when we obey the blood-sealed commandments that relate to faith, repentance, confession, baptism, and the Lord's Supper. What does it mean to reject or modify or change any of these blood-sealed commandments? Hear Paul's answer: "A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses; of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10: 28, 29.)

✡ ✡ ✡

The Only Cement for United Brotherhood.

Thinking of the many hurtful divisions that are in the world to-day, it gives me both pride and pleasure to quote some of the best words that were ever written by the godly man who vigorously fought the battles of primitive Christianity for sixty years and who came to his journey's end with the thought of divine approval: "The blood of Christ constitutes the only cement that can bind into one brotherhood, undivided and indivisible, the different families, factions, and fragments of Adam's sinning, discordant, and belligerent race." Men grow voluble and enthusiastic to-day over their various schemes for religious unity. But not until one religious body after another has learned not to despise the blood-sealed commandments of Jesus Christ—then, and not until then, will they come together. I disapprove of sprinkling babies and grown people. Why? Because I have a prejudice against sprinkling or against the people who practice it? No; because the practice is not sealed by the blood of Jesus. I disapprove of instrumental music in the worship. Why? Because I don't like music? No—a thousand times no; because instrumental music in the worship is not sealed by the blood of Jesus. That's all. But that is enough.

OUR CONTRIBUTORS

Comments.

Brother McQuiddy is still determined that a negro cook shall not be considered part of his family. I said she was part of his household, but could have said with more point that she was part of his "family" in the original meaning of that word. He says that "family" comes from "patria;" but where does he get that? "Family" is from the Latin "familia," the meaning of which both Cicero and Cæsar give as "the slaves in a household, a household, slaves." So, after all, I think Brother McQuiddy will have to make his negro cook part of his "*familia*," according to the first meaning of that word. He would better "brush up" a little on his Latin. Yes, the "individual work" of Brother McQuiddy's cook becomes the work of the "familia" of which he is the head, and his friends praise the good meals of his organization, just as the "individual work" of the "Bible-school" teacher becomes the work of the organization of the "Bible college," and the human organization receives the praise for the work done, and not the church.

Did McQuiddy add the word "school" to the Bible? Let us see. His statement is: "The Bible school was the starting point of the Christian Church, and it was by means of the Bible-school methods that the Christian church was first extended and developed. At Ephesus, Paul spoke, reasoned, and persuaded the Jews in the synagogue school for the space of three months." The inspired text says: "And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." (Acts 19: 8.) McQuiddy's words are almost identical with those of Luke, with the exception that McQuiddy added the word "school." Our brother was evidently angry when he said: "The charge that I added the word 'school' to the Bible text is a vicious statement conceived in ignorance or sin, on which lies the scorn of intelligence and reason, and which the righteous soul spews out as a vile conception."

Brother McQuiddy started his first article by trying to show that it is proper to teach the Bible in "Bible schools" and everywhere else, and to show that "in school" is the same as "in the church." This I have denied. And now he charges me in the heading of his article with seeking "to change the issue." He says in a former article: "*The methods which I have named and am defending* [Bible schools and colleges] *do it through the church.*" Here is McQuiddy's reasoning: (1) "The methods which I have named and am defending do it through the church." (2) But the methods I am defending are those of teaching the Bible in "Bible schools" and colleges. (3) Therefore, the methods of teaching the Bible in these schools which I have named and defended "do it through the church."

Now this is the very thing that I am denying, and the thing which he says he is "defending;" and yet when I ask him to "defend" it, he says I seek to change the issue! He is not quite so willing to "defend" his proposition as he thought he was.

In my argument I have shown that when a man becomes part of an organization and works for that, he loses his identity so far as work is concerned, and his work is that of the organization. I have shown that thus a Christian who is hired by a school to teach the Bible, where the Bible is made a study in the curriculum and money is begged because the school is teaching the Bible, etc.—that such a man is not glorifying God "in the church," as Paul commands, but "in the school." But my opponent still positively affirms that his work in the school is individual, for otherwise he is not responsible to God. Now no one has said that a man and his work in an organization become part of that organization as potatoes become part of the blood and body of the physical man, for "Bible colleges" and such institutions are artificial organizations. A teacher of the Bible for the "Bible colleges" is responsible to God for permitting his work to become the work of a human organization so that the name "Bible" or "Christian" college swallows it and gets the glory, when Paul commands us to glorify God in the church.

But I now show by the process of *reductio ad absurdum* (reducing to an absurdity) that his reasoning is false and that the "individual work" *does* become the work of the

organization. If the teaching of the Bible is entirely an individual work (as he tries to make it appear), then the teaching of Latin is also merely an individual work. And if the teaching of Latin is merely an individual work, so is the teaching of rhetoric, mathematics, and all the other subjects. And if their work is merely individual, then the work of the president, trustees, and all others connected with the institution is entirely individual. *And there is no organization at all!* But these schools take out charters as organizations, and the advocates of them frankly admit they are organizations. Therefore, their own words and actions give the lie to their reasoning (when they try to defend them) that the teaching of the Bible in these organizations is merely individual work, though the teacher is hired and authorized to teach the Bible by the college, and the study is part of the curriculum.

Brother McQuiddy tries to confuse the minds of the readers by mixing together what is done *as part of an organization* and what is done *incidentally*. He does this by harping on Paul's teaching "in the school of Tyrannus." Was Paul's teaching part of the work of that organization (if they had an organization), or was it simply something *incidentally* connected with it? Without a doubt it was the latter. During the Great War camp pastors were permitted to teach religion in the camps among the boys, but these camp pastors were not part of the military organization. Their work was entirely individual so far as the United States Army was concerned. But the teaching that was done by the chaplains was *not* that of the individuals themselves, but that of the United States government, which chose them, paid them, and regulated them.

Paul was working in the school of Tyrannus much as the camp pastors worked in the camps—*incidentally*. The "Bible-school" teachers who are appointed, hired and regulated by the trustees, president, etc., of these "Bible colleges," are like the chaplains who are appointed, hired, and regulated by the military authorities—*permanently*. The work of the camp pastor was not part of the military organization, and the work of Paul in the school of Tyrannus was not part of that organization (if there was an organization); the work of the chaplain becomes part of the military organization, and the work of the "Bible-school" teacher in Abilene Christian College, and all the others, loses its individual capacity and *becomes part of the work of the organization of those colleges*. But Paul commands us to glorify God "*in the church*." Brother McQuiddy refuses to see the difference between what is done *incidentally* and *by mere permission* of an organization, and what is done *permanently* and *by the authority* of an organization. But I believe that many of his readers see.

My opponent tries to stir prejudice against me and my position by saying that I and the Roman Catholics are driving the Bible from the school. I have no objections to a Christian teaching the Bible as a mere Christian, but I have shown that it is unscriptural to give glory in human organizations. If the State *permits* a teacher to read the Bible to the pupils, as has been done in our public schools, that teacher does that religious work merely as an individual Christian; but when the State appoints, hires, and regulates a Bible teacher, and makes that study part of the curriculum, then the teacher is no longer doing it as a mere individual. I am in favor of Christians giving glory to God in the church, but am much against their forming human organizations in which to do this, and in their begging hundreds of thousands of dollars from the brethren to help their human organization rob the church of its glory, as these "Bible colleges" are doing.

But our brother has really admitted what I have been showing. When speaking of our illustration of the McQuiddy Printing Company, and how the individual printer's work is lost as such and becomes part of that company, he says "it requires the managers, the printers, the pressmen, the bookbinders, the machines, the bookkeepers and stenographers all to do the work on which we put the label, 'McQuiddy Printing Company.' . . . But any man knows that all these *work together* and that *each part of the organization* is required to do individual work before we can have a completed job." Here our brother admits that the "individual work" must be lost in the whole—that the men in his employ must do their "individual work" as "*part of the organization*" of the McQuiddy Printing Company—in order to a "completed job." Just so, my brother, just so! And so the "individual work" of the Bible teacher in the "Bible college" must be done as the work of "*part of the organization*" of the school in order to the "completed job"—the graduate. But Paul commands us to do our work, not as "*part of an organization*" of man, but as part of the organization of the church. "Unto him [God] be glory *in the church*."

Our brother says: "Neither the missionary society nor any other association of Christians [why did he not say *organization*, for that is the point at issue?] is wrong *because it is a human organization*. Whether a human organization is right or wrong depends altogether upon what it does." Here is a most significant principle advanced, and one which Brother Kurfees is now and then giving to the Advocate readers; but it is a principle altogether different from what has been advanced by writers of the Advocate through many years. Its readers know that one of the chief arguments they have offered against the societies has been that they are *human organizations*. The same is true of the Firm Foundation, Christian Leader, and other "Bible-college" journals. But now they say that societies and other organizations are all right, if they do not hinder the "autonomy of the churches," as Brother Kurfees calls it. *Aid societies, endeavor societies, missionary societies, and other such human organizations are all right if they do the "right" kind of work*—if they do not "usurp and take upon themselves the authority and control over the churches which God has specifically placed elsewhere." Thus the difference between these "Bible-college" journals and the Christian Standard on the society question is not in *kind*, but in *degree*, of power which they exercise. These "Bible-college" advocates are digressing from principles which they once advanced as well as from the word of God, and they need not wonder if some call them "the new digressives."

In conclusion I quote passages I have often seen in the Advocate and other "Bible-college" journals: "*Every plant which my Heavenly Father hath not planted shall be rooted up.*" "*In vain do ye worship me, teaching for doctrines the commandments of men.*"—D. Austen Sommer, in Apostolic Review.

Noah—A Preacher of Righteousness.

BY H. LEO BOLES.

Noah's commission was to preach righteousness to an apostate generation. He was to represent the will of Jehovah to a godless race. Such a task required the strongest faith, the greatest courage, the warmest zeal, and a most righteous life. There is a moral grandeur in the character of Noah and a pathetic interest in his mission, which entitles him to our highest esteem and makes him a fertile source of encouragement to all of God's ministers to-day.

Noah would not be considered a successful evangelist when viewed from our modern conception of an evangelist. Only seven converts were made—his wife and his three sons and their wives. He was very unpopular with man, but faithful to God. Such is usually the case. The more popular the preacher is, the less faithful he is to God; or, turning it around, the more faithful he is to God, the less popular with man. Righteousness has never been a popular theme with the world. Felix and Drusilla, his wife, seem to have been pleased with Paul until "he reasoned of righteousness, and self-control, and the judgment to come." The unrighteous, profligate Felix soon dismissed from his presence the preacher of righteousness. Righteousness is the one thing that the world does not want to hear, and the preaching of it will always be unpopular with the masses. Many church people like to hear polemical preaching, not a few like to hear historical and biographical preaching, and a few like to hear apologetical preaching; but exceedingly small is the number that like to hear the preaching of righteousness. Many churches will demand and welcome such preaching as will rebuke others, but will give poor encouragement to the preacher who will preach righteousness to them.

We are now prepared to see why Noah made so few converts. His preaching was too unpopular to make many converts. It seems strange that Noah could preach righteousness for one hundred and twenty years, and live a life consistent with his preaching, and have such meager results. He does not seem to have been discouraged by such poor results, but, like Abraham of old, he staggered or wavered not through unbelief, but waxed strong through

faith. His task was no more gigantic than his faith and courage. He realized that it was his duty and God's will for him to preach, and theirs to accept and obey. Their failure to accept did not release him from the obligation of preaching; he must continue; his salvation depended upon his persevering until the appointed end. His faithfulness to Jehovah consisted in his preaching righteousness unto that unyielding and headstrong generation.

His message was simple; they could understand it. God has never sent a message to the children of men, when so much depended upon their receiving it, and at the same time couched that message in language so difficult and complex that it could not be easily understood. Noah's message to the people was the simple message of turning from sins and practicing righteousness before God. They could understand this—they did understand this, but would not receive it. The message was simple; the preacher was faithful in proclaiming it in its simplicity. Never do we find on record one more faithful to Jehovah in proclaiming his will than was Noah. So the few converts were not due to a misunderstanding of the message; neither were they due to the unfaithfulness of the messenger; but the people were responsible for continuing in wickedness and sin.

Again, they had sufficient time to receive the message and correct their lives by it. A simple message with a faithful proclaimer and sufficient time to receive it left them wholly without an excuse. The responsibility and consequence of their failure to accept rests entirely upon them. We note here a general characteristic of God in all of his dealings with the children of men—God has never coerced man into obedience to him. He left it wholly with them. He gave a simple message through a righteous preacher, was long-suffering to them with ample time, yet he did not touch their free agency in accepting it. This is true to-day; God never forces man to accept his will.

The message of salvation to-day is plain and simple; any one can understand it who desires to be saved. Christ came and lived a simple life among the people and revealed the will of his Father in plain and simple language, and "the common people heard him gladly." This shows that the common people could understand him. Jesus did not call his disciples from the aristocracy of intelligence of that age and then give the message of salvation to them in signs and symbols, mixed with the finespun theories and doubtful philosophies which belong to the wisdom of man. His message was plain and simple, important and practical; his messengers, guided by the Holy Spirit, were faithful in proclaiming that message, and they were imbued with power to work miracles and demonstrate to the people that they were sent of God and that God was with them. God gives sufficient time and abundant opportunities to accept his message, but has never forced or coerced men and women to accept it. He leaves the fearful responsibility with man.

Noah's faithfulness and earnestness, zeal and perseverance, courage and fortitude in preaching righteousness to that generation did not check the people in their wickedness; they continued in their sin. "As were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man." (Matt. 24: 37-39.) They continued in their way, heedless of what Noah had preached unto them, disregarding the warning that Jehovah had given. "And Jehovah said, My spirit shall not strive with man forever." (Gen. 6: 3.) This conveys the idea that the Spirit of God, through Noah, was striving with them. The idea of a contest, of wrestling, of earnest entreaty and persuasion, was used to turn them from their sin, yet they disregarded all and plunged headlong into destruction.

Los Angeles Notes.

BY S. H. HALL.

When I think of the responsibility that rests upon us because of our claims, it makes me shudder; and let it be understood that I am not calling in question our claims—many of them. We teach that the church of Christ, just as he instituted it, is the most practical and beneficent organization that has ever existed. We claim that it is not in the power of man to bring into existence an institution that excels or equals the church of Christ. If this be true—and it is true—then we, as a people, should do a work that no other religious order does. And exactly this is what the members of the church of Christ did in the first century. With a handful, so to speak, to begin with, the church proclaimed the unsearchable riches of Christ so persistently that in the short time of about thirty-three years an inspired apostle could declare that the gospel had been "preached in all creation under heaven." (See Col. 1: 23.) The members of the church then *did* things. They took the words of Jesus, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1: 8), and made them living realities. I am frank to say that I am not pleased with what the church of Christ is doing to-day. I sometimes wonder if we, as a people, are as untiring and persistent in trying to get the pure word of God to the people as the Adventists, Christian Scientists, Russellites, and Mormons are in proclaiming and scattering their false teaching. May I ask each reader of this to try to answer the question: Are we? And there is a cause. It is not only true that we do but little in comparison with what should be done; but if some do get out and *do* things for Christ's sake, it is best to say but little about it, lest the envy of some be aroused. To hear of revivals resulting in a hundred additions or a church established with house and lot paid for in one revival are the uncommon things among us. They are so uncommon that the man who has any such success is not only in danger of arousing the envy of some, but is himself in danger of being a bit self-inflated over his unusual success. But such success should be common things among us, and would be if we only loved and worked as did the early Christians. It will not do to put up the pitiful and, in fact, false cry: "O, the old Jerusalem gospel has ever made slow progress, and we cannot expect to do much better than we are doing." I say the statement is false, for never in the history of the world has a message made such rapid progress as the gospel of Christ in the first century. Then "multitudes both of men and women" were added to the Lord. Why not now?

We claim that the gospel of Christ—his teaching, his doctrine—is the most purifying and uplifting message that can be given to the people. In fact, we claim that this message, and only this, can save the people. Its conditions of pardon must not be added to or taken from. Its law of work and worship must ever be left just as it was preached by the Holy Spirit sent down from heaven. This claim certainly is true, and, being true, we should be the people to see that a faithful translation of the Holy Scriptures is given to every nation under the sun. But how many translations have we given the people? I shall not answer, for I am ashamed of the answer. Imagine how any one who knows the facts in the case feels when he drops into a congregation claiming to be the church of Christ and suggests that they use some carefully prepared lesson helps in their Bible study, and some good sister or brother looks wise and says, "Excuse me; the Bible is good enough for me; I prefer to have just a copy of it," when the fact is, if he were to be asked how he knows he has a copy of the Bible, he could not tell, if his life depended upon it. He holds what is claimed to be a translation of the "Holy Bible," and that is all he has. But ask him who made that translation, and he could not tell you that; but if he did have to say, very likely not a member of what is known as the

church of Christ was on the translation committee. He would find, if he investigated, that what he is in the habit of calling members of sectarian churches did the translating. How does he know but that at some place the translators allowed their love for their peculiar ideas to cause them to use a word that did not fully translate the original into our tongue, or even mistranslated it? I am safe in saying that, of all people under the sun, we are the most logically bound to know the original tongue and to have a committee of scholars whose scholarship and honesty stand above reproach to give to the people a faithful translation of God's word. Yet is it not true that we have people who almost have fits if you suggest the name of a Bible college to them, and who positively refuse to fellowship brethren who strive to bring into existence colleges that are as good as the best, and in which God's word must be taught from the standpoint of the original text, and not merely from translations made by others? I was told by Brother Larimore that some very prominent statesman, I think he was, said to him, "You people [referring to those commonly known as the church of Christ] have more scripture and less sense than any people I know of," or words to that effect; and I must confess that what that man said is entirely too true of some of us.

Study the question as much as you please, and look at it from any angle whatsoever, and I state again that there is a responsibility resting upon us that makes me shudder. Shall we meet the responsibility like men? Or shall we continue to let men who waste time with endless genealogies that occasion disputes (1 Tim. 1: 4), men who waste time with "foolish and ignorant questionings" that "gender strifes" (2 Tim. 2: 23), and party makers who would divide the church over a whim, hold the church back in her onward progress? When I think of what the church should be, and what it must be if it meets the demands of the Scriptures, and then look at some things I have seen calling themselves "the church of Christ," it sounds more like a joke than a reality. I had much rather go to some place and build from the ground up than to take some things I have seen in my life calling themselves "churches of Christ" and try to get them to really do what their claims demand.

But with all this that does not look so good, the star of hope shines brightly, and I rejoice that there live to-day men who have such clear conceptions of the greatness of the work before us that they, with Nehemiah, can say to every one who invites them to waste time with foolish and unprofitable disputations: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6: 3.) Is there not such a thing as never doing constructive work because of time wasted with obstructionists? Get out and *do* the work, for nothing is so easily seen and so effective as your teaching put into practice.

Georgia and the Far Southern Field.

BY B. C. GOODPASTURE.

STUDIES IN THE LIFE OF CHRIST.

The Problem. It is difficult to understand human life in all its complexities and relations. Inasmuch as our Lord, the Word, "became flesh" (John 1: 14) and dwelt among men, the consideration of his life, in this respect, involves a problem of like nature and difficulty. He was not only human, but also divine; he was "born of the seed of David according to the flesh" and "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1: 3, 4.) The fact of his divinity adds to the problem. His life differs in one momentous particular from all others that were ever lived on this earth—it began ages before he was born. The beloved disciple said: "In the beginning was the Word, and the word was with God, and the Word was God. The same was in the beginning with God." (John 1: 1, 2.) Before the ancient foundations of the earth were laid or ever "the morning stars sang together, and all the sons of God shouted for joy" (Job 38: 7), he was in glory with the eternal Father (John 17: 5). Time and eternity, revelation and mystery, humanity and divinity are all brought to our attention in studying the sublime greatness of his holy life. It is as impossible for our minds to comprehend the life of Christ in all its relations as it is for the finite to contain the infinite. There is, however, a revelation of his life adapted to the nature and needs of man. Otherwise, why should he ever have left us a record of his sojourn in the world?

Why the study? 1. "The testimony of Jesus is the spirit of prophecy." (Rev. 19: 10.) Take Jesus out of the Bible, and it is as a lifeless corpse. The Christ was, and is, its life and spirit. It was the "seed of the woman," the promised Messiah, that gave hope and inspiration to our first parents amid the sad and bitter ruins of Eden lost. He was the "Shiloh" of Jacob's dying prophecy (Gen. 49: 10), the "King of glory" in David's songs (Ps. 24: 7), the "Son of man" in Daniel's night visions (Dan. 7: 13), and "the Alpha and the Omega" of John's visions on Patmos. Without him the Old Testament is meaningless. Its sacrifices are without avail; its shadows, without substance; its prophecies, without fulfillment; and its promises, without reality. Eliminate him from the New Testament, and it will be as a world from which the sun has been obliterated.

2. To know him is to know God. "If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him." (John 14: 7.) "He that hath seen me hath seen the Father." (John 14: 9.) "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus." (John 17: 3.) In the Son we find the nature and attributes of God revealed to us in so far as it is necessary for us to know him. Apart from the Son we cannot know the Father. But "this is life eternal," that we "should know thee the only true God." Consequently we obtain eternal life by reason of our knowledge of the Father revealed through the Son.

3. He is our Savior and example. An angel said to Joseph in reference to Mary: "She shall bring forth a son: and thou shalt call his name Jesus: for it is he that shall save his people from their sins." (Matt. 1: 21.) He tasted death for every man. (Heb. 2: 9.) Jehovah "laid on him the iniquity of us all," and "with his stripes we are healed." (Isa. 53: 5, 6.) Gratitude and appreciation would demand that we study with an intense interest the life of the Man of Sorrows. The nature of things unavoidably necessitates the consideration of him, inasmuch as he suffered for us, leaving us an example, that we should follow in his steps. (1 Pet. 2: 21.)

Some people will never know Jesus as a loving, long-suffering Savior. They do not care for him now. His life does not appeal to them. Though he stands at their door and knocks, they will not let him in. An intimate, vital acquaintance with him they do not desire. They will one sad day know him as a just and faithful judge; they will become acquainted with the "wrath of the Lamb" when it is eternally too late; "for the great day of their wrath is come: and who is able to stand?" (Rev. 6: 16, 17.) "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." (Matt. 11: 28, 29.)

THE WORK IN SAVANNAH.

The outlook for the church in Savannah is promising. The interest in the cottage prayer meetings, regular Lord's-day services, and the work in general is growing. The churches which are having fellowship in this work will be glad to know that the brethren in Savannah are planning to buy or build a meetinghouse. Definite arrangements

have not as yet been made, but a building fund has been started. It may be possible for them to buy a good house. They will consider buying a splendid church house which is soon to be for sale. This would be cheaper than to build a new one. A good house of worship would be a great advantage and asset to the work. The brethren in Savannah are alive and active, but limited in respect to numbers. Brother J. N. Copeland during the past year, in addition to his work in a printing office, rendered great service to the church through his efforts in the pulpit. Although Brother J. B. Beck is now giving all his time to the ministry of the word in Savannah and building up the church in a very satisfactory manner, Brother Copeland has not ceased to labor as he has opportunity in behalf of the gospel there. He is a splendid fellow worker with Brother Beck. At this time Brother Beck is exerting every effort to find the scattered disciples in Savannah. If you have a friend or relative in that city, send his name and address to Brother Beck, 109 East President Street.

NEWS ITEMS.

Brother H. T. King began a protracted meeting at South Pryor Street yesterday. The meeting starts off with good attendance and fine interest. Those who are acquainted with Brother King understand that we are having a feast of good things.

There was another fine morning service at West End Avenue yesterday. Two took membership with us, and one came from the Baptists. The tent meeting on the corner of Cooper and Glenn Streets closed last Thursday night. We had planned to continue the meeting till Friday night, but a downpour of rain prevented. During the meeting two were baptized, one came from the Baptists, and one took membership with the local congregation.

Brother John A. Klingman recently closed a fine meeting at Martinsburg, Ind., with ten additions.

Brother A. R. Hill, who spent the summer months preaching in Georgia, has returned to David Lipscomb College.

More About Bethlehem Church.

BY JAMES E. SCOBEY.

I have heretofore written some things in reference to the establishment of Bethlehem Church, east of Lebanon, Tenn., and of those who, under Barton W. Stone's preaching, were brought to understand the simplicity of the gospel in the conditions of being translated out of the kingdom of darkness into the kingdom of God's dear Son. They were an earnest, aggressive people, and were ready to give a reason, at all times, for their hope, as well as to "earnestly contend for the faith which was once delivered unto the saints." They had learned that scriptural baptism was not properly observed by sprinkling or pouring water on the penitent believer.

At their meetings they often had accessions. The creek, where baptism could be attended to, was some distance from the old log barn of a house in which they met for worship. They needed a new and better house. They determined to build one. It was also agreed that it should be a well-built frame house, capable of seating a large congregation. The place of the location caused some discussion. Finally, however, it was decided to locate the building right on the creek, close to where was "much water."

The first one I remember to have heard preach in the new house was "Little Jimmy Warren," a member of the congregation. He was of small stature; hence, called "Little Jimmy." The congregation had ceased to hold camp meetings; instead, they had instituted what they called "basket meetings." The members once in the year would bring baskets of provisions to the meetings each day while the protracted meeting lasted. They would have preaching in the morning, and at noon a bountiful repast was spread, of which all in the congregation were publicly invited to partake; in the afternoon another sermon, and, if necessary, baptism was attended to.

The people in those days either rode horseback or walked to meeting. There was built near the church house a log house, where the provision baskets could be stored and, in case of rain, saddles could be removed from the horses and placed in the house and kept dry. The protracted meetings generally lasted two weeks or more, and usually resulted in many conversions.

I have heard preach in that house many of the pioneers of the faith; and they stuck to the Book, simply placing before their hearers the story of the cross and the terms of salvation. They believed that the gospel was God's power to salvation, and they proclaimed it to the best of their ability—and they had ability. I will mention the names of some I heard: Calvin Curlee, J. J. Trott, Sandy E. Jones, Tolbert Fanning, Jesse Sewell, Edward Sweatt (my grandfather); and later, W. T. Kidwill, A. Alsup, and others.

In the early days of that congregation J. J. Trott, Sandy E. Jones, and Jesse Sewell held more protracted meetings for them than any other preachers. During one of these meetings there were J. J. Trott, Sandy E. Jones, and a Brother Barry. Brother Barry preached only once, but he was the baptist. About the close of the meeting the elders, William Palmer, John White, and my grandfather, James Scobey, under the shade of a tree, consulted about paying the preachers. They had about ninety dollars to give them. Brother Palmer said he thought they should give Brother Jones forty dollars; Brother Trott, thirty-five dollars; and Brother Barry, fifteen dollars. My grandfather said: "Poor preach, poor pay." So it may be sometimes now. The fine preachers get the big pay, and the common ones the little pay. But I suppose most of them are not preaching for the pay they receive, but to spend and to be spent for the gospel, that they may glorify God and enable him to bless humanity through an obedience to his will.

In the earliest days of this church it did not at once abandon its camp meeting and the mourners' bench; but converts were baptized into the name of the Father, Son, and Holy Spirit for the remission of sins, as Peter taught the Pentecostians. It was not long before they abandoned all sectarian appliances, finding no authority for them in the Book. They soon learned it to be their duty, as well as a privilege, to meet each Lord's day for worship and for showing the Lord's death till he comes again.

At one of the protracted meetings, Sandy E. Jones doing the preaching, I, in company with others, obeyed the gospel. On Sunday morning before communion service all the recent converts were invited to come forward and occupy the front seat, that they might be received into the church and be prepared to partake of the emblems. A song was sung, and the elders first, and then the members present, all marched before us, shaking our hands; and thus we were "shaken in." They did not think we were members of the church, nor did I, before we had thus been received. But long ago I learned better, and the Bethlehem church has learned that which makes one a Christian puts one into the church. Indeed, we are translated out of the kingdom of darkness into the kingdom of God's dear Son, becoming heirs of God and joint heirs with Jesus Christ, to enjoy the comforts and the consolations of the gospel of Christ while we live, and after death to rest from our labors. Hoping in life we shall at last hear the plaudit: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Through the day we must often, even amidst our busiest occupations, renew our offering of all we do or design to God's glory. As much as possible we should pause before we begin any new occupation, and in a secret prayer, shot up like an arrow to him, pray him to purify our intention in beginning it, and to accept what we offer.—Wilberforce.

Query Department

By J. C. McQUIDDY

James F. Milby wishes an explanation of Zech. 2: 1-5. The passage reads: "And I lifted up mine eyes, and saw, and behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory in the midst of her." He wishes to know who the "young man" is. The young man with the measuring line in his hand is probably a representation of Nehemiah, who received a commission from Artaxerxes Longimanus to build up the walls of Jerusalem, which had remained without being inclosed.

☼ ☼ ☼

Mrs. A. J. Rhoten, of Gainesboro, Tenn., inquires to know the meaning of Rom. 9: 15, which reads: "For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." This is quoted by Paul from Ex. 33: 19, which declares: "And he said, I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." On whom will the Lord have mercy? On those who fear him and keep his commandments. David says: "But the loving-kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his precepts to do them." (Ps. 103: 17, 18.)

☼ ☼ ☼

J. E. Rowlett, of Fort Henry, Tenn., says: "I would like to have James 5: 14, 15 explained through the Gospel Advocate. Does this apply to the Christians of to-day? If so, what kind of oil should be used?" The passage reads: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." I believe that this refers to the miraculous age. Among the gifts of the Spirit was healing the sick. Some of the elders in the churches would likely have this gift. The early church during the miraculous age used oil for the healing of the sick. "And they cast out many demons, and anointed with oil many that were sick, and healed them." (Mark 6: 13.) It was not the anointing with oil that was to save the sick, but it was the prayer of faith that was to save. It is always right to pray in faith and in accord with the will of God. I would not say that to anoint with oil would be a sin or do an injury, for some oils have healing properties.

☼ ☼ ☼

Wilson Vantrease is somewhat puzzled to know the meaning of Matt. 5: 19. He says, "My commentaries seem to differ on it," and seeks for an answer through the "Query Department" of the Gospel Advocate. The passage is as follows: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." He wishes to know whether the sin referred to is a willful sin or a sin of ignorance. The meaning of the passage is that men are responsible for all sins and that a man will be held accountable for the breaking of any command. While the Roman Catholics now divide sin into *mortal* and *venial* sins, yet the Savior was impressing the thought that men would be held accountable and responsible for breaking any command of God, even though men might consider it the least of commandments. Men should be loyal and obedient and should obey every command of God.

☼ ☼ ☼

Sallie Wilson, of Lindale, Texas, presents a peculiar case and appears to be very much disturbed over the action of the church. She says if a member misses one Lord's day that he is not allowed to partake of the emblems when he presents himself for worship upon the next Lord's day until he confesses the wrong and apologizes for having been absent the Lord's day previous. This seems to me to be high-handed, and I know of no authority in the New Testament for any such action. There is no positive command that requires one to be present upon each first day of the week. One should be present every Lord's day, as it is a great privilege to do so, unless sickness or some other good reason prevents. When we consider what the Lord has done for us, his great love and sacrifices for us, it is strange that we will deliberately absent ourselves from the worship upon the first day of the week. We are admonished not to do so. "If we love God, we will keep his commandments." Certainly Christians should be encouraged to be faithful and should be admonished to abound in every good work; but it is going beyond the spirit of the religion of Jesus Christ, simply because a member misses one Lord's day, to demand a confession and apology for that omission before allowing that member to go forward in the service of the Lord.

☼ ☼ ☼

J. H. Hyde, of Fayette, Ala., wishes to know if the churches spoken of in Heb. 2: 12 and Acts 7: 38 were churches built before Christ established his church. He says: "I think his was the first and only one until the present time." Acts 7: 38 reads: "This is he that was in the church in the wilderness with the angel that spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us." The marginal reading for "church" here is "congregation." The Greek word "ekkleesia," from which we have the word "church," simply means "the called out," or an assembly. This referred to a congregation in the wilderness, and was before the establishment of the church of Christ. Heb. 2: 12 reads: "I will declare thy name unto my brethren, in the midst of the congregation will I sing thy praise." Paul here quotes from Ps. 22: 22, which says: "I will declare thy name unto my brethren: in the midst of the assembly will I praise thee." As Paul quoted it and indorsed singing praise in the congregation, or church, it is entirely scriptural and proper to sing praises in all the churches of Christ. The querist is correct in thinking there is but one church, and that is the church which Christ established, or founded, upon the day of Pentecost.

AT HOME AND ABROAD

F. B. Srygley has just closed a meeting at Bradyville, Tenn., with twenty-three baptisms, one from the Baptists, and seven reclaimed.

John W. Fry, vice president and treasurer of the Tennessee Orphans' Home, made us a very pleasant call last week and displayed his usual interest in the office.

J. P. Curlee held a meeting near his home, in Cannon County, Tenn., which resulted in fourteen baptisms. The meeting was well attended and interesting throughout.

C. E. Holt recently held a meeting at Lois, near Mulberry, Tenn. There is quite a large congregation at that place, and the meeting continued with interest for a week.

F. L. Rowe, editor of the Christian Leader, spoke to the students at David Lipscomb College on Sunday evening. He was returning from a good meeting at Petersburg, Tenn.

Report from C. W. Holley, San Antonio, Texas, September 27: "Three from the Christian Church, three by statement, and one baptism at the South Flores Street church of Christ yesterday."

We enjoyed a visit last Friday from G. C. Brewer and wife. Brother Brewer has just closed a meeting at Murray, Ky., with one baptism. He was announced to begin a meeting last Lord's day at Portland, Tenn.

Otis J. Haynes is laboring in destitute fields in Arkansas. He reports four baptisms in a meeting near Crossett. Brother Haynes will appreciate a gift of money, books, or any other useful article. Address him at Hermitage, Ark.

J. Clifford Murphy writes that he closed a meeting at Shanghai, Ala., on September 29, with ten baptized and three reclaimed. This was a mission meeting, held mostly at the preacher's expense. The brethren promised to go to meeting on the first day of the week.

The church at San Francisco, Cal., through Sister T. J. McRae, reports three additions at recent services. Brother Larimore labors with this congregation, which meets in Richmond Hall, at the corner of Fourth Avenue and Clement Street. Visitors are always welcome.

From Ben West, Fort Worth, Texas, September 27: "Yesterday was a fine day at the Northside Church. Crowds came from eight congregations of the city at 3 P.M. for a two-hours' service of songs and exhortations. The Northside Church will begin a mission meeting this week at Rosen Heights Addition."

J. G. Malphurs, of Chaplin, Ky., was among our callers last Thursday. He wishes to put one of his children in the David Lipscomb College and also to arrange to do some preaching in and around Nashville. He has been preaching for about ten years and would doubtless render good service to any congregation that can use him.

Many of our contributors send us questions of a delicate nature and without names. Of course, under such circumstances, we cannot publish the query and answer it. We must have the names of all contributors before publishing the contribution. If we have not discretion enough to hold the matter as private, it should not be sent to us.

From S. P. York, Westmoreland, Tenn., September 26: "I did the singing for another meeting near Gallatin, recently. At the beginning the membership was only half as large as at the close. The meeting continued ten days. A part of my time for teaching music and singing for meetings is still open. Write me at once if you want my service.

From N. W. Proffitt, Emberton, Ky., October 1: "I closed my meeting at White Oak on the fourth Sunday night in September without any visible results. The crowds were small, but the interest was fine. I shall begin at Mount Gilead next Sunday. On Monday night after the second Sunday in October I am to begin a week's meeting at Temple Hill, Ky."

From Cled E. Wallace, Temple, Texas, September 27: "The Clarendon meeting resulted in twenty-five additions —thirteen baptisms. Brother Acuff did excellent work as song leader. The church has a neat, commodious brick home, erected at a great sacrifice. W. W. Brewer is the home preacher and has done fine work. I begin at Poyner, Texas, on October 1."

From A. J. Traylor: "The meeting that S. M. Jones and I held at Eagleville, Tenn., a few weeks ago was an interesting one, but there were no additions. However, the church was edified by Brother Jones' preaching. H. E. Winkler and I held a meeting recently at Vesta, Tenn. There were no baptisms, but several restorations. Great interest was manifested."

From Charles L. Speir, Checotah, Okla., September 30: "I have just closed a four-days' meeting at Mellette, with ten additions by confession and baptism. The congregation at Mellette is only two months old. I established it the last of July. They have some forty-five members now and are all workers. I will preach for them once a month and hold their meeting next year."

We have the following request from R. L. Roberts: "Please state through the Gospel Advocate that I shall be in school at Henderson, Tenn., the coming year, and would like to hear from churches in reach of here that wish to secure a preacher to preach for them the coming year. I shall be glad to pay them a visit to get acquainted before arranging for the year's work."

From J. C. Pendergrass, Whitleyville, Tenn., September 30: "I closed a two-weeks' meeting on Brimstone Creek last Friday night. We had large crowds till the close. Five were baptized and two were reclaimed. I am now at Bethel, near Whitleyville. The meeting has been in progress four days, with four baptized and one reclaimed to date. We are having large crowds and good interest."

Married, at the residence of H. Leo Boles, 1400 Cedar Lane, Nashville, Tenn., September 25, Mr. Faulconer Halcomb, of Adairville, Ky., and Miss Ruth Orr, of Lewisburg, Tenn. H. Leo Boles officiated. Both were members of the senior class at David Lipscomb College, spring term, 1920. They both were very popular as students, and their classmates and fellow students will be glad to congratulate them as they launch out upon the voyage of life together.

A. G. Freed, president of the Freed-Hardeman College, Henderson, Tenn., writes: "One hundred and eighty-seven students were enrolled at the opening of the Freed-Hardeman College, Henderson, Tenn. All departments are well represented. The teachers and students are elated. Work on the ladies' new home is being pushed. It is a magnificent building. Many students are yet to come. We have catalogues of the school for those who are interested. Write for them."

From T. S. Bain, Muskogee, Okla., September 27: "Married, on Tuesday evening, September 21, at the home of Brother and Sister Cannon, Paul W. Weigh to Mrs. Etta Buchanan, both of this city, the writer officiating. Brother Weigh is one of our most substantial members. Mrs. Weigh was an active member of the Baptist Church. At our Sunday service she made the good confession and will be buried with her Lord in baptism for the remisssion of sins. May God's blessings rest upon them."

M. C. Cayce is engaged in a meeting at Rothchild Avenue, in East Nashville. Interest and attendance are both good and four have been baptized. It was expected that the meeting would close on September 29, but on account of the interest it was decided to continue until Sunday, October 3. Immediately after the close of this meeting Brother Cayce will return to Jackson, Miss., and hold a tent meeting unless the weather is too cold. He will still remain in Mississippi, building up and strengthening the weak places.

Under date of September 24, W. S. Long, of Washington, D. C., writes: "To complete all payments on the church building in Washington City and to properly seat and furnish it, we need at least eighteen thousand dollars. This should be raised by January 1, 1921; and if we could only get a hearty response from all the congregations in the month of October, November, or December, all would be over. I have been among the churches for two months, and have received in cash and pledges thirty-five hundred dollars, but most of it is yet to be collected."

From J. H. Wommack, Sulphur, Okla., September 25: "W. L. Oliphant, of Muskogee, closed an eleven-days' meeting for us at this place last Monday night. There were forty-five additions, including two that confessed the next day at the water. Thirty-one were baptized, two were reclaimed, and twelve others placed their membership with us. The attendance was good throughout and good interest was manifested. Brother Oliphant is an able young man, only twenty years old, and has lots of friends here. We hope to have him with us again next year."

From W. Curtis Porter, Monette, Ark., Route 1, September 28: "J. W. Brents, of Lorenzo, Texas, closed his labors with us on Sunday night. He was with us ten days and preached some grand discourses. Thirteen were baptized and three were restored. Brother Brents is a zealous and godly man who will accomplish good wherever he goes. On account of the interest it was thought best not to close the meeting; so F. M. Eldridge will continue it another week. There are three more to be baptized to-day, and we hope many others may take their stand for God before we close."

From S. E. Templeton, Wichita Falls, Texas, September 30: "The meeting at Mangum, Okla., closed last Tuesday night, having continued ten days. There were five precious souls baptized into Christ and one restoration. I think I have never seen people more in earnest than these six, the five baptized and the one confessing her sins. I think I have never enjoyed a meeting more than this one. There are great opportunities before the congregation at Mangum for doing good. May we all do our best in the 'work of faith and labor of love.' I am now on my way to Atlanta, Ga."

From J. A. Taylor, Imboden, Ark., September 30: "My meeting closed at Walnut Ridge with good interest. Very large crowds attended our services at each meeting. Forty-three were added to the one body—twenty-four by baptism and nineteen by restoration—and new life created in the body. We hope that much good will be derived from the meeting. The brethren are planning to buy or build a place for worship at once. They have been meeting in the courthouse. They would be glad to have any brother passing through meet with them. I am here for a few-days' meeting. From here I am to go to Cleansboro, Ill.; then back to Knobel, Ark., for a meeting; and from there I shall go to be at home with wife and boy for a few days."

Some years ago J. D. Tant was shut out of the columns of the Gospel Advocate on what was thought to be reliable evidence, but further developments proved this to be untrue. For the injustice done him I offer my apology, and deeply regret the occurrence. The Advocate never charged nor believed him guilty of any criminal conduct, and only thought that his plainness of speech often amounted to bluntness, which offended some people. The management of the Advocate was only anxious for him to prove himself innocent; but when his accusers refused to meet him in Nashville, J. D. Tant offering to pay all railroad expenses to and from Nashville, he had no way left to exonerate himself. It now appears clear that that there is no truth in the accusation.

From Guy Renfro, Snowdoun, Ala., September 29: "On the third Sunday in September I closed my work for the summer with the Highland Avenue Church in Montgomery. I was gratified to note that the attendance was larger at all the services of the church than when I began preaching there in June. The interest in the prayer meetings was due to the leadership of Prof. J. M. Timmerman. Brother Welch is an enthusiastic Sunday-school worker. Brother Hines from Hopkinsville, Ky., will be with the church regularly after October 1. We had two good services at Liberty last Sunday, with dinner on the ground. I did not think I would teach this winter, but pressure was brought to bear until I consented on the day before school opened to teach in the Barnes School, Montgomery. I am glad now I am in the school, for I consider it one of the best."

Brother McQuiddy has received the following note from Sister Sarah Andrews, written from Shizuoka, ken, Okitsu, Japan, September 6: "I trust you will kindly pardon the long delay in making acknowledgment for the nice contribution sent through the Gospel Advocate office sometime ago. I hope the delay has not been taken as a sign of ingratitude, for I assure you it was received with the same thankful heart with which all donations are received. I tried to use it to the best advantage, asking the Lord to guide me. When able to work, I have been exceedingly busy. I have not been well for the past few weeks. I was perhaps threatened with typhoid and was bedfast several days. I will appreciate at any time any suggestions or advice that you may see fit to give. I am young and the responsibility is great. I continually pray for wisdom. May the Lord bless you."

We wish to call attention to the needs of the Tennessee Orphans' Home. The notice below speaks for itself:

"The Commissioner of Department of Fire Prevention, State of Tennessee, has ordered the Tennessee Orphans' Home to install fire escapes. The building has two separate stairways. However, it is a three-story building, not counting the basement. Fire extinguishers have been installed to protect against fire. Nevertheless, should the building burn and children lose their lives for the want of a fire escape, we would all feel that an important duty for the protection of children had been neglected. We, therefore, request all interested in the protection of the children to contribute according to the dictates of the conscience of each. We can assure every one that no money will be wasted; and should there be more than required for the fire escape, the excess will be turned into the general fund for the maintenance of the children. A record will be kept of all contributors. Send all contributions to Tennessee Orphans' Home, Columbia, Tenn.

"Cordially and respectfully,

"TENNESSEE ORPHANS' HOME."

From R. T. Sisco, Farmersville, Texas, October 1: "On August 22 S. H. Hall began a meeting at Farmersville and continued it ten days. From the first sermon the church saw they had made no mistake in securing him. The crowds grew from the start to the finish. The number who came at night was immense and attention all that could be desired. We began with two services a day, but on the third day Brother Hall told the people there would be three services. At both day meetings the crowds were large. The church was greatly helped. The number added was great, but I do not think these will compare with the great work of seed sowing which Brother Hall did. Many heard the word who had never heard it before. Another great good done was that some infidels were aroused and wanted to know if Brother Hall would meet their man if they had five hundred dollars in the bank. 'Yes,' said Brother Hall, 'I will meet him without a penny.' We are hopeful that this debate will come off next year, when Brother Hall will return from California to hold another meeting. We are praying for our brother that he may live long to do the great work he is so well suited for. Not only the church learned to love him, but the world as well. The church is at work now in order to be ready for the meeting to be held next year."

Notes From West Tennesses.

BY JOHN R. WILLIAMS.

Our meeting at Cloverdale began on September 5 and closed on September 14. On account of my physical condition, the meeting had to close too soon. Six were baptized, and I hope the congregation is in better condition. The Cloverdale congregation is in the midst of one of the most prejudiced neighborhoods in Obion County. Whether there is less prejudice or more since the meeting, I know not.

The meeting at Hornbeak, where I preached my first sermon nearly thirty-six years ago and where I have lived all this time, began on September 19 and closed on September 30. Thirteen were baptized, one came from the Baptists, and two took membership with the congregation—sixteen in all. Among the number baptized, one was my daughter-in-law, two were my grandchildren, and one a nephew. The congregation at Hornbeak is in better condition in every respect than it has been for a long time, and we are hoping and praying for greater things in the future.

All the places I have preached this year have called me for work during 1921.

Brother B. G. Swinney, of Greenfield, led the song service in all my meetings this year, and did his work well and to the satisfaction of all. Perhaps we will hold one or two more meetings, but have not decided yet just where.

I am glad to say that the outlook of the congregations in Obion County is bright and that greater work will be done than ever before. The harvest is ripe and the laborers (preachers) are few—much to be done and few to do it.

Fine Opening at David Lipscomb College.

BY A. B. L.

The registration of students at David Lipscomb College came fully up to the expectations of the management. The formal opening exercises were held on Friday, October 1, and were largely attended. Inspiring addresses were made by A. B. Barret, of Austin, Texas; T. Q. Martin, of St. Marys, W. Va.; F. W. Smith and others. Both dormitories are filled with boys and girls, representative of several States, and all seem eager for an education. We are hearing many expressions of approval of the new features that have been added to the college work. We are grateful to all who have helped to secure the present equipment.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS.
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

EDITORIAL

Brother Sommer Conceedes the Issue.

BY J. C. M'Q.

On page 970 of this issue is an article from D. Austen Sommer commenting on one of my articles which emphasized the necessity of teaching the Bible everywhere. The reader is asked to give his "comments" a careful reading. In a former article published in the Gospel Advocate of April 15, 1920, he quotes from me as follows: "Does my critic deny the scriptural authority to teach the Bible in a school, in a saloon, in a Bible school, in classes, or anywhere else? If so, he should cite the scripture that denies the right." In answer he said: "I now accept our brother's challenge and proceed to give the scripture. The inspired Paul says 'by the church' the manifold wisdom of God is to be made known, and that we should give glory unto God 'in the church.' (Eph. 3: 10, 21.)" When, as a Christian, one teaches the Bible anywhere, he is in the church, and, therefore, "in the church" is teaching the Bible. He also said in the same article: "The fallacy in the reasoning of the 'Bible-college advocates' lies in the statement that it is scriptural to teach the Bible in a school, in a saloon, in a Bible school, in classes, or anywhere else." Thus he commits himself to the principle that it is unscriptural to teach the Bible in a school or to teach it everywhere. This is a complete denial of the commission as recorded in Matt. 28: 19, 20 and Mark 16: 15, 16, where Christians are commanded to teach all nations and to preach the gospel to every creature in all the world. The early church did not interpret the commission as does he, for in obedience to this commission they went abroad, or everywhere, teaching the word of God. (Acts 8: 4.) If Christians teach the word of God "everywhere," as "school" is included in "everywhere," they will certainly teach it in the school.

The early Christians must have been "Bible-college advocates," according to my opponent. But I have even gone further than this in this investigation and have shown that Paul taught the Bible for two years in the school of Tyrannus, and that he has admitted that this was an *organized school* in a former article. In reply to this, he says in the issue of the Apostolic Review of June 22: "Brother McQuiddy tries to confuse the minds of the readers by mixing together what is done *as part of an organization* and what is done *incidentally*. He does this by harping on Paul's teaching 'in the school of Tyrannus.' Was Paul's teaching part of the work of that organization (if they had an organization), or was it simply something *incidentally* connected with it?" He now wishes to change front again, and whereas before he held that Tyrannus' school was organized, he now seeks to break the force of his own admission by the use of "if" twice. His teaching stripped of all needless phraseology is that Paul taught the Bible two years *incidentally* in the organized school of Tyrannus.

Yes, I started out to show that it is proper to teach the Bible in Bible schools and everywhere else that it can be taught, and our brother has now admitted it. In vain does he complain that I will not defend Bible colleges as they exist, for this is not the proposition that I started out to defend. The brother must stick to the issue; for I am willing to affirm now, just as I affirmed in the beginning, that it is scriptural to teach the Bible in schools, even in organized schools, and to teach it everywhere, and I have already proved this by the Scriptures and also by the admission of Brother Sommer himself. He undertook to cite the scripture that denies this right, but has not done so.

But he says Christians lose their identity so far as their work is concerned in the Bible school. He says: "It is not the individual Christian as an individual that is teaching the Bible, but the college." This asserts the individual loses his identity. Whether a man is employed by a chartered corporation or an individual has nothing to do with the loss of identity, so far as work is concerned. They must not do this. They must always understand that they have a Master in heaven and that they are responsible to him. I do not believe they ought to be in any school or in anything else where they are not allowed to teach the Bible. Teaching the Bible is the chief duty of the Christian; then what right has he to be in a school where he has not the right, in whole or in part, to teach the Bible? I am not "harping" on Paul's teaching in the school of Tyrannus; but it is an undeniable fact, according to the Scriptures, that he taught in that school, which Brother Sommer says was *organized*, for two years, and that it was not wrong for him to do so. If it were not wrong in Paul, and could not be wrong in him, how can it be wrong if other Christians do likewise? But he seeks to break the force of the Scriptures by saying that Paul only taught *incidentally*, and not *permanently*, in that school. Very well, but it was not *incidentally* wrong for him to teach in it *incidentally*. Then how could it be *permanently* wrong for him to teach in it *permanently*? Is it "harping" on this to call attention to a plain and reasonable fact? By no means. Harp as much as you please, Brother Sommer; but, while harping, see if you can answer these facts.

No, I do not try to stir up prejudice against my opponent by showing that he, like the Catholics, is trying to keep the

Bible out of the schools. But his position ought to stir up considerable opposition among those who believe that Christians should teach the Bible everywhere they can. Do not complain at me for the kind of company you are in. Right here I would call attention to the fact that you have not replied to my last article on "That Creed" recommending spiritual managers for the church at Denver, which you indorsed. I have not heard of the Apostolic Review or of Daniel Sommer criticizing you for indorsing such a paper, and yet here is information which shows that Daniel Sommer did condemn a paper of a very similar nature presented in Philadelphia, and called the man who presented it "ignorant." Is it possible the thing is right because presented by those who are in sympathy with the Apostolic Review and its methods, and the same thing wrong when it is presented by those who oppose such methods? Daniel Sommer, in his defense against E. E. Joynes and certain others, says: "As another illustration of the ignorance of this same E. A. Fox, I mention that in a letter to the church, dated December 14, 1917, he expressed himself thus: 'I would suggest in place of an eldership that a number of brothers be appointed to take charge of the church's affairs and guide it and foster in their bosoms what a child of God holds dear, the extending and building of the borders of the church. Perhaps seven brothers may be found suitable to take this work up, for the time, anyway. It is well to have a number, and not two or three.'" Daniel Sommer also says on the same page of his defense: "E. E. Joynes used just about these words: 'He is young and don't know much. He is not very well balanced.' E. E. Joynes may deny that he ever used such words concerning E. A. Fox, and deny as much as he pleases. But I heard them, I think just as I gave them, from his own mouth." When D. Austen Sommer indorsed the paper recommending spiritual managers, of a like character, did Daniel Sommer publish him as being "ignorant" and "not very well balanced?" I have not seen any such publication. If such action was heresy in Philadelphia, as correctly charged by Daniel Sommer, was not the indorsement of six brethren for "spiritual managers" of the Denver church by D. Austen Sommer the indorsement of heresy? If not, why not? In the same defense, in a letter of January 29, 1918, to Brother Mackey, Daniel Sommer says: "But you and the brethren generally seem to have forgotten that an evangelist is not a disciplinarian of any one *except the elders*—that is, WHEN A CHURCH HAS ELDERS." Where does the Bible say an evangelist is the disciplinarian of elders? Nowhere. How easy it is for Sommer and his sympathizers to bring charges against elders and have their evangelists sent to exercise "evangelistic authority!" Daniel Sommer speaks as one having authority when he concludes his letter to Mackey: "My statement of conclusions might be made a part of the record of the case you have been dealing with." Well may the churches pray to be delivered from such assumption of power. Perhaps this is the reason why my last article on "That Creed" has never seen light in the Apostolic Review. Boasting certainly comes with poor grace when a man will not live up to his agreement to publish an article. In a letter to E. M. Borden of July 13, 1920, D. Austen Sommer says: "What McQuiddy did at Denver would have been called 'evangelistic assumption' if any man connected with the Review had done it. He railroaded through an old bachelor for bishop, and by voting at that." When he wrote that, *he knew* I had nothing to do with *selecting* and *choosing* the elders and deacons. He complains because I did not *kick* out the men the church wanted and "railroad through" men wanted by a very small "*faction*" over the voice of the church. Even Daniel Sommer, in advising the church at Philadelphia, in his "Defense Against E. E. Joynes and Certain Others," says: "The cases of discipline you now have should be tried before the entire congregation of members, and publicly disposed of." In this case Daniel did not *vote* to override the church as D. Austen *votes* to do. Thus we have *father against son.* Error cannot be consistent. But D. Austen refuses to publish in the Review my exposé of his *popish* proclivities concerning the Denver work, though I have published all of his articles in this discussion and expected him to do likewise, as understood. Why does he refuse to allow his readers to see my defense?

But as it is not wrong to teach the Bible permanently in a school, since Paul taught it for two years in a school *incidentally*, and as D. Austen has admitted this, my work is done. I shall not allow him to shift the issue by talking about Bible colleges, pastors, clergymen, etc. I will, however, notice some of his weak quibbles, that cannot be dignified by calling them "arguments," in his effort to confuse the minds of our readers. He says: "Brother McQuiddy is still determined that a negro cook shall not be considered a part of his family." Well, I am determined I will not consider her a part of my family, for she is not. No one can be a part of my family except by birth or by adoption. When I stated that "family" came from the Greek word "patria" and that "household" came from the Greek word "oikos," I was not considering the derivation of the word, but the translation of both words in the New Testament; and since the New Testament was written in Greek, and not in Latin, "household" is translated from the Greek word "oikos," and "family" from the Greek word "patria," and not from the Latin "familia." No, it is not necessary for me to "brush up" on the Latin in order to translate the Greek. My critic had better look out, or his father will yet charge him with *ignorance.* The truth is, he had better "brush up" on the Greek, if there is any brushing up to be done. So far as the *synagogue school* is concerned, I was simply giving the meaning of the Greek word, and was not quoting from the Bible or translating. I defy our brother to deny that I gave the proper meaning of the word. This is all that I am trying to get him to understand. Brother Sommer seeks to change the issue in almost every paragraph that he writes, and in so doing misrepresents the position that I have taken. He says that in my first article I undertook to show that it is proper to teach the Bible in Bible schools and everywhere else and to show that "in school" is the same as "in the church." If his life depended upon it, he could not show where I have attempted to show that "in school" is the same as "in the church." Of course, he would deny that; but he had better deny things that I have affirmed and which he agreed to show were not correct, but now has admitted are correct. The point that I have made is that a Christian should teach the Bible everywhere. A Christian should teach the Bible on the farm, but because I say this it does not follow that "on the farm" is "in the church." The Christian on the farm is "in the church" and is doing the teaching. A Christian is under obligation to teach the Bible in his store, but it does not follow that "in the store" is "in the church;" but the man in the store, if a Christian, when he teaches there or anywhere else, is "in the church." So long as a man is a Christian, he is "in the church" wherever he is. This is all I have ever contended, and I challenge him to deny it. Again, having assumed that when one teaches the Bible in a school he loses his identity, he now attempts to show that a man's work loses its identity. While I do not accept this, this is not the issue. No one said that when a man was paid to do work on any job, that, after the job was completed and he was paid for his work, he should receive the pay for the job. No individual worker on the job, however, loses his identity, but is paid for the work that he does. If he is a good workman, he draws a good salary; if a poor workman, he draws a poor salary. The work of some workmen is such that it speaks for itself everywhere and on all occasions. But he claims that my workers lose their identity. He is not aware of the fact that the Mc-

Quiddy Printing Company is simply J. C. McQuiddy doing business under that name, just as the Apostolic Review is doing business under the name of Mrs. K. W. Sommer, 904 Udell Street, Indianapolis, Ind. According to his reasoning, Daniel Sommer, as well as D. Austen Sommer and every other employee in that concern, has lost his identity. But it needs no argument to convince our readers that Daniel Sommer is a unique character and will never lose his identity so long as he lives. Men employed by chartered companies do not lose their identity any more than those employed by an individual. Being employed by an individual has nothing to do with the loss of the identity of the workman. Each individual is paid for his individual work whether done for a corporation or an individual.

The school is helping parents do the work of teaching and training the children. Victor Hugo declares: "Those parents who send their children to a school over the doors of which it is written, 'Here religion is not taught,' ought to be summoned before a magistrate." Sir Walter Scott says of the value of the Bible: "The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore. He will at least leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance and of their inestimable value."

Will Brother Sommer tell us, if he were correcting a bad boy, whether or not he would teach him repentance? If so, he would be teaching him the Bible. If he were in a school teaching a boy to be truthful, he would be teaching the Bible. If he were to teach him to be honest, he would be teaching the Bible. I repeat with emphasis that the Bible should be taught in school, in the store, in the field, in the shop, and, in fact, everywhere. Ignorance of the Bible is dangerous. We should educate the moral along with the intellectual. The world is coming more and more to a realization of the necessity of teaching the Bible, not only in public schools, but in all other schools.

If this article appears scattering, our readers will please excuse on the ground I am following Brother Sommer.

Aspiration.

I count this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common clod,
To a purer air and a broader view.

We rise by the things that are under feet;
By what we have mastered of good and gain;
By the pride deposed and the passions slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light;
But our hearts grow weary, and ere the night
Our lives are trailing in the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the man!
We may borrow the wings to find the way;
We may hope and resolve and aspire and pray;
But our feet must rise, or we fall again.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. G. Holland.

SELECTIONS BY THE EDITOR

It is never too late to give up our prejudices.—Thoreau.

God's best gift to us is not things, but opportunities.—Alice W. Rollins.

No one is really miserable who has not tried to cheapen life.—David Starr Jordan.

All one's life is music if one touches the notes rightly and in tune.—Richard Rumbold.

Nothing is ever done beautifully which is done in rivalship; nor nobly, which is done in pride.—Ruskin.

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

Few men suspect how much mere talk fritters away spiritual energy—that which should be spent in action spends itself in words. Hence he who restrains that love of talk lays up a fund of spiritual strength.—F. W. Robertson.

Be sure of the foundation of your life. Know why you live as you do. Be ready to give a reason for it. Do not, in such a matter as life, build on opinion or custom or what you guess is true. Make it a matter of certainty and science.—Thomas Starr King.

The books which help us most are those which make us think the most. The hardest way of learning is by easy reading; but a great book that comes from a great thinker is a ship of thoughts, deep freighted with truth and with beauty.—Theodore Parker.

There is genius and power in persistence. It conquers all opposers; it gives confidence; it annihilates obstacles. Everybody believes in the determined man. People know that when he undertakes a thing, the battle is half won; for his rule is to accomplish whatever he sets out to do.—Orison Swett Marden.

If there be no nobility of descent, all the more indispensable is it that there should be nobility of ascent—a character in them that bear rule so fine and high and pure that as men come within the circle of its influence they involuntarily pay homage to that which is the one pre-eminent distinction, the royalty of virtue.—Henry C. Potter.

The beauty of work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before the night comes, or whether we open our eyes with the sunrise to welcome it as an approaching friend who will keep us delightful company all day, and who will make us feel at evening that the day was well worth its fatigues.—Lucy Larcom.

To be true—first to myself—and just and merciful. To be kind and faithful in the little things. To be brave with the bad; openly grateful for good; always moderate. To seek the best, content with what I find—placing principles above persons and right above riches. Of fear, none; of pain, enough to make my joys stand out; of pity, some; of work, a plenty; of faith in God and man, much; of love, all.—Leigh Mitchell Hodges.

We need to lay a new emphasis upon the fact that sin is madness. That is not new; that is as old as the parables of Jesus; that is as old as the parable of the prodigal son. Watch him as he leaves his father's house and finds his way into the far country, and then mark those suggestive words that tell of his coming back: "When he came to himself." The inference is that he had been beside himself; that he had been mad. He had lost his sense of relative values; he had imagined that the best lover he had was his foe.—G. C. Morgan.

Current Thought

When An Idol Steps Down.

Man is by instinct a worshiper. He is forever lifting his gaze to things that are greater than himself, things that are finer, nobler, purer, and bending the knee of adoration. It is the veneration of the ideal that differentiates him from the beast, that lifts him from the ground level of animalism.

Bereft of ideals, man becomes but a plodding creature of habit, a groveler in the rut, crawling through a colorless existence. For every smirch of clay he finds in his idols, for every blemish exposed in the objects of his worship, he is so much the poorer. The toppling of one ideal weakens his faith in all the beautiful visions his mind and soul have reared, leaving him impoverished indeed.

Woman to-day is in grave danger of destroying one of man's most cherished shrines—the shrine at which he worships purity, modesty, and virtue. In her striving for sex equality she is overlooking the fact that men do not venerate equals. To which woman would quickly reply that she does not want veneration. Perhaps not; but assuredly she would not willingly destroy the quality of veneration in man, his capacity for raising his eyes to the sublime and the beautiful.

In seeking this so-called equality, woman is not ascending. She is merely causing man to descend in proportion as she approaches his plane. By equality we do not refer to the right to vote or to hold property or do those things inherent in all human beings with minds of their own. We refer to the disquieting efforts of the modern girl to share in the liberties and slackness of men.

The half-clad débutante smoking a cigarette and with her feet propped on a table edge may be pleasing in the eyes of her dancing partner, but subconsciously he is comparing her to the most beautiful picture in his mind-gallery—the picture of his mother. By that much she has hurt him, and it is impossible for her to hurt him without hurting herself.

There may be nothing morally wrong about a girl smoking a cigarette—there isn't, as a matter of fact; there may be nothing wrong in wearing a costume covering little below the knees and above the waist; there may be nothing wrong in the wriggling, cuddling movements of the latest dances; but there is something wrong, terribly wrong, in permitting man to think that the modesty and sweetness exemplified by his mother are no more.

We wonder if many women have considered the matter in this light—of the effect that the clothing, amusements, language, and general demeanor of the girl to-day have on the men, how their ideals are being destroyed and how their standards of decency are being lowered.

Woman in her first strivings for equality set forth the argument that if she were allowed on the same plane with man as to rights, amusements, etc., she would be to him an elevating influence. Has she been?

We have no doubt that the daringly dressed girl of 1920, with all her frankness of dress and freeness of movement and speech, is intrinsically just as good and as virtuous a woman as she of the hoopskirts, crinolines, and mid-Victorian fainting spells, but there is a vast difference in the effect she produces in the opposite sex.

Familiarity breeds contempt. When an idol gets off its dais and mingles freely with the worshipers in the temple, passing badinage with them and acting on terms of equality, that idol is breeding familiarity and eventually contempt. Its usefulness in provoking adorers to thoughts of higher and purer things is at an end.

We like to think of women as angels of chastity and modesty far above men, and we hate to see them dropping from the stars to play in the mud with us. We may like it for a while, but in the course of time we are going to miss something when we turn our eyes upward.

We are not inveighing *per se* against modern dress; we are not seeking to reform dance movements, or even trying to modify the habits of the young ladies of to-day. We are pleading for the men. Do not destroy their ideals or their visions; for when you do, ladies, you will find them most pitiable companions.—Samuel Hellman, in Nashville Banner.

While there may be some few things in this article that our readers will not indorse, yet, in the main, it is so good and so well said that I take pleasure in giving it to our readers. Unless the ideals of our women were wrong, we would not have such practices. The things that are attracting attention, such as dress and the modern dance, are but symptoms of the disease. While we are calling attention to the failings of the women, it would be well also to call attention to the fact that our young men are staying up until the late hours of the night, sometimes even until three or four o'clock in the morning, and in extreme cases until the break of day. Our young ladies are also keeping late hours. It does seem that the mothers should see to it that their daughters are not permitted to sit up until midnight and even until one or two o'clock in the morning. It needs no argument to convince any one that this is not the proper thing to do. It may be that fathers and mothers are to be censured for acquiescing in the dissipations of their sons and daughters. When privileges are allowed between the sexes that amount to license and when parents quietly submit to the dissipations and immoralities that are now prevalent, it is time for all editors, preachers, and, in fact, all people who love righteousness, to cry out and spare not. We know that no good can come of such practices. The Bible tells our women how to adorn themselves. Why not do as God says instead of yielding to our own desires?

✡ ✡ ✡

Pussyfoot's Religion.

The religious pussyfoot is a creature whose creed is compromise. He is a saint called "Mr. Softly Softly." He does not desire to offend anybody. He worships expediency, and his dexterity shows itself in a straddle.

He shivers when the preacher touches on living issues. He is afraid some fat contributor may take offense and the gate receipts languish. He believes in sticking to the "plain, simple gospel," by which he means homiletical bromide served in medieval phraseology, and that by no stretch of the imagination can be applied to present-day or present-world conditions.

He can always be counted on in the church courts to vote for inaction. His favorite ecclesiastical phrases are "the way is not clear" and "the time has not yet arrived." He is not a progressive. You would never have gotten him to build an ark or move from Haran or walk on the water or attempt anything calling for faith and courage and daring.

Neither is he a conservative, for he does not want to take sides. He lacks the decision of determination. All he wants to do is just to sit on the fence and not antagonize anybody.

He is a flaccid soul belonging to the mollusk type.

The pussyfoot can make a noise, but he would not make a disturbance. He has a spine, but it is made of spaghetti. He belongs to the order of sainthood that is fond of going to heaven when he dies. Religion with him is largely a future-world proposition.

If you want to clean up a town, don't call on the pussyfoot. If you want to raid hell in your community, leave the pussyfoot out. If you have a program that needs militant Christianity, all you will get from the pussyfoot is a catcall.—Oklahoma City News.

Pussyfoot religion is certainly a popular type at the present time, though it accomplishes nothing that will make any one else better. Pussyfoot is afraid of his own shadow, is afraid to condemn evil in any one, and never contends for the faith once for all delivered to the saints. The man who dares to speak out and contend for God's way is dubbed a "wrangler." Christ, who called the scribes and Pharisees "hypocrites" and "whited sepulchers," is too much of a wrangler for them. Everything must be smooth, and often the truth must not be told because it would offend some evildoers. Men who sin should be rebuked before all, that others may not sin.

✡ ✡ ✡

And thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee. —Whittier.

Home Reading

The Magic Word.

The management of a certain department in a big store said to one of his aisle managers: "I like the way you keep things running smoothly in your section, Parker. It sets a good standard for those who might not be so particular if your good results didn't keep them keyed up to their own best efforts."

Warmed with the words, the man went about his work with new zest. It was not long before he was saying to an alert little salesgirl: "You have a very successful way of handling hard customers, Miss Belle. I'm going to see what can be done for you by way of rewarding such real merit."

Miss Belle flushed with pleasure. She was so happy that she was more successful than ever with the next troublesome, cranky buyer; and when she went out to lunch she just couldn't help saying to the deft girl who served her order: "It's awfully good of you to be so prompt. You must have guessed that I want to take a walk this nice noon hour."

The deft waitress carried the cheer of the friendly words in her heart all the rest of the day. It spoke out when her younger brother settled down to his studies that evening: "It is not every girl who has a brother who stays in at nights and studies and gets ready to make something of himself, instead of running the streets and getting into bad company. I'm proud of you, Jimmy boy. You're my heart's comfort." And Jimmy dug into his work all the harder and put away for good a certain "What's the use, after all?" feeling that had been trying to get foothold in his heart of late.

The next day Jimmy said to the teacher who had patiently explained a hard point: "You certainly know how to make it clear to a fellow. I wish I knew as much as you do." And a little nagging imp of discouragement fled from the tired teacher's heart at once.

On her way home she paused to say to the small boy who sold her a paper: "It's nice to know I can depend on finding you here, right on time every afternoon, Billy. You'll make a good business man some day." And she smiled as she paid him.

Billy went home in such a glow of good feeling that he fairly shouted at sight and smell of the homely, substantial dish of hash for supper. "Say, mother, but you're the dandy cook! A fellow can put in his best licks with a supper and a mother like this at home waiting for him." And at the word—the magic word of praise—there vanished endless baskets of clothes to be washed and endless office floors to be scrubbed; and the world was a good place to live in, after all, when one had a fine boy like Billy coming home nights with his bit of money and his blarney.

Nor did she dream—nor do we dream, often—how that magic word had been traveling from heart to heart, touching each with the joy of sincere appreciation, inspiring each to better work and living, before it passed on to repeat its good work.—East and West.

✡ ✡ ✡

It Can Talk in Any Language.

When Dr. Paton was printing his first New Testament in the Aniwan language, Chief Namakei, an old man, eagerly watched the missionary, and one day he said: "Does it speak?"

"Yes," said Paton, "it can talk now in your own language."

"O, let it speak to me," said the chief—"let me hear it speak."

Paton then read a few lines when the old man cried: "It does speak! O, give it to me!" Grasping the book, he turned it round and round. Then, pressing it to his heart, he shouted: "O, make it speak to me again!"

Is not this the greatest work of the missionary—making the Bible speak to men?"

It is said that more than five hundred thousand sermons are preached every Sunday from texts taken from the Holy Scriptures. Any but a divine book would have been worn out ages ago; but the more the Bible is used, the better it is liked. The cry everywhere to-day is: "Come over and help us!" All gates are open to the Christian soldier sent of God, carrying with him the word of power and preaching Christ to every creature.—Christian Herald.

✡ ✡ ✡

The Gifts of Life.

Life brings to many of us great happiness. We shall not treat life squarely unless we put into it, into the lives of others, more happiness than life has granted to us. Life possibly has brought to you courage. Well, you cannot treat that gift of life fairly unless you put more into it than you have taken out of it. You have had courage to face your difficulties. You have had patience to surmount your obstacles. What are you doing about it? We must put more courage and more patience into the lives of those who fight beside us by reason of what we have taken out. The road of life is uphill, and every man has his load to carry, every woman has her burden to carry. Therefore are we needed to put into life that which, indeed, we are thankful to have received from it—charity, love, sympathy, fellowship. This is what I mean by saying that if a man would truly live, if he would have a goal which he can clearly discern, toward which he and God can strive together, he being strong in the Lord's strength, it will be that he gives life generously more than he receives from it. And as I have thought of this I have realized that the teaching that we are not to seek to get much out of life is false. It seems to me that God intends that life shall be rich and beautiful for us all, and that the high adventure upon which you and I are engaged is to see that more goes back than we have taken.—Dean Rousmaniere.

✡ ✡ ✡

Would You Have Answered?

You would not be in a Japanese house long without noticing their extreme politeness, and that this politeness was especially shown by children toward their parents. The one thing that Japanese children must learn is perfect obedience. A child would as soon think of refusing to do a thing altogether, when told, as to ask why he must do it.

A little American girl, the child of a missionary, was playing in the street with some Japanese children.

"Mary," called her father from the house," "come in."

As she paid no attention, the others thought she had not heard, and began to say to her: "Your august father is calling you." "Your honorable parent is beckoning to you;" and so on.

"I don't care," said Mary.

The children stopped playing and looked at her in astonishment. Her father called again. This time she answered crossly: "I don't want to come in. What for?"

At this the children picked up their playthings and hurried home, talking excitedly all the way. "Rude little foreigner!" "Bad little girl!" they said. And it was a long time before Mary saw anything of her friends again.—Selected.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Sure Relief

BELL-ANS FOR INDIGESTION

The Work in St. Louis, Mo.

As has already been reported, our lot has been purchased. It is located at Spring and Blaine, a very desirable location from every standpoint—almost in the geographical center of the city, accessible by street cars from all directions, and is in a community where every member who so desires can reside within walking distance by reason of the variations in classes and value of property and rentals.

The purchase price for the lot was thirty-seven hundred dollars, of which two hundred dollars was paid in cash and a deed of trust for thirty-five hundred dollars assumed. This deed of trust matured in June of this year, and, with the cash contributions we had received from other churches and individuals and what we were able to raise in our own congregation, one thousand dollars more was paid on the indebtedness, and a new loan was made for three years for the balance of twenty-five hundred dollars. In addition to this, we now have cash on hand, in a savings account at the bank, about three hundred dollars.

Thus, brethren, you will see that while we have not accomplished as quickly as we would like to have done our purpose, with your help, to establish the work here permanently and substantially, yet we have made some progress, and the prospects are brighter than ever before, which is encouraging indeed.

The attention of the churches has been directed to the St. Louis work often by Brethren John T. Hinds, G. H. P. Showalter, Fred L. Rowe, James E. Laird, G. A. Dunn, and many others; and now that all are acquainted with the situation here, is it not possible to bring to an early conclusion the building of a house? With this done, it will eliminate the expense of a rented hall, stop the taxes on our lot, give us a real start toward the establishment of primitive Christianity in this great city, one of the largest cities of our country, which might be properly called a "strategic point" because of its central location; and the work would be almost self-sustaining from the very beginning with one good preacher devoting his whole time to this place.

Doesn't this appeal to you? We are sure it does. Take up the matter of contributing to St. Louis with your congregation at once, and may it be as liberal an offering as the circumstances warrant. Let us hear from you. Address Dr. J. W. Pruett, 6006 Virginia Avenue; P. B. Johnson, 2842 Lafayette Avenue; George R. Miller, 5071 Arlington Avenue; J. M. Snow, 748 Bayard Avenue; or W. W. Moody, 3667 Botanical Avenue, St. Louis, Mo.

HENS LAY EVERY DAY

Egg Production Doubled —Read the Letter Below

"Every one of my hens are laying, and I find since I have been using TWO *for* ONE they have more than doubled what I was getting. In Nov., from 12 hens I got 356 eggs, an increase of 108 since last month. I think TWO *for* ONE is the most wonderful tonic I ever heard of and I will never be without it. I send in another $5 order."
Mrs. A. E. Agnew, Kingston, Wash.

THOUSANDS of our customers tell us the same story. TWO *for* ONE has taken the country by storm. Authorities approve it and use it on their own hens. Scientists have analyzed it and tell us we have at last found the perfect tonic for hens.

The results our customers have been getting are simply astounding. Our files are full of reports giving records of egg production that surpass anything ever known. TWO *for* ONE is the talk of the country wherever there are chickens. It is destroying old records and helping to produce eggs at an unheard of rate.

Eggs at $1.25 a Dozen!

Don't you want more eggs from your hens? Eggs are going to bring $1.25 this season. Just think how much more money you will make at this price on an increase in your eggs.

And it is so easy to get these extra eggs. All you have to do is to give your hens a few cents' worth of TWO *for* ONE according to our simple directions and we positively guarantee a substantial increase in eggs. Why waste money on so-called tonics that have been proven worthless? Come to Poultry Headquarters, where you will get a Scientific Tonic, one that positively will give you an increase in eggs.

Just read some of the letters below. See what it has done for others, and then ask yourself if you can afford to delay longer in giving it a trial to convince yourself.

Hens Laying Full Capacity!

"I have used your TWO *for* ONE for the last 60 days, and it is a wonderful tonic to make hens lay. For January I received 523 eggs from 13 hens. Your TWO *for* ONE is a fine tonic for hens and at this writing they continue to lay to their full capacity."
T. W. Freeman, Register, Ga.

Never Saw Its Equal!

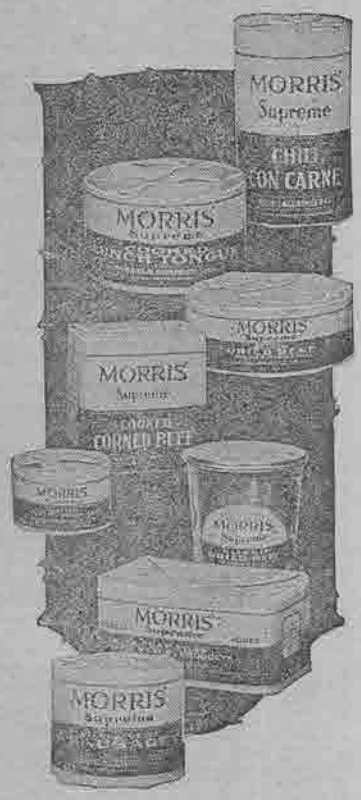
"Since I began the use of TWO *for* ONE egg tonic my chickens are all healthy and are now regular layers. I have never seen its equal for egg production. During January my 10 hens laid 306 eggs" (practically an egg per hen per day.)
Mrs. G. C. Morgan, Lewisville, Ark.

Why not start getting this extra egg money now? Every day you delay you are losing money. It costs so little and the results are so sure, you can't afford to be without TWO *for* ONE. Send in the coupon today.

KINSELLA COMPANY
Poultry Headquarters
154 Bonheur Bldg. Chicago, Ill.

I want to get more eggs. Enclosed is $1 for which send me a full-sized box of TWO *for* ONE, the Scientific Tonic, on your guarantee. (5 for $2.25).

Name.....
P. O.....
R. F. D.....
State.....



MORRIS'
Supreme
Canned Meats

Accept only the Yellow and Black label—it covers everything in meat that's good to eat.

Prepared under skilled supervision and seasoned, ready to serve.

MORRIS SUPREME Canned Meats are sold by most good dealers everywhere.

The housewife who demands the best uses Supreme Meats.

MORRIS & COMPANY
Packers and Provisioners.

CHURCH NEWS

Mississippi.

Oakland, September 21.—My meeting near Crevi resulted in three additions to the little congregation. Rain during the week interfered with our services, yet the general interest was all that could have been expected. The meeting at Sylvan Knoll, near Coffeeville, resulted in five additions. Brother Tate Ring, the local evangelist in the employ of the Charleston congregation, reports twenty additions at Mullens, in Grenada County. Mullens is a mission congregation, established under the preaching of Brother Ring during this present year. The Charleston congregation has shown wisdom in supporting Brother Ring as a suitable man to do mission work in the rural districts. Brother J. P. Lowrey, who is being supported by the Thyatira and Senatobia congregations, has also been quite successful in his meetings. The same is true of the labors of Brethren A. Y. Howell and Matthew Cayce. With these good men in the field, we are reaching the country sections which have so long stood in need of the simple gospel. Personally, I have apparently been meeting with more than my share of opposition from prejudice. This comes from sources where I have least expected it.—Lee Jackson.

New York.

New York, September 26.—Our little congregation here is doing splendidly. Most of our members are regular in attendance. Brother William Johnson is doing most of the preaching for us. Brother Johnson is English by birth. His father came over some thirteen or fourteen years ago, bringing his family with him. He had a large family, Brother William being the oldest son. The father being a member of the church of Christ, as also his family, he requested before he died that they would not forsake the assembling of themselves together on the first day of the week to remember the death and sufferings of our Lord and Savior Jesus Christ; so all these years they have met in their mother's home in Jersey City and kept up the service. Brother William is a plumber and works for the support of himself and family. How much better the world would be if more wage earners could and would preach the gospel! I have received contributions for the work here from Sister Cauble and Brother Wallace Cauble, of Pekin, Ind., and from the church at Winchester, Tenn. —G. M. McKee.

Ohio.

Akron, September 23.—We have recently built a house of worship costing about seven thousand dollars. We were fast paying off our indebtedness,

$1,800 to $10,000 a Year
FOR
Accountants
Bankers, Bookkeepers, Stenographers, and Secretaries. *Thousands Needed.*

Ask for our 72-page book, "Guide to Business Success." It's FREE. It tells how we will train you BY MAIL or AT COLLEGE for any of these good positions, and get the position for you; how to develop your will power and your brain power into money-making power. With the book, we send statements from bankers and accountants telling you that our Accountancy, Banking, and Business-Procedure Course is the best. Address

Draughon's College DESK 8
Nashville, Tenn., or St. Louis, Mo.

Mr. Church Treasurer!

If the Loose-Leaf Plan is best for the Business Man, it must be best for the CHURCH TREASURER.

? Up-to-date
Economical
Efficient

Why not use the Unified Loose Leaf instead of Bound Books? Adapted to any envelope system and size membership. Supplned by your dealer, or

Arthur H. Strouse Pub. Co.
Dept. K, 431 So. Dearborn St., Chicago, Ill.

FOOT TROUBLES

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

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

A Prominent Nurse Testifies

COVINGTON, KY.—"I have been recommending Dr. Pierce's Favorite Prescription to my patients and personal friends for several years, ever since it restored me to perfect health after a very serious illness with inward trouble. In every instance that I have known women to take Dr. Pierce's Favorite Prescription for feminine weakness, or if in need of a special tonic during expectancy, it has never failed in giving the utmost satisfaction. It is a woman's medicine that can be depended upon to relieve nervous conditions, besides building up and strengthening the entire womanly organism. I shall always praise Dr. Pierce's Favorite Prescription most highly."—MRS. PATTIE ELLIOTT, 1413 Kendall St.

Favorite Prescription should have the full confidence of every woman in America because in contains no alcohol and no narcotic. Doctor Pierce knew, when he first made this standard medicine, that whisky and morphine were injurious, and so he has always kept them out of his remedies. Dr. Pierce's Favorite Prescription can be procured in all drug stores in either fluid or tablet form.

Send 10 cents to Doctor Pierce's Invalids' Hotel in Buffalo, N. Y., for trial package of the tablets.

Use Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

A dependable preventative of diseases of the air passages and an excellent curative agent for inflammatory conditions of the skin and mucous membranes. Does not injure delicate skin. Fine for baby. There's a wonderful amount of comfort, health and protection in a 2 oz. jar. 50c at your druggist's or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

In answering advertisements, please mention the Gospel Advocate.

when the rubber works began laying off such great numbers of men. Those that are employed are working only five days a week. We are appealing to congregations to give us assistance (however small), so we can lighten our burden and carry the work to a successful conclusion. About seventy or more of our congregation have returned to their homes in the South and some other parts until this depression of business is over. This congregation is apostolic to the core and bids fair in a short time to become the largest congregation in the North. Send remittances to W. T. Petty, 246 Tory Street, Akron, Ohio, or to my address, 65 Kirkland Avenue.—W. B. Tompkins.

Oklahoma.

Oklahoma City, September 27.—We had two very enjoyable services here yesterday. I was especially proud of the morning audience. It was large and attentive. In the afternoon one young lady was baptized into the Lord Jesus Christ for the remission of sins. The Oklahoma State Fair being in progress, I expect to see a goodly number of brethren from other points. —J. A. Hudson.

Tennessee.

Algood, September 28.—Last Sunday was a good day at Little River church of Christ, near Hopkinsville, Ky. I preached both morning and evening. One confessed Christ at the morning service, and I baptized him in Little River in the afternoon. Their protracted meeting is to begin the third Sunday in October. Brother E. Gaston Collins is to begin a mission meeting at Netherland, about six miles from Algood, next Sunday. We are trying to establish the cause of the Master at that place, and I am sure that our labors will not be in vain.—Allen Phy.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood, on which rheumatism depends, and cures the disease?

EPILEPSY—FITS!

I will tell you how to use a **Swedish Treatment** that produces marvelous results. Write me to-day for full particulars. **Herman G. Carlson, Box 259, Kansas City, Mo.**

"Diamond Dyes" No Risk Then!

Don't Spoil or Streak Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

Edwards "Reo" Metal Shingles

cost less; outlast three ordinary roofs. No painting or repairs. Guaranteed rot, fire, rust, lightning proof. Send for samples and free roofing book.

Edwards Ready Made Buildings

Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually **ready built**, and represent a wonderful money-saving.

READY MADE

Let Edwards Save You Money

Be Sure to State Which Books You Want

—Roofing and Free Samples; Ready-Made Buildings; or Metal Garages. Postal or letter brings one or more of them FREE.

Free Roofing Book

Get our wonderfully low prices and free samples. We sell direct to you and save you all in-between roofing profits. Ask for Book No. 2380

LOW PRICED GARAGES

Lowest prices on Ready-Made Fire-Proof Steel Garages. Set up anyplace. Send postal for Garage Book showing styles.

THE EDWARDS MFG. CO., 2330-2380 Pike St. Cincinnati, O.

FREE Samples & Roofing Book

Where Did We Get the Bible?

TALKS ON THE BIBLE. NO 1

When was it written?

Who wrote it?

When did it first appear in the English language?

Why was the name Jehovah omitted in the King James Version?

Why was it necessary to make a revision of the Bible?

All these questions, and dozens more of interest to you, are answered in **The Wonderful Story.** Write to-day for it to

THOMAS NELSON & SONS,
Authorized Publishers American Standard Bible,
385-U Fourth Avenue, New York City.

The American Standard Bible text is used in 75 per cent of all Sunday-school periodicals, because it is recognized as the most accurate version that has ever been produced.

The American Standard Bible text is used by over 13,000,000 Sunday-school scholars to study their lessons from. They realize that they cannot procure a more reliable version of the Scriptures.

GET FEATHER BEDS AND PILLOWS Direct from Factory. Write to-day. Send names of four friends and receive our astonishing offer. Hygienic Feather Bedding Co., Dept. 22, Charlotte, N. C.

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about $2. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

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

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

The Double Nature of Man. No. 7.

BY TICE ELKINS.

I now proceed to write of a future life, and assert that a future life only can satisfy the conditions and capacities of our mental being. Look to the human race as they appear to the mere superficial observer, and what do we see? Merely a succession of evanescent and fading subjects. Thousands are coming upon the stage, full of life and hope; and thousands, careworn and weary, are retiring from it with deep and anxious consciousness of faculties undeveloped and objects unaccomplished; like bubbles on the mighty deep, they rise and then disappear. The multitudes of the dead are more than the living. The whole of this vast globe is but an amphitheater, in which are displayed the works and beneath which sleep the forms of the dead.

But is this all? Are all our interests and all our being crowded within the narrow compass of this brief span of life? Are there no fountains within us but what are exhausted in a brief life of sorrow, passed in ignorance and fruitless desire? Take even the most favorable examples of human nature—Bacon, Newton, mighty minds—and inquire if even they were not capable of wider and fuller development. Were their intellects, capacious as they were, susceptible of no further expansion? Had they obtained the limit of which their minds were capable? You shall hear the confession of one of these great men as it fell from his own lips. Newton says: "I know not what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay undiscovered before me."

If this is the confession of one of the greatest intellects of all the ages, and if he only trod the shore of the boundless ocean of truth, what must be the case with the great mass of men? If even his intellect did not reach its maturity before he was hurried off the stage of being, how can we say concerning the race of man that they are susceptible of no greater development; that they have capacities of no higher order than has been brought out and cultivated here? We argue, then, inasmuch as nothing is made without some worthy object and end, that there must be some other allotment to mortals, some other state in which these embryo faculties shall expand into full maturity.

Change is, indeed, one of the allotments of providence; we see it working everywhere. Very few things are in that state now in which they are to

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by **Chas. A. Smith Drug Co., Atlanta, Ga.**

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S. C.

TETTERINE for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

CANCERS CURED AT KELLAM HOSPITAL,

1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

remain. The bird destined for the air sleeps in its shell; the beautiful insect that flutters in the sun crawls in the earth till its season of glory comes; the child that requires the hand of the parent to give him food may soon be changed into a saint or a sage. So, also, says the great apostle, it is with the soul of man. This is not its resting place; it was never intended to remain here and to be always as it now is; it will be changed as the seed is changed. The object for which it was created will be manifest; at the very moment when it seems to perish it is passing into a higher order of creatures and getting hold of a better life.

If there be not this allotment, then is impeached, not only divine goodness, but divine wisdom itself. For if a man be not immortal; if there be no future state in which these faculties may expand to their full maturity; if the vast ocean of truth is never to be crossed or surveyed; if the unfathomed mines of knowledge are to remain unexplored, why was man endowed with such capacities and desires—capacities that can never be filled up and desires that can never be satisfied in this state of existence? Was the creation of mind an aimless freak of the God of nature? Did he endow it with transcendent powers, but allot it to no time nor sphere for the development of these powers? Does he clothe the fields with verdure, the lily with beauty, feed the young ravens when they cry, and doth he not provide for him whom he hath created to be in his own likeness and image? In the creation of such a being, did his skill forsake him and his hand lose its cunning? Reason and religion answer, "No;" conscience and experience answer, "No;" all that is elevated in the hopes or dear to man answer, "No."

Spirit Birth.

BY J. P. PAISLEY.

It is a very common saying among the many denominations of modern times, in conversing on the plan of salvation, to use the expression, "If one is regenerated and born of the Spirit, that one is saved;" and some will affirm that the salvation is completed insomuch that such a one cannot possibly be lost. Well, let us see how closely regeneration and birth of the Spirit are connected. Regeneration is mentioned twice in the New Testament (Matt. 19: 28; Tit. 3: 5), and birth of the Spirit is mentioned twice (John 3: 6, 8); but nowhere are they mentioned in connection. So, to find the scriptural connection, we are led to Jesus' language in John 3: 5. Here "water" is connected with "Spirit" instead of the word "regeneration;" but regeneration is

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.) ..... *1.54 gr.*

Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice) ..... *2.02 gr.*

Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup) ..... *.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

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

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

ACHES

Women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

In answering advertisements, please mention this paper.

Rheumatism

A REMARKABLE HOME TREATMENT GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, some of them from seventy to eighty years old, and results were the same as in my own case.

I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 827G Durston Bldg., Syracuse, N.Y.
Mr. Jackson is responsible. Above statement true.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

all right, for without this no one could be born anew. In Matt. 19: 28 the apostle had followed Jesus so long and he had taught them so much that they were regenerated, or renewed in mind—were to a certain extent made new. Then in Tit. 3: 5 the apostle is instructing him how they were saved. He says they were saved by "the washing of regeneration." Here water is connected with regeneration instead of Spirit. So when our minds are renewed, or changed, to bring about repentance and trust in Christ, as in Eph. 1: 12, 13, then we are fit subjects for this washing that Paul taught Titus, and also in the sixth chapter of Romans.

Then comes the critic. He asks: "How, then, about the Spirit birth?" Well, Jesus says, "Ye *must* be born again" (John 3: 7), thus implying that we have been born once. We know that to be born means to come forth. This is the meaning of Jesus' teaching in John 3 concerning the new birth. He meant to teach Nicodemus that to be born of water and the Spirit means that the Spirit begets, and "born of water" means to be baptized, or buried in baptism. Then coming forth from the water constitutes being "born again." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (Verse 8.) Here he is comparing the wind to the birth of the Spirit—Spirit-born exclusively. In Luke 24: 39 we have words from his own mouth after being Spirit-born: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preëminence." (Col. 1: 18.)

Now, there are three kingdoms into which the children of men are born. First, the kingdom of nature, which one enters by being born of the flesh; second, the kingdom of God, which kingdom, or church, one can enter only by being born of water and the Spirit; third, the heavenly kingdom (2 Tim. 4: 18), into which those that have kept the faith (2 Tim. 4: 7) shall enter, being born of the Spirit, or born from the dead. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.) Jesus, the Son of God and my Savior, is the only one that has ever been born of the Spirit in the exclusive sense of birth of the Spirit. In 1 Tim. 6: 16, Paul says that Jesus is the only one that "hath immortality, dwelling in the light"—that is, in the light of eternal day; but in the resurrection of the just all that are thus raised from the dead shall enjoy that immortality and that light.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store, 60c per bottle.

Skin Insurance

is more important to you than life insurance, because you are the beneficiary. The best policy and the surest returns come from your investment in

Ka-Dene
REG. U.S. PATENT OFFICE
TRADE MARK
SOAP

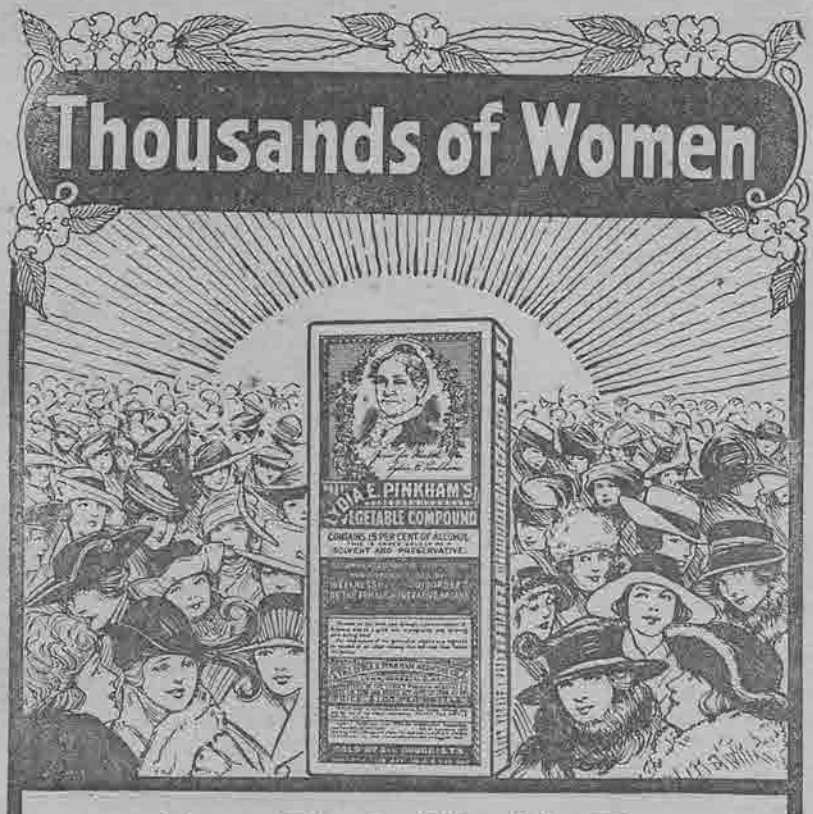
Keeps your skin clear. 25 cents at your druggist's. Ointment, 50c and $1.

To Reduce Fever
Relieve Headaches and Neuralgic Pains

Use

Safety Aspitone First

Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.



Owe Their Health To

Lydia E. Pinkham's Vegetable Compound — overshadowing indeed is the success of this great medicine. Compared with it, all other medicines for women's ills seem to be experiments.

Why is it so successful? Simply because of its sterling worth. For over forty years it has had no equal. Women for two generations have depended upon it with confidence.

Thousands of Their Letters are on our files, which prove these statements to be facts, not mere boasting.

Here Are Two Sample Letters:

Mother and Daughter Helped.

Middleburg, Pa. — "I am glad to state that Lydia E. Pinkham's Vegetable Compound did me much good when I was 35 years old. I was run down with female trouble and was not able to do anything, could not walk for a year and could not work. I had treatment from a physician but did not gain. I read in the papers and books about Lydia E. Pinkham's Vegetable Compound and decided to try it. The first few bottles gave me relief and I kept on using it until I got better and was able to do my work. The Vegetable Compound also regulated my daughter when she was 15 years old. I can recommend Vegetable Compound as the best medicine I have ever used."—Mrs. W. YERGER, R. 3, Box 21, Middleburg, Pa.

Fall River, Mass. — "Three years ago I gave birth to a little girl and after she was born I did not pick up well. I doctored for two months and my condition remained the same. One day one of your little books was left at my door and my husband suggested that I try a bottle of Lydia E. Pinkham's Vegetable Compound. I started it immediately and I felt better and could eat better after the first bottle, and I continued taking it for some time. Last year I gave birth to a baby boy and had a much easier time as I took the Vegetable Compound for four months before baby came. On getting up I had no pains like I had before, and no dizziness, and in two weeks felt about as well as ever."—Mrs. THOMAS WILKINSON, 363 Columbia Street, Fall River, Mass.

Wise Is the Woman Who Insists Upon Having

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

Now is the time to renew your subscription

CHURCH NEWS

Kentucky

Bardwell, September 28.—I closed a ten-days' mission meeting in a storehouse at Buncombe, Ill., yesterday, which resulted in ten additions to the one body—seven by baptism and three restored. We had large crowds and great interest. This was my second meeting there. I promised to return for a meeting next year, at which time we hope to set in order a congregation and build a house to worship in.—Joe Ratcliffe.

Tennessee.

Fayetteville, September 30.—The meeting at Harms closed last Sunday evening, with five baptized.—J. M. Gainer.

Milan, September 28.—I am just home from Metropolis, Ill., where I sang through a series of meetings for Brother F. L. Paisley. There were six additions. Four took membership, one came from the United Brethren, and one was baptized. Brother Paisley will be in the Freed-Hardeman College and continue his regular work in Memphis.—J. R. Stockard.

Boon's Hill, September 24.—On the fifth Lord's day in August the meeting began at Rans and continued eleven days, with twenty-one discourses preached. Three young ladies obeyed their Savior and the church was very much encouraged and built up in the faith. The attendance was good throughout the meeting, and the church and friends seemed to be well pleased with the preaching. Wife was with me here, it being her old home, and we both enjoyed the work with the church very much. On Friday before the second Lord's day in September I began the meeting with the church at Sykes and continued it ten days, with eighteeen discourses preached. Brother J. D. Derryberry led the singing. The incessant rains hindered much till the last three or four days of the meeting. One young lady obeyed her Savior and the church was stimulated to greater endeavors. There are some good, faithful brethren and sisters here, but they are widely scattered and it is difficult for them to attend regularly. I am now in a meeting here with good prospects. Brother Pack is leading the singing. The churches and brethren who are interested in our East Tennessee work will be pleased to hear of the good work Brother Rozar, our evangelist, is doing up there. He has held a great meeting at Mount Bethel, in Bradley County. We once had a large membership at this place, but it had run down and they have not been meeting, nor even had a meeting for many years. We plan to revive the work there.—George W. Farmer.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

MR. DODSON WARNS USERS OF CALOMEL

Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

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

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

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

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

GOOD TEACHERS IN DEMAND AT BETTER SALARIES

The schools, colleges, seminaries, and universities throughout the South are begging for assistance in finding teachers with proper qualifications, and better salaries are being offered. We are needing hundreds of teachers to supply the demand. Any well-prepared teacher would do well to write us.

FISK TEACHERS' AGENCY
R. A. Clayton, Mgr. Birmingham, Ala.

A Pretty Face

should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

CHURCH NEWS

Alabama.

Owens Cross Roads, September 28.—William Oakley, of Nashville, Tenn., has just closed a very interesting mission meeting, four miles from Owens Cross Roads, with eleven baptisms. We had large crowds and the very best of attention throughout the meeting. The word of the Lord was planted in the hearts of the people that will bring fruit for eternity. Brother Oakley will begin a meeting at Pond Creek Church, in Cheatham County, Tenn., next Sunday.—A. H. Ellett.

Arkansas.

Fort Smith, September 28.—The past Lord's day was my last with the Park Hill congregation for some time, but I hope to labor with them again in the future. For their loyalty and liberality toward the cause of Christ they are to be praised. Since the beginning of my labors here in July, there have been eight additions to the one body. Now, as I go out from among them to return to college, may the grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with them all.—Leland H. Knight.

McCaskill, September 28.—The meeting here is just fine. The crowds are the largest in the history of the church. There have been eight confessions, and others are expected. My meetings have all been good this year. I have been on the road since June, with my family. I have two more meetings, and then I am ready to locate somewhere, as I have been at Ben Franklin, Texas, for the last two years. The church there is a good one, stood by us nobly, and we regret to leave them, but think it best for all. If any one is interested in this, he may address me at Ben Franklin, Texas.—C. H. Smithson.

Hot Springs, September 24.—I am in Hot Springs taking treatment for my health. I did my best this summer, succeeding in holding several meetings and one debate, but had to give up my meetings and come here for my health. I believe that if I can stay here long enough I will be well again, but it depends on my ability to meet expenses as to how long I can stay. I have to depend upon my brethren to enable me to stay here, as I have no income except what I receive from the Lord's people for labors performed in his name. If I ever needed the help of my brethren, the Lord's people, it is now. I am glad that the Lord has said, "The laborer is worthy of his hire," and that his people do not forget to assist his faithful servants in their time of need. May the Lord bless all the faithful and preserve us unto his heavenly kingdom. Pray for me.—U. G. Wilkinson.

Paragould, September 24.—I am spending this week with the church in Paragould. There were two confessions last night. The church here has a mind to work. This is the home of Brother A. Douglass, who for more than twenty years has faithfully preached the gospel over Arkansas; and now that he is old and no longer able to tell the "old story," the

To abort a cold and prevent complications take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from SHUPTRINE CO., Savannah, Ga.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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

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

In answering advertisements, please mention the Gospel Advocate.

HYOMEI

From Famous Eucalyptus Tree of Australia Comes Mr. Booth's Wonderful Discovery.

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

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in the treatment of catarrh in all of its forms, cold in the head, spasmodic croup, hay fever, clergyman's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, sooths and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, dropper and sufficient Hyomei for several weeks treatment, $1.35, extra bottle inhalant 75c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist can not supply it, write

Booth's Hyomei Company,
12 W. Green Street,
Ithaca, N. Y.

In answering advertisements, please mention the Gospel Advocate.

churches are not forgetting him. This is as it should be. In fact, Arkansas is a pretty good place to find "pure and undefiled religion," anyway. From here I go to Cardwell, Mo., for a meeting, and from there to Piggott, Ark. From Piggott I shall come back to Paragould to engage J. R. Clark (Baptist), of Wewoka, Okla., in a four-days' discussion. The brethren here are expecting a large attendance, and extend a welcome to all who wish to come. During the first week in September I was in my sixth meeting with the church at Perryville, Ark. The meeting was well attended, but there were no additions. The brethren at Perryville will soon complete their meetinghouse, which will be a credit to the town.—J. P. Lowrey.

Georgia.

Baldwin, September 25.—I have been trying to preach here for a week. The congregation has always, until very recently, been used to the societies and instrumental music in what little religious work they do. They work with us now fairly well without such things, but it will take time to teach them well, if it can ever be done. I shall close here to-morrow and return to Trion.—Flavil Hall.

Kansas.

Topeka, September 28.—The all-day meeting at Gilman City, Mo., was well attended. We renewed many old-time friendships and baptized one man. The next Lord's day, at Rocky Fork, Col., we had a splendid all-day meeting. I set the church in order, with fine talent and character in the lead. The church there meets in Moose Hall. I am now in a meeting here. Wife is with me.—Clayton Gall.

Kentucky.

Sedalia, September 28.—I have just closed a meeting at Hardin. I think we had a fine meeting. We had large crowds at each service, and the people in general seemed to have a great interest in the success of the meeting. There were ten additions to the church.—I. A. Douthitt.

Louisville, September 24.—I am just back from a meeting at Harrisonville. I consider the meeting there the best I have ever been in. In all there were nineteen additions. One came from the Baptists, one was baptized, three took membership, and fourteen came from the Christian Church. The brethren there agreed to discontinue the use of the organ and throw off the shackles of the missionary society; in other words, they will be guided solely by the word of God. I shall continue to visit the church there until a suitable man can be procured for the work. While there we demonstrated to the satisfaction of all that a church can prosper and grow by accepting God's plan alone.—R. A. Craig.

Louisiana.

Lillie, September 24.—I have just closed a six-days' discussion with J. B. Hardy, of Rowell, Ark., one of the strongest Primitive Baptist debaters on earth. The debate was held at this place. We are rejoicing in the greatest and grandest victory with which I have ever had anything to do. Those composing the church of Christ here believe they have accomplished more for the salvation of souls in this six days than in years before. They treated us royally. Brother T. W. Croom is the best moderator I ever saw.—O. E. Billingsley.

50 Eggs a Day

"More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give *your* hens a few cents' worth of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned **at any time** within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10½ dozen eggs, or 126.
MRS. J. O. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefitted by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.
MRS. LENA McBROON, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.
EDW. MEKKER, Pontiac, Mich.

Never Laid as They Do Now

I am very much satisfied with the "More Eggs" Tonic. My chickens never laid as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

$200 Worth of Eggs from 44 hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE,
Sterling, Kans., R. No. 2, Box 47.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being **FREE.** Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7257 Reefer Bldg., Kansas City, Mo.

Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

CHURCH NEWS

Tennessee.

Livingston, Route 1, September 28.—I closed a good meeting at Haydenburg, Jackson County, last Sunday. Seven were baptized and two were restored. Brother Silas Williams, of Haydenburg, one of the elders, did the baptizing.—Willie Hunter.

Memphis, September 27.—There were twelve additions at the regular services yesterday at Harbert Avenue. Work on the annex to our building is being pushed rapidly. I recently spent several nights preaching at Cordova. Two persons were baptized. Brother Wilson and Brother Hill, of Harbert Avenue Church, helped in the song services at Cordova.—C. A. Norred.

Fort Henry, September 28.—Brother J. S. Trotter, of Nashville, Tenn., began a meeting at Mint Spring Schoolhouse on the second Sunday in September and continued it till the third Sunday. This is a sectarian community, with much prejudice prevailing. Brother Trotter held to the Book and gave it straight. There were no additions, but much good was done in other ways.—J. C. Robinson.

Spencer, September 29.—I have been here one week. Eleven have been baptized, with one restored. Ten of them were Burritt College students. The people at Spencer are for the true gospel. I am going to preach at Cummingsville to-night. I baptized four at that place. We will have a church there from now on, if things work out well. I am trying to get back to Winesap as soon as I can.—J. C. Mosley.

Obion, September 23.—I closed a meeting at Cresson (Pride's Schoolhouse) on the third Sunday in September with two baptized and much good done otherwise. The brethren at this place are aiming to build a house of worship. They are now meeting each Lord's day under an old piece of a tent, and will meet in some one's dwelling when it gets too cold for outdoors, should the house not be in condition to meet in by that time. The faithful few at this place are poor in this world's goods, but rich in the faith. They need the help of some of the good congregations round about. Any donation will be gratefully received, and God will reward the giver. Send offerings to Henry Powers, Route 5, Hickman, Ky.—A. H. Lanrom.

After Thorough Trial a Detroit, Mich., Man Endorses Pe-ru-na

The following letter written from Detroit, Michigan is no snap judgment expressed on the merits of Pe-ru-na, the well-known catarrh remedy, but rather a mature, sober opinion formed after a full year's trial.

This is the way Mr. Michael Fako of 906 East Palmer Avenue, in the Michigan Metropolis, writes: "After using PE-RU-NA for about one year will say I have found it a very good medicine for catarrh. It has helped me a great deal and I am very well satisfied. I have gained in weight, eat and sleep well, my bowels are regular and better color in my face.

"PE-RU-NA has done wonders and to me is worth its weight in gold. I shall continue to use PE-RU-NA as long as I live and recommend to my friends who are troubled with catarrh."

Nothing can be more convincing than an endorsement of this nature from an actual user. There are many people in every community whose experience, in using Pe-ru-na, has been identical with Mr. Fako's. It is the standby for coughs, colds, catarrh, stomach and bowel disorders and all catarrhal conditions.

Put up in both tablet and liquid form. SOLD EVERYWHERE.

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

Sold for 50 years for Malaria and as a General Tonic. Helps build you up.

If Not Sold by Your Druggist, Write ARTHUR PETER & CO., Louisville, Ky.

Help Wanted

We require the services of an ambitious person to do some special advertising work right in your own locality. The work is pleasant and dignified. Pay is exceptionally large. No previous experience is required, as all that is necessary is a willingness on your part to carry out our instructions. If you are at present employed, we can use your spare time in a way that will not interfere with your present employment—yet pay you well for your time.

If you are making less than $150 a month, the offer I am going to make will appeal to you. Your spare time will pay you well—your full time will bring you in a handsome income.

Its costs nothing to investigate. Write me today and I will send you full particulars by return mail and place before you the facts so that you can decide for yourself.

ALBERT MILLS, Gen. Mgr. Employment Dept
2787 American Bldg., CINCINNATI, OHIO.

Ladies Keep Your Skin Clear, Sweet, Healthy With Cuticura Soap and Cuticura Talcum

Consecration is not something done once for all. It is a maintained habit of the soul.

The emancipation from care and sorrow and unrest lies in that going out of ourselves which we call "love."—Maclaren.

GOSPEL ADVOCATE

Volume LXVII. No. 42. NASHVILLE, TENN., OCTOBER 14, 1920. $2.50 Per Year, in Advance.

CONTENTS.

EDIFYING AS THE NEED MAY BE 992
OUR CONTRIBUTORS 995
"Clerical Monopoly of Slamming"—The Paths of Toil—Los Angeles Notes—The Second Coming of Christ—A Statement and Correction—Something Every Christian Can Do—A Call for a Preacher.
QUERY DEPARTMENT 999
AT HOME AND ABROAD 1000
CURRENT THOUGHT 1002
EDITORIAL 1003
The Name "Christian"—Bible Things by Bible Names: The General and Local Senses of the Term "Church"—Admissions by Brother Boll—Unity, Peace, Love.
CHURCH NEWS 1008, 1010, 1014
Yandell-Elkins Debate 1009
The Church is Growing in South Carolina 1012
Abilene Christian College 1013
Financial Report from Canada 1016

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Waster Is a Destroyer.

The author of the book of Proverbs links two very undesirable characters, the shirker and the waster. So very much alike are they in their purposeless lives and malignant influence that the Wise Man calls them brothers. In the Revision there is another and a stronger word for "waster." Modern scholarship translates it "destroyer." The prophet Isaiah, in delineating the mighty forces to be arrayed against Zion, has Jehovah saying: "I have created the waster to destroy." Thus is shown God's estimate of the man who wastes his substance. We may easily overlook his extravagance or wink at his prodigality, but God looks upon him as a destructive agent. He is not a mere waster. He is a ruthless destroyer of his own happiness and the happiness of other people wherever his vitiating influence may touch. So far as human misery is concerned, the saddest picture in the Bible is that of a son with a good home, an indulgent father, favorable opportunities to make a man of himself, but who made a journey into a far country and wasted his substance in riotous living. Then we see him in direst straits—home forsaken, father rejected, money gone, friends deserted, bread exhausted, clothes in tatters, living with hogs and stealing their food to keep from starving to death. It is with this graphic picture that the New Testament illustrates the Old Testament truism that the waster is a destroyer.

✡ ✡ ✡

The Tragedy of Wasted Power.

God is God and truth is truth in one age as well as another. Surely our own generation has had frequent and abundant proof of the prodigal's folly. The gifted Emerson paid a high and beautiful tribute to youths who are ambitious and energetic in the right direction in these lines:

> On prince or bride no diamond stone
> Half so gracious ever shone
> As the light of enterprise
> Beaming from a young man's eyes.

But what shall we say of unworthy ambitions, of wasted energies and potentialities that are lost ere they are discovered? The scientists tell us that ninety-five per cent of the potential energy in coal is wasted because man has not learned to conserve it. This is bad, and especially so in view of the growing scarcity of coal. But is it not infinitely sadder to contemplate the woeful waste of the potential energy of mankind? Which of us can view the throngs of young men and women dawdling on street corners, frequenting cheap places of amusement, idling precious moments away, and not become discouraged? We think what it would mean to the world to prevent this tragedy of squandered opportunities. We bow to the earnest conviction that to prevent it is one of the gravest problems that confront the serious-minded people of to-day.

✡ ✡ ✡

"Gather Up the Fragments."

In the great miracle of the feeding of the five thousand, Jesus taught his disciples to "gather up the fragments." Here we are reminded of his saying that "the children of this world are wiser than the children of light." For it is one of our modern miracles to see how the children of this world, as represented by great corporations, are gathering up the fragments. In the days of our great forests the mills used to cut down and saw the splendid trees with circular saws, and a large per cent of the wood was converted into sawdust. But this is a thing of the past. New saws have been invented that make very little sawdust, and even that little has a marketable value. In the Chicago packing houses they formerly treated the hair and bristles and bones and blood as refuse, but now all of these are converted into selling products. Nothing is lost. A railroad official, addressing employees, said: "Remember, men, if you waste two cents' worth of oil, your road has to haul a ton of freight a mile to pay for it." The importance of saving his company's assets is a large part of the railroad man's education and discipline. A certain aspiring young fireman, who had heard this lesson against wastefulness repeatedly, was asked in an examination what he would do in the event he saw another engine approaching and a head-on collision seemed inevitable. He answered quickly enough: "I would grab a can of oil and a lump of coal and jump for my life." Seriously, no man has a right to waste his employer's time or his goods. Many people are sensitive on the point of having a clear

distinction made between flagrant dishonesty and mere wastefulness. But Christ did not make this nice distinction. In the eyes of the great Teacher wastefulness is a species of theft. In the parable of the unjust steward we learn that a man is just as truly robbed by the employee who wastes money and goods as by the man who fills his pockets full of things that belong to the man he works for.

✡ ✡ ✡

Waste Is Abuse of the Worst Sort.

Another synonym for waste is "abuse." The simplest illustration of this, perhaps, is one that relates to bodily health. Here is a man of fine physique. Like King Saul of old, he may rise head and shoulders above his brothers. He is what we call a perfect specimen of physical manhood. He has never had a touch of headache, neuralgia, or rheumatism. His skin is clear, his muscles are strong, and his appetite is faultless. But we close our eyes for a little while and look at him again. Now he is there, pale, emaciated, with no appetite and no strength. Why this great change in so short a time? It is a story of abuse, the example of a man who has wasted the substance of his health through intemperance and dissipation. In like manner there may follow the abuse of mind, the abuse of wealth, the abuse of position, the abuse of power. The apostle Paul, with his master mind, includes all of these wrecks of prodigality under one comprehensive head—the abuse of liberty. To the Christians at Corinth he wrote: "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh." God gives us some wonderful gifts—the endowment of health, the endowment of intellect, the endowment of wealth, the endowment of position, and there is the liberty to use them as we please. But we abuse that liberty when we fail to use these gifts and opportunities for our own spiritual advancement and to his honor and glory. We must stand fast in the liberty wherewith Christ made us free. But let us not forget that it is the liberty of self-restraint, of sobriety, of righteousness and love.

✡ ✡ ✡

The Waste That Heaven Approves.

But there is a waste that heaven approves, a prodigality upon which Jesus pronounces a benediction. I think of Mary and her alabaster box of exceeding precious ointment. When she poured it out upon the Master's head, Judas murmured and the other disciples were moved with indignation. To them it meant waste. And such a waste—three hundred pence thrown away on the foolish luxury of a moment! They offer what seems to be a most plausible protest. "This ointment might have been sold for much and given to the poor." "It is very easy for us," says the Expositor's Bible, "who have the limelight of our Lord's words on the whole scene, to see how paltry the objection was; but even yet, with this story now published, as our Lord said it would be, all over Christendom, how many arguments are heard of the very same description! They could not see the blackness of the heart out of which the suggestion came, nor could they see the beauty of the love which shed from Mary's heart a perfume far more precious than the odor of the ointment." But Jesus could see and did see it all, for he asks: "Why trouble ye this woman? for she hath wrought a good work on me." The great lesson for all is this: When we really do a thing for Jesus, it is never wasted. We cannot be too generous in making sacrifices for him. This does not mean, as some have contended and have practiced, that men are warranted in expending lavish sums upon temples, cathedrals, altars, windows, and chancels. Such expenditure, it seems to me, is contrary to the whole spirit and example of the lowly Nazarene. But it does mean that we must pour out in generous and lavish measure the blessing of the gospel upon the heads of those whom he died to save. It means, too, that we must be constant and whole-hearted in our worship. To some people it seems to be an utter waste of time and energy to come to church every Sunday. "Just think," they suggest, "of how much you can do at home or of the benefit that might be derived from outdoor exercise." And there are thousands who in this respect practice what they preach. But, however busy or tired we may be, time given to the worship of God is time utilized to the highest and greatest advantage. There are some Christians who seem to begrudge the little time it requires every Lord's day to come and study the word with their brethren. They act as if that hour would be lost to them, whereas it can prove to be the most profitable hour in the day if you will make it so.

✡ ✡ ✡

The Saddest Waste of All.

We look with pitying eye and heart moved with sympathy on men who are paying the penalty for having broken the law of sobriety, friendship, health, and integrity; but what shall we say of those who are wasting their substance of opportunity to make peace with God and their own souls by obeying the gospel, and who, refusing his offers of mercy, are hastening on toward eternal night? And what shall you say of yourself, if, knowing your duty and aware of your privilege to obey Christ, you refuse to use it? You must say something like Oscar Wilde wrote in his prison book, "De Profundis:" "I must say to myself that I ruined myself. . . . I became the spendthrift of my own genius, and to waste an eternal youth gave me a curious joy." Such a testimony is indeed unworthy of any man's emulation. My heart reverts to another prodigal. I see him rise from out of the depths, and I hear him cry: "I have played the fool. I have wasted my father's money; I have lost a golden opportunity; I have misspent precious hours; I have brought on poverty and degradation; but even now there is bread enough and to spare. I shall go to my father's house."

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

OUR CONTRIBUTORS

"Clerical Monopoly of Slamming."

BY H. LEO BOLES.

The following excerpt, taken from the Literary Digest of July 24, 1920, is timely, and in it is some wholesome advice which all public teachers of the gospel may receive with profit:

Nothing is more common among certain groups of ministers than the practice of "slamming" each other. Sometimes the assertions are general and imply that there is a great group of men who are untrue to the faith and whose utterances should be looked upon with suspicion. Sometimes groups are mentioned, and occasionally individuals are attacked. Churchgoers are familiar with such references. There are men who seem to delight in establishing their own orthodoxy by attacking that of others. They see no harm done by their references, and seldom stop to think of the fruitage of the suspicion of which they have sown the seeds.

The great evil done is not the injustice to individual men who are often attacked upon what time shows are false reports, although this is considerable. The harm that counts is that something of good will toward the ministry as a whole is lost. Men and women cannot listen to such utterances without becoming somewhat suspicious of all ministers and without setting up for themselves tests which may be far from just. The "slams" thus react upon the whole body of which the minister making them is a part. The honor of all is affected. Surely it must be possible to defend and preach the truth without going at it in this back-handed way. Ministers should have as high a standard of ethics in their relation with each other as do men of other professions. And if a brother is, in their opinion, in fault, they should certainly be willing to follow the definite and practical biblical method of dealing with him.

Surely if men of the world and religious teachers among the denominations can see so clearly such evil, why should not those of us who claim to be "Christians only" see and practice the truth as suggested by the above quotation? Men in the legal or medical profession often have a higher code of honor and a greater respect for other members of their profession than do Christians and preachers of the gospel. Among professional men of the world there is found this motto: "There is a professional code of honor which leads men to withhold their tongues, no matter what the provocation." This is a splendid rule for them, and many church members could follow it with profit, and especially preachers; but God's Book gives a better principle. "He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; let him seek peace, and pursue it." (1 Pet. 3: 10, 11.) Again: "Thou shalt not go up and down as a talebearer among thy people." (Lev. 19: 16.) Again, Paul spoke of certain ones who "learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." (1 Tim. 5: 13.)

Recently I held a meeting at a place where last year the preacher who held the meeting was assisted by another good man who was also a preacher. The preacher who had charge of the meeting would visit around among the members and repeat false reports which he had heard on the preacher who was assisting him. Such conduct was not only unfair and unkind to his fellow worker, but was untrue to the spirit of Christ. It reflected on the preacher who entertained his company by such unchaste conversation and hurt his own influence with the members of the church for which he was preaching. Again, another preacher held a meeting last year for a good congregation, and circulated false reports, which he had heard, on another preacher. Members of that congregation said: "Every time the preacher got up to preach after that, we could not help thinking that he was guilty of slandering a good man, ignorantly or otherwise. We could not hear him preach with the same respect that we otherwise would have had."

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.) I would be glad if all of God's people would follow this simple, practical, and wise instruction which Paul gives. It would save much trouble and confusion in the church of God, and would give more power and influence to the preacher of the gospel.

The Paths of Toil.

BY R. P. CUFF.

Jehovah said: "In toil shalt thou eat of it all the days of thy life." (Gen. 3: 17.) "And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets." (Luke 5: 5.) "And we toil, working with our hands." (1 Cor. 4: 12.) In the paths of toil lies the way to spiritual health. Practice makes perfect in any calling of life. We learn to do by doing. "Out of the abundance of the heart the mouth speaketh." It is only after we have experienced real service that our hearts are filled to abundance with knowledge of the work of others and with ability to sympathize with them. We were not put into this world to be idle. We were not assigned to a mission of "taking things easy," but to a mission of earnest work. That man mistakes the true meaning of life who would withdraw to some far-away desert place or lonely isle of the sea and live as a hermit; who would go to some isolated cave and live without recognition of man or God, law or duty. That can never bring strength to the soul, can never make one conform to the great teaching of God.

1. *We should not shrink from work because of imagined humility.* No lowly estimate of one's abilities should keep him from doing what he can for the Master's cause. Every valuable thing, it seems, may be counterfeited. There are those who would be friends to you until you get in need; then their friendship ends. Even love may be feigned. Humility must be of great price in the sight of God. It is an ornament to Christian character, an element embedded there that impels the world to look on in admiration. This grace in man is like unto the modesty of the violet, which, unconspicuous and unseen among the larger forms of life, fills the air with sweet fragrance. There is nothing wrong, no fault to be found with humility. But in an imagined humility danger lurks. I doubt not that scores of people have digged in the earth and buried their talents, have kept their light concealed underneath the bushel, and have lived a worthless life, thinking all the while that they were exhibiting an acceptable humility. Let us live useful lives, proving ourselves a profound blessing to the world, and let us have no counterfeit humility.

2. *Ingratitude should not check our ardor for service.* There seem to be some people who have not as yet given much to their lives besides the chilling influence—the influence that discourages men, dims hope, quenches ardor, represses enthusiasm, pours darkness into the bright life, and spreads demoralization wherever possible. We would not wonder much to find these people ungrateful for services rendered. We may expect now and then to see the one return, but the nine not come again. Perhaps these nine have learned no better yet than to be ungrateful. Even though it be pure stubbornness on their part, should that

stop our ministries or bring a halt in our work? Our Heavenly Father takes account of our service. He beholds our faithfulness to him. Great are the rewards he offers.

3. *The service of joyful resignation.* At the present time it may be that intense activity in your life pleases Christ. Sometime, it might be, you could serve him fully as well with quiet, submissive, unmurmuring patience in resignation, in accepting meekly the dictum of compulsion. When death treads with solemn step and low into the home and arrows of sorrow pierce the heart, that very piercing may be turned into good for the soul. Then we could serve Him by inquiring and heeding—

"What would God have this sorrow do for me?
What is its mission, what its great design?
What golden fruit lies hidden in its husk?
How shall it nurse my virtue, nerve my will,
Chasten my passions, purify my love,
And make me in some goodly sense like Him
Who bore the cross of sorrow while he lived,
And hung and bled upon it when he died,
And now in glory wears the victor's crown?"

4. *A life of service is the sweetest life in the world.* Bible students admire the life of Abraham. Abraham was a servant. Apart from faith heroic, the beautiful thing in his life is that he did not shun the cross, was not searching for the easy path. Our Master's life was one of supreme service, a busy life, a life of toil. When we have definitely chosen him and have decided to live for him, things are easy to do that, looked at solely from the standpoint of duty, would be called "drudgery." We know not how much we can willingly, gladly do for him till we try. Inconceivable possibilities of usefulness lie folded up in our hand and brain and heart.

5. *A life consecrated to the paths of toil is ever-enduring, never-ending.* Work done for Christ endures forever. The gorgeous splendor of sunset lasts but a little while. The cloud with the silver lining soon breaks away. Writing done in stone may vanish with the fleeting years. Stronger and more durable by far is work done for Jesus. It fades —no, never. "The paths of glory lead but to the grave," but the paths of toil lead to glory.

Los Angeles Notes.

BY S. H. HALL.

Lest I should let other matters push it out of my mind, I wish now to say: I thank you, with all my heart, Brother Larimore, and Brethren W. H. Trice and Earnest C. Love, for the warm welcome you have given me to your State—Brother Larimore through the Gospel Advocate, and Brethren Trice and Love in letters recently received. Brother Samuel Witty, of Ontario, Cal., has already run down to our city and made me a visit and also welcomed me to this State. These are great and good men, and I am expecting to be helped and encouraged by them in the little my feeble efforts may amount to in this great city. "Fellowship" is a big word, means much, and well would all the ministers of the church of Christ do to really learn this word and make it one of their most outstanding characteristics.

I cannot go very far with "Los Angeles Notes" this time without getting some Atlanta notes in, for a number of letters that I have just recently received thrill me. To be informed that West End Avenue has one hundred and forty attending the Sunday-morning Bible study, that thirty-six are attending the sisters' meeting on Thursday afternoons, and that her regular collections went above eighty dollars, with a special collection the same day for David Lipscomb College that went above one hundred and fifteen dollars, is great news. This does well, but you can do better. West End has never done her best; and how few the congregations that have, if there are any! But why not do our best? We have the best doctrine that has ever been given to man, or will ever be given. We have the best religious organization, the church of our Lord and Savior, and he himself does not promise to establish anything better. Hence, Paul could exclaim: "Unto him be glory in the church and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3: 21.) And we have a Father, a living Father, who never forgets us, but lives to love and help us. Indeed, we should do our best, and this is not good enough for the One who died that we might live. But it is so good to know that we had not built up at West End a "mushroom affair" that would die so soon as I left it, as some thought. And it is good to get such expressions as came in N. A. Hunter's letter: "You could not have secured a better man than Goodpasture for this work." May God's blessing ever attend, not only West End, but South Pryor and East Point, and every congregation in that State, is my prayer. I hardly think there has been a day since I left that I have not named every congregation in my prayers, with special prayer for each minister that is striving for the simple and sane teaching of our Lord. And don't forget, I need your prayers.

The more I see of this city, the more I am impressed with its beauties, and, along with its beauties, its sore need of a dozen men here continually wielding the sledge hammer of God's eternal truth. The more I learn of the members of the congregation here, the more hopeful I am of seeing a great work accomplished. We have a most excellent board of elders and deacons—men who love the truth, and who desire to see it, and not something else, preached to the people. When I arrived, I was glad to find that the church had procured, through Brother J. T. Lilley, a splendid self-feeder mimeograph machine, to be used in getting out literature for free distribution, etc., and I know nothing better to do than to close my "Notes" this time with the first letter we have mailed out to our members. What is good for them is good for every reader of the Advocate, and may every congregation get full of the spirit with which we here are striving to fill ourselves. Here is the letter:

Just a few moments of your time, please. I have slipped in to say a few words to you about the greatest work under the sun—a work every child of God must love and in which he must be continually engaged.

First—Is it not true that the church of Christ is the greatest institution in the world? Is it possible for man to institute one that excels it or even equals it? Should we not be happy to know that we are in the best that can be found? But the very fact that we strive to let ourselves be just that church Christ would have us be demands that we do as much for it, to say the least, as others do for human organizations.

Second—Is not the doctrine that Christ has given to his church to preach to the nations of the earth the best, the most uplifting, the most encouraging and purifying doctrine that can be found? Is it not so pure and all-sufficient that it would damn an angel if he should dare try to improve it by additions or subtractions? (See Gal. 1: 6-9.) Is it not true that we must neither receive nor encourage any man that claims to be a minister, if he comes with another doctrine? (See 2 John 9-12.) But to whom is God looking to make these all-important truths known to the people? Certainly he is not expecting people who are members of human organizations, who teach for doctrine the commandments of men, to do this. (See Matt. 15: 9-14.) He can only look to and expect those of his children who believe and love these great truths to give them to the people just as they are found in the "one Book." Can he depend on you, my brother, my sister, to do your part? Can he depend on me? These are questions that should burn into our souls and be answered right now. And I believe every one of you will do this, and that God sees now in your heart, or will soon see, a burning desire to do his will, to make his church the best in this city, and to let the people know that joy that comes only to his faithful followers.

Third—A few suggestions to those who desire and will do their part. (1) We want our house to soon be too small for the crowds. Certainly the church of our Lord and Savior is sufficiently important for us to work wholeheartedly to this end. Then the salvation of souls is before us. We cannot save people unless we can get them to

come to know God and his church and teaching. (2) This can be easily done by each member making it a rule to be at each service when it is possible for him or her to do so. Do this because it is your duty. Who has done so much for us as Christ? Can we not do this little for his cause? But we want you to prayerfully try to get others to come. Brother Godfrey's family brought seven who were not church members last Sunday night. What they did, certainly others can do. You will find many you cannot get to come. But your work is to get those whom you know, those who like you and with whom you can have influence, to come. Do not worry about others; just stay with them, and you will succeed with some of them. If each member would get just one more to come, our house would be more than full. Can you not do this? But you say: "Why be so anxious to fill the house?" Just because we cannot show people really what the church is without getting them to see it at work. Then it requires no more effort to preach the gospel to five hundred than it does to one hundred and fifty. Then the larger the crowds, the more you and I are encouraged. "Nothing succeeds like success." (3) Please do not forget to pray. (Read Col. 4: 2-6.) In fact, run your references and see how important to stay in the spirit of prayer. Time forbids more. Do not forget, the subject Sunday morning is "The Church at Work." Sunday night I will begin a series of sermons on "The Church of Christ," during which series this glorious institution is to be fully shown to the people. Get your friends to begin with the first lesson.

The Second Coming of Christ.

BY EARNEST C. LOVE.

(Synopsis of a sermon preached at Russell Street Church of Christ, Nashville, Tenn., August 22, 1920.)

The Bible plainly teaches that Christ will come again. "Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven." (Matt. 26: 60.) "This Jesus, who was received up from you into heaven, shall so come in like manner as ye have seen him going into heaven." (Acts 1: 11.) I know of no important body of people, claiming any regard for the Bible, who denies the second coming of Christ. It is universally accepted as a tenet of the Christian's belief. But some claim that the church of Christ has neglected the subject—that its importance demands that it be stressed more than formerly. This criticism caused me to study the question more thoroughly, and this sermon is the result.

There is no doubt that this should be taught along with other things, but I see no reason for making a specialty of it. There is a more important duty to be emphasized, and that is getting ready for his coming should it occur in our day, or for death in case it comes first. The second advent of Christ has always had a peculiar infatuation for certain classes of people. Nearly all students of unfulfilled prophecy have formulated theories concerning the imminence of Christ's coming. In 1816, William Miller, of New England fame, began the study of prophecy, and by 1832 had formulated a theory that Christ would come in 1843. For eleven years he preached this most vehemently, and by 1843 had gathered about him a large following. They believed earnestly that the coming of Christ was imminent. It is denied by them, but affirmed by others, that some made themselves robes, and some climbed upon stumps, fences, etc., and some went so far as to jump off and try to fly to heaven. But the only result was a few sprained ankles and a broken rib or two, and a sadly disappointed lot of people. However, this did not discourage these "time setters." They simply said they had made a mistake of one year and that Christ would certainly come in 1844. They then tried to stage a second coming of Christ in 1844, and had no better success.

Well, this did not kill the movement, as it should have done. No, interpreters of prophecy cannot be wrong! Some said he was intending to come at that time, but had been delayed some way, and would surely come within the next few years. Others said there was an error as to what was meant by "cleansing the sanctuary" in Dan. 8: 14. Out of this "second-advent" movement, came the "First-Day Adventists, the Millerites, the Seventh-Day Adventists, the "Church of God," and, as an aftermath, Russellism. Also, some of it seems to have slopped over into the church of Christ. Therefore, both the Bible and experience should teach us that the time of his coming cannot be determined with accuracy. (Mark 13: 33.)

But we are told that it is wrong to set the time, but that we should preach the imminency of his coming. But as "imminency" means "threatening to happen at once," is it safe to preach this doctrine?

Some will say: "By all means, yes." We are told that we should preach it that the church may be expecting Jesus and be ready when he comes. This all sounds very good; but there is a danger in it, often overlooked. Suppose all of us should begin preaching this doctrine, stressing it in every sermon, and suppose we succeeded in getting the church to really believe that his coming was "imminent," "threatening to happen." What would be the result? If he came, of course, all would be well; but if he deferred his coming, as he has so far, the result would be disastrous to the hopes of the church. Nothing chills zeal and ardor like "hope deferred." The effect could not be otherwise than bad upon our children. They would say: "Father and mother were all wrought up over his coming in their lifetime; and now they have been gone these many years, and he has not come yet. There is something wrong somewhere." This doctrine will have a tendency to make infidels out of our grandchildren.

I do not like the expression, "Jesus is coming soon." I do not know, neither does any one else, whether he is coming soon or not. It may be thousands of years yet for all I know, and I think I know as much about it as the average preacher. It is our duty to preach the coming of Christ, but to say *when* he will come is dangerous. One strange thing about all "Adventists" is, they have a theory of prophetic interpretation that sets the second coming of Christ away off in the distant future. They talk all the time about the nearness of his coming, but they tell you of a long catalogue of catastrophes that must take place first, which, if true, make it impossible for him to come for hundreds of years, at least. No one should hold a theory on the interpretation of prophecy which conflicts with Christ's coming at any time. It is just as sinful to set a time when he will not come as to set a time for his coming. So far as I can see, he may come any time; and yet he may delay his coming for a long time. The important thing is to be ready if he comes.

The Seventh-Day Adventists are very inconsistent in their doctrine concerning the fulfillment of prophecy and the second coming of Christ. According to their theory, there must be formed a federation of all the churches of the world, Protestants and Catholics; then all of them must be convinced that a law must be passed forbidding Adventists to worship on Saturday; then this world-wide organization must get control of all temporal governments and actually pass such a law; then all the world, and particularly the United States, must persecute even unto death the poor Adventists; and after this has gone on for a while, Christ will come. Now, if all that must happen first, I say Adventists do not believe in the near coming of Christ. But it remained for our own "modern prophets" to fix that. They have a number of calamities pending yet, and at the same time they claim to believe that "Jesus is coming soon." They attempt to get out of this tangle by saying that Christ will come once and attend to a few matters, then go away and come again later. They have several "second" comings. It is easy to see that this is simply a case of trying to make the boy fit the hat instead of making the hat fit the boy. No one would have thought of such a thing from reading the New Testament.

We are told by the modern interpreters of prophecy that "the second coming of Christ, and never death, is the goal

of the Christian." They say the Bible nowhere teaches us to prepare for death, but rather to prepare for the second coming of Christ. Now, this is an error. Jesus says through John the Revelator: "Blessed are the dead who die in the Lord." (Rev. 14: 13.) Paul says: "For me to live is Christ, and to die is gain." (Phil. 1: 21.) Paul further said he had a "desire to depart and be with Christ; for it is very far better." (Verse 23.) The coming of Christ will be a glorious event for all devoted Christians. But all will not be so fortunate as to be alive on the earth at his coming. Will they then be forced to spend the time between death and the resurrection in a state of cold oblivion and utter forgetfulness? Nay, verily. Paul expected to depart to be with Christ at death. If, therefore, a Christian dies before his coming, he goes to Christ; if not, Christ comes to him. It ought to be immaterial to us whether we go to Christ or he comes to us. It is the happy privilege of being with Jesus which should be coveted by us. This will be effected by our dying and going to him or by his advent upon the earth again. Let us strive to be ready for death or for his coming, no matter which one comes first.

A Statement and Correction.

BY E. C. FUQUA.

In the Apostolic Review of August 31, 1920, under the caption, "McQuiddy Quits," is a lengthy article from the pen of Brother D. Austen Sommer, in which Brother Sommer places me before his readers in a light calculated to mislead them. He says: "E. C. Fuqua, one of the prominent college preachers in Colorado, was like Brother McQuiddy—anxious and glad at first that the discussion was appearing in the Gospel Advocate, and then anxious for it to stop," etc.

His labored effort to make me appear as contradicting myself needs no defense from me. I am more than willing to let this rest without a word more from me, as the words quoted are wholly sufficient to expose his folly.

But when Brother Sommer says that I am "one of the prominent college preachers in Colorado," I solemnly challenge the statement and demand the proof. So far as I know myself, I preach the word only, and not any "college;" and "my speech and my preaching" "from the first day that I set foot in" Colorado abundantly attest the strict correctness of my statement that I preach no "college," publicly or privately, directly or indirectly; nor has my preaching during the fourteen years I have been in Colorado ever been remotely connected with any "college."

If Brother Sommer feels able to undertake the job, I consider it a great pleasure to hand to him the following statement for him to disprove—viz.: The only "college" preaching ever heard in Colorado was done and is being done solely by the Review and the men who represent it in this State. These introduced the "college question" here, are to-day the sole agitators of it, and they are the ones who are dividing the churches in Colorado over this "question." They have agitated it to the disruption of the fellowship of churches in communities where formerly existed only peace, love, and pure Christian coöperation. Without one semblance of excuse they have driven this "college question" as a wedge into more than one local representation of the body of Christ, rending the fellowship of brethren and sowing discord among them, and leading some to fairly hate others. This has been done in Colorado solely by the Review and its representatives and sympathizers, and at their feet I unhesitatingly lay the sin and challenge them to deny their guilt. They are the "college preachers" of Colorado, and the wreck of Christian fellowship in this State as unerringly follows and marks the Review influence as the wreckage follows and marks the path of the cyclone. If Brother Sommer wishes to prove himself innocent, let him clear his decks for action.

Something Every Christian Can Do.

BY MORGAN H. CARTER.

Christ says: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." The second of these two sentences is very important. But its importance should never cause us to neglect the first, which is the command to the Christian; for Jesus says: "If ye love me, ye will keep my commandments." And John continues: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son."

Do you want to do mission work for Christ Jesus? The harvest is white. Go forth and save some man for Christ to-day. God will give you strength and grace. Ask him to help you. Do you wish to help in some distant field? There are many worthy places, but the people that are doing the most real work in them are those who learned to work with those near by. "You bring the one next to you, and I'll bring the one next to me." Thus we will labor, glorify God, and save men. The time to work is right now.

There is a splendid work for every one to do in sending the names of all the Christians whom they know that move into cities or communities where there is no loyal congregation. You can glorify God and perhaps be used in saving one or many by sending the names of those you know that have moved away to some place where they are strangers. I am especially interested in finding the names and addresses of those who have gone to New York City and its surrounding cities. But if you send me any other names, I shall see that they get to the proper persons to look them up. Names of interested people or friends whom you want us to pray for or visit in Jesus' name will be appreciated. The coöperation of many thoughtful people in this way helped greatly in establishing a congregation at 239 West Sixty-ninth Street, New York City, in July. The work is doing well. The glory is to God. Let us all remember the work in prayer. This is something every Christian can do. We are trying to find an excellent Christian evangelist and put him in the field now to preach Christ. If you know of any one in New York or wish to have fellowship in this great work for Christ, write Brother G. M. McKee, 105 West Sixty-fourth Street, New York City.

A Call for a Preacher.

BY GEORGE W. FARMER.

Sister W. P. Hunter, of Ravenscroft, Tenn., writes me that the church at Ravenscroft wants to secure the services of a man and put him in the field, stand behind him in supporting him, and keep him at work evangelizing that great, needy gospel field. A young man or a man with a small family is preferred.

This is a move in the right direction. It is sad that so many churches are doing little or nothing toward sounding out the word, when there are so many needy and destitute fields that need working so badly. With the churches it is just simply work and live or do nothing and die. I know of no field where I believe fine results would more readily come than in this field. Besides, there is no more healthful country anywhere, and living expenses need not be great, as fruits and vegetables grow abundantly. Let the brethren take notice and some good brother who is willing to work go into this field. No doubt a great work can be accomplished. Write Sister W. P. Hunter, Ravenscroft, Tenn., or to me at Cleveland, Tenn.

Let Thy grace accompany me all the days of my life, that I may, by a holy conversation, and an habitual performance of my duty, wait for the coming of our Lord, and be ready to enter with Thee at whatever hour Thou shalt come.—Jeremy Taylor.

QUERY DEPARTMENT

Mrs. E. W. Smith inquires to know the meaning of (1) Acts 13: 48; (2) Eph. 1: 4, 5.

1. Acts 13: 48 reads: "And as the Gentiles heard this, they were glad, and glorified the word of God; and as many as were ordained to eternal life believed." This passage has been used to prove the doctrine of unconditional election and reprobation. The meaning of the passage is that as many as are ordained, or as many as obey the gospel, believe. By their belief and obedience they were ordained to eternal life. Wesley says of this passage: The original word rendered 'ordained' is not once used in the Scriptures to express eternal predestination of any kind." Those who believed were not forced to believe, but when the evidence was presented they believed voluntarily and freely of their own accord. God in his mercy has ordained that those of humble, contrite, teachable hearts, seeking the truth and life, shall come to life when it is offered, and such will accept the gospel on all occasions.

2. Eph. 1: 4, 5 reads: "Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will." This does not teach that God chooses some individuals and rejects others, but that before the world was, before there was Jew or Gentile, God chose to have a people for himself. He chose those who would believe and obey him to constitute the church of Christ; a peculiar people, devoted to good works, confined to no particular race. The people chosen before the world was should be holy, zealous of good works, and without blame. Holiness is proof that a Christian is chosen, and is proof that a church is chosen.

✡ ✡ ✡

J. F. Milby inquires to know the meaning of (1) 1 Cor. 3: 12-15; (2) 1 Cor. 5: 4-7. The passages, respectively, are: "But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire." "In the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ."

1. These passages are difficult to understand. The commonly accepted view is that the preacher of the gospel who builds on the one foundation gold, silver, and costly stones is building good material in the way of converts; while the preacher who builds on the same foundation wood, hay, and stubble builds poor material, and material which will not stand fiery trials, persecutions, and tribulations through which all must pass. Each man's work must be so tested and tried. Only the gold, silver, and precious stones will stand the test; while the wood, hay, and stubble will not. The man's work that abides will receive a reward; the man's work which is burned shall suffer loss, but he himself shall be saved, yet so as through fire. The other position is that in building on the one foundation, every preacher, while doing the very best that he can and while seeking to know and present nothing but the truth, will, in all probability, present some error in doctrine. His doctrine must be tried; and while the preacher must pass through many tribulations and trials, though he shall suffer loss on account of erroneous views, yet he himself shall be saved, yet so as through fire. If this be correct, how careful every preacher should be to present nothing but the pure word of God! He should labor to preach the word, and nothing but the word.

2. The teaching of this passage is plain. There was one guilty of fornication in the church at Corinth; he even had his father's wife. The church did not mourn on account of this, but was rather puffed up. Paul admonished that the one who had done such a thing should be taken away from among Christians. Hence, he says that when they are gathered together in his name they should deliver such a one unto Satan for the destruction of the flesh, which is the same as withdrawing from every one who walketh disorderly. Such are delivered to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord Jesus. Then he assures them that a little leaven leaveneth the whole lump, and, therefore, he urges them to purge out the leaven of evil and wickedness, to withdraw from the man who was guilty of fornication, in order that the entire lump might not be leavened by his conduct.

✡ ✡ ✡

Maggie Black, Route 2, Sarepta, Miss., is concerned for the body of Christ which worships at the Holly Schoolhouse, near Buckhorn, Miss. Some in the church think all people are born spiritless and some think they are not. She says they are all torn up and some are going to quit the church. She wishes information through the "Query Department" of the Gospel Advocate. This is an untaught question and should not create disturbance and division in a church. Of a certainty we know that our spirits come from God, and, hence, should not argue just about the time that God bestows the spirit upon us, whether before birth or after birth. The Holy Spirit says: "Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12: 9.) This passage establishes beyond a doubt that our spirits come from God. We learn also that they return to God. "And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it." (Eccles. 12: 7.) We do know, however, when God gave the spirit to Adam. It was just at the time that he had perfected his creation. "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.)

✡ ✡ ✡

C. S. Hawkins, of Auburntown, Tenn., wishes to know if it would be according to the Scriptures to appoint as elder a man not married, but who possesses the other qualifications as laid down in the New Testament for an elder. The Bible nowhere says that an elder must be a married man. It does say that he must be "the husband of one wife," which means that, if married, he must not be the husband of two wives or of three wives, and that he must not be divorced from a number of wives. Unfortunately, in the days of the New Testament polygamy was practiced by the people and divorces were freely given without the scriptural cause. Some women had many husbands and some men had many wives. Men who were divorced from wives or had more than one living wife were not qualified for elders.

AT HOME AND ABROAD

J. W. Grant is in a meeting near Woodbury, Tenn.

T. Q. Martin began a two-weeks' meeting at McMinnville, Tenn., last Sunday.

S. M. Spears reports one baptism during a recent service at Reid Avenue Church, this city.

Charles Holder writes: "I am at Athens, Tenn., in a meeting, and will be here till next week sometime."

John E. Dunn is engaged in a meeting at Corinth, Miss. He is preaching to large audiences, and the interest is splendid.

G. W. Hardin, of Little Rock, Ark., wishes the names and addresses of any persons who should be worshiping there. Address him at 1417 Park Street.

Change of address: J. H. Hines, from Hopkinsville, Ky., to 305 Forest Ave., Montgomery, Ala.; L. R. Wilson, from Tupelo, Ark., to Henderson, Tenn.

We enjoyed a visit last Monday from Charles L. Talley. He preached at Cookeville, Tenn., last Sunday, and reports the congregation as moving on fairly well.

R. V. Cawthon closed a good meeting at Bethany, Wilson County, Tenn., some days ago. He was announced to begin a meeting at Smithville, Tenn., last Lord's day.

The College Street congregation, this city, is making fine progress. J. Leonard Jackson reports three baptisms at a recent service. See the notice of their change of location under another caption.

I learned from E. M. Borden that it was R. G. Edwards who took part in the trouble at Riverside, Cal., and not Floyd M. Edwards, as I stated in my article some weeks ago. I am glad to make this correction.

We enjoyed a visit from R. L. Whiteside, of Denton, Texas, last Thursday. He had just closed an interesting meeting at Fruit's Chapel, Hopkinsville, Ky. He was announced to begin a meeting at Riverside, Tenn., last Lord's day.

T. C. Burton, of Hazel, Ky., is seriously sick. He is in a hospital in this city. It has not been decided definitely whether he will undergo an operation or not. If it be the will of the Lord, let us hope that he will be restored to health.

Our associate editor, E. A. Elam, has been engaged during the past two weeks in an interesting meeting at Lewisburg, Tenn. We are not advised as to results, and can only state that the meeting was expected to close last Sunday night.

The enrollment of the Freed-Hardeman College, Henderson, Tenn, this week, is two hundred and fifteen. Students are still coming. Many are yet to enter. Many States are represented in the student body. Catalogue of the school sent for the asking.

From J. A. Cullum, Leslie, Ark., October 7: "My meeting at Mountain View, Ark., closed last Sunday night, with good crowds and interest. Four ladies were added to the congregation. I will be in Leslie until about January 1, after which date I will move to Oklahoma."

J. D. Patton's special musical institute will begin at the Freed-Hardeman College, Henderson, Tenn., under its auspices, November 1, 1920. This is a great opportunity for the church to send a leader to learn from this great teacher. Write the college for circulars and full information.

From J. O. Barnes and J. M. Cole: "We, trustees of the church of Christ at Lake City, Fla., gratefully acknowledge receipt of one hundred and thirteen dollars and eighty-six cents contributed to the relief of our church debt since last report. We are glad to report that we will soon be 'over the top.'"

The church at Clarksville, Tenn., is anxious to locate a good, strong preacher to devote his time to evangelizing in Clarksville. This is a good field for a preacher who is devoted to the work and who is willing to labor faithfully to advance the religion of Jesus Christ, and a reasonable support is assured.

The meeting conducted at Twelfth Avenue Church, this city, by S. M. Jones, of Canada, is continuing with growing interest. At last reports there had been thirteen additions, and the house was packed to overflowing every night. Brother Jones will begin a meeting for the Reid Avenue congregation next Sunday.

A letter from John T. Smithson brings us the sad intelligence that his child is sick and his wife has given down from worry. It is to be hoped that the child will soon be greatly improved and that Sister Smithson will soon be restored to perfect health. May the Lord bless and strengthen them all in this trying hour.

For the benefit of our readers who may go to Los Angeles, Cal., and who realize the importance of meeting with the church of Christ to worship, it is here stated that S. H. Hall is preaching in the church house located on the corner of Altura and Sichel Streets. Take a North Broadway car and go to Sichel Street, then go one block to the left.

William P. Walker, of Clarksville, Tenn., was among our callers last Monday. He preached at Oakwood, near Clarksville, Tenn., last Lord's day. Next Monday he expects to start to California, where he will devote his time to preaching the gospel. We regret very much to lose him from Tennessee, but take pleasure in commending him to the brethren in California.

From B. W. Boyd, Pikeville, Tenn., October 6: "H. W. Wrye, of Nashville, Tenn., has just closed a very interesting meeting for the church here. While there were no additions, yet the attendance, attention, and interest were fine throughout the meeting and the church was greatly edified. Brother Wrye is an able preacher, and we are all anxious to have him return."

E. M. Borden, of Riverside, Cal., while he does not agree fully with E. C. Love's policy of conducting his paper, says of him: "He is a good man, and has done a great deal of good on the Coast." In matters of opinion and expediency, it should not be expected that we will all be in perfect accord. The thing to do is to be long-suffering and not press the acceptance of our opinions upon others.

From J. A. Hudson, Oklahoma City, Okla., October 6: "The second year of my work with the Tenth Street and Francis Avenue congregation is begun. During the year just closed there have been more than a hundred members added to us. I expect greater things during the next twelve months, for I am confident the brethren are more harmonious and have a greater vision than one year ago."

H. T. King has just returned from Atlanta, Ga., where he held a two-weeks' revival at the Pryor Street Church. The attendance and interest were good throughout the meeting, but no additions were made. He reports that Brother Rogers, who preaches regularly for this congregation, is doing a fine work. B. C. Goodpasture, of the West End Church, coöperated fully in the meeting.

W. J. Johnson writes from Amite, La., October 6: "A. K. Ramsey has just closed a series of gospel meetings here. The interest was broken by having to suspend for a few days on account of having to give up the place where we were meeting (which we had secured because of the rains and cold weather after we had received the tent and set it up) to those who had it rented. There were two baptisms."

James E. Scobey is announced to preach at Fairview next Sunday, at Donelson the fourth Sunday, and at Lawrence Avenue (his home congregation) on the fifth Lord's day in this month. Last Sunday he preached at New Hope, Cannon County, Tenn. Brother Scobey is desirous of getting two monthly appointments in the city. Any church of Christ desiring his services should address him at 859 Bradford Avenue, this city.

D. F. Draper writes: "I was at Valley View, Texas, on the first Lord's day in October, and met a good congregation both in the morning and in the afternoon. They are anxious for a good man all his time. Valley View is on the Santa Fé Railroad, fifty miles north of Fort Worth. The brethren at Era, seven miles west of this place, are cooperating with these brethren. Should some brother desire this work, write me at 2709 May Street, Fort Worth, Texas."

John M. Rice writes: "My meeting at Rocky, Okla., starts off with fine interest, a full house, fine singing, and splendid attention. My meeting at Dill, Okla., resulted in twenty baptisms and three reclaimed. At Gasoline, Texas, we had six additions, and at Post, Texas, there were eighteen baptisms. I go from here to Sentinel, Okla.; thence to Fort Worth; thence to Cordell, Okla.; thence home for Christmas; thence to Munday, Texas, the first Sunday in January, for six months."

Our readers will please not forget the needs of the Tennessee Orphans' Home. The board of directors had a

called meeting at the office of the Gospel Advocate last Saturday to consider building fire escapes and a laundry. Some of the directors are of the opinion that we can save money by having a laundry of our own. We are having many calls to take care of orphans—more than we have funds available for. Contributions should be sent direct to the Tennessee Orphans' Home, Columbia, Tenn.

S. F. Morrow gives the following report: "James Allen preached at the Belmont church of Christ on the fourth Sunday in September, at which time four took membership. Brother Lambeth preached on the first Sunday in October, when one took membership and one confession was made. On Tuesday night following Brother Hall, one of the teachers of the David Lipscomb College, preached. At this time one confession was made and two were baptized. So our big meeting continues, and, as we understand the Book, will continue as long as the church stands."

Under date of September 29, W. M. Oakley writes: "I began a mission meeting near Owens Cross Roads, Ala., continuing eight days, which resulted in eleven baptisms, some from the Presbyterians, some from the Methodists, and one Baptist preacher, seventy-one years old, who will the rest of his life contend earnestly for the faith he has tried to destroy. We secured a house, and the little band will hereafter keep house for the Lord. I go next to Pond Creek, Cheatham County, Tenn.—Ashland City, Route 4—where we begin on October 3. I will answer any calls for meetings after October 15."

John T. Smithson writes: "I recently closed an interesting meeting at Pleasant Ridge, in Cannon County, Tenn., with two baptisms and seventeen restorations. I went from Pleasant Ridge to Mount Hermon, in Warren County, and began a meeting on Wednesday night, but had to close it on Sunday morning and come home on account of sickness at home. This meeting was the most interesting one in which I have engaged in some time. There were four baptisms, and one who had formerly been a member, but had joined the Methodists, came back to the church. I have had to cancel two meetings for the present."

W. S. Long made pleasant visits to the following congregations recently: Corinth, Miss.; Henderson, Yorkville, Glass, Greenfield, Dickson, Lyles, and Cornersville, Tenn. Every congregation is in fine working order. The Dickson congregation will make their donation to the church at Washington, aggregating one thousand dollars. Brother Long hopes to find other congregations that will take hearty fellowship in this work. He says he will continue working night and day until this church is paid for and furnished. He will be in the field until about November 1, at which time he will return to Washington.

A. D. Dies writes from Oakman, Ala.: "Since last report I have assisted in a meeting at College Grove, Ala., at which place fifty-two persons took their stand for the Lord. I hope to visit them again next year. I went from there to Mount Juliet, Tenn., at which place five noble souls obeyed the Lord. This is the home of Vester Cawthon, one of God's noblemen and an able preacher. The church at Mount Juliet stood by me nobly. The Lord willing, I will hold another meeting for them next July. From Mount Juliet I went to Wetumpka, Ala., where I preached a week without any visible results. There are only about four members there. I then went to Steens, Miss., a mission point, and preached over two Lord's days, and baptized one young man. I am now at home for a few days, in a meeting with the New Hope congregation, and interest is fine. I go next to Lonoke, Miss."

From W. S. Long: "We want every congregation of true Christians to give an offering toward the house of worship in Washington, D. C., on the fourth Lord's day in October (October 24). Remember the date, and let everybody help. Some have been promising for two years. Now is the time to make good your promise. To encourage others, I will say that cash donations have been made lately amounting to five hundred dollars and fifty cents, while pledges have been given amounting to seventeen hundred and fifty dollars. Other churches have promised some faithful service very soon. We shall count on these pledges not later than November 15. Earnest appeals have been made to the churches everywhere, but very few have come to our aid. It is your time. Let us have your fellowship. Address E. L. Mills, treasurer, Box 1650, Washington, D. C., or W. S. Long, Box 1423, Washington, D. C."

From L. S. White, Sherman, Texas, October 7: "The new Walnut Street church house in this city has been entirely completed and furnished. We had the first service in the main auditorium last Sunday. I preached in the morning; G. H. P. Showalter, editor of the Firm Foundation, preached in the afternoon and at night. Great audiences at all the services. The house is paid for, and the church did not borrow a dollar. The house is fifty-six by seventy-six feet and three stories high. It has a large assembly room in the basement, besides the main auditorium, galleries, Sunday-school rooms, a ladies' rest room, and all conveniences. The house is heated by steam. The church is centrally located by the side of the public library. It cost the church something like fifty thousand dollars, and would cost much more than that now. We all thank God and take courage. Thomas E. Milholland will begin a meeting for us on the third Sunday in October. I am now in a short meeting with him and the Denison church, with much interest and four additions up to this time."

E. C. Fuqua, of Fort Collins, Col., says in a letter of recent date: "I am in a good meeting in Fort Collins, and Brother Shoulders is helping me in the singing." He also says: "The Gospel Advocate of September 30 is just before me, and I note with great satisfaction your further proofs against the Review policy. I note also your statement that some of your readers discouraged your discussion through the Advocate of these matters because they do not understand how any one can be opposed to teaching the Bible in the school or anywhere else. Let me urge upon you to not allow these to deter you from fully exposing this hideous sin while you have the matter up. These good brethren certainly do not know what 'Sommerism' has done and is doing and is seeking to do for the cause of our Master here in the West, or they would rather encourage your continued exposure of the 'ism.'" In this connection I wish to call attention to the fact that Brother Sommer has never published my last article exposing his creed. It was our agreement that if I published his articles he would publish mine. I have published all his—even published one twice. In all fairness, he should allow his readers to see my article in reply to his criticism.

Brother I. C. Hoskins' Death.

BY A. B. L.

Last Thursday morning I received the following telegram from Martin, Tenn.: "My husband, I. C. Hoskins, passed away at 11:10 this (Wednesday) morning. Burial here Friday afternoon. Mrs. Millie Hoskins." This telegram brought a pang of sorrow and of deep regret. I have known Brother Hoskins for many years, and have always recognized in him a saintliness of character that is rarely found among men. He was a man of a deep, quiet nature, and one whose friendship was like pure gold. His work for the Master has borne fruit that will tell in the ages to come. His labors within recent years have been at Louisville, Ky.; Gallatin, Tenn.; Florence, Ala.; Manchester, Tenn.; and Martin, Tenn., where he died. At all of these points there will be many to share the sorrow of his faithful wife and of Sister I. B. Grubbs, his mother-in-law, who made her home with her daughter. May the Lord bless and sustain them and comfort the church in the dark hour of trial and bereavement. Sometime ago Brother Hoskins wrote an article for one of our special numbers, describing the day's work of a busy evangelist. That article was a fine index to this good man's life, and I hope to reprint it at an early date. In the meantime I feel sure that there will be many letters from the various points where Brother Hoskins has labored, bringing to Sister Hoskins messages of sympathy and encouragement.

New Building for College Street Church.

BY J. LEONARD JACKSON.

The College Street Church, in Nashville, has recently purchased from the Presbyterians their commodious building, located on the corner of Lindsley Avenue and Second Avenue. What was formerly the Carroll Street church of Christ has united with the College Street Church, and the consolidated church will be known as the Lindsley Avenue church of Christ. On next Lord's day (October 17) we will have our first service in our new home. This day has been set apart as home-coming day. We are very anxious to have present many Christians from other congregations of the city on this day, but especially do we desire the presence of all former members of College Street. Brother F. W. Smith has kindly consented to preach both morning and evening. Brother Smith has labored with the church in the past, and he would be glad to have present every former member of the church. Let every one, who possibly can, come next Lord's day, and help us make this day one of the greatest in the history of the church.

CURRENT THOUGHT

The Salvation Army's "Lost Drunks."

When the saloon was outlawed, few were in a better position to appraise the results than the Salvation Army workers who had given food and shelter and the gospel message to the "down-and-outers," to the throngs of "lurching bravos from the ditches dank" attracted by the music of drum and tambourine. So the Salvation Army's report on the effect of prohibition on its work is an important aid to the full understanding of the practical results of the new order of things. Prohibition, according to a Salvation Army officer quoted in the press, has relieved the Army of its self-assumed task of salvaging the men who had wrecked their fortunes and their lives in the corner saloons. In the deserted appearance of the Army's industrial homes is seen "the best proof that can be offered of the effectiveness of the prohibition amendment." Indeed, the "loss" of the drunks may necessitate the hiring of labor to do the Army's work; for many a man who was saved from the gutter could handle a saw, mend a clock, or do some jobs that required technical knowledge. But the change in conditions does not mean that the Salvation Army will curtail its appointed task. In the place of the toper comes the drug addict, who presents a problem no less engrossing than the confirmed inebriate. Other work will be extended, and the Army expects to take up new burdens now that one of its old responsibilities is gone. But for years its work had been directed toward the regeneration of men and women who had stumbled and had been unable to pick themselves up, says Col. William Peart, the Army's Commissioner of the Middle Territory in the United States, in an interview with a writer for the New York Times. Assistance was given to all who needed it. Seventy-five per cent of the men who worked in the industrial homes were confirmed drunkards:

"The wrecks of men would be assigned to the various departments in the workshops. There was a department for packing old paper, a department for assorting furniture, a department for mending clothes—a department for everything, in fact, that came out of a home or an office. Let me say in passing that this work of gathering old clothes and old furniture is exceedingly successful in this country. Americans continually change their clothes and their furniture. Our wagons are kept busy gathering the cast-offs of families who have acquired a bit of riches and put them into new dining-room or parlor suites.

"Among the vast army of confirmed drinkers were representatives of all trades and professions. We would get doctors, lawyers, teachers, clock makers, upholsterers, cabinetmakers, carpenters—all types, in fact, that could turn their hands toward making salable articles out of unsalable ones. A clock maker who had lost caste in his vocation because of an overfondness for drink would come in and in a short time set all the clocks in the warerooms ticking. A carpenter would come in and mend all the furniture. The upholsterer would bolster up sunken seats and backs. In a measure, they were doing to the furniture what we were doing to them. The professional men would, as a rule, be assigned to the sorting and packing of papers. Out of this enterprise the Salvation Army, it was figured out, made an income of more than a million dollars a year. All of this money was put into greater expansion of personal service.

"In the year before the war we had about nineteen thousand men working in our industrial shops, seventy-five per cent of whom attributed their status to drink. With the coming of war, these nineteen thousand men were reduced to six or seven thousand. Some of them enlisted, some went into war factories, some were drafted. The work in the shops was almost entirely carried on by old men and cripples who had always come to the Salvation Army for work.

"The war ended. Then the prohibition law went into effect in July, 1919. Our warerooms, except for those whom we always will have with us, were soon deserted. The drunkards had disappeared.

"Christmas came. That was the time when our halls were always filled to the last square inch with men who were picked up in the streets in all states of inebriety. But last Christmas we could hardly corral a handful. And the dead calm in our workrooms and in our dormitories has continued. There are no men to fill the places. The sorting and the mending and the polishing and fixing are piling up. It seems as if we will have to hire outside help to continue that branch of the service."

What will this lack of drunkards mean for the Salvation Army? Just this:

"It will free our hands to perform other service which is necessary. Up to the present the drunkard has been the type most in need of help. Now he has virtually gone from us, but he has left another who is just as sorely beset as he is, if not more so. That is the drug addict. It is true that the number of addicts does not in any way come up to the number of drunkards of the past, but it is not a matter of numbers in which we are interested. It is human beings. If they need help, we are ready to give it to them.

"The Salvation Army is not going to worry because the young man is not getting any more booze. We are going to worry because because some young men are getting drugs. Just now we are planning a building for the housing of drug addicts.

"There are other things that we are going to do. The young man in the war grew to like us and trust us. We are going to keep that liking and that trust. The man in 'civvies' is not different from the man in khaki; and if we appealed to him in the trenches, there is no reason why we cannot appeal to him in his office. We intend to establish clubs in the big industrial centers where the service men and the ex-service men can come for the same kind of cheer that we gave them on the battle field.

"The boy problem is another to be tackled. If it is a good thing to save an old man, it certainly is a worth-while thing to save a child. We have always wanted to stretch out into this branch of service, but we never had the funds to do it.

"The building of hospitals, of relief centers, of meeting-houses, of units—all of these things are being contemplated for the near future. The day of the meeting room in the steamy room above a Chinese laundry is past. We are not building cathedrals, but we are building clean, hygienic houses."—Literary Digest.

While the Gospel Advocate has never believed or taught that we could legislate righteousness into people, yet it has always held that a religious journal could not do otherwise than put its influence on the side of morality against immorality, on the side of righteousness against unrighteousness. Frequently we hear some people contend that prohibition has accomplished nothing, but this article from the Literary Digest shows to the contrary. While there may be some people who will violate the law, just as there are some people who murder, steal, and commit criminal offenses, yet the great majority of young men will not drink as they have done in the past. Create an overwhelming sentiment against drinking, and there will be only a few men who will ignore the sentiment. I shall rejoice to see the day come when every person, from principle, will abstain entirely from drinking, from smoking, and from things that are calculated to drag a man down instead of lifting him up. The man who refuses to drink from principle, and who has seen the terrible evils that follow drunkenness, does not have to be prohibited by the civil authorities from drinking; if he is tempted to drink, he controls himself and refuses to do so because he knows it is sinful and not best. Most men, however, who do not drink are not tempted to drink.

It appears that there is a growing tendency to smoke more than some years ago. What good is to be derived from smoking? It is an expensive habit, and the money spent in that way could be much better spent in preaching the gospel, in feeding orphans, and in helping the poor. Christians should practice what they preach, and should lead lives of self-denial and godliness.

It now appears that we will have the drug addict to contend with. The man who becomes a drug fiend is undoubtedly the worst fiend of all. Dope unfits him for business, unfits him for usefulness, unfits him for life. Every one who has the ability to do so should use all of his influence and power for bringing about godly lives, such lives as will practice self-denial and will be devoted to the upbuilding of all that is pure and good.

☼ ☼ ☼

Coleridge said: "All science begins in wonder and ends in wonder. The first is the wonder of ignorance; the last, that of adoration."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

EDITORIAL

The Name "Christian."

BY J. C. M'Q.

Recently I have published a number of articles on what are usually termed the "first principles"—faith, repentance, and baptism. So far as I know, all religionists admit that when one believes the gospel, repents of his sins, and, in obedience to the commands of Christ, is baptized, he thereby becomes a Christian. But it is not enough simply to enlist as a soldier; it is not enough simply to enter the church; but one must go forward unto perfection, must grow in grace and in the knowledge of the truth, and must feed upon strong meat, and not simply upon the sincere milk of the word. Paul admonishes us: "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God." (Col. 3: 1.) The Savior, when he commanded the eleven disciples to teach all nations, also commanded them to make disciples of the nations and to "observe all things whatsoever I commanded you." (Matt. 28: 20.) The Holy Spirit, through the apostle Paul, holds that when one is baptized into Christ he should wear the name of Christ, and not any human name. "Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other." (1 Cor. 1: 12-16.) The reasoning of the apostle Paul here is that if one is going to wear the name of Paul, he should be baptized into the name of Paul; if one is going to wear the name of Apollos, Apollos should have died for him. Thus he drives home forcibly the lesson that, as Christ is not divided and as Christ was crucified for us and as Christians were baptized into the name of Christ, so they should wear the name of Christ, or be called "Christians." We learn that the new name that God should give his people was given to the disciples. "The disciples were called Christians first in Antioch." (Acts 11: 26.) The name of Christ is a name that is efficacious and that has sufficient breadth for all Christians to be called by it. It is the only name in which and through which salvation is promised to the children of men. God so loved the world that he gave Jesus to come to this world to be born in a manger, to become a homeless wanderer, and to finally die the death of the cross, descend into the tomb, and come forth on the third and appointed morn a victorious conqueror, in order that men might be saved through him. In vain do they look elsewhere for salvation. He says to us: "I am the way, the truth, and the life." Men may resist his teaching, may despise and scoff at the holy principles and the holy life that he has given the world, yet, after all, they must turn to him for salvation. "He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4: 11, 12.)

The name of Jesus is an honorable name: it is a worthy name, and a name at which every knee should bow. Every child of God in his baptism has this name called upon him. James 2: 7 reads: "Do not they blaspheme the honorable name by which ye are called?" The marginal reading is, "which was called upon you." In baptism the name of Father, Son, and Holy Spirit is called upon each and every one. This is the only sacred institution upon which the Trinity, the Father, Son, and Holy Spirit, is called. Every sinner, every one who feels the need of a Savior and who has a contrite, broken spirit, rejoices that in baptism he has the name of Christ called upon him. It is a worthy, honorable name—a name that will do one good, and not harm, all the days of his life. It appears that the apostle Paul was not ashamed of this name. When King Agrippa said unto Paul, "With but little persuasion thou wouldest fain make me a Christian," Paul was not ashamed of the name and did not declare that it was one given in derision, but said in answer: "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." (Acts 26: 28, 29.) The name "Christian" is the highest title any one can wear. If I am simply a Christian, I need no other title. Wearing that name and being in deed and in truth a child of God, I am useful in this life and will be blissful in the life to come. Every one should strive with all of the earnestness of his soul to be simply a Christian, simply that and nothing more. He should not be satisfied with being a halfway Christian or a poor Christian, but his constant purpose should be to be the best and most active Christian. He should not be a Christian in any sectarian sense, but he should strive to lead every one to imitate Christ, to have the spirit of Christ, to speak and act as did the Christ in so far as possible.

The name "Christian" is a name broad enough and great enough to include every being in the wide, wide world who accepts and obeys the teaching of the Lord Jesus Christ. It is not only comprehensive enough to include the people of this world, but also embraces the family of God in heaven. "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named." (Eph. 3: 14, 15.) Simply because one is obedient to Christ and wears the name "Christian" is no indication that he feels that he has a copyright on that name. I would to God that every man who is a Christian would wear that name and no other to indicate his religion. One child of God does not need to be distinguished or separated from another child of God. God's children should be one in purpose, one in spirit, and one in life. They are not to be divided and contending over names as did the church at Corinth. Such division produced carnality, and car-

nality leads to death. I would like to be helpful in bringing all Christians to the point that they are willing to lose sight of human names and wear simply the name of Christ. I would also like to see every one who wears the name of Christ in deed and in truth a child of God. It is not enough to have a form of godliness, denying the power thereof. God's people must be a peculiar people, zealous of good works.

There is no other name given among men through which we are to glorify God. Every Christian should be careful not to suffer for wrongdoing; but if he suffer for well-doing, he should not be ashamed. All men will not speak well of one even when that one is doing the will of God to the very best of his ability. "If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in other men's matters; but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 14-16.) Christians should rejoice that they are counted worthy to suffer in the name of Christ. Christ assured his disciples that "in the world ye have tribulation: but be of good cheer; I have overcome the world." (John 16: 33.) Again, the Holy Spirit says: "Yea, and all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) We should be sure, however, that we are suffering for Christ, and not on account of mistakes that we have made. We have found that the name "Christian" is an honorable name, is a name of which Paul was not ashamed and which he did not deny, and that it is the only name through which there is salvation; that it is the name called upon the whole family of God both in earth and in heaven, and is also the name by which we glorify God. It is certainly folly and a lack of loyalty to the Lord Jesus Christ to turn away from this honorable, worthy name to any other name. Shall we not give our time, our talents, and our influence seeking to lead all people to wear simply the name "Christian," the name by which the disciples were first called at Antioch?

Bible Things by Bible Names—The General and Local Senses of the Term "Church."

BY M. C. K.

The present series of articles on "Bible Things by Bible Names," as illustrated by Bible designations of the church, would not be complete without directing special attention to the general and local senses of the term as it is used in the inspired record. The consideration of this phase of the subject will close the series.

By the general sense of the term "church" is meant its application to a general territory without reference to any particular locality, and by the local sense is meant its application to a particular locality. An instance of the general sense occurs in Matt. 16: 18, where the Lord says: "Upon this rock I will build my church." This, of course, means his church anywhere and everywhere throughout the whole world without reference to any particular locality. Another instance of the general sense is in Acts 9: 31, in which the historian says, "So the church throughout all Judea and Galilee and Samaria had peace, being edified," which means the church in the whole of the country mentioned without reference to any particular locality in that country. Other instances of the general sense are found in Matt. 18: 17; Acts 20: 28; Eph. 5: 24; Phil. 3: 6; Col. 1: 18.

An instance of the local sense occurs in the words: "And there arose on that day a great persecution against the church which was in Jerusalem." (Acts 8: 1.) Another in the words: "Now there were at Antioch, in the church that was there, prophets and teachers." (Acts 13: 1.) And still another occurs in Paul's use of the term when he says: "Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth." (1 Cor. 1: 1, 2.) Other instances of the local sense are found in Col. 4: 15; 1 Thess. 1: 1; 2 Thess. 1: 1.

Let it be distinctly observed here that in every occurrence of the word "church" throughout the New Testament, without exception, whether in the general sense or the local sense, it always, when used in the religious sense at all, includes all the Christians or children of God in the territory to which it is applied. We have already seen this fact from different points of view in our investigation; but there is still another angle from which to view it, to which it seems proper here to direct special attention. In the denominational parlance of our time it is common, as our readers are well aware, to speak of each denomination as this, that, or the other "church." Hence, we hear of "the Baptist Church," "the Methodist Church," "the Evangelical Church," "the Episcopal Church," "the Christian Church," "the church of Christ," "the Lutheran Church," "the Congregational Church," "the Presbyterian Church," "the Church of God," and so on throughout the long catalogue of divisions among the people of God.

Now, a moment's reflection will show that, even if all who compose any one of these denominations have complied with the terms of admission into the one church revealed in the Bible, it would still be true, as previously shown, that some of the children of God are in at least one of the other denominations, and that, therefore, to call such a section of God's people "the church" in a given territory, to the exclusion of others in that territory who are also in the church revealed in the Bible, is a purely sectarian use of the term. Different and conflicting divisions among God's people occurred in New Testament times and are specifically mentioned in that volume, but no one of them is ever called a "church." Inspiration did not recognize "the Paulite church," "the Cephasite church," "the Apollosite church," and another as "the church of Christ" in distinction from the others, but it recognized each one of these groups as a party or division in "the church" founded by Christ and his apostles; and all of them together constituted "the church." Hence, no such party or division in the church now, even though it may exist on a much larger scale, as in the case of a denomination of modern times, should be recognized as "a church" among numerous "other churches." The Lord Jesus Christ and his apostles founded but one church, and it takes all of the parties or denominations into which it is unfortunately divided, to the full extent that those composing them have complied with the divinely stipulated terms of admission, to constitute that church; and when we speak of such a division or denomination as one among the many "churches," our speech is distinctly sectarian, and it is none the less so when we single out one of them and call it, to the exclusion of the others, "the church of Christ."

It must now be plain to the reader that when the term "church," as in the designation "church of Christ" or "Christian Church," is applied to a part of the Christians of a community to the exclusion of other Christians, even though those to whom it is thus applied have rejected all unauthorized humanisms or sinful innovations, such a use of the term is sectarian, precisely as are the terms "Baptist Church," "Methodist Church," "Church of God," or any other name, whether it be in the Bible or not, for the simple reason that in each and every such case the term includes only a part of those who compose the church, and a part of the church, of course, is not "the church," precisely as a part of anything else is *never* "the thing."

As before observed, owing to the confused denominational dialect of our time and the erroneous ideas which the people, in consequence, have attached to different Biblical terms, it is difficult to speak even in Bible terms and make oneself understood without a circumlocution. Let us

never conclude that because we are using a Biblical name we are therefore correct. We may be making a misapplication of a Biblical name, as is done when sprinkling and pouring are called "baptism." This is no more wrong than to designate as "the church of Christ" or "the Christian Church" that which is only a part of the church. When Mosheim, Neander, and other church historians speak of "the Christian church" or "the church of Christ," they mean all the people of God in the whole world or in the whole territory to which they apply it, and therefore they are correct in their usage; but to say "the Christian Church" and mean nothing more than the people constituting the movement inaugurated by the Campbells, or to say "the church of Christ" and mean nothing more than those of that movement who do not use organs, societies, and other innovations, is as sectarian as it is to call a part of the church "the Baptist Church," "the Methodist Church," "the Episcopal Church," or by any other denominational name.

Finally, if all Christians were more careful to cultivate the habit of correct speech in speaking of Bible things, it would contribute much toward the restoration of the primitive order of things. But many of them, as Nehemiah would express it, "speak half in the speech of denominationalism." In the days of Nehemiah, God's people were so mixed with foreigners that "their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." (Neh. 13: 24.) So it is to-day. "The speech of Ashdod" is widespread and exerts a wonderful influence in dominating and shaping the character of the people with erroneous ideas. Wrong ideas call for wrong words or the misapplication of right words. One cannot well state one's relationship as a member of the church revealed in the Bible to-day and be sure of being understood without using a circumlocution. Hence, there is a tendency to yield to the temptation to use Bible names in a sectarian sense under the delusion that one's course is right because the name used is a Bible name. Let us not be satisfied with the mere use of a Bible name, but let us see to it that the application we make of it is the application made in the Bible. Then, and only then, are we calling Bible things by Bible names, and then, and only then, is our position infallibly correct.

Admissions by Brother Boll.

BY G. W. RIGGS.

I have known Brother R. H. Boll for more than twenty years, and have kept in touch with him all these years. I was with him some years in school, associated with him in several meetings, and have been more intimate with him than I have ever been with any other preacher. When we were together, we were confidential friends and bosom companions. I rejoiced in the success of his preaching and was glad when he became one of the editors of the Gospel Advocate.

You must know, then, that it produced great sadness of heart when I read of the trouble between him and the Advocate. I took no active part in that matter, but read, from whatever source, all I could get on the subject; and from what I was able to learn, I felt that Brother Boll had caused the trouble by doubtful teaching. Now my convictions have been confirmed by his own admissions to me.

Recently I learned he was holding a meeting in Nashville. I decided to go to see him, not with an idea or intention of writing up the interview, but to see if there was any possibility of bringing about a settlement of this most unfortunate and hurtful affair. He told me he thought it was impossible to settle it. Since then I have felt it my duty to give to the public some admissions he made to me, September 20, 1920.

First, he admitted that it was his teachings that caused the trouble with the Advocate, and that also caused the division in the Highlands Church, of Louisville, Ky. Second, he admitted that the teaching which caused the division of the Highlands Church and his trouble with the Advocate was nonessential teaching.

Now, it seems to me that these admissions place the responsibility for all this trouble upon Brother Boll's shoulders; for he admits if he had not taught nonessential teaching there would have been no trouble with the Advocate and no division of the Highlands Church. In view of these admissions, how can he escape the responsibility for these troubles? And how can his friends who uphold him in his teaching escape responsibility for the division he is causing? They cannot escape. What Brother Boll needs to do is to repent of the injury he has done the church and the cause of Christ, confess his mistake, and ask the forgiveness of all whose peace he has disturbed. He admits that this course upon his part would settle the trouble. Why not, then, pursue it and thus undo the great harm he has done? Here is an opportunity for him to do the cause of Christ the best and greatest service he will ever be able to do it.

If I had caused trouble by my nonessential teaching, I am sure I could have no peace of conscience till I had asked the forgiveness of all concerned. Is it right to teach nonessential doctrines to the division of the church? No, it is not right. Only those things which are expressly required by the word of God should be made tests of fellowship. Opinions and privileges which we have a right to hold as private property are not to be pressed upon others. The law of love forbids it. Upon the other hand, do Christians have the right to oppose nonessential teaching? They do. They have the right to oppose whatever it is not right to teach; and it is not right to teach nonessential doctrines to the disturbance of the church. If we have no right to oppose Brother Boll's nonessential teaching, why oppose some of the same teachings when taught by the Adventists? I do not believe any man has a right to teach anything he cannot prove. Because Paul said: "Prove all things." Moreover, I believe every man has a right to object to any man's teaching which has not been proved by the word of God beyond any doubt. Can Brother Boll prove his nonessential teaching? Certainly not. If Brother Boll has not caused division contrary to the doctrine of Christ, then I must say that I do not know how such division may be caused. And did not Paul say: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent?" If Brother Boll's misguided friends, instead of upholding and defending him in his course, had obeyed this scripture, I believe the trouble would have been settled long ago. And the best thing they can do now is to show him his blunder and induce him, if possible, to correct it. But if he is so wedded to his nonessential teaching, whatever it is, that he must persist in teaching it (and he is teaching it and continues to teach it till he corrects the mischief it has done), then the quicker the church knows about it and turns away from him, the better it will be. For if he continues in his present course and brethren continue to uphold and defend him in it, continued division in the church will be the inevitable result. How foolish to divide the church over any man's nonessential teaching! Brother Boll has the reputation of being very pious and humble, but I cannot believe any man is humble who is willing to divide the church over his nonessential teaching. In view of the admissions Brother Boll has made, he must do one of three things: confess his fault and ask forgiveness for dividing a church over his nonessential teaching, or show that nonessential teaching is a just and scriptural ground for causing division, or else

bear the sin and guilt of causing division contrary to the doctrine of Christ.

Now, I have not written to injure Brother Boll, but rather to bless him, and show his admirers that they are simply dividing the church over doubtful teaching by standing by him instead of turning away from him. I love Brother Boll, but I love the cause of Christ more, and it is only in the interest of that cause I have written.

The interview of which the foregoing article gives an account emphasizes and magnifies the vital and serious fact to which the Gospel Advocate has frequently called attention. Not only is it a great and crying sin to divide the body of Christ in the way here described, but it is an equally great and crying sin to stand by and uphold those who thus cause division. As the article suggests, such a course does not indicate true but misguided friendship. Moreover, in view of the significant admissions here disclosed and the equally significant admissions previously made, the imperative demand for a reversal of this course is solemnly emphasized by the pointed trilemma which the article so clearly shows is the inevitable outcome of the serious situation. Insistence on the course indicated in that trilemma is the only true friendship, and "faithful are the wounds" which it inflicts. Those who for any reason do otherwise assume a fearful responsibility and are themselves parties to the crime of rending the body of Christ. The course plainly revealed and plainly required in the New Testament must be followed at all hazards, and true friendship never stands in the way of it. EDITOR.

Unity, Peace, Love.

BY E. A. E.

When Jesus gave to his apostles the world-wide and great commission, he said: "And lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.) This means that, although the apostles soon died, Jesus would be with this commission to uphold and maintain it "unto the end of the world," and that it would be binding for so long. The time will never come when it can be changed, or even modified, and when it must not be taught and obeyed in its entirety. The *observance of all things whatsoever Jesus has commanded* is a part of this commission. However well the church, especially some preachers and other teachers, may understand faith in God and in Christ, repentance, baptism, and the Lord's Supper, the time will never come when these must not be taught. "He that disbelieveth shall be condemned" (Mark 16: 15, 16); "Except ye repent, ye shall all likewise perish" (Luke 13: 1-5); "The Pharisees and lawyers rejected for themselves the counsel of God, being not baptized of him"—of John (Luke 7: 29, 30); "Not forsaking our own assembling together, as the custom of some is" (Heb. 10: 25). Just so, God's command to his children, his church, to give "diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4: 1-3), is a part of this great commission and must be as implicitly obeyed and as earnestly taught as faith, repentance, baptism, and the Lord's Supper. And to refuse to obey God here "with all lowliness and meekness, with long-suffering, forbearing one another in love," is as much a rejection of God's counsel against ourselves as was the refusal of the Pharisees and lawyers to be baptized. To keep the whole law and yet to refuse to obey God in one point is to become guilty of all. (James 2: 10, 11.) The time will never come, either, when the church must not give this diligence *in the very way God prescribes* "to keep the unity of the Spirit in the bond of peace," or when this must not be taught by practice as well as by precept. God declares:

> There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4: 4-6.)

He who produces factions and he who *helps to build up* factions are as equally guilty before God as he who would attempt to teach that there are two Gods, two Lords, two Holy Spirits, two faiths, two baptisms, and two hopes. "*There is one body.*" With all the contention and strife and other sins in "the church of God" in Corinth (1 Cor. 1: 1-3), Paul never one time taught them to separate, or to form factions. He maintained most strongly that the body of Christ is one, even as the human body is one, and that "there should be no schisms in the body." (See 1 Cor. 12.) There can be no greater sin against Christ than to divide his body, which is the church.

"Factions" are classed with fornication, uncleanness, idolatry, sorcery, lasciviousness, enmities, strife, jealousies, wraths, divisions, parties, envyings, drunkenness, revelings, and such like. (Gal. 5: 19, 20.) Factionists might, and no doubt do, condemn drunkenness, revelling, fornication, and other sins; but causing "parties" and "divisions" and producing "factions" is as bad as these sins, if not worse. The "factious man, after a first and second admonition," must be avoided. (Tit. 3: 10.) Nothing must be done "through faction or through vainglory." (Phil. 2: 3.) The church is commanded to "mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine," or teaching of Christ, "and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech beguile the hearts of the innocent." (Rom. 16: 17, 18.) Even if factionists have a pleasant and attractive address and come in the livery of heaven, they must be marked and avoided.

What do "factious" and "factions" mean? They come from a word which means electioneering, intriguing for office, courting distinction, putting oneself forward, partisanship, a partisan who does not disdain to use low arts. (See these words as defined by Thayer.)

All this—such a spirit, such work—are clearly and most strongly condemned by our Lord, and is placed in striking contrast with humility, lowliness, meekness, counting others better than oneself. All this is in open disobedience to God. No true preacher of the gospel or child of God will encourage it.

Diotrephes loved "to have the preëminence" in the church. He even refused to receive the apostle of Christ and beloved disciple John, and *prated against him with wicked words.* Not content with this, he refused to receive other brethren, and went so far as to forbid others receiving these brethren, and even cast out of the church those who did receive them. (3 John 9, 10.) Questions:

1. Did Diotrephes and his party constitute the church, or did the apostle John and the brethren whom Diotrephes would not receive and the good people whom he cast out constitute the church? Diotrephes and his party may have held the house.

2. Did not all preachers who preached for Diotrephes and his party to encourage and build it up become partakers with him in this great sin? This same apostle John says:

> If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works. (2 John 10, 11.)

Most certainly, then, he who preaches for a faction to build it up becomes a partaker in this sin. Good brethren do this sometimes without due consideration—I trust never in a partisan spirit—but not without encouraging and upholding wrong and becoming partakers in the evil. God's will must be respected and he must be obeyed at the loss of all earthly friends and every other earthly thing. Preachers and elders must set good examples and exert scriptural influences. They must decry all factions, every factious spirit, and lead and teach people *away from all*

such. God holds them responsible for their teaching and influence.

3. Did the apostle John commit a sin in mentioning Diotrephes, in pointing out his grievous wrong, and in showing its sad and woeful consequences? Paul asks the Galatians: "So then am I become your enemy by telling you the truth?" (Gal. 4: 16.) Diotrephes is the factionist, the sinner. His love of preëminence led him into sin, to prate against the apostle John "with wicked words," and caused him to become a factionist. The same love of preeminence—love to have one's way, to rule, to carry one's point, to be first—leads both men and women into the same sins of creating parties, organizing factions, and dividing the body of Christ, which is his church. So strange is this passion in some men and women that they prate "with wicked words" against the purest and best people in the church; that if they cannot have the preëminence, occupy the chief seats in the synagogue, and rule, they will ruin—they will either drive out of the congregation where they worship those whom they cannot rule, or they will take their party and faction away and start a congregation which they can rule and where they can have the preeminence. And they delude themselves into the belief that this is "loyalty" to God and that they have done it for the sake of accomplishing good and helping others.

God forbids that elders shall "lord it over the charge allotted" to them, but commands them to make themselves examples to the flock. (1 Pet. 5: 1-4.) A "contentious" and "self-willed" man is unfit to be an elder. (1 Tim. 3: 1-7; Tit. 1: 5-11.) Paul called himself and Apollos *servants*, working together in God's "tilled land," or field—Paul planting, Apollos watering, God giving the increase—"God's fellow workers," in order to raise a crop to God's glory. (1 Cor. 3: 5-9.) Paul says, God forbid that he should "glory, save in the cross of our Lord Jesus Christ." (Gal. 6: 14.) Paul taught Timothy and Titus to be examples in meekness and gravity and humility; to use "sound speech," "even the words of our Lord Jesus Christ" (1 Tim. 6: 3); and to avoid all untaught questions—all questions not embraced in the gospel of our salvation—for the reason that they gender strife and produce factions. Jesus taught his very apostles, when they were considering, in their misconception of the nature of his kingdom, that which they thought would be places of preferment and honor—and through them he teaches us—that the greatest in his kingdom is the servant of all. In different ways and at many different times he teaches that whosoever exalts himself shall be abased. He teaches that "the kings of the Gentiles have lordship over them; and they that have authority over them are called benefactors;" but the reverse of this is true in his kingdom, or church. (Luke 22: 24-27.) He teaches that the Pharisees wore religious clothes—made "broad their phylacteries" and enlarged "the borders of their garments;" "loved the chief places at feasts, and the chief seats in the synagogues, and the salutations in the market places, and to be called of men, Rabbi;" and that they sat "on Moses seat." But "they say, and do not," for "all their works they do to be seen of men." Jesus forbids his disciples being called "Rabbi," "Master," "Father," or wearing any religious titles. (Matt. 23: 1-12.) Paul never used the word "reverend," "apostle," "evangelist," "elder," "minister," "servant," or any other word as a religious title. He was an apostle, a minister, a preacher, and "Paul the aged;" but these words, indicating his work, were never used by him or applied to him by others as titles. Why should disciples of the meek and lowly Savior desire some title to distinguish them from all other Christians? This desire is a bad indication and will lead to other and greater departures from the simplicity and humility and meekness of the gospel.

So grave and great a question, one involving so much, as whether or not the Gentiles should be circumcised and keep the law of Moses in order to be saved, was discussed by the apostles, the elders, and the whole church at Jerusalem. There was "much questioning;" Peter made a speech; Barnabas and Paul "rehearsed all things God had done with them"—"what signs and wonders God had wrought among the Gentiles through them;" James then made a speech; and *seeking* and *seeing* the truth, all came "to one accord." If this great church with so large a "membership" could discuss so great a question, involving so much both to Jewish and Gentile Christians, with so far-reaching effects, and come to one accord, should not all congregations settle all matters of less importance in the same spirit and same way? This is God's way of being of "the same mind," "the same love," and "of one accord." This is God's way to avert and avoid divisions and factions; his way for all to speak the same thing, to "be perfected together in the same mind and in the same judgment." God's will in regard to this unity and peace, as well as all other things, must be done on earth as it is in heaven. All questions over which there is any difference—I need not stop to specify—"all things that pertain unto life and godliness"—all questions, too, which God commands the church and all teachers and preachers to avoid—should thus be investigated, studied, prayed over—all in the spirit of Christ and love of truth—until all have "the same mind," "the same love," and come "to one accord."

If the church at large is divided over any great and grave question, who is the cause of the division? It ought not to be divided.

How is it? It will require a generation, if not longer, for many churches to outgrow the divisions and factions contrary to the teaching of Christ which have already been made. Is it not a pity, a shame, a crime against the church and God, and a woeful reproach upon the cause of the Prince of Peace that some elders and some most prominent and influential preachers are in the ugly business of accusing and trying to criminate one another? Such men should shine as lights, should prove by their godly lives and safe teaching that they are examples of peace and unity, and should do all in their power every way to maintain these Christian graces. Is it not a great delusion, or deception of sin, for brethren, as Ahab, who accused Elijah of troubling Israel, to accuse the true and faithful, the quiet and peace-maintaining ones, of causing the trouble and division and of destroying the peace and unity? Is it not a delusion, too, for any man to think of himself more highly than he should, to persuade himself that his contention for his own ideas and opinions is loyalty to the gospel, and to forget that "in many things we all stumble?" "For if a man thinketh himself to be something when he is nothing, he deceiveth himself." (Gal. 6: 3.) When James and John wanted the first places in Christ's kingdom, the ten were filled with indignation. This self-seeking in the church will produce factions now.

The fourth chapter of Ephesians, which begins with lowliness, meekness, forbearance, and "the unity of the Spirit in the bond of peace," closes as follows:

> And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

Our Heavenly Father is grieved over all this bitterness, strife, contention, division, faction. Must he be grieved still?

As F. D. Srygley used to say about preaching the gospel, how about preaching the above quotation for a change? How about seeking and pursuing peace instead of a fuss?

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

EPILEPSY—FITS!
I will tell you how to use a **Swedish Treatment** that produces marvelous results. Write me to-day for full particulars. **Herman G. Carlson, Box 259, Kansas City, Mo.**

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Oklahoma.

Seminole, September 23.—I am in debate here with Killingsworth, a "Nazarene," and am having a good time; but my heart was made sad yesterday, when I received a letter from our brother and old-time "defender of the faith," U. G. Wilkinson, whose strength has again given way under the pressure of summer heat and indifference of folks regarding the word and work of the Lord. A man who has suffered as U. G. Wilkinson has suffered cannot stand long. I have tried it and know whereof I speak. I was with Brother Wilkinson a few days this summer, and I know that he should have been kept quiet and allowed to rest throughout this year; but he could not live and remain idle, and so undertook to answer the calls for his time, and now he is in Hot Springs, unable to continue his labors. Brethren, let us take care of this good man. Send to his needs. Are we to show to the young men now on the firing line that they are facing neglect, poverty, and desertion, as they face age and disease? U. G. Wilkinson has given his life for the cause of our Master. He gave up a splendid law practice that he might preach. Shame on the churches if they allow him to suffer now, while they feed and fatten those who would not have had a place to preach if it had not been for the labors of such men as U. G. Wilkinson! The Lord help us to rally to him when he needs us most. Send him a Lord's-day offering, or go now into your pockets and send him an offering personally. He is an honest man, a Christian gentleman.—J. Will Henley.

Tennessee.

Lawrenceburg, September 27.—Our meeting at Hebron, near Joppa, Ala., closed on Saturday. Thirteen were baptized and four were restored. I began work with this church thirty years ago. Brother B. F. Moody, a strong gospel preacher "both by precept and example," lives here. I am now at Macedonia, a new church started by Brother Moody four years ago.—Thomas C. King.

Texas.

San Angelo, October 4.—We had two great services yesterday. The Lord continues to bless his word and people in San Angelo. Two excellent ladies cast their lot with us at the morning service. There are some good people in the San Angelo church of Christ. Interest continues to increase in all our services. Brethren, pray that we may do our best.—T. M. Carney.

San Angelo, September 27.—Our work here during last week was very interesting. All the services were excellent. Saturday afternoon I baptized a lady who made the confession in our meeting out at Wall. A young man made the good confession here Sunday morning and was baptized "the same hour" of the day. We are looking forward for a great work during this fall and winter. May the Lord bless all who labor for him.—T. M. Carney.

Cleburne, September 27.—I am just home from a six-weeks' trip in Tennessee and Arkansas. I held meetings at Alamo and Fayetteville, Tenn., and at Center Point, Ark. The Center Point meeting was cut short one week on account of my wife's sickness which called me home. I found the work here in fine shape. There have been additions almost every Sunday since I went away, and we had two baptisms yesterday. I am at home now for the fall and winter work. We hope to have an enthusiastic Bible class this winter.—G. Dallas Smith.

Fort Worth, October 4.—Yesterday was a day of labor for all the congregations in the city. Southside-Central Church had a good day. We had large crowds. One obeyed the Lord in baptism. We had a song rally in the afternoon, attended by many from the other churches. We are meeting each Sunday afternoon from place to place, singing and exhorting. A fine fellowship and spirit of coöperation exists among us all. We began a protracted meeting yesterday, and hope for many to be brought to Christ. The church is in the finest condition for great work. In fact, all the churches in town are wide awake, busy, and happy.—Tice Elkins.

Dallas, October 4.—I closed a fine meeting at Greenville last night. The meeting ran over three Sundays. Eight were baptized, four came from the "digressives," and four took fellowship with the local congregation. Brother T. P. Burt and Brother Walter Elkins led the songs. Brother G. W. Gann and Brother E. S. Elkins, good preachers, who live there, helped much in the meeting. The Greenville church has had a hard pull, as one of the strongest Christian churches in the State is there. We let them know that the church of Christ is in the town. The Greenville brethren hope to build and to employ a preacher for all his time. I am to begin tomorrow night at Morrillton, Ark. My next meeting is to be at Corpus Christi, Texas.—J. B. Nelson.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

BLACK-DRAUGHT AS A PREVENTIVE

When You Begin Feeling Bad With Feverishness, Headache, Cold, or Constipation, Give Your Liver a Tonic—Take Black-Draught.

Candler, N. C.—"I don't believe there is a better medicine made than Black-Draught. I have used it and my mother's folks used it for colds, feverishness, headache, and deranged liver." This statement recently was made by Mr. C. B. Trull, a well-known farmer on Route 3, this place.

"I have, before now, begun feeling dull; a headache would come on, and I would feel all full of cold, and take a few doses of Black-Draught and get all right," adds Mr. Trull.

"Last year my brother had measles, 'flu,' and pneumonia. They wired us. I went to Camp Jackson to look him up. Down there different ones were using preventatives. I stayed with him. The only thing I used was Black-Draught. It kept my system cleansed, and I kept well and strong."

By keeping your liver and stomach in good order, you stand in little danger of catching serious ills that occasionally spread through town and country.

Get a package of Black-Draught and have it ready for the first symptom of a disordered liver.

Most druggists sell Black-Draught.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

$1,800 to $10,000 a Year FOR

Accountants

Bankers, Bookkeepers, Stenographers, and Secretaries. ***Thousands Needed.***

Ask for our 72-page book, "Guide to Business Success." It's FREE. It tells how we will train you BY MAIL or AT COLLEGE for any of these good positions, and get the position for you; how to develop your will power and your brain power into money-making power. With the book, we send statements from bankers and accountants telling you that our Accountancy, Banking, and Business-Procedure Course is the best. Address

Draughon's College DESK 8

Nashville, Tenn., or St. Louis, Mo.

In answering advertisements, please mention this paper.

"I Am With You."

This ray of promise falls on darkened ways:
"Lo, I am with you always"—all the days—
The bright, untroubled, gladsome days of life;
The days of bitterness and care and strife;

The days when peace doth like a river flow;
The days of grief with weary hours and slow.
He goes not on far journeys. Christ is near.
He leaves no days without its help and cheer.

As once of old he knew what he would do,
When servants were dismayed and troubled, too;
So now, with infinite supplies at hand,
He walks with us though in a barren land.

Some sweet surprise he doubtless has in store,
Some secret that he never told before.
For this, perhaps, he leads through shaded ways,
And you will understand ere many days. —Selected.

Yandell-Elkins Debate.

BY J. WILL HENLEY.

It was my happy privilege to attend the above debate, held at Center, Okla. The general church propositions were discussed. Dr. I. W. Yandell, who is without a doubt the ablest Freewill Baptist debater on the rostrum to-day, represented that side of the question. No living man can do a better job than Yandell does in defense of his doctrine. He is scholarly, quick, and seasoned by long years of experience. But when he or any other man affirming a false proposition meets A. LeRoy Elkins, he will find himself "between a rick and a hard place," as one good fellow put it. I have always loved, honored, and appreciated Brother Elkins, but not until now have I had opportunity to see the man and his powers all thrown into a "fight to a finish" in defense of our Lord's way. Clean, argumentative, logical, scholarly, quick, and piercing with an argument or a stricture on his opponent, he readily shows himself master of the situation. Brother Elkins made all the old strong arguments and some that were new to me—and, I think, new to Dr. Yandell.

RECIPE FOR GRAY HAIR.

To ½ pint of water add 1 ounce of bay rum, a small box of Barbo Compound, and ¼ ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Beautiful Thoughts Compiled.

Jesus is the great Believer in men.

The same wind that destroys the chaff cleans the wheat.

Truth is the apostle before whom every cowardly Felix trembles.—Wendell Phillips.

Whether the grindstone of life wears a man down or polishes him up depends entirely on the stuff he is made of.

Be what thou seemest, live thy creed.
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the great Master's steps be thine.
—H. B. Bonar.

What part or place can there be in the kingdom of heaven—in a kingdom won on Calvary—for people who cannot be relied on, who cannot decide whether to plow or not to plow?—Selected.

We are like Him with whom there is no past and future, when we do our work in the great present, leaving both past and future to him, to whom they are ever present, and fearing nothing because he is in our future as much as he is in our past—partakers thus of the divine nature, resting in that perfect All-in-All.—George MacDonald.

There are religions which inculcate the tolerance of wrong in order to equanimity of mind or acquisition of merit. But Jesus implies, on the contrary, that in all this also the Christian denies himself, does not seek even in this way to save his own soul, but forgets all about it in the service of others, though he finds by and by that he has saved it far more effectually than he could have expected.—Glover.

Scrofula Most Progressive Now.

Sudden changes of weather are especially trying, and probably to none more so than to the scrofulous and consumptive.

The progress of scrofula during a normal autumn is commonly great.

It is probable that few people ever think of scrofula—its bunches, eruptions, and wasting of the body—without thinking of the benefit many sufferers from it have derived from Hood's Sarsaparilla, whose success in the treatment of this one disease alone would be enough to make it what is is—one of the most famous medicines in the world.

There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one, in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative—consumption.

Hood's Pills, the cathartic to take with Hood's Sarsaparilla, in cases where one is necessary, are gentle in action and thorough in effect.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess colomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S. C.

ACHES

Women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

CHURCH NEWS

Alabama.

Trinity, October 4.—Our meeting at Macedonia, in Cullman County, closed on Saturday, with seven baptized. This church has been weakened by so many brethren moving away. The church at Hebron, Ala., and the church at Columbia, Tenn., supported this meeting in a substantial way. I am now preaching for a few faithful brethren near Trinity. These brethren have an unfinished house that they have built with very little help from the strong churches. There has been one confession to date.—Thomas C. King.

Arkansas.

Tupelo, October 4.—I closed a good meeting yesterday at Bethesda, at the water, with six baptisms. I spoke on the "form of doctrine" (Rom. 6: 17, 18), discussing the word "form" from the viewpoint of a picture, shadow, or mold, and saying that it is impossible to be molded in Christ's mold and be anything other than a Christian. When I gave the invitation, a man seventy-six years of age came forward and asked for the privilege of speaking a word. Then he turned to the large audience and said: "I have been trying to live a Christian life for several years, as you very well know, but it has just dawned upon me that I was molded in the Freewill Baptist mold instead of Christ." We rejoiced to see the change. This ends my meetings for this year. I leave home to-morrow for Henderson, Tenn., to attend the Freed-Hardeman College another year to better prepare myself for the great work. My labors during the summer resulted in eighty-four additions to the one body—fifty-seven by baptism and twenty-seven by restoration. I want to begin my work as soon as college is over next year, and have some time not taken yet. Who will be the first to speak for it?—L. R. Wilson.

Kentucky.

Elkhorn, October 4.—Our meeting here continues with fine interest. Brother Polk South, of Frankfort, is with me, and his presence is inspiring. We hope to do much good. I will go from here to Shiloh to assist Brother John T. Smithson in a meeting.—R. A. Craig.

Michigan.

Flint, October 4.—We had two good services here yesterday. Last week I spent around Lake Huron, and found the people ready to hear the word. I preached once while there, and expect to return later. Next Lord's day we are to begin at Standish.—Leslie G. Thomas.

Mississippi.

Baldwyn, October 5.—Last Lord's day was a glorious day for the church at Oak Valley, where I preach. At the morning services two splendid young ladies made the good confession before many witnesses, and in the afternoon I baptized them into the one

OH, DEAR! MY BACK!

Merciful Heavens, how my back hurts in the morning!" It's all due to an over-abundance of the poison called uric acid. The kidneys are not able to get rid of it. Such conditions you can readily overcome, and prolong life by taking "Anuric" (anti-uric-acid). This can be obtained at almost any drug store, in tablet form.

When your kidneys get sluggish and clog, you suffer from backache, sick-headache, dizzy spells, or twinges and pains of lumbago, rheumatism or gout; or sleep is disturbed two or three times a night, get Dr. Pierce's Anuric, it will put new life into your kidneys and your entire system. Send Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., ten cents for trial package.

MEMPHIS, TENN.—"Dr. Pierce's Anuric is the best medicine for the kidneys and for backache that I have ever taken. For some time my kidneys have been giving me a lot of trouble. I suffered with backaches and rheumatism in my joints and limbs causing me a lot of misery. On learning of the 'Anuric Tablets' I began their use and they have given me real relief when all other kidney medicines failed to help.

"I am glad to recommend 'Anuric' to others who suffer with this ailment."—MRS. E. C. WILSON, 660 N. Sixth St.

ECZEMA

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

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

SIX MONTHS I COULD NOT WORK

Lydia E. Pinkham's Vegetable Compound Made Me Strong and Able to Work—I Recommend It To All My Friends.

Bayonne, N. J.—"I had pains in back and legs so that I could not stand caused by female trouble. I felt so tired all the time, had bad headaches, and for six months I could not work. I was treated by a physician and took other remedies but got no relief. A friend told me about Lydia E. Pinkham's Vegetable Compound and it has helped me very much. I am well and strong and now able to do my work. I cannot thank you enough and I recommend your medicine to my friends who are sick."—Mrs. SUSIE SACATANSKY, 25 East 17th St., Bayonne, N. J.

It must be admitted by every fair-minded, intelligent person, that a medicine could not live and grow in popularity for over forty years, and today hold a record for such wonderful success as does Lydia E. Pinkham's Vegetable Compound, without possessing great virtue and actual worth. Such medicines must be looked upon and termed both standard and dependable by every thinking person

For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic.

At All Drug Stores. Arthur Peter & Co., Louisville, Ky.

one body. I am a merchant. From Monday morning until Saturday night I sell goods for a living, and on Lord's days I preach the gospel for glory.—W. S. Cochran.

Missouri.

Springfield, October 2.—I closed a meeting at Rogers Chapel, near Piggott, Ark., on September 12, with three additions. The meeting was practically ruined because of rain. I closed at Jerusalem, near Dexter, Mo., on September 26, with one addition and much other good done. I began at Cox Chapel, near Zalma, Mo., on September 27. A small congregation, rough country, and considerable prejudice will prevent great results; but there is a faithful band here, and, of course, good can be done. I preached at Bernie, Mo., en route to Dexter. These are good brethren who deserve encouragement from passing preachers, who are always welcome. I will close at Cox Chapel on the second Sunday in October, preach at Zalma on Sunday night, and spend a week at home. From there I go to Belle Plaine, Kan., where, with Charles F. Hardin as song leader, I shall begin a three-weeks' effort on October 17.—M. S. Mason.

Oklahoma.

Muskogee, October 4.—Brother D. C. Williams preached for the East Okmulgee Avenue Church at both services yesterday. He leaves for Nashville, Tenn., where he goes to resume his studies at the David Lipscomb College. The Lord's cause is prospering in this city as never before.—T. S. Bain.

Muskogee, October 3.—It has been some time since I sent a report of the West Okmulgee congregation's work, so will send a brief report of some of our activities in and around Muskogee. We have never held a protracted meeting in the hall, because we could not get the hall only on Sunday, but we have assisted in the work at several other places. About the middle of last February, we started a mission in a schoolhouse near Fort Gibson. I preached there on Sunday afternoon twice a month until last Sunday, when we moved into Fort Gibson, where we secured a hall to hold services regularly. We were very fortunate in securing Brother C. C. Fuqua, of Newark, Ark., to preach for us this week. Brother Fuqua is a splendid gospel preacher, free from all hobbies and contented with the plain word of God. I enjoyed his preaching very much, and wish we had many more like him in this part of the State. The immediate results of Brother Fuqua's meeting was the establishing of a new congregation which will keep house for the Lord. Brother J. A. Hale, of Nashville, Tenn., is with us at West Okmulgee Avenue, and we are going to use him preaching in and around this city. Brethren, pray for us.—J. G. Allen.

USE MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Select Thoughts.

Only good, pure thoughts will make you fit company for yourself.

No human being can come into this world without increasing or diminishing the sum total of human happiness.

One of Jesus' great lessons is to get men to look for God in the commonplace things.

50 Eggs a Day

"More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give *your* hens a few cents' worth of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10½ dozen eggs, or 126.

MRS. J. O. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefitted by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 12½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.

MRS. LENA McBROON, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal

EDW. MEKKER, Pontiac, Mich.

Never Laid as They Do Now

I am very much satisfied with the "More Eggs" Tonic. My chickens never laid as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

$200 Worth of Eggs from 44 hens

I never used "More Eggs" Tonic until last December; then that used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. C. THODE, Sterling, Kans., R. No. 2, Box 47.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7257 Reefer Bldg., Kansas City, Mo.

Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

"Pain's enemy" —I'll say it is!

WHEN you want *quick* comforting relief from any "external" pain, use Sloan's Liniment. It does the job without staining, rubbing, bandaging. Use *freely* for rheumatism, neuralgia, aches and pains, sprains and strains, backache, sore muscles.

Keep it handy

35¢ 70¢ $1.40

At all druggists

TETTERINE

Drives Away Pimples

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

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Dye It Right!

"Diamond Dyes"

Don't Risk Material in Poor Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

The Church Is Growing in South Carolina.

BY JAMES A. HARDISON.

Since our last report from this place we have accomplished much for the Master's cause in this (Greenville) county. There is yet only one church in the county, but it is growing, and by God's grace we expect to establish the cause here in the city of Greenville before many more months. We think it best for a while, until we get stronger, to meet with the congregation at Antioch, nine miles from the city. It has been a small congregation for a long time, and we do not want it to die.

We were blessed recently with the presence and labors with us of Brother W. W. Miller, of Orangeburg, S. C. He is a native Tennesseean, and as true to the word in its ancient purity and simplicity as any man in the brotherhood. More than that, he knows how to reach the hearts of men and women. He is at home in the pulpit. There were four baptisms during the meeting, which lasted for two Lord's days, and about ten persons came to the church by letter or statement. We have members here from many States.

Greenville, with its cotton mills in the suburbs, is a thriving city of forty-three thousand souls. There are many fine churches here. The Baptists have a university for boys and a woman's college here. Other denominations are also strong. Still there are at least forty members of the church of Christ in Greenville, possibly more, and we are hoping for great things here in the future. Practically all members here whom we know attend regularly at Antioch. Until a month ago we did not meet every Lord's day there, but only once a month for several years. As Brother Miller expressed it, that is a poor way to do. We now have a Bible school with five classes, and the interest is good. Brother J. T. Black, who has been preaching here for seventeen years, preaches now twice each month. Our Bible-school superintendent, E. G. Scruggs, is a godly man; and with men of his type and Christian character leading us, we feel that we are safe.

In one respect we can say more than many larger churches located in States where the cause is strong, and it means something. We have no division in the congregation, and I am told that there has never been the slightest dissension since the cause was established at this place. We shall strive to stay united, as all congregations should. Brother England, another preacher, who comes over twenty miles to worship at Antioch, made the statement last Sunday that it would profit us more to tear the church building down and sow the ground in peas than to allow division to creep in and tear up the church. Brethren, there is more truth in that statement than many may think. For every evil work walks side by side with division and strife, as Paul teaches. Let us pray that we may have union in all things, and let us work to that end. So many well-meaning men have caused the church to be torn asunder by riding their hobbies and by being so narrow-minded as to be prejudiced against things that work for the upbuilding of our Savior's kingdom among the sons and daughters of men. Let us pray the Father to give us understanding to see his way clearly and to do his will without wavering or questioning.

Rheumatism Relieved

Renwar is guaranteed to relieve rheumatism by money-back offer. This remedy will positively neutralize the uric acid in the blood, which causes rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving rheumatism. Sold by druggists (price, 50 cents) or by mail from Warner Drug Company, Nashville, Tenn.

VACCINATE YOUR HOGS.

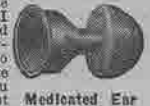
BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone. Main 2589, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.
WHITE SERUM COMPANY.

CUT THIS OUT—IT IS WORTH MONEY

DON'T MISS THIS. Cut out this slip, inclose with 5 cents, and mail it to Foley & Co., 2843 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package, containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds, and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache, and sluggish bowels. You can try these three excellent remedies for only 5 cents.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.



Medicated Ear Drum. Pat. Nov. 3, 1908.
GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

LEXINGTON, KY., BUSINESS UNIVERSITY (Inc.)

BUSINESS, SHORTHAND, TYPEWRITING, TELEGRAPHY. Diploma. Positions. Special Department for Women. 40 years experience. 20,000 successful graduates. Beautiful City.
Address WILBUR R. SMITH, Lexington, Ky.

Abilene Christian College.

BY WALTER W. SIKES.

With the largest and most efficient faculty ever gathered here, the greatest body of students, the most commodious and best equipment, the finest spirit, and the brightest prospect in her history, Abilene Christian College began her fifteenth consecutive session on September 21.

Up to the present time (one week after the opening) the total enrollment in all departments has gone beyond the four-hundred mark and is increasing every day. This represents an increase in enrollment over that of last year, by far the best year in our history up until then, of more than thirty-three per cent. Only a lack of sufficient facilities for caring for students has prevented the number from exceeding five hundred. A large number of students have actually come to us and have returned because we were not able to give them a home when they arrived; others who otherwise would have come have gone elsewhere or nowhere because they had learned of our congested condition.

Work has begun this session with the best equipment we have ever provided for our students. In order to take care of the increase in girls, a third story has been added to Zellner Hall, which furnishes first-class rooming facilities for twenty-six girls.

Emergency Hall, for the boys, has been stuccoed on the outside and ceiled inside. As it now is, it is one of the neatest and most comfortable buildings on the campus. Other buildings for the boys have been renovated.

The training school building is just being completed. This is a frame building with four large classrooms, where the training school of the Education Department is conducted. The school furniture is the best that can be bought.

More than seven thousand five hundred dollars has been spent in additions to the laboratories of the college and the academy. A complete biological laboratory has been installed. The physics laboratory has been increased to meet the most exacting demands made upon it. The chemistry laboratory building has been increased to three times its original size, and much new and valuable equipment has been installed. In addition to all this, a first-class laboratory has been installed for Household Science and Art in both the college and academy.

An athletic park, with a large grand stand, as good as is to be found anywhere in the State, now furnishes an excellent place for our athletics.

With these additional and improved facilities and the splendid body of students which we have here, we are beginning what promises to be the best year, by far, we have ever seen. The coöperation, the support, and the prayers of all who are interested in the proper training of the youth of our land are earnestly requested, that this work so nobly begun may never fail, but may grow from year to year with increasing influence and extent and power until ideals of true manhood and womanhood and Christian Education cover the earth as the waters cover the sea.

We forget what we ought to remember, and remember what we ought to forget. We need schools of memory, but we need schools of forgettery even more.—Ralph Parlette.

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

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

No Soap Better
For Your Skin
Than Cuticura
Sample each (Soap, Ointment, Talcum) free of Cuticura Laboratories. Dept. V Malden Mass.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

STOPPED HER FITS

Mrs. Delila Martin, a resident of Wurtsboro, writes that she stopped her fits with a medicine that she read about in the paper. She says she has not had a fit since she took the first dose, and that she wants every sufferer to know about this wonderful medicine and what it did for her. If you, a friend, or relative, suffer from these dreadful attacks, you are advised to send name and address at once to **R. P. N. Lepso, 198** Island Avenue, Milwaukee, Wis., who is generously offering to send a bottle of the same kind of medicine he gave Mrs. Martin, free, to any sufferer who writes him.—Adv.

GOOD TEACHERS IN DEMAND
AT BETTER SALARIES
The schools, colleges, seminaries, and universities throughout the South are begging for assistance in finding teachers with proper qualifications, and better salaries are being offered. We are needing hundreds of teachers to supply the demand. Any well-prepared teacher would do well to write us.
FISK TEACHERS' AGENCY
R. A. Clayton, Mgr. Birmingham, Ala.

Don't Endure PILES

Write me and I will send you on trial my mild, soothing, guaranteed treatment for **Piles** which has proven a blessing to thousands who are now free from this cruel, torturous disease. Send post card today for Full Treatment. If results are satisfactory costs you $2.00. If not, costs nothing.
H. D. POWERS, Dept. 683 BATTLE CREEK, MICH.

Headache

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

RAMON'S LIVER PILLS

In answering advertisements, please mention the Gospel Advocate.

YOU WOULDN'T TRY TO TAME A WILD-CAT

Mr. Dodson Warns Against Use of Treacherous, Dangerous Calomel.

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

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

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

Save

Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Missouri.

Springfield, October 6.—The meeting at Oldfield closed on Sunday night without additions; nevertheless, it was a good meeting. I began near Seneca last night. The prospects are bright. I also assisted Brother C. L. Wilkerson in a good meeting at Tupelo, Ark., September 11-22. I shall close the meeting here on October 14 and go to Belle Plaine, Kan.—Charles F. Hardin.

Oklahoma.

Finley, September 26.—I am now in a meeting at this place. This is a very hard place. There is much opposition to the truth. The Seventh-Day Adventists are conducting a meeting near us. I do not know what the outcome will be. We are hoping and praying for victory. Pray for us. In my report of the Sulphur meeting it was stated that there were "forty-four additions;" it should have been "forty-six additions." Thirty-one were baptized. Among those baptized was an Indian man about thirty-five years old. He is educated and very intelligent. He was educated in Catholic schools. He seems sincere and very enthusiastic in his obedience to God. I think he will be a good worker in the Master's vineyard at Sulphur. I go next to Springfield, Ark., to begin a meeting there on October 6.—W. L. Oliphant.

Tennessee.

Lucy, October 4.—I have just closed a ten-days' meeting at Poplar Grove, in Tipton County, which resulted in twelve being added to the one body. We had the largest crowds that ever attended a meeting at this place.—Porter Norris.

Hornbeak, October 5.—I have just closed my meeting at Oak Ridge, near Hornbeak. We had a good meeting. Seven were baptized and six were restored. Some others were almost persuaded to confess that they had neglected their duty of assembling together on the first day of the week, but they spurned the last invitation. It is still hoped that they will in the near future.—Harry Hayes.

Henderson, October 4.—I was with the McKellar Avenue congregation, of Memphis, yesterday, after an absence of eleven weeks in protracted meetings. The congregation had prospered with the work of the home talent, but we were all glad to meet again. Our attendance is increasing and our young people are gladly entering the work. While I will be in this town and school for the winter, I will preach in Memphis each Sunday.—F. L. Paisley.

Charlotte, October 6.—Beginning on the first Lord's day in September, I held a meeting at Three Forks, Ky., which continued a week and a half and resulted in two additions by primary obedience. Beginning on the third Lord's day, I preached ten days for the congregation at Dennis, Miss., and baptized nine persons. I am now at Charlotte, with Brother J. D. Derryberry, of Nashville, as song leader,

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¾ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 8." Carolina Pigeon Plant, Clinton, S. C.

FOOT TROUBLES

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

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

Use

Eucapine Salve

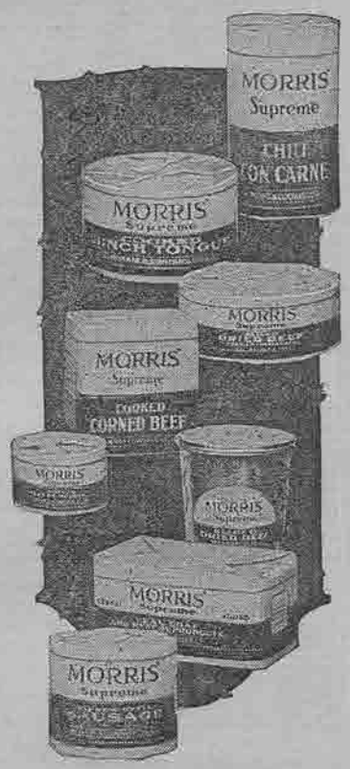
Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

For coughs, colds, influenza, croup and threatened pneumonia, wounds, abrasions, burns, bruises and sunburn. Will not blister delicate membranes.

Eucapine Salve reduces inflammation of the skin and mucous membrane and whether applied directly to the inflamed surface, for external injury or its volatile oil inhaled for pulmonary troubles it is dependable and efficacious. 50c per 2 oz. jar. At your druggist's or by mail from the manufacturers.

Piedmont Laboratories, Inc.,
Clinton, S. C.



MORRIS'
Supreme
Canned Meats

Accept only the Yellow and Black label—it covers everything in meat that's good to eat.

Prepared under skilled supervision and seasoned, ready to serve.

MORRIS SUPREME Canned Meats are sold by most good dealers everywhere.

The housewife who demands the best uses Supreme Meats.

MORRIS & COMPANY
Packers and Provisioners.

preaching to large and attentive audiences.—J. T. Harris.

Murfreesboro, October 5.—I have recently held some good, interesting meetings. At Cantrell's Chapel, in Benton County, there was good interest, but no additions. My meeting with the Mount Moriah congregation, in the same county, continued eight days. This meeting was well attended, but there were no additions. On the first Lord's day in September I began a meeting with the Dry Branch congregation, in Benton County. This meeting continued eight days, and two were reclaimed. On the third Lord's day I began a meeting with the Wood congregation, in Cannon County, near Short Mountain. Three were baptized and seven were reclaimed. I am now in a meeting with the Millersburg congregation, in Rutherford County.—George W. Graves.

Decherd, October 6.—I was called home from my meeting at Bethel, in Bedford County, on account of my daughter's illness. I preached four days and nights, and the interest was good. Four confessed their wrongs. Brother H. M. Phillips is in a meeting at Decherd, with five baptisms to date. I preached for the Oak Grove congregation, about six miles from home, last Lord's-day night. We had a splendid audience. Six made the good confession and two confessed their wrongs, and the next day at the water a lady made the good confession and was baptized along with the others. The Oak Grove congregation is wide-awake to duty. I am with my mother to-day. She is very ill. I shall go next to Graysville, in Rhea County.—R. E. L. Taylor.

Lewisburg, September 22.—On Friday night before the third Sunday in August I closed a ten-days' singing school with the Corinth congregation, near Athens, Ala., and began a meeting for R. A. Largen, which closed on the following Thursday night with forty-four additions. I went from this meeting to Spring Hill to be with Brother H. W. Wrye a few days, and from there to Old Brick Church, near Decherd, for a week's meeting, which I enjoyed very much. From there I went to Lexie, in Franklin County, for a week's meeting, which resulted in three precious souls being buried with their Lord in baptism. I go next to Union Chapel, near Rockwood, in Roane County, for a week's meeting, after which I shall make arrangements to take up my work with the Tracy City congregation.—W. Clarence Cooke.

Athens, October 5.—I was at Ooltewah in a good meeting from September 25 to October 1, with one baptized. The audiences were small, but the attention and interest were fine. Some prejudice was removed and much good was done. There are only about ten or twelve faithful disciples there. I preached at Union Grove, near Cleveland, last Sunday, also on Saturday night, with two baptisms. On Sunday afternoon I preached in Cleveland to a good audience. Brethren Little and Farmer have labored faithfully at Cleveland and have done great good there. They are both good men and faithful preachers. I am now at Athens in a tent meeting, with good prospects for success. We have no house of worship here and only a few faithful disciples. Brother Rozar lives and labors here, and he is doing a good work for the Master. I am to spend the whole of October and a part of November doing mission work in East Tennessee, the Lord willing. My support is not promised, and I shall sincerely appreciate the fellowship of any who desire to help preach the word of the Lord in East Tennessee. Pray for me. Address me at Bridgeport, Ala.—Charles Holder.

A SLIP OF THE KNIFE

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

GET FEATHER BEDS AND PILLOWS Direct from Factory. Write to-day. Send names of four friends and receive our astonishing offer. Hygienic Feather Bedding Co., Dept. 22, Charlotte, N. C

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Financial Report From Canada.

BY H. A. ROGERS.

I have been delayed very much in preparing my annual report. It is fifteen months to-day (September 16) since I made the last one. During this period I have received contributions from individuals and churches totaling $1,418.90. Expenses for the same period were $749.90. Balance over expenses, $669.

I wish to express to all who have assisted my very sincere and heartfelt thanks for so liberal encouragement—not only for the temporal help, but also for the many letters of kindness and encouragement spiritually, with admonitions to press on and sow the seed of the kingdom.

I have quite an increase above expenses over last year's report. The report of June 16, 1919, covered sixteen months previous to that date. The receipts for that period were $1,224.65. Expenses, not including my Ford roadster, were $749.80; including car, $1,399.80; making my expenses $175.15 more than receipts.

Taking both reports together for the thirty-one months, I received $2,643.55, and my expenses were $2,149.70, making receipts $493.85 above expenses.

Since the report of June 16, 1919, I have conducted two hundred and four meetings and baptized forty-one persons, two came over from the Baptist Church, one was restored to fellowship, and two came over from the Seventh-Day Adventists. I think I would be safe in saying that I have done three times as much preaching in private as in public.

Brethren, if you consider the work done worthy of a continuation of your support, I will be glad to continue to do all I can to build up the Lord's cause in this country where ungodliness is so rife.

In many parts of this country crops are worse this year than last, making four years in succession of very low yield—from two to four bushels per acre. This makes it very hard for the brethren in some places to do much in a financial way.

I began a meeting here (Weyburn, Saskatchewan, Canada) on August 29, which will close next Friday night (September 22). This is the first meeting we have held in this city. I have baptized two persons since coming here. The interest on the part of some has been fine. This meeting will cost nearly one hundred dollars. There are ten members here, and we feel sure that with continued attention a good cause can be worked up in this place.

I am unable to do all there is to do in this part. Are there not some young brethren in Ontario who could come out and help in this work? Will not some who read this urge some one to volunteer help? When are we to convert the people? We shall have to do more than we are at present or the masses will be lost in darkness and unbelief, blinded by dogmas and isms of men. May God put it into the hearts of some to enter the evangelistic work.

Iron Will

That great strength of mind and body, that exhaustless energy, that IRON WILL that make a famous merchant out of a humble clerk, a millionaire out of a penniless immigrant, a Lincoln out of a woodchopper—often come from red blood—rich in iron.

"Do *you* lack power of decision, energy, and stamina? Are your ambitions greater than your strength? You need not be discouraged, says Dr. James Sullivan, formerly of Bellevue Hospital (Outdoor Dept.), New York, and Westchester County Hospital. "By feeding the blood pure organic iron—Nuxated Iron—many a weak, rundown, discouraged man has changed to a red-blooded American, full of force and energy that win success."

Nuxated Iron is used and endorsed by former United States Senators and Members of Congress, and by such world-known men as Paderewski, ex-Premier of Poland. It often increases strength and endurance in two weeks' time.

NUXATED IRON

Used By Over 4,000,000 People for Red Blood, Strength and Endurance

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic

For highly gratifying and most astonishing results in checking diarrhoea, and relieving wind colic, flatulency, constipation, and other disorders of baby and childhood use

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

It is the safest and best combination of purely vegetable ingredients that medical skill has ever devised and endorsed as this complete open published formula shows. Read it.

Senna	Sodium Citrate	Oil of Anise	Caraway	Glycerine
Rhubarb	Sodium Bicarbonate	Fennel	Coriander	Sugar Syrup

It costs more to make Mrs. Winslow's Syrup than similar preparations. Yet it costs you no more than ordinary baby laxatives. *At all Druggists.*

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York

General Selling Agents: Harold F. Ritchie & Co., Inc., New York, London, Toronto

For the HAIR—

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

TETTERINE

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

In answering advertisements, please mention the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 43. NASHVILLE, TENN., OCTOBER 21, 1920. $2.50 Per Year, in Advance.

CONTENTS.

EDIFYING AS THE NEED MAY BE..... 1017
BOOK NOTICES..... 1018
OUR CONTRIBUTORS..... 1019
Was "Uncle David" Mistaken?—Georgia and the Far Southern Field—"The Law of the Spirit of Life in Christ Jesus"—Man Blessed, But Not Satisfied—Flowers in the Path—The India Work—Los Angeles Notes.
SELECTIONS BY THE EDITOR..... 1023
EDITORIAL..... 1024
The Macedonian Call—Let Something Good Be Said.
CURRENT THOUGHT..... 1026
QUERY DEPARTMENT..... 1027
AT HOME AND ABROAD..... 1028
HOME READING..... 1030
CHURCH NEWS..... 1031, 1036, 1040
"Baptists vs. Campbellites" (No. 22)..... 1032
OBITUARIES..... 1034
Among the Colored Folks..... 1040

Edifying as the Need May Be

BY A. B. LIPSCOMB

Having a Good Time.

If Christian people would be frank enough to say that they believe in having a good time, not only in heaven, but here on earth before they get to heaven; if they would only stop trying to make the impression that the experience of human life is like a mountain of sorrow standing in a great plain of woe; if they would only *emphasize* the fact that there are some good things in this life and that there come good times along its pathway, they would have a much better influence on those outside the church of the living God. A sentiment that we need to express daily in our conversation with men, and one that should be written indelibly upon our lives, is what Simon Peter said at the transfiguration scene: "*It is good to be here.*" Sometimes this impetuous disciple was mistaken in his judgment, sometimes he jumped at conclusions too quickly, sometimes he blundered woefully. But this time he was right. He made a center shot, he hit the nail on the head, when he exclaimed: "It is good to be here!"

Moreover, it is altogether in accord with our Father's will that, where our cup of happiness is full and we are deeply sensible of it, we should declare it. "O give thanks unto Jehovah; for he is good; for his loving-kindness endureth forever. Let the redeemed of Jehovah say so."

☼ ☼ ☼

We Miss a Lot of Good Times.

(1) *By not seeing the opportunity of a good time when it is right before us.* Do you long for something great and unusual to happen in order to bring you happiness? Do you imagine that a good time awaits you when you visit San Francisco, or New York, or Paris, or Switzerland? Those who advocate "seeing America first" are ready to say you can find it nearer home. They will tell you of mountains in your own State that rival the grandeur of the Alps, of winding rivers only one day's journey distant that surpass the classic Thames and Rhine. But I tell you that there is the happiness of a good time nearer still. The secret of it is to be found in your own heart. The art of happiness is personal; it is self-taught; it is independent of money and place. It does not spring from something outside, but from something inside—from the power of a heart that can feel and understand and love and appreciate wherever one may move and live and have his being.

(2) *By cultivating the unhappy habit of anticipating misfortune that may be far ahead of us or may never transpire, instead of beholding the joy that is set before us now.* A wise man once said: "I have had a great deal of trouble, most of which never came to pass." There are scores of people among us to-day who are worrying themselves sick over hard times that may be happily averted. In the days of sunshine never mind about the cloudy days. Time enough to worry when they do come. And when they do come, you will find that they have their use and blessing.

☼ ☼ ☼

In Spite of Baffling Mysteries.

It is good to be here in spite of certain things that would appear as the baffling mysteries of life. We may have a good time *in spite of sin.* If we could take sin out of the world, how greatly this absence would enhance its beauty! What an immeasurable wealth of pleasure there would be then in the contemplation of earth and sea and sky, and what a joy to live and to perform one's duties! But it is impossible for the present. Sin for a while must be the marplot of human existence. We never know when it will mar the beauties of nature and make mockery of one's hopes. Who can appreciate the crimson and gold of the sunset when a little child lies dead, the legacy of a drunken father? Who can find delight in anything when he knows that the blight of sin lies like a shadow across the universe? Who can say it is good to be in this sin-cursed world? *The Christian can.* He alone, of all men, can glory in the atonement for sin; can say with Paul, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ," and with John, "We have an Advocate with the Father."

☼ ☼ ☼

The Routine of Daily Tasks.

We can have a good time in spite of the routine of daily tasks. We often feel that life would be a wonderfully fine experience if we could only do what we please and go where we please; if there could be a genuine fulfillment of the selfish man's motto, "I want what I want when I want it." But to be tied down to one place, everlastingly driven by some hateful task, confined to some routine of duty which brings no honor and a mere pittance of wages,

is what makes life seem intolerable to some people. But, in spite of dreary routine, it is good to be here. My Uncle David has said: "The happiest man who ever walked upon the earth was Jesus Christ, and this, too, despite the fact that he was 'a man of sorrows, and acquainted with grief.'" He reasoned that doing the Father's will was the secret of the only true happiness, and because Jesus did his will perfectly and finished his work he was in the noblest sense the happiest man. Our Savior gave us this principle of a good time when he said: "If ye know these things, happy are ye if ye do them." To be useful, to be dependable, to be busy—that is the Master's definition of happiness.

✡ ✡ ✡

The Christian's Good Time and the Worldling's.

Sometimes you hear a preacher say that there is no happiness in living in the world out of Christ and away from the church. That is a misleading statement. Frequently worldly people hearing this remark say to themselves: "That preacher is a fool; he does not know what he is talking about." We must distinguish between two ideals of happiness, the worldly ideal and the Christian ideal. There is a worldly happiness, just as Paul teaches there is a sorrow that is of the world. Those things that serve to make a worldling happy do not always make a Christian happy; they may make him miserably unhappy. For example, a worldly-minded person might have a very pleasurable sense of enjoyment at a dance, whereas a pure-minded Christian girl would be conscience-stricken and feel very much out of place. There would have been no great happiness for Simon Peter on the mount of transfiguration if Jesus Christ had not been there. Just so the earnest Christian is immeasurably happy to-day in those places where Christ's spiritual presence is felt. He is happy in doing the very work the Savior would have him do.

It is none the less true that worldly-minded people are made unhappy by the presence of Christian influences. It is then that they feel like a fish out of water. A man in Boston bought a ticket to a race course and by mistake got on a boat going to a camp meeting, where he was among preachers singing hymns and talking about the Bible. He rushed up to the captain and said: "Captain, I was never so near perdition in my life. I will give you ten dollars to let me out at the nearest place." Would that gambler be happy in heaven? Would he have a good time? Good surroundings cannot make bad men happy.

✡ ✡ ✡

Worldly Happiness Is Ephemeral.

This worldly happiness is ephemeral. It cannot stand the rude shocks of sorrow and disappointment and persecution. The man who seeks it cannot say with Paul: "Most gladly will I rather glory in my weaknesses, that the power of Christ may rest upon me." (2 Cor. 12: 9.) It is impossible for a worldly-minded man to have a good time very long at a time. Abdabahman wrote in his private diary: "All my life I have been prosperous in peace and victorious in war, feared by my enemies, loved and honored by my friends. Amid all this wealth and glory, I have counted the days of my life which I would call happy. They amount to fourteen." A minister has written a book entitled "The Quest of Happiness." Solomon wrote on the same subject long ago. He tells about seeking after happiness in pleasure, in wealth, in social functions, and in intellectual pursuits, and gives it as his verdict that it is not found in any of these things. The psalmist also found men seeking after it in his day; and after trying everything they could think of, they cried out: "Who will show us any good?" Solomon's verdict has been confirmed by some of the world's most successful men.

A Good Time With Death in View.

We can have a good time *despite the knowledge that we must soon leave the world.* One of the books that I prize very highly is quaint old Lorenzo Dow's diary. On one page there is a steel engraving of Lorenzo; on the opposite page, a likeness of his faithful wife. Under the picture of the husband is the quotation: "We're journeying to that land—" Under the picture of the wife the quotation ends: "From whence there is no return." But the faces of both appear serenely happy. The fact that they were going to a place from whence they could not return did not take the sunshine out of their lives. Paul said: "For to me to live is Christ, and to die is gain." He was happy here—yes, sublimely happy—but he knew that in heaven he would be happier still. That experience would be "very far better." "Our citizenship is in heaven, from whence also we look for a Savior." In Luke's account of the transfiguration scene, he names the subject of conversation. They "spake of his decease which he was about to accomplish at Jerusalem." But this grave topic did not mar the happiness of the scene.

A man of finest promise dying in his prime left the estimate that

> "All this passing scene
> Is a peevish April day;
> A little sun, a little rain,
> And then death sweeps along the plain,
> And all things fade away."

Paul, facing the end of the journey, said: "I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness." Compare the statements of the two men and you can appreciate how greatly the happiness of the Christian transcends the happiness of the successful man of the world. You can see the difference between their good times. It is the difference between "a peevish April day" and a great course that is finished.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

Our Contributors

Was "Uncle David" Mistaken?

BY FLAVIL HALL.

I do not believe anything David Lipscomb taught just because he taught it; but, as a rule, his positions, in the light of God's word, were so invulnerable that some of us learned to weigh well what he said on any subject before rejecting it. Soon after his death I wrote as follows:

"He knew the teaching of the Bible, as a connected whole, as no other man knew it, I believe. Very few professing Christians know what it really means to be a citizen of the kingdom of Christ, because they have never learned the teaching of the Scriptures, as presented by Brother Lipscomb in his book, entitled 'Civil Government.' . . . Any Christian reading this book carefully will get a new vision of the divine government and will understand better his relation to human government, and such questions as the following, with him, will be settled forever: 'May a Christian be a soldier? . . . Did Cornelius give up his military office when he became a Christian? Did the jailer at Philippi? May a Christian be a sheriff, magistrate, governor, or President of the United States?' [The query editor of the Christian Leader had asked these questions.]

"Brother Lipscomb points out that the centurion and the jailer 'were officers in the Roman government;' that this government 'was persecuting Christians;' that 'the work of the centurion at the crucifixion of Christ was to have him crucified, then to seal and guard the tomb;' that 'his duty was to arrest, scourge, and place in the stocks or execute men and women convicted of being Christians;' that it was impossible for Cornelius as a Christian to continue in such an office: that 'it was the duty of the jailer to imprison Christians, place their feet in the stocks, lacerate their bare backs, cast them into the dungeons and keep them fast and safe,' and that when he became a Christian he could no longer hold such an office: and so onward goes his argument with hurricane strength, lifting his opponents and carrying them onward to the land of conscious defeat, where the utter futility of counter attack is fully realized.

"The duty of rulers in civil government is to punish evildoers, to 'bear the sword;' and Paul calls this taking revenge. (Rom. 13: 1-3.) But in this connection the apostle tells Christians not to take revenge. 'Dearly beloved, avenge not yourselves' (Rom. 12: 19.) Why should Christians not see that the ruler in human government has a prerogative that a Christian has not, and which the Holy Spirit tells him not to take, but which he must take if he enter the office of sheriff, etc.?

"Is the voice of history worth listening to? What is the force of the following from Neander regarding the early Christians? 'It was far from their imaginations to conceive it possible that Christianity should appropriate to itself the relations and offices of state. The Christians stood aloof from the state, as a priestly and spiritual race.'"

Commenting on Rom. 16: 23—"Erastus the chamberlain of the city saluteth you, and Quartus a brother"—Brother Lipscomb says it may mean "the steward for the church in the city" of Corinth, from whence Paul was writing; that "some writers report that he held this position in the church at Jerusalem at an earlier period;" that this letter was written during the intensity of the persecution of the church by Nero, and that it is impossible that the government at that time would have tolerated so active, well-known, and earnest Christian as was Erastus, in so high and important office as treasurer, in so prominent and influential a city as was Corinth.

In Fox's "Book of Martyrs," under "The First Primitive Persecution Under Nero," I read: "In the course of it Paul and Peter were martyred; and to their names may be added Erastus, chamberlain of Corinth," etc. Instead of serving as acceptable treasurer of the city under the Roman government, he died as a martyr under that government because he was a Christian.

"Chamberlain" in Rom. 16: 23 is from "oikonomos," and is defined "a house manager, overseer, steward." The same word is applied to the bishops, or elders, of a congregation, in Tit. 1: 7: "For a bishop must be blameless, as the steward [oikonomos] of God." In the above-named "Book of Martyrs" we read of the martyrdom of "Phocus, bishop of Pontus," and of the martyrdom of "Ignatius, bishop of Antioch." Whoever thought of that meaning anything but that each of those Christians was a bishop, a "steward of God," in the church of the town or city where he lived? Then when Paul speaks of Erastus as steward of Corinth, why may it not mean that he was steward of the church in Corinth, and why should any one be so certain that it means he was treasurer of the city government?

Brother Lipscomb points out that up to three months before Paul wrote the Roman Epistle, Erastus had been absent from Corinth for two or more years with Paul on a missionary tour through Asia and Macedonia; that under such conditions it cannot be that he was treasurer of the city organization when Paul called him "chamberlain of the city;" and that if the title has to do with human government, it was applied to him because he held the office before he became a Christian, "as we call a judge by his title after the expiration of his office."

Now, if we have been misled and deluded by "Uncle David," we desire to be enlightened. Let the light be turned on, and let all keep their eyes open and see.

Georgia and the Far Southern Field.

BY B. C. GOODPASTURE.

STUDIES IN THE LIFE OF CHRIST—HIS BIRTH.

"The Word became flesh," not in the sense that he ceased to be spirit and divine and was turned into flesh, but in the sense that, in addition to what he previously was, he assumed human nature, "being made in the likeness of men." (Phil. 2: 7.) Like all men, he was "born of a woman" (Gal. 4: 4); unlike all men, he was "conceived of the Holy Spirit" (Matt. 1: 20). While on earth he was not wholly divine; neither was he simply human; he was both human and divine.

1. *In the "fullness of the time."* When the Savior came the world was hushed in the repose of peace. For almost a half century the temple of Janus, which was open during war, had been closed. Augustus, the Roman emperor, exercised unrivaled sway over the civilized world from the Euphrates to the Atlantic, from Britain to the cataracts of the Nile. But the moral condition of the Roman world was at a low ebb. No darker picture of human wickedness and degradation than that drawn by Paul in the first chapter of the epistle to the Romans will ever startle and shame mankind. In the hovel of the poor and in the palace of the king, in the temples of the gods and in the forum of the senate, and in the games at the circus and in the meetings at the public baths, crime, vice, and debauchery held high carnival. Heathen religion had dragged

out its long and wretched course and had miserably failed. Morally, Rome was hopelessly gasping in the agonies of death.

The condition of the Jews was but slightly better. They had been wasted in the captivities and harassed in the frequent wars that had devastated their land. The peace of that Roman world was but little more to them than bondage. Their temple had been polluted; idols were lifted up in holy places. The whole country was defiled by the unwelcome presence of the detested and uncircumcised Roman. Herod, that bloodthirsty and brutal monster, was, under the Roman emperor, king on the tottering throne of their fatherland. But a deeper gloom enshrouded their minds. For four hundred years they had heard the voice of neither prophet nor seer. Their teachers and leaders were all divided into warring parties, sects, and contentious factions. There was, however, in the midnight of their despair, one lone star of hope—the Messianic hope. Their miseries drove them to the prophetic promises of the Christ as the only hope of deliverance for them. These predictions concerning the long-expected King had been carried by the Jews in their dispersions to the corners of the earth. Even Suetonius and Tacitus, Roman historians, inform us that, along with the Israelites, the peoples of the East looked to Judea for the appearance of One who would rule over the entire world. Thus at the time of our Savior's coming the world was in travail with this great hope.

2. *The date of his birth.* The birth of Christ is the watershed of history. We reckon time B.C. or A.D. according as it is related to his advent. No one knows unmistakably the year in which Christ was born. It was first thought A.D. 1, later B.C. 4, and now scholars of no mean distinction say B.C. 5. But at this juncture we are concerned more as to the exact day of the month. Inasmuch as many people religiously observe and celebrate December 25 as the birthday of the Lord, it might be well to investigate the authority for such practice. In the first place, there is no command or example for such a celebration, even if we knew the date. In the second place, the probabilities are against December 25; for the fact that the shepherds were "abiding in the field, and keeping watch by night over their flock," when the Savior came, rather indicates that it was not later in the year than the middle of October, when, on account of the rain and cold, the flocks were brought in from the fields and kept in the folds. Adam Clarke, in his "Commentary," remarks: "On this very ground the nativity in December should be given up." David Smith, in his great book, "The Days of His Flesh," page 12, says: "Western Christendom celebrates December 25 as the birthday of our Lord, but this also is an error."

3. *The circumstances of his birth.* A decree of Cæsar Augustus had brought Joseph and Mary to "the city of David" to be enrolled in the Roman census. And while in Bethlehem, which literally means "house of bread," the Savior, the "bread of life," was born. There Jacob had buried his beloved Rachel, and Boaz had courted and married Ruth; there David had tended his father's herds, and Amos had driven his flocks and dressed his sycamores; but it was Jesus who put Bethlehem on the map. To the rude shepherds who watched their herds on the star-lit fields of Bethlehem, it seems, was first announced "the good tidings of great joy." This announcement of a Savior born was the sweetest news that ever came from heaven to earth. And in keeping with the spirit of this high-born message, suddenly the sky was filled with a multitude of the heavenly host and rang with the music of an angelic song. "Glory to God in the highest, and on earth peace among men in whom he is well pleased." This was the burden of the angels' song, and is the all-conquering spirit of the gospel of the Nazarene. "When the angels went away from them into heaven," the shepherds came to Bethlehem and saw in the manger the infant Lord, and "returned, glorifying and praising God for all the things that they had heard and seen." Later the star-led Wise-men from the East came, with gifts, to do him homage.

NEWS ITEMS.

Brother Henry T. King closed a two-weeks' meeting at South Pryor Street on Friday night, October 8. There were no additions, but much good was accomplished otherwise. We shall remember the meeting with pleasure.

Four persons took membership with the West End Avenue congregation on Sunday, October 10.

"The Law of the Spirit of Life in Christ Jesus."

BY LEE JACKSON.

In a recent number of the Gospel Advocate I notice that Brother Elam still holds to the notion that the passage in Rom. 8: 2 has reference to the sinner's being made free from the guilt of sin by obedience to the gospel. This is the same teaching that Brother Elam set forth in one of his Bible-school quarterlies some three or four years since, and I now call attention to it in order to induce brethren to engage in a restudy of this statement of Paul in the light of what he has said in preceding chapters of this epistle. I have been closely studying this epistle to the Romans for forty years—studying it in connection with what others have taught in regard to its purpose and meaning—and in thus studying it I have arrived at the conclusion that I have a fairly accurate understanding of its contents. Where I am wrong in my ideas of apostolic teaching, I want to be set right by some one who is capable of correcting my misinformation. It cannot do the cause which we represent any good by allowing any misunderstanding of any teaching of Scripture to remain uncorrected. And the religious journal that opens its columns to a free and untrammeled study of Scripture teaching performs an immeasurable service to the cause of Christ. Such a course on the part of a religious paper is altogether different from that of opening its columns for an unprofitable wrangling over untaught questions, useless debates about the historical fulfillment of misunderstood prophecies, and doctrinal contentions in behalf of unsupported inferences. The one course leads to a better knowledge of the Scriptures, while the other leads to strife and divisions.

Of course it is readily admitted that the sinner is made free from the guilt of sin when he becomes obedient to the gospel. This means that he secures to himself pardon because in his obediences he is brought into union with Christ, in whom there is salvation from sin's guilt. But this is not what the apostle says in the passage under consideration. His words are: "For the law of the Spirit of life in Christ Jesus made me *free from the law of sin and of death.*" By the "law of sin and of death" the apostle means the law written and engraven upon the tables of stone. (2 Cor. 3: 7.) It is from this law that the "law of the Spirit of life in Christ Jesus" hath made man free. Freedom or liberation from this law is one state or condition, while the state or condition of freedom from the guilt of sin is another. The one was accomplished in behalf of man by the offering of the body of Christ upon the cross, while the other is entered into by the sinner in his voluntary obedience to the resurrected and reigning Christ. With the fact of being made free from the law of sin and of death, man voluntarily had nothing to do; but in being made free from the guilt of sin, everything is dependent upon his submissive obedience to the will of the Christ. Freedom from the law of sin and of death is involved in the redemption in behalf of man through the death of Christ on the cross, and through it—and because of it—man enjoys the privilege of freeing himself from the guilt of sin by a voluntary acceptance of Christ as his only Savior.

That by "freedom from the law of sin and of death" the

apostle means freedom from the law as given from Sinai—and not freedom from sin in the sense of pardon—is evidenced by the line of reasoning that he places before us in the seventh chapter of this epistle. In verse 4 of that chapter he says: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God." And to illustrate and enforce his meaning the apostle cites the law which binds the woman to her husband. If while the husband is living she be joined to another man, she is called an adulteress; but if the husband die, she is free from the law, so that she is no adulteress, though she be joined (married) to another man. Of course the actual freedom from the law that bound her to her first husband does not make the woman the wife of another man. It only places her at liberty, giving her the right to legally marry again. And so the offering of the body of Christ has discharged man from the law, whatever may be the meaning of man's being held under law, and given him the glorious blood-bought privilege of releasing himself from his bondage in sin by entering into a saved relationship to the Christ. The claim may be made that as only the Israelites were ever under the law as given through Moses, therefore they were the only people released from law by the death of Christ. While in a very important sense this claim is correct, yet there is a far deeper meaning in which it is not true and does not cover the case in regard to man's real relationship to the reign of divine law. While the formulated code of law engraven upon stones was made the basis of God's covenant to Israel, and while as a legal code for an earthly government it was only binding upon Israel, yet it cannot be successfully denied that the application of its righteous principles was universal. According to the demands of law, as holy, righteous, and good, Gentiles as well as Jews were adjudged as sinners. Sin is transgression of law—or, sin is *lawlessness*. While the Gentiles had not the law as formulated for Israel, yet because of their sins or transgressions the Gentiles stood under the law's condemnation and under its ministration of death. Sin reigned, and death reigned. To say the least that can be hurriedly said, the death of Christ made all men dead to the demands of law, so that men are not now resting under the law's condemnation. That which now seals their condemnation and dooms them to an eternal death is their rejection of the gospel of Christ.

This freedom from the "law of sin and of death" is said to have been accomplished by "the law of the Spirit of life in Christ Jesus." What does this mean? Perhaps we can never be able to take hold of the full meaning of this profound statement. Like the priesthood of Christ, the human mind may be too feeble to grasp and human speech inadequate to express the full force of its meaning as ordained in the economy of grace. But that furnishes no reason for giving it an application in order to force upon it an explanation which does not explain. A kindred expression is found in Heb. 9: 14: "How much more shall the blood of Christ, who through the eternal Spirit offered *himself without blemish unto God*, cleanse your conscience from dead works to serve the living God?" Rotherham renders this "*age-abiding spirit*," and refers it to the human spirit of Jesus, which in the earthly life that he lived led him in spotless obedience to his Father's will, which carried him to the cross as an adequate offering for the redemption of the world. However, let it be that the reference is to the holy, divine, personal Spirit, and the fact remains that as a law operative in the life of Jesus this Spirit so controlled his human personality that he became a perfected sin offering through his obedience unto death. "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." This was the law or rule of the Spirit in the life that Jesus lived. It was "the law of the Spirit of life in Christ Jesus" that made man "free from the law of sin and of death." This it was that moved the Son of God to make the supreme sacrifice that brought to an end the reign of law and ushered in the reign of grace.

I am not offering this deviation from the usual exposition of Rom. 8: 1-3 as a means of seeking controversy; I am only seeking to stimulate brethren to a more diligent and careful study of the Scriptures. My greatest pleasure through life has been the study of the Bible.

Man Blessed, But Not Satisfied.

BY E. M. BORDEN.

Solomon's statement, "The eyes of man are never satisfied," is good to use as a text under the above heading. Man and his doings often remind us of the statement of the wise man. God made man superior to all other flesh. When God looked upon the creature, man, as he stood upright and manifested intelligence, he was pleased, and pronounced him good and very good. Being pleased with the man he made, he gave him a nice home, the garden of Eden, and informed him that he could remain there forever if he would refrain from eating of the tree of knowledge of good and evil. He was free to act, and Satan was allowed to persuade. Adam heard both sides and made his choice. He did not appreciate what God had done for him. His choice was death.

God made man and knows what he needs. He has given man that which is best for him; yet man will come to the point where he thinks he knows better, and after he has made the fatal blunder he finds that it would have been better to let God rule in his heart. Man is the greatest of animate matter, for he has a spirit that God formed within him. It is from this spirit that intelligence comes. How grateful we should be that God has given us such preeminence!

God showed his appreciation of the man he had made when he gave him an Eden. It was beautiful and suited to man in that primitive state. The Eden was supplied with fruit suited to the sustenance of man's physical existence. Even the tree of life was there, and Adam was free to partake and live. But he must not eat of the tree of knowledge of good and evil. God told him that the violation of that law meant death. We feel that he did not realize what he meant.

With the intelligence that God gave man, he obeyed the demands of Satan and denied himself the privilege of remaining in the garden of Eden. When it was too late he realized what he had done, for he could no longer reach forth his hand and eat of the life-giving tree that would perpetuate his physical existence. The meaning of "The day thou eatest thereof thou shalt surely die" began to be understood. He began to feel the sting of death. On every hand he could see things that reminded him of what he had brought upon himself and also on his posterity to the end of time. The change had come. Death was here. Thorns began to appear. Sorrows began to fill the hearts. Many other disagreeable things began to appear. He did not realize what a good home he had, or he certainly would not have left it. O the tempter! But Adam did not have to be tempted; he did it willingly.

God made choice of the descendants of Jacob, and blessed them. He gave them the best country on earth at that time. He led them into it, but they did not appreciate it. After remaining in Egypt for a number of years, God led them into the land that he had promised unto them. They remained there for many years, but just think how little they appreciated it! They were not thankful, as a nation should have been. They sinned and brought upon themselves many troubles. They had the temple of Solomon, the greatest church house that had ever been up to that time. It was beautiful and expensive, but their worship

was just as simple as it was when they met in tents as they journeyed to the land of Canaan. They—that is, many of them—did not appreciate that, for they went to Bethel and Dan and worshiped there. Ten tribes went to worship at Bethel and Dan; while two tribes, Judah and Benjamin, remained at Jerusalem. This reminds us of a statement in Gen. 49: 10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

As the Israelites were leaving Egypt, God gave them gold, but the first opportunity they had they made a golden calf of it and began to worship it. How little did they appreciate it! They could have used it to the glory of God, but they did not. There are a few at this day who use their gold to the glory of God, but they can be numbered. I know of some. It is a blessing if it is used in the right way. A talented speaker used his talent to condemn the word of God; a talented singer used his talent to serve Satan.

Just think of what God has done for us. Do we appreciate it? Think of how we have done, and then think of the great privilege of being allowed to come and drink at the great spiritual fountain. All are invited to come. It is left with us. Will we come? The church of Christ is the greatest institution that God has ever given to man. It is unlike any other institution. It is for the spirit part of man. Its laws appeal to the spiritual part of man. If we do not get good out of being a Christian, it is because we do not look for the good. It is there for us; will we get it? He died to save us. Do we really appreciate that? While the church is a great institution, some people give their talents in helping to build up some human institution that is of no value beyond the grave. God has fixed the plan of salvation; let us accept and obey it. God has prepared the church for us; let us be satisfied with it. God has prepared ordinances; let us comply with them and be satisfied. God knows our needs. "Fear God, and keep his commandments; for this is the whole duty of man."

Flowers in the Path.

BY T. W. PHILLIPS.

The common way or practice is to wait until men are dead and then cover the grave with beautiful flowers. But I will change the old method a bit this morning (September 28). I came in home yesterday from a long series of meetings, tired and worn; but on my desk lay the dear old Gospel Advocate, and as I lay on my lounge in my study resting my body, I glanced through the paper to see what is being done and said in the paper and among the churches and by the preachers. Then during the night I could almost dream of the good things I read. To you, "A. B. L.," and to you, "J. C. McQ.," I especially want to say a few things. Your work and your writings are like a monument built of the best and finest marble, polished and shining, to live on and on in the hearts and lives of the thousands of good and honest hearts that read and think of the things you are doing. Your first-page work, Brother Lipscomb, is too good for me to express it, and so edifying and uplifting. I called my two boys, Tom Wendell and Cecil Benton, fourteen and sixteen years of age, to me and read to them your "page" in the issue of September 23 before letting them leave for school to-day, and I told them: "Now, boys, next year I mean, if the Lord permits, to put you in the David Lipscomb College, in Nashville, under the man that wrote this page." And to you, Brother McQuiddy, I have not words to tell you how I appreciate your noble stand for the truth of God on the kingdom question, and your bold and fearless stand against friend or foe that gets up and shows sympathy for the rottenness of Adventism, Dawnism, Bollism, or any other "ism" that sets the word of God at naught, putting the Christ, his doctrine and his truth, to an open shame. You are one of the men of the day to lead us from this modern darkness and heresy being scattered to the four winds of the earth by would-be "unfulfilled prophecy" teachers and speculators. Your work and your teaching against Christians' going to war, even during the late "world war," stands as a living monument to your honor and the defense of the truth on that question, and these men who are now misrepresenting you will be called to account in the great and final day. I want you brethren to know that I am with you in this fight, and, by the grace of God, I shall show you my faith by my works.

The India Work.

BY E. S. JELLEY.

(Permanent Address: Kankhal, U. P., District Saharanpur, British India.)

Six weeks ago [this was written on August 24] I removed my family and belongings to the above place on the Ganges River. Being on the river, it is unusually hot here; but as I am a fisherman (fishing for men) and the multitudes come here to immerse themselves for the remission of sins, it behooves me to be in reach of them.

Since my arrival I have received ten pounds sterling from Scotland for Scripture portions for distribution, and thirty dollars from Canada for the same purpose. One worker is being supported from Britain and several from the United States of America, but it seems that a number of brethren and churches have not as yet fulfilled their promises.

Another matter: I have just received a letter from a worker supported by a church in the South which I am sure is as good as gold in regard to its promises, and yet he asks me to lend him five dollars, for his children are crying for bread, as his support is two months behind. Evidently that congregation is sending quarterly, which is not advisable.

There were four baptisms last month, and I suppose a few or perhaps even many baptisms will occur from time to time; but I wish it distinctly understood that my present work here on the Ganges is a Seed Sower Mission, just as my work in the Deccan was during the years when I was working there at my own expense previous to 1911. By and by it will get to be a Harvest Home Mission, I trust, if the brethren stand by me and support me with their earnest prayers as well as their means. I am to-night leaving on a trip for the Deccan in order to put the work there more in order.

If your congregation is a partner in the India work, please call their attention to my address as above; for, as a matter of fact, only three congregations have sent me fellowship since my arrival in India three months ago. I suppose it is because they do not know my address, although I have written two or three times to each congregation; for I have received word that the brethren had not heard from me since I left England, which was doubtless quite true when written (in June or July), as it takes six weeks or more for a letter to go home from here, and I arrived on May 24. We are not in present distress, owing to the liberality of the brethren when I was in America, together with some little fellowship received in Britain; but I trust the brethren will realize that I have been on my own expenses since I left the United States, about the first of February last, with small exception, and that my Atlantic expenses and railway expenses and then my moving expenses all came out of what I received while in the United States; so that it stands to reason that unless my supporters can get in touch with me, I and my family will come to want in time.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broad Street car to Sichel, then one block to left.

Yesterday (October 3) was a glorious day with the Los Angeles disciples. We had our house of worship practically full for the forenoon services, and two precious souls —a mother and her son—confessed their faith in Christ and were baptized into him at the close of the evening service, two had their names enrolled as members of our local forces, and a number were out and ready for work who had not been attending, and the largest audience we have thus far had at the evening service.

Nothing in the world thrills me so as to see God's people take a lively interest in church work. It is so reasonable that we should do so, and so miserably unreasonable for us not to do so. The very day we allow ourselves to become as interested in something else as we are in the religion of our Lord and Savior, that very day we, as a people, become inconsistent. Certainly there are many things in which we can be interested, but certainly in nothing must we be so interested as in saving souls, feeding the hungry and clothing the naked, and glorifying our Father in heaven. And I doubt that we should be interested in anything at all that we cannot, in some way, connect with the salvation of our souls and those with whom we associate. Well, there is no room for doubting here, for Christ put it right when he said: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6: 33.)

☼ ☼ ☼

Seek, and Ye Shall Find.

The statement, "Seek, and ye shall find," will apply to finding the church in a large city like this as well as to other things. I was pleased when the following note came to me through the mail:

Brother Hall: I have been trying to locate the church of Christ here, but could not. So my father found this address [my street address—S. H. H.] in the Firm Foundation and sent it to me. If you will, I would be very glad for you to tell me the location of the church, and oblige.

Yours very truly,
(Miss) JOSIE OFFILL.

I hurriedly sent an answer, giving full directions, and I am glad to say that Sister Josie was with us last Lord's day, cast her lot with us, and showed that she means to be a worker by bringing a young lady friend with her. Her letter came to my desk while I was making out letters to the members here, so I inclosed the letter you read under my "Notes" last week. I know her father will be glad to know she has found us and is helping us.

And here let me say that it is the duty of parents, when their children go from home, to stay in touch with them till they have found a church home. It is also the duty of congregations to keep in touch with their members when they move to other communities, to help and encourage them till they have found a church home or, by the help of their home church, have established one.

☼ ☼ ☼

More to Think About.

Omitting names and places, as the letter was not written for publication, necessarily, I give our readers the following good letter from one of our best men:

Brother Hall: I am informed by our forelady of our Policy Department among our girls that two of the Life and Casualty girls expect to be in Los Angeles about October 10 for the winter. They are members of the Belmont congregation of this city, and desire the spiritual protection and fellowship of the brethren there. They can be found at the Y. W. C. A. building after arriving. I am sorry to learn that these young sisters joined this institution thinking they would need its influence on their long journey and stay from home. Please look these young ladies up and put them in touch with the saints there and see that a spiritual atmosphere is thrown around them sufficiently to convince them that it is not necessary for a Christian to join a human institution to get through the world and that will lead them out of and away from it. Their names are —— and ——. May the good Lord abundantly bless you and family in your new field of labor.

On the above I feel constrained to make the following comments:

First, it is great when men, with no relationship existing between them and the parties concerned except business relationship, so far as this world is concerned, so appreciate the welfare of our young Christians that they will take the time to write letters and try to see young people, as in the case above, safely connected with some congregation that will care for and protect them when they go to a new town or city. This is the natural thing for fathers and mothers to do; it is the natural thing for the elders of the local church to do; and it is the natural thing for the individual disciple to do. "We are members one of another," says Paul. (Rom. 12: 5.) But how often do parents and congregations neglect this!

Second, without saying one word to encourage the idea of joining some human institution in order to get through the world, let me, in all frankness and seriousness, say that if all congregations were like some I have seen, you would have to join something to get along in the world; for some congregations make no effort whatever to keep up with their members, nor any effort to make it easy for newcomers to find them. Is it not true that our neglect sometimes forces people—gives them a good pretext, to say the least—to do that which is questionable? We want to make the church here the most-easy-to-be-found congregation in the city, if we can; hence, full directions of our location and how to reach it will be run at the head of this page for a while, to say the least. Let me ask every mother and father, relative or friend, who knows of disciples who have moved to this city, to write me the full name and address, and we will look him or her up. Our local papers are not the best in the world through which to make such known, but we hope to do some advertising in the local papers. Many thanks to the number who have already written to me and given me names to visit.

SELECTIONS BY THE EDITOR

Worship is the conscious self-prostration of a reasonable creature before the illimitable greatness of its God.—H. P. Liddon.

By his fire God can kindle the smallest lamps to his glory, making them like the golden candlesticks that burn before his throne.—Jeremy Taylor.

As no moment passes without our experiencing the goodness and mercy of God, it is but just that we should not let a moment pass without thinking of God.—St. Augustine.

If anything can give a calm mind, disperse our scruples and fears, soften our cares, invigorate our actions, and fill our very words and looks with the joy of the Holy Spirit, it is simple, childlike trust in God. In the sight of God all will be plain, but in our own darkness we can see nothing. —Fénelon.

Peter wanted to walk like Christ that he might get near Christ. He did not say, "Lord, let me walk around the sea here," but, "Let me come to thee." When Peter was in the boat, what had he between him and the sea? A couple of planks. But when he stepped out upon the water, what had he between him and the sea? Not a plank, but the word of the Almighty Jesus.—Andrew Murray.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

The Macedonian Call.

BY J. C. M'Q.

The Holy Spirit clearly commands: "Bear ye one another's burdens, and so fulfill the law of Christ." Christ himself said: "It is more blessed to give than to receive." The apostles gave their talents, means, and time to the advancement of the religion of Jesus Christ. It appears that no sacrifice which the Lord demanded was too great for them to make. The Holy Spirit guided and directed them in their work. When they were brought before magistrates and rulers, they were commanded to take no thought what they should speak, for it should be given them in the self same hour. We learn that the Holy Spirit kept close supervision over them in leading them into the fields where they were to preach the gospel of Christ. Paul and his companions went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia. When they were come over against Mysia, they attempted to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. Here "a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us." While, doubtless, from the human viewpoint, prospects of doing good and preaching the gospel in Macedonia were not very bright, yet, when Paul saw the vision, he immediately made his arrangements to go into Macedonia, concluding that God was with him to preach the gospel in Macedonia. Leaving Troas, favorable winds carried their vessels with more than ordinary speed until they reached Philippi, which is a city of Macedonia, the first of the district. On the Sabbath, Paul and his companions went out to the riverside, where they supposed was a place of prayer. They sat down and spake unto the women that were assembled. This is the first preaching that was done in Europe, and here we have the first converts to Christ on European soil. While Paul went in obedience to the Holy Spirit and showed a readiness and willingness to do just what God commanded, which all Christians should do, yet he could not foresee, when he was led by the Spirit to Philippi, that there he would establish a church that would be so useful to him in his future work. We learn, however, that he says of this same Philippian church: "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account." (Phil. 4: 15-17.) While in the beginning Paul helped the Philippians, in later years, in turn, these Philippians ministered unto the necessities of Paul. As it was then, so should it be now. Churches of Christ that are strong should help the weak; they should go into destitute fields and preach the gospel, establishing new congregations.

A number of years ago some churches in Tennessee helped the church at Denver, Col. This church is now endeavoring to build up new congregations in destitute fields. While they are not strong financially, they expect to strengthen themselves so that they may do more and more in the great work of advancing the cause of Jesus Christ. This is as it should be. Increased strength and power come with active work. E. E. Shoulders, a man and a preacher above reproach, has been in Denver for some years. The brethren in Denver are undertaking to help finance him while he devotes his time as a coworker with E. C. Fuqua in the destitute fields of Colorado. John D. Evans, after stating a number of important things that had been done, says of this work: "In fact, we are getting a work started now that means more for Colorado than ever before. Brother Fuqua has always been handicapped by having to work alone. He has many discouragements financially, being compelled to labor with a natural defect and to support a sick wife. His wife is in a much better condition. The congregation here has undertaken to help keep Brother Shoulders in the field with him. This makes a splendid team. Fuqua knows the field and can preach effectively; Brother Shoulders, with him as a leader, can fill the part lacking in singing and personal work. They are now in their second meeting, and Fuqua seems to have taken a new lease on life with Brother Shoulders as a coworker. I believe they can do ten times as much good as either could do separately. We want to get an arrangement to keep them busy." The suggestions of Brother Evans are good and should be developed. Brother Shoulders is already in Colorado, and should be actively engaged in the work. Responsibility and work bring out the best that is in a man. It has been suggested that if four congregations will contribute twenty-five dollars each per month, Brother Shoulders can be permanently kept in the work with Brother Fuqua. I believe that with Brother Evans, Brother Fuqua, and Brother Shoulders actively looking after the work in Colorado, great good can be accomplished, and that four congregations, each giving twenty-five dollars per

month, can do a most splendid work. I am sure there are congregations that will only strengthen and help themselves by having fellowship in just such work. Churches cannot fill their mission in the world while making no effort to sow the seed of the kingdom broadcast. There are a number of churches in this State and in other States that should write to John D. Evans, 12 Broadway, Denver, Col., each stating that it will become responsible for twenty-five dollars per month to support Brother Shoulders in the work while he labors as a coworker with Brother Fuqua. The Lord does not make any distinction between foreign and home mission work. Colorado is a great mission field, and the work must be done by churches outside of the State, provided as much work is done as should be done.

Another thing which I wish to call attention to in connection with this work is the fact that the churches at Fort Collins and Bellvue have bought a large press in order to be able to print circulars and tracts teaching the religion of Jesus Christ. This press was bought at about half price, and I understand that the churches at Fort Collins and Bellvue are financing the deal. Brother Fuqua lives at Fort Collins, was responsible for the establishment of this church and also the church at Bellvue. Of course, if any one wishes to make a voluntary contribution to this work, it will be gladly received. The Adventists, Russellites, and Mormons have been very successful in propagating their peculiar views by the use of the printing press. They print tracts, folders, etc., and scatter them among the people. This means of disseminating the truth should be improved and not neglected. Christians may do great good by the circulation of tracts and folders. The brethren who have undertaken this work have no thought of publishing a paper. This work appeals to me, and I should be glad to see churches take hold of it vigorously and develop it.

When four churches have reported to Brother Evans, each stating that it will give twenty-five dollars per month for this work, the fact will be published in the Gospel Advocate so that others will not contribute to the same work. We should be glad to see churches all over the country looking out for just such opportunities to do good and build churches in new fields. Churches should give regularly, systematically, and with a deliberate purpose to honor and glorify God. God loves a cheerful giver. He will not excuse the churches if they sit idly by and suffer souls to perish without any effort to carry the gospel of Jesus Christ to them.

Let Something Good Be Said.

BY E. A. E.

There is need.

The following letter and beautiful poem, which accompanied it, are as refreshing as the gentle dewdrops to the drooping flowers and the soft showers to the dry and thirsty ground. They are encouraging, highly appreciated, manifest a kind and good spirit, and are worthy of emulation.

Macon, Ga., October 3, 1920.—Dear Brother Elam: Having examined the lessons in the Advanced Gospel Quarterly for the incoming quarter, I consider your treatment of them masterly. I simply wanted to tell you so—that's all.

Fraternally, R. P. CUFF.

GIVE THEM THE FLOWERS NOW.

Closed eyes can't see the white roses;
Cold hands can't hold them, you know;
Breath that is still cannot gather
The odors that sweet from them blow.
Death, with a peace beyond dreaming,
Its children of earth doth endow;
Life is the time we can help them,
So give them the flowers now!

Here are the struggles and striving,
Here are the cares and the tears;
Now is the time to be smoothing
The frowns and the furrows and fears.
What to closed eyes are kind sayings?
What to hushed heart is deep vow?
Naught can avail after parting,
So give them the flowers now!

Just a kind word or a greeting,
Just a warm grasp or a smile—
These are the flowers that will lighten
The burdens for many a mile.
After the journey is over,
What is the use of them? How
Can they carry them who must be carried?
O, give them the flowers now!

Blooms from the happy heart's garden,
Plucked in the spirit of love;
Blooms that are earthly reflections
Of flowers that blossom above.
Words cannot tell what a measure
Of blessing such gifts will allow
To dwell in the lives of many,
So give them the flowers now!

(Leigh M. Hodges.)

Truly on this side the grave is the time to scatter flowers.

A soft answer turneth away wrath;
But a grievous word stirreth up anger.
The tongue of the wise uttereth knowledge aright;
But the mouth of fools poureth out folly.
The eyes of Jehovah are in every place,
Keeping watch upon the evil and the good.
A gentle tongue is a tree of life;
But perverseness therein is a breaking of the spirit.

. . . . .

The lips of the wise disperse knowledge;
But the heart of the foolish doeth not so.

. . . . .

A wrathful man stirreth up contention;
But he that is slow to anger appeaseth strife.

. . . . .

A man hath joy in the answer of his mouth;
And a word in due season, how good is it?

. . . . .

Evil devices are an abomination to Jehovah;
But pleasant words are pure. (See Prov. 15.)

The mouth of the righteous talketh of wisdom,
And his tongue speaketh justice.
The law of his God is in his heart;
None of his steps shall slide. (Ps. 37: 30, 31.)

Selections.

Ceasing from labor, as labor, is not the point of Sunday observance; it is ceasing from the labor of the world to labor for God, to do his work, which is the highest labor, and the hardest labor; giving God a tithe of the week, the first fruits of our time, as a mark of the respect and allegiance which we owe to him.—W. C. E. Newbolt.

How little does even the church, much less the crowd of self-centered Christians and the world, know of the travail and joy of the missionary! The real romance of missions is not yet written, and never will be, because God's greatest works are like the diamond and the dew—perfected in the secret places of the Most High—and await the great day to reveal them.—Nicholas Ridley.

Contemplate the love of Christ, and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You can only look at the lovely object, and fall in love with it and grow into likeness to it. And so look at this perfect Character, this perfect Life. Look at the great Sacrifice, as he laid down himself, all through life, and upon the cross of Calvary, and you must love him; and, loving him, you must become like him.—Henry Drummond.

Current Thought

The Individual Precious.

The infinite value of the individual is one of the fundamental principles in the teaching of our Lord. It is difficult for us now to realize how truly revolutionary in human thought is the attitude of Christianity on this question. Everywhere in the gospel is taught explicitly and implicitly the truth that the individual soul possesses a value above all price or estimation. The Jews were familiar with the thought of a divine love directed toward the chosen race. Christianity fulfills this conception, and brings it to completion by revealing the love of God for every human soul individually.

Then our Lord teaches us to look within and discern for ourselves the preciousness of our own souls. In disclosing to men the awful issues of life and death, Christ also discloses the infinite value of human personality. The value of the individual is one of the corner stones of Christian teaching.

But alongside of this must be placed that other truth—the doctrine of human brotherhood. Consider it as taught in the parable of the good Samaritan. This parable reveals the fact that we have moral responsibilities in relation to others; and with the coming of Christianity the range of moral rights and moral duties are extended so as to include all. As disciples of the Christ, however, and sons of God, we know, both from experience and from the Scriptures, that right and duty compel us to stop short of nothing but the spiritual welfare of our fellow man. God himself is the only satisfying portion of the human soul; and to attempt to fill it or to satisfy it with anything else is like attempting

> "To fill the ocean with a drop,
> To marry Immortality to Death;
> And with the unsubstantial shades of time
> To fill the embrace of all eternity."

The call of the present is to win one—many ones—for Christ and to Christ; let there be intelligent, definite action on the part of each and every member in our churches. Let us work and pray that men may turn from their dumb idols to serve the living God. Let every true-hearted man and woman gird themselves for this work, put on the whole armor of God, and enter the contest as if the salvation of the world depended upon their personal success.—Bible Advocate.

The church is made up of individuals. If the sparrow is precious in the sight of the Lord and the hairs of our heads are numbered, certainly every individual Christian is precious in the sight of the Lord. If every individual in the church of Christ fully appreciated his duty and fully appreciated the blessings he enjoys and the promises that are his, how great would be his influence in the church, and what a mighty power would the church of Christ be! We are saved as individuals, we are lost as individuals, and we are responsible to God as individuals. As every man must do his own work individually and as no other can do it for him, how important is it that each individual realize his responsibility in the great work of saving souls! I would to God that I could arouse each individual to do his whole duty in the great work of winning souls to Christ. How blessed will it be, and how indescribably sweet, when one comes to lay his armor down, to realize that he has done his best and to have the Lord say to him, "Well done!"

✡ ✡ ✡

A False Prophecy.

The people generally prefer the prophet who prophesies "smooth things." We are prone to believe that which we hope is true. Following the war there were many prophets who vehemently affirmed that the world was entering upon the halcyon days and that the millennium was upon us. Indeed, it was loudly proclaimed that the war had knitted us into a great and blessed brotherhood and that the world had been reconciled to God through the blood of the battle field. According to these pleasing prophets, all differences between God and man, and man and man, had been settled at the soldier's grave.

During the war a distinguished dignitary of the Church of England made the following statement from his pulpit: "The man who died for England believing that his country's cause was the cause of God and who might have gone over the parapet with an oath on his lips, might still be received by Christ with the words, 'Well done, thou good and faithful servant.'" Of course such words were not only foolish, but exceedingly sinful. At all events, his words fell on fertile ground and brought forth a harvest of dragons.

The prophecies of these predatory propagandists have served not only to lower the moral tone, but to take the fear of God from the hearts of the unregenerate. As a further result, the great doctrines of the Bible have been discounted or despised and the ancient landmarks removed.

The thoughtful and observant clearly realize that the world has emerged from the cruel conflict with a great decrease in material wealth and a far greater decrease in spirituality and right living. The world was never so wicked as it is to-day. The wave of worldliness that is sweeping over the earth threatens the very existence of the churches. Peace seems far away, and deceit, adultery, and death hold high carnival among the children of men. If we are not in the "perilous times," God save us from the perils of such times!

Whether our prophecies please or displease, let us speak the truth in love and leave the results with Him to whom they properly belong. The false prophet is, by no means, a new character in the spiritual realm. All of which reminds us that some of Christ's worst enemies are those of his professed household. Cry aloud and spare naught, that we may be found faithful watchmen in that day for which all days were made.—Western Recorder.

The above from the Western Recorder is to the point and worthy of our most serious consideration. Some were so foolish during the war as to preach and teach that men who died in the war would be saved because they shed their blood for the country. Such teaching brought forth a great harvest of evil and evildoers. Those who accepted it came to have little respect for God and for his word; they built their hopes of better things, not upon the Bible, but upon the opinions and theories of men. Thoughtful people and people who have knowledge of the word of God know and understand very well that there is no way to heaven except the way laid down in the Bible. Christ says: "I am the way, the truth, and the life." Only those who accept Christ, believing in him with all their hearts, and who obey the commands of Christ, will ever enter through the gates into the city of our God. Some went so far as to preach that people would lose their selfishness, that the Golden Rule would prevail, and that the millennium would dawn; but, instead of this, it seems that there is more selfishness, worldliness, and wickedness than before the war. Now is the time to preach the truth against war and to encourage Christians to lead a peaceable and godly life.

✡ ✡ ✡

With Him Is No Variableness.

We often conceive of God as acting at one instant out of his pure mercy, as if his justice had for a time been put in a dark closet or gone off on a vacation, and his mercy was the only attribute that had remained at home and was doing his work. Then, after mercy has worked until it is tired, we think of him as putting that to sleep and letting everything for a time be managed at the arbitrament of unassisted justice. I venture to say that there is not among us the conception that, when God acts, he acts in the entireness of his being always, as he always does, and always will; that his justice and his mercy, for example, have no existence apart from each other; that he never surrenders himself to a single impulse, has no pet attribute, but that all of him is in everything that he does.—C. H. Parkhurst.

Query Department

By J. C. McQUIDDY

G. W. Thompson, of Town Creek, Ala., says: "There has been a woman preacher in our midst claiming God had called her to preach. When her attention was called to 1 Cor. 14: 34 and 1 Tim. 2: 11, she tried to obscure the meaning of the passage by saying there was so much fornication in the Corinthian church that Paul did not want the good women to be present. She and a preacher claim that the last chapter of Romans proves that a woman has a right to teach and preach. I do not understand how any one can, in the face of such plain scriptures, make such claims. The querist then says: "Do you know of any scripture that justifies a woman publicly preaching?"

There is no scripture that authorizes a woman to be a public proclaimer of the gospel of Jesus Christ. The very constitution of woman, the strength and volume of her voice, all disqualify her for the hardships that should be endured by every faithful preacher of the gospel. Every preacher should endure hardness as a good soldier. It is a fact that among the twelve apostles there was not one woman. Jesus never selected, appointed, or sent out one woman to be a public proclaimer of the gospel. While women are under obligation to teach the word of God privately—teach it from house to house, teach it to their children, and teach it everywhere in a private way—the Bible forbids woman's being a public proclaimer and forbids her usurping authority over man.

✡ ✡ ✡

Sister Gusta Atkins, of Iuka, Miss., asks an explanation through the Gospel Advocate of Luke 12: 49-54, which reads: "I came to cast fire upon the earth; and what do I desire, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." The meaning of this passage is: The Savior came to make a conflict between right and wrong, virtue and vice. The man who does right will suffer persecution. Jesus tells us that he came to bring a sword and not peace. If men have convictions and love the truth, they are required to stand up for these convictions even though it makes a division in the same household. Sometimes the father will be for the truth while the son embraces error, the mother will be for righteousness while the daughter contends for unrighteousness. Thus there will be contention and strife and persecution in the same household. No man can live godly in Christ Jesus without suffering persecution. Christians will have tribulations in this life.

Sister Atkins also inquires to know if one who believes sprinkling is Christian baptism and believes in having instrumental music in the worship will be punished for being sprinkled and for using instrumental music in the worship. If a man believes a thing is right, that does not make it right. However, every one must follow his own conscience and do that which he believes is right, since no one can be insincerely right, while a person may be sincerely wrong. In this land of Bibles people are responsible for their faith. If a man will take the word of God, be guided by it and do what it says, he will not go wrong. The difficulty to-day is that people are biased and full of prejudice and preconceived ideas. Having these views in their hearts, they read the Bible and endeavor to make it conform to their ideas instead of shaping their faith by what the Bible says. The text, "If the blind lead the blind, they will both fall into the ditch," can certainly be applied in this case. When people come to be baptized, they should do just as they did in the days of the New Testament. If they will come unto the water, where there is much water, go down into the water, come straightway up out of the water, and be buried in baptism, they will hardly have water poured or sprinkled upon them, as the two young girls of which the querist tells us when she says: "A certain preacher had two young girls confess, and when he came to baptize them he simply poured a little water on their heads." The Scriptures indicate nothing of the kind. The thing for every one to do is to seek to know the will of God and, knowing it, to walk in the light of truth so long as life lasts.

✡ ✡ ✡

William Bradford, of Madison, Tenn., says: "I notice that a great many preachers and elders, when praying in church, do not ask that their sins be forgiven. Christ, in teaching his disciples how to pray (Matt. 6: 12), instructed them to pray for forgiveness. I note, also, that a few of them do not close their prayers with the words, 'Not as I will, but as thou wilt.' (Matt. 26: 39.) This is the way Christ prayed on the night of his betrayal. It appears to me that prayer is not worth much unless offered in a humble manner, with a deep feeling of one's unworthiness. Most public prayers are too long and too much in a general way."

Certainly people should pray for the forgiveness of their sins; and as most of us, if not all, sin daily, certainly it is proper to pray for the forgiveness of our sins. But as we pray for the forgiveness of our sins, we must forgive those who have trespassed against us; for we are given to understand by Christ that if we do not forgive, neither will he forgive us. If we do not come in the spirit, "Not as I will, but as thou wilt," our prayers will be simply hollow mockery and will never reach the throne of God. No man can pray until he is willing to humbly submit to God's will, knowing that God always does that which is best. Our brother is right in saying that there should be a directness in prayer and not so many generalities. Every prayer that is recorded in the New Testament could be offered in a very little while, and yet we find people to-day who pray as if they were to be heard for their much speaking. In deep contrition and humility of spirit we should pray to God in a direct manner for the things that we need, and thank him for the blessings that he has daily bestowed upon us.

✡ ✡ ✡

Sister Bob Fuller, of Dyersburg, Tenn., inquires to know if the Wise-men spoken of in the second chapter of Matthew are the same as the shepherds spoken of in the second chapter of Luke. The Wise-men and the shepherds are certainly different persons. The word rendered "Wise-men" is more correctly rendered "Magi," a word designating an order of priests or philosophers which belonged originally to Persia and Media and who extensively inhabited the valley of the Euphrates. Those described in the book of Daniel as wise men, magicians, and astrologers belonged to this order. It is only conjecture as to where the Magi came from, but it is generally thought that they came from the valley of the Euphrates. The shepherds were men who simply tended their flocks, as did David care for his father's sheep. There is no reason for thinking that the shepherds and the Magi are the same.

AT HOME AND ABROAD

L. S. Lancaster is in a good meeting at Union City, Tenn.

E. C. Fuqua is in a meeting at Colorado Springs, Col. E. E. Shoulders is assisting him.

A. B. Lipscomb reports one baptism at Russell Street Church, this city, on last Sunday evening.

Ed Taylor, of Elk City, Okla., reports thirty baptisms and five restorations during J. W. Dunn's meeting in his town.

C. M. Pullias is assisting F. W. Smith in a meeting at Franklin, Tenn. Interest is good, and thirty-four have been added to the church up to the present time.

J. T. Harris has just closed a good meeting at Charlotte, Dickson County, Tenn., with five baptisms and one restoration. J. D. Derryberry led the song service.

R. L. Whiteside is engaged in a meeting at Riverside, Tenn. One baptism to date, with good interest. He expects to begin a meeting at Millport, Ala., beginning on October 24.

T. Q. Martin will begin a meeting with the Russell Street church of Christ next Lord's day. Knowing the preacher, the church is anticipating some most excellent preaching and good results.

Married, at the home of the bride, on Berry Street, Northeast Nashville, on October 14, Albert Perry to Mille Brown, J. C. McQuiddy officiating. Both are splendid Christians. We offer congratulations.

G. W. Riggs has just closed a meeting at Campbell Street Church, Louisville, Ky. The interest was good throughout the meeting. Four were baptized and one took membership. Brother Riggs reports that he enjoyed the meeting very much.

C. R. Nichol, of Clifton, Texas, recently closed a successful meeting at Winfield, Ala. He is now in a meeting in Hamilton, Ala., with eight added and the meeting continuing. He will begin a meeting at Hartsville, Tenn., next Sunday.

W. J. Johnson reports seventy-seven dollars and two cents received for the building at Amite, La., since last report. He says: "Many thanks for this help. Let us have the thousand dollars by November 1, that we may continue work."

From R. A. Craig, Louisville, Ky., October 18: "I was at Parksville last Sunday and spoke to large audiences both morning and evening. We are looking for a good man to take the work there and at Elkhorn. If interested, write me at 1740 Chichester Avenue, this city."

R. V. Cawthon is engaged in a splendid meeting at Smithville, Tenn. He is preaching to large and interested audiences. Up to and including last Friday night, there had been eighteen baptisms and six restorations. The meeting is expected to continue throughout this week.

The Twelfth Avenue meeting, in Nashville, has been attended with fine results. S. M. Jones, of Beamsville, Ontario, Canada, has been preaching some strong, forcible sermons. At last report thirty-five persons had been baptized and one had come from the denominations.

J. W. Grant reports that the meeting at Bethlehem, Cumberland County, Tenn., closed on Monday morning at the water's edge with twelve having come forward during the meeting. Interest and attendance increased from the beginning to the end. We hope that much good was done.

The meeting at Reid Avenue, this city, which was announced to begin last Lord's day, has been postponed for one week. The interest was so good in the meeting at Twelfth Avenue, North, that Brother Jones thought it better to continue another week there before going to Reid Avenue.

C. E. Holt, of Florence, Ala., commends my recent articles replying to D. Austen Sommer on the Bible-school question. He advises that the articles on "Faith," "Repentance," and "Baptism" be published in tract form. This is one of many commendations received upon the work in question

Sister I. C. Hoskins, of Martin, Tenn., wishes to express through the Gospel Advocate her deep appreciation of the many sympathetic and encouraging messages that are being received on account of her bereavement. She is also grateful for the fellowship shown during Brother Hoskins' last illness.

G. C. Brewer came to see us last Saturday. He had just closed an interesting meeting at Portland, Tenn., which resulted in sixteen additions. Thirteen were baptized, two came from the denominations, and one was restored. His next meeting was announced to begin at Tracy City, Tenn., on last Lord's day.

From Charles Taylor, Huntingdon, Tenn., October 15: "On September 30 I closed a meeting at Wysox, Ky., which resulted in six baptisms. My next meeting was at Patterson, Tenn., with no visible results. I am now at Huntingdon, with a splendid beginning. There are some splendid brethren at this place."

E. G. Sewell, who labored so long, so faithfully, and so acceptably on the Gospel Advocate, will pass the ninetieth milestone next Monday. This is a ripe old age. He must have been an obedient son, and, hence, is enjoying the fulfillment of the promise of long days on the earth. We all believe that he is ready for his summons home.

From R. H. Johnson, Morrillton, Ark., October 14: "Since last report I have held meetings at Baldwin, Ark., and Grand Hill, near Gumlog, with two added at each place. I was at Haskell last Lord's day. I shall begin a meeting at DeQueen on October 29. I can hold some more meetings this year and am ready to arrange my work for 1921."

The "Lindsley Avenue congregation" is the name now worn by the old South College Street congregation. A large audience attended the initial service in the new building on last Sunday. F. W. Smith, of Franklin, Tenn., preached an uplifting discourse. We congratulate these brethren upon the acquisition of their very commodious and convenient building.

We were pleased to have C. R. Nichol, of Clifton, Texas, among our visitors last Saturday. He had just closed a very interesting meeting at Hamilton, Ala., with seventeen baptisms. The meeting continued ten days. He began a meeting last Lord's day at Hartsville, Tenn. The congregation at Hamilton is small, and we are very much rejoiced that a goodly number were added to the church.

We have the following report from W. M. Oakley: "Our meeting at Pond Creek, Ashland City, Route 4, beginning on October 3, closed on Monday night, October 11. There were three restorations and the church was greatly edified. This closed my eighth meeting since June 1, fifty-six having been added to the church. If I am needed for another meeting, address me at 326 Grace Avenue, Nashville, Tenn."

From R. A. Craig, 1740 Chichester Avenue, Louisville, Ky.: "I would like to hear from some loyal Christian preacher who would be interested in coming to Kentucky. I have been doing evangelistic work through the summer and have arranged for the support of a good man. If you are strictly loyal and can preach the gospel with courage, let me hear from you at once. Kindly inclose stamp for reply."

From M. C. Kurfees, Louisville, Ky., October 15: "Our protracted meeting, with preaching by G. W. Riggs, of Los Angeles, Cal., closed on Sunday night, October 10. Brother Riggs did an excellent work, and the Campbell Street Church esteems him most highly for his faithful teaching and his unswerving loyalty to the word of God. Our prayers certainly go with him. There were six additions to the congregation."

From A. J. Traylor: "T. C. Little and I held a very good meeting at Beech Grove, Tenn., recently, resulting in one baptism and much interest manifested. I am glad to say I was able to place the Gospel Advocate in several homes while there in the meeting, and am also glad that I have been able to get several more subscriptions this week. I preached to a large audience last Sunday at Center Chapel, near Mount Juliet, Tenn., and succeeded in getting one subscription while there."

From Will W. Slater, Fort Smith, Ark., October 12: "I was with the home church last Sunday. Two good services. Three additions at the morning service. This leaves me in a mission meeting at Talihina, Okla. B. B. Slayton, of Tipton, Okla., is leading the singing, and he is doing it well. We have a few sisters here. The meeting is being held in the Presbyterian church house. Very good attendance to begin with. Pray for us. I go from here to Harveyville, Kan., for a meeting."

E. W. Sewall changes his address from Dinuba, Cal., to 776 Forty-eighth Avenue, San Francisco, Cal. On account

of lack of support, Brother Sewall has given up preaching regularly and is now running as Pullman conductor out of San Francisco. While he labored with the Dinuba congregation there were twenty-three additions. The laborers are certainly few. We should have more evangelists in the field and more men giving their time and talents to spreading the gospel of Jesus Christ.

From W. R. Willcutt, Bear Creek, Ala., October 15: "C. R. Nichol has just closed one of the finest meetings that has ever been held in the town of Hamilton. I was some distance away in a meeting, but as soon as I got home I attended his meeting until it closed. People attended who had never been to one of our meetings before. Eighteen souls were added to the church. We all hope to have Brother Nichol with us again next fall. We believe him to be one of the strongest men that has ever preached in Hamilton."

From N. W. Proffitt, Temple Hill, Ky., October 14: "I am now in my seventh meeting since I left home—Paris, Texas—on July 28. This meeting is in fine progress. Good crowds and the best of attention. I hope and pray that much good will be the result. I closed a good meeting at Mount Gilead on last Sunday night. Three were baptized and one was restored to fellowship. I will go from here to Shady Grove, Ky., next Monday for a week's meeting. After that I will wend my way back to Texas, stopping over, perhaps, in Hohenwald, Tenn., on the fifth Sunday in October, for a two or three days' meeting."

From L. S. White, Sherman, Texas, October 13: "On Monday night, October 4, I began preaching at the Armstrong Avenue Church, in Denison, and continued till the following Sunday night. Fine audiences at every service. Eight persons were added to the congregation. Three were baptized and five took membership. Thomas E. Milholland has been preaching for this church several years. He and the church are both doing a great work. The church recently built a large and comfortable house for both preaching and class work. Brother Milholland will preach a week in Sherman, beginning next Sunday."

From J. W. Ballard, Dyersburg, Tenn., October 15: "I have just closed a good meeting for the church at Friendship, Tenn. There were twenty-three confessions and baptisms and three returned to their 'first love.' I love dearly those members of the body over there. They are indeed Christians, and my stay among them will not soon be forgotten. I hope to labor with them again. They supported me well. I am now in a meeting in Dyer County, eight miles south and west of Friendship, with a splendid hearing and two confessions to date. I am to go next up into North Alabama for two meetings near Oakman, after which I am to return home."

W. S. Long preached at Cornersville, Tenn., Sunday morning, October 10, and at Diana on Sunday afternoon. There were three baptisms and two restorations. The Cornersville and Diana congregations are zealous and are planning to put some good preacher in the mission field. Brother Long says he will be glad to see some good congregation send a man to help in Washington. He states that there are thousands of lost souls in that territory and only one loyal congregation in one hundred miles of Washington. Brother Long left on Friday, October 15, for a trip to Texas. While there he will preach at Wichita Falls, Fort Worth, Sherman, and Dallas.

From Vernon Rozar, Cleveland, Tenn., October 15: "I have just closed an eleven-nights' meeting at Black Fox, near Cleveland. This is a mission point, with a few scattered members. Our crowds were good, and we believe from the evidence given that much and lasting good has been done. Several of the denominational friends expressed themselves as through with false doctrines. The organ side has also been weakened. Before going to Black Fox I preached four discourses at Antioch, in Polk County, and twice at Conasauga, in the same county. At the last-named place there is so much whisky and false doctrine that it is hard to get a hearing. I go to-morrow to Blount County for a meeting to continue a week or ten days. Brethren, the harvest is great, but where are the workers? Let us keep busy."

From J. E. Wainwright, Texarkana, Ark., October 16: "I have been laboring with the College Hill congregation over one year. The time has not been spent in vain and has been pleasant. About one hundred have been added to the forces during the period and much good done otherwise. My work with them has ended and from November 1 my time will be given to the new congregation, which will have a central location. The large Knights of Pythias hall, only two blocks from the Union Station on State Street, will be used while plans for building a nice, commodious, and comfortable house in the heart of the city are being worked out. The building will not be foolishly expensive. This movement offers a greater opportunity to spread the gospel and a splendid location for the traveling brethren. Visit us."

From Carl A. Gardner, Bardwell, Texas: "I have begun my third year as superintendent of the Bardwell public schools, and the work is more pleasant than ever. We have a good congregation here, and the work continues to move steadily and surely along under the preaching of J. S. Dunn. J. W. Dunn held one of the best meetings the past summer the congregation has had. Each Sunday finds me at some congregation near my home, and it is a great pleasure to assist those who are in need of the work. Every Christian teacher can do much by visiting the struggling congregations within reach and assisting them in the good work. There is a great field around my home community for this kind of work, and I am kept busy all the time. Let us try to keep alive the smaller congregations; and if individuals and congregations will do their duty, the highways and byways will be rich unto good works."

From R. L. Colley, Camden, Ark., October 16: "Our meeting at Maul's Schoolhouse, two and one-half miles west of Camden, beginning on October 2 and closing on October 10, was a great success. Nine persons were buried with their Lord in baptism and two were reclaimed. The interest was the best throughout the week. This was their first opportunity to hear the gospel for a whole week, and they gladly heard it and obeyed. These people are plain, hard-working citizens, lovers of simplicity. A congregation was started, and they will keep house regularly for the Lord. Best of all, plans are on foot to build a house. My home was with J. N. Hudiburgh. He will be their leader. His daughter, Miss Mabel Hudiburgh, was a live worker at all times, and much credit is due her for the good success at this new place in the Lord's vineyard. She teaches in the public schools and lets her light shine at all times. Hugh Hogg, of Stephens, conducted the song service and rendered much help otherwise. The brethren throughout the county supported the work. My work in Ouachita County is great. I take courage and press on."

From W. S. Long, Washington, D. C.: "I believe all faithful Christians are interested, to some degree, in the cause of Christ in their nation's capital. But tell me, why have we had to plead and are still pleading for help? It is because so few are lending assistance. We must have five thousand dollars as soon as possible to meet our present obligations. Not one church out of every one hundred has given aid, and this is the reason why two long years have passed since we began to raise the means. There are at least four hundred congregations in Tennessee and eight hundred in Texas. The churches in these two States could easily send Washington the means to pay off all her notes and seat the house before November 1, if they would all help one time. Brethren, we must have help without delay. Two years ago some said: 'We will help later.' After two years you still say, 'Later.' That is not business. Now is the time. We are not asking Texas or Tennessee or any other State to do more than what is right and your duty. You are the one, and now is the time. Send all donations to E. L. Mills, treasurer, Box 1650, Washington, D. C., or W. S. Long, Box 1423, Washington, D. C. We look for your check before December 1."

W. M. Wilson, formerly of Homeland, Ga., but now of Old Fort, Tenn., writes: "I am once more in my own element, mentally and spiritually—mentally in that I am caring for the olive branches, and spiritually I am preaching for the church at this place. I came here on July 24, that being Saturday, and commenced teaching on the following Monday; and, with the assistance of three of the 'sweet girl graduates,' we are, boasting excluded, running at high pressure. We have an enrollment of one hundred and forty, ranging from the tiny tots, in their A B C's, up to those in the higher grades, wrestling with algebra and science. We found the church here in need of preaching. However, they were active in Bible study and breaking of bread and prayer. Brother Vernon Rozar, prior to our coming here, had been preaching for the church once a month, and continued to preach up to the fourth Lord's day in last month. Brother Charles Holder was to have begun a series of meetings here on the first Lord's day, but Athens seems to have intercepted him, leaving the church sadly disappointed. Brother Rozar, much to our regret, will not preach for us monthly, but we hope to have him with us as often as he can so perfect his plans. We are expecting great things to be accomplished here in the name of the Lord. Brethren, pray for us."

Home Reading

Redeeming the Time.

We would fill the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs,
In our upward way;
We should love with a lifetime's love in an hour,
If the hours were few;
We should rest not for dreams, but for fresher power,
To be and to do.

We should guide our wearied or wayward wills
By the clearest light;
We should keep our eyes on the heavenly hills,
If they lie in sight;
We should trample the pride and the discontent
Beneath our feet;
We should take whatever a good God sent,
With a trust complete.

We should waste no moments in weak regret,
If the day were but one;
If what we remember and what we forget,
Went out with the sun;
We should be from our clamorous selves set free,
To work and to pray;
And to be what the Father would have us to be,
If we had but a day. —Selected.

☼ ☼ ☼

The Memory Book.

She was only a little girl, sensitive, warm-hearted, and quick-tempered. She dearly loved the boy cousin who was scarcely a year older than herself and almost like a brother to her, but she grew very wrathful and indignant when he indulged his boyish propensity for teasing. The two homes were close together, the two cousins usually the best of companions—when the teasing mood was not on—and King was a champion and faithful friend. But the girl learned self-control as the children grew older, and the times when she stormed away sore-hearted and angry, feeling that she never wanted to be friends again, grew more rare; for there was not only a loving spirit in the girlish nature, but also a tender conscience with its hatred of wrong.

"I've found a way to be more patient with King, and not get cross so easily," she confided to a friend one evening when they were having a quiet twilight talk. "I have a little book, and I write down in it the nice things he does for me. He does so many—gives me things, helps me in so many ways, takes care of me when we are out together, won't let anything or any one hurt me. He does so many kind things! So when he gets to teasing and I go off and leave him, I look in that book, and pretty soon I can't feel cross any more."

Was it not a beautiful plan for a girl to think of? Memory is a good deal like a growing vine. You know, if you plant vines under your window and leave them to themselves, they will go straggling and wandering off. They will run along the ground or fasten themselves to weeds. But you can train them to climb where you want them to go, and make your window into a bower of beauty. It is much the same with our thoughts of people. Not any of those around us are all good or all bad; they have their faults and their fine qualities as we have ours. We can fix our thoughts on that which is unattractive—the weakness, the selfish and unlovely traits—or we can notice and admire that which is true, noble, and right. We can let our memory run on the weeds, or we can train it to climb higher.

We may not have a memory book on our desk, like little Nina, but we ought always to keep such a book in our hearts and look at it often; for we all are inclined to have moods when for some little offense or neglect, some disappointment that comes to us through them, we value even those who are dear to us at a lower rate than they deserve. Sometimes, when we fancy the lives of others are much happier than our own, that we have more of hardship and ills than ought to fall to our lot, we forget all the loving-kindness and blessed gifts of the best Friend of all. For him there always should be a memory book in our hearts that will turn its leaves for us whenever we feel like complaining. One look at all the goodness it holds will make us ashamed and fill our hearts with love and thanksgiving.—Queen's Gardens.

☼ ☼ ☼

A Collie's Heroism.

The name of the little dog is unknown, but he was a young terrier that had run in front of an electric car in Halifax and had become bewildered. The motorman called to him and would have stopped the car had it been possible, but the down-grade made it difficult to come to a sudden halt. Most of the passengers were breathless, realizing the danger of the little dog. A collie that was on the sidewalk grasped the situation and made a bold dash in front of the car. Seizing the terrier firmly by the collar, with one supreme effort he gave a strong pull, and in the nick of time his shaggy little friend was in a place of safety. That the onlookers appreciated the intelligence and bravery of the noble collie was apparent by hearty cheering as both dogs trotted down the street.—Dumb Animals.

☼ ☼ ☼

A Good Korean Plan.

A Korean came into the study of a missionary one day and said: "I have been memorizing some verses in the Bible and thought I would come and recite them to you." The missionary listened while the convert repeated in Korean, without a verbal error, the entire Sermon on the Mount. Feeling that some practical advise might be helpful, the missionary said: "You have a marvelous memory to be able to repeat this long passage without a mistake. However, if you simply memorize it, it will do you no good. You must practice it." The Korean Christian smiled as he replied: "That's the way I learned it." Somewhat surprised, the missionary asked him what he meant, and he said: "I am only a stupid farmer, and when I tried to memorize it the verses wouldn't stick. So I hit upon this plan. I memorized one verse and then went out and practiced that verse on my neighbors until I had it; then I took the next verse and repeated the process, and the experience has been such a blessed one that I determined to learn the entire Gospel of Matthew that way." And he did it.—Hartman's "Popular Aspects of Oriental Religions."

☼ ☼ ☼

Prayer.

What use do we make of the heavenly privilege of prayer? How many there are who take only five minutes for prayer! They say that they have no time, and that the heart's desire for prayer is lacking; they do not know how to spend half an hour with God! It is not that they absolutely do not pray; they pray every day, but they have no joy in prayer as a token of communion with God which shows that God is everything to them. If a friend comes to visit them, they have time; they make time, even at the cost of sacrifice, for the sake of enjoying converse with him. Yes, they have time for everything that really interests them, but no time to practice fellowship with God, and delight themselves in him.—Andrew Murray.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing. 60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

GET FEATHER BEDS AND PILLOWS Direct from Factory. Write to-day. Send names of four friends and receive our astonishing offer. Hygienic Feather Bedding Co., Dept. 22, Charlotte, N. C

THE CRACK O' DOOM FOR NASTY CALOMEL

Folks Abandoning Old Drug for "Dodson's Liver Tone," Here in South.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not salivate or make you sick.

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

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

CHURCH NEWS

Alabama.

Phil Campbell, October 8.—I closed a good meeting of one week's duration with the little band of Christians at this place last night. There were six added by primary obedience to the gospel. One made the confession last night, whom Brother Philip Underwood will baptize this morning. There are but a few brethren and sisters there, but they "keep house" for the Lord and are doing good work for the cause of Christ in that community. This was the second meeting I have held for them. I closed a meeting at Spruce Pine on September 27, with seven additions by primary obedience. There is a faithful band worshiping regularly there, and they are beginning to be held in notice by the people of the town. They were rejoiced that four were induced to obey the gospel. The audiences were large and attentive at both of these places, and we feel that much good was done by way of getting the truth before those who had never heard "the plea of the disciples." My next meeting will be in Cleveland, Tenn. Brethren, the calls keep coming, and more workers are needed.—I. B. Bradley.

Oklahoma.

Holdenville, October 11.—We enjoyed two good services here yesterday, with splendid crowds both morning and evening. I think I can see an increased interest in Bible study. In the afternoon five of us drove out to Butner, fourteen miles north, where I talked to a splendid and appreciative audience. Quite a number from Wewoka were present.—W. D. Black.

Oklahoma City, October 11.—Interest has never been greater here than it is now. The whole church is stirred to action. Plans are laid and are being worked out in detail for a new church building. We feel that we cannot but succeed, all things being equal. Yesterday we raised nine hundred and twenty dollars for liquidation of the debt on our property. It now being free, we are ready for the next step, which will be taken the first of next month, as Brother C. H. Wright announced yesterday. That time is set to raise funds for our new building. Two were added yesterday at the morning service.—J. A. Hudson.

Idabel, October 13.—The meeting out north of Woodward, Okla., closed with three baptized and two or three reclaimed. At first the meeting seemed to drag, but in a few days interest increased and we closed with the brethren begging for the meeting to continue longer. This was my fifth meeting with this church. I preached in Wichita, Kan., on the first Sunday night in October. Sunday morning I heard Brother D. T. Broadus preach a fine sermon to the church on "The Nature of Our Service." Brother Moore was out of the city Sunday preaching the word, but was back in the Worker office Monday. He is a grand and good man, always busy in the Lord's work. Last Sunday night I preached for the East Side Church, in Wichita, and they seemed to enjoy my talk. We have two good working congregations in Wichita. On Lord's-day morning I preached at Broken Bow, Okla., to a good little band of brethren and sisters. There is a great opening there for a lot of good work. On Monday and Tuesday nights I preached at Idabel. O how badly the truth needs to be proclaimed in this town to both saint and sinner—the church as well as the world! I am to preach at Valliant to-night and to-morrow night.—D. S. Ligon.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.

Physicians and surgeons treated free at the hospital.

To Reduce Fever Relieve Headaches and Neuralgic Pains

Use

Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

Doctor Cupid

That love sometimes cures disease is a fact that has been called to the attention of the public by a prominent physician. Love is not, however, the cure for all women. Many a woman is nervous and irritable, feels dragged down and worn out for no reason that she can think of.

Doctor Pierce's Favorite Prescription gives new life and new strength to weak, worn-out, run-down women. "Favorite Prescription" makes weak women strong and sick women well. It is now sold by all druggists in the United States in tablets as well as liquid form.

Send 10c to Dr. Pierce, Buffalo N.Y., for trial pkg. of the tablets.

NASHVILLE, TENN.—"I have used Dr. Pierce's Favorite Prescription and found it to do what it is recommended to do. It did me more good than the doctors. I had several and none of them did me any good. Dr. Pierce's Favorite Prescription is the only thing for weak, broken-down women. I felt like a new woman after taking it. I weighed 155 lbs. and never felt better in my life."—MRS. AGNES TATUM, 175 L. Green St.

FOOT TROUBLES

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

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

Cuticura Soap Will Help You Clear Your Skin

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

In answering advertisements, please mention the Gospel Advocate.

"Baptists vs. Campbellites." No. 22.

BY M. S. MASON.

Mr. Bandy, on page 36, quotes Acts 2: 42 and 1 Cor. 11: 2, 23 to prove that the communion is to be kept by the church. Of course that is correct, but it is at the same time in the kingdom. (Luke 22: 29, 30.) What we object to in Mr. Bandy's arrangement is that he excludes people from the communion table who he says are in the kingdom. But he goes too far even with his church closeness and makes it congregational closeness. He attempts to establish this by reference to the Jewish passover, where they kept that institution by families. The members of respective families must keep it at their own home; so church members must keep the communion in their respective congregations, and there alone. He spoils his argument by showing that two families could combine; so two congregations could combine, if necessary, and all could, if convenient. The situations are not parallel. The passover was kept as a memorial of the preservation of the first-born in each family, so each family must keep the passover for its first-born. Jesus is the first-born of the whole spiritual race; so, as he is one, if all the church members on earth met and communed at one place, it would be satisfactory.

The Baptists are wrong in contending that the church of Matt. 16: 16-18 is the local congregation. The church is the redeemed in the aggregate. Men and women are baptized into the church, not the local congregation. So I am a member of the church everywhere, and, as such, have a right to commune. For convenience, congregations are formed and are independently organized, but congregationally and individually are in full fellowship on such ordinances as is common to all. The Lord's table is set in the church, or kingdom; and as we are church members and in the kingdom, we have full right to eat wherever that table is set.

He says on page 37 that the communion instruction is given to Baptist churches. He criticizes the open communionist as follows: (1) Campbellites and other immersionists teach that baptism is a prerequisite to the Lord's Supper, then sit down with the unimmersed. Others may; I don't. The unimmersed man or woman is an unwelcome guest at the Lord's table when I prepare it. (2) Methodists and Presbyterians claim the Lord's Supper is an ordinance of the church, and then refuse to eat with a part of their membership (the babies). That's good. I wish he always said things that good. (3) The Methodists set two tables, one for the laity and one for the preachers, and thus make the communion so close that preachers cannot commune with their wives. Good again! (4) Many give it to the professedly unregenerate and thus invite damnation. Not I. But let's add a fifth criticism general and say Missionary Baptists set the table that the Lord placed in his kingdom and exclude Methodists and Baptists that they say are saved and in the kingdom. They are fit to go to heaven, but not fit to sit at the Baptist communion table. That makes the Baptist Church a greater institution than perhaps we've appreciated. Another thing will increase our appreciation of the Baptist Church. They vote on their members, and, of course, could never be so fallible as to admit the unregenerate. A certain member becomes so bad they exclude him from fellowship, but still he will go to heaven, for he cannot fall from grace. So there will be people in heaven that

A Wife Knows Best

Build yourself up now by taking

NUXATED IRON

For Health, Strength and Energy

GOOD FOR HIM AND HIS WIFE

Hurley L. Watkins, 2308 Lytle Street, Louisville, Ky., writes: "I found Foley's Honey and Tar just what I wanted for my wife's and my cold." This famous old cough medicine is just as good for children as for adults. It checks coughs, colds, croup, bronchial coughs, and stops that "tickling" throat that keeps one coughing at night. It contains no opiates nor habit-forming drugs. Prompt and sure in action.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

are not pure enough to occupy the immaculate sanctuary of the Baptist Church!

On page 39 he begins a discussion of the work of the Holy Spirit. He truthfully says that the Holy Spirit was here before Pentecost, but fails to tell just how it was here. Of course his object is to have it here in all its perfectness before Pentecost, so as to have the reign of Christ fully instituted before that time. It was here, but it came on Pentecost with its fullest measure, as was necessary for the Lord's greatest dispensation for which all others were only preparatory.

In speaking relative to the extreme views held by people on the work of the Spirit, he says the Baptists, which is only another name for the churches of Christ, believe a certain thing. Why must the church of Christ have another name, and, if so, why drop the Bible name and call it by a name the Bible knows nothing about?

To prove his "direct operation" theory, he first quotes John 6: 44—the Spirit convicts, etc. Sure! But it does not say he does it directly. Then how? In Rom. 3: 20 we learn that by the law came the knowledge of sin. So the Spirit made known the sin through the law, and not directly. That law is the word of God, or Bible. He next quotes 1 Cor. 3: 7—he that planteth or watereth is nothing, but God that giveth the increase. The man who sows the seed is the planter. The man who teaches the congregation is the waterer. Take Mr. Bandy's expression for its face value, and it would mean that the preacher is nothing; but Paul says in 1 Cor. 1: 21 that we are saved by preaching. "God giving the increase" is Mr. Bandy's "direct operation." But let's study the matter. According to Luke 8: 11, the seed of the kingdom is the word of God. The gospel preacher is the sower. The one who teaches is the nurturer, which gives the water, or word of life. The soil is the good and honest heart. Now, what else is needed that should come direct? God does increase, but he does it by his means, which are all embraced in the foregoing category, which gives no place for the mystical operation. He quotes Acts 16: 14 to prove a direct operation in the case of Lydia, but the record says she "heard us." Through hearing the word (Heb. 4: 12) her heart was opened.

Every one should learn to be his own inexorable taskmaster. He should learn of what work he is capable or can make himself capable, and should, with the beginning of each day, demand of himself not merely that he be busy, but that he be doing the thing that counts in a way that counts.—Selected.

Many Ills Due To Catarrh

The mucous membranes throughout the body are subject to catarrhal congestion resulting in many serious complications.

PE-RU-NA

Well Known and Reliable

Coughs, colds, nasal catarrh, stomach and bowel troubles among the most common diseases due to catarrhal conditions.

A very dependable remedy after protracted sickness, the grip or Spanish Flu.

PE-RU-NA is a good medicine to have on hand for emergencies.

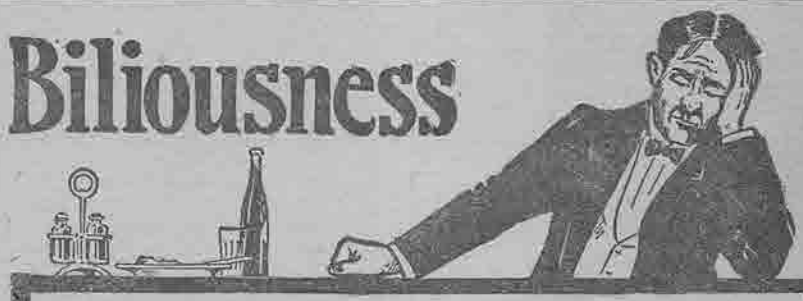
Tablets or Liquid Sold Everywhere

IN USE FIFTY YEARS

We are none of us wise enough or large-hearted enough to see religion in all its possible aspects, and different aspects of it are natural to different temperaments; and to argue contemptuously and acridly about other people's beliefs may reduce your opponents to silence, but cannot possibly convert them; indeed, it can only leave in their minds a deep suspicion of the quality of the faith which shows itself in contempt and disdain.—A. C. Benson.

In answering advertisements, please mention the Gospel Advocate.

Biliousness



WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

Hyomei

THE BREATH of the FOREST

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vaporized air formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating cold in the head, spasmodic croup, clergyman's sore throat, hay fever and all forms of bronchial catarrh. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.00; extra bottle inhalant 75c. At druggists or by mail, if your druggist cannot supply it.

BOOTH'S HYOMEI CO., 12 W. Green St., Ithaca, N. Y.

Rheumatism

A REMARKABLE HOME TREATMENT GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, some of them from seventy to eighty years old, and results were the same as in my own case.

I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 827G Durston Bldg., Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

Biliousness

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

RAMON'S LIVER PILLS

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

OBITUARIES

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

Cooke.

Mrs. Elizabeth P. Cooke, daughter of S. S. and Minerva J. Booth, was born on February 10, 1838, and died on October 3, 1920, aged eighty-two years, seven months, and twenty-three days. She married G. B. Cooke, January 25, 1854. To them were born four boys and three girls, all living but one. She leaves forty-nine grandchildren and thirty-one great-grandchildren to mourn the loss of mother and grandmother. She became a member of the body of Christ in early life and lived a consistent member until death.

H. C. Booth.

McAlister.

John Ray McAlister, thirty-four years old, died of intestinal obstruction, on September 14, 1920, at the hospital in Fayetteville, Tenn. He was a son of W. J. and Tabitha McAlister, and left a wife and eight children. He had been a faithful member of the church at Wells Hill for a number of years, and was regarded as one of the most useful members of that body. He was a good man, an upright citizen, a true and devoted husband and father. May the Heavenly Father protect and preserve his wife and children through life.

T. C. Little.

Gallaher.

Adelyne Gallaher, the youngest daughter of Mr. and Mrs. J. A. Gallaher, was born on March 29, 1917, and departed this life on September 25, 1920, at Fort Smith, Ark. The weakening influence of diphtheria caused a lingering illness which resulted in her death. Among the many innocent and sweet faces that greeted us at the meetinghouse on Lord's-day morning, hers was always there. During the song service in praise of God's blessed Son her youthful voice was heard in tones so clear and beautiful that we long to meet with her again in that home of light and love, where we may sing forever the song of the Master's love. Funeral services were conducted by the writer of this at the home of her parents, after which the remains were quietly laid to rest in the city cemetery.

Leland H. Knight.

King.

E. M. King was born on February 14, 1860, and died on August 14, 1920, being sixty and one-half years of age. Brother King obeyed the gospel in 1890. He began preaching three or four years later, and was instrumental in doing a great deal of good. He located in Houston County, Ala., about twenty years ago, and labored extensively with the Christian Home con-

To abort a cold and prevent complications take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

LEXINGTON, KY., BUSINESS UNIVERSITY (Inc.)

BUSINESS, SHORTHAND, TYPEWRITING, TELEGRAPHY. Diploma. Positions. Special Department for Women. 40 years experience. 20,000 successful graduates. Beautiful City.
Address WILBUR R. SMITH, Lexington, Ky.

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles -Anti- Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

gregation. He preached monthly for this congregation practically all the remainder of his life. He loved the cause of Christ and rejoiced to see it prosper. I was engaged with his home congregation in a meeting while Brother King was sick. I was there in his home. I had spent a week with him a year ago and had learned to love him for his work and his work's sake. He manifested great interest in my work in the South. Brother King was married in 1884 to Miss Sarah A. Jones. He was the father of ten children—five boys and five girls—one of whom is Brother Russell King, of David Lipscomb College. Two are dead; the others are all Christians, save the baby boy. He was a good man in his home, in the community, and in the church. "Blessed are the dead who die in the Lord." I shall expect to see him on the other side. VAN A. BRADLEY.

Hilliard.

My mother, Emily Hilliard, was born about fifty-seven years ago, in Fayette County, Tenn. At the age of about twenty-three she was married to her cousin, Rufus J. Hilliard, who preceded her to the great beyond about three years. She departed this life on September 10, 1920. Funeral services were conducted by Brother N. B. Hardeman, after which her body was laid to rest in the Hurricane Hill cemetery, in Dyer County. At the age of about thirty years she joined the Freewill Baptist Church, in which she lived until about eight years ago, when she obeyed the gospel and came into the church of Christ, since which time she had lived a consistent Christian. She attended faithfully the services on the Lord's day until the last three or four years of her life, during which time she was denied this privilege on account of ill health; but she always contended earnestly for "the faith which was once for all delivered unto the saints" and wanted no creed but the Bible. She leaves six children—three sons and three daughters—to mourn her death. Three others preceded her to the great beyond. We weep not as those who have no hope, believing that God is faithful to carry out all of his promises. ELBERT HILLIARD.

Collins.

Lynn and Glenn Collins were born on August 13, 1919, and on the morning of September 22, 1920, the spirit of little Lynn was wafted to that fair city "whose builder and maker is God," leaving father, mother, his twin brother, and a host of relatives and friends to mourn their loss. Lynn was afflicted from birth, but a sweeter disposition I never saw. When he was not sick, he was always smiling and playful. He endeared himself to all around him. All that loving hands and anxious hearts could do was done, but God saw fit to take him, and he is now basking in the sunshine of God's love, where his afflictions will be healed by the Great Physician. A home without children is like a lantern and no candle, a garden and no flowers. These two children were a ray of sunshine to this home. Their mother, though very young, was truly a devoted mother. It was her greatest pleasure to be doing something for her boys. Some writer has said: "The veil that hides the future from our view is woven by the hand of mercy." May it be that the spirit of little Lynn will be as a guardian angel beckoning his loved ones to the new Jerusalem, where partings are unknown and sickness and sorrow never come. MRS. CLAUDE SMITH.

Boyd.

Brother Elliott Hodge Boyd was born at Pikeville, Tenn., on March 2, 1845, and died at Dayton, Tenn., on September 3, 1920. He grew to manhood near old Sequatchee College, where he received his education. He served as a soldier in the Civil War. He was "born again" in May, 1872, being baptized by Elder Jimmie Billingsley. He was married, December 14, 1876, to Miss Mary Foust, who survives him, with their three daughters, Misses Eula K. and Myrtle and Mrs. T. C. Kelley. His funeral was held from the church of Christ, Dayton, Tenn., conducted by J. W. Arrowood, and his body was laid to rest in the Buttram Cemetery. Brother Boyd began to preach the gospel forty years ago, and has preached in Tennessee, Alabama, Georgia, and Kentucky. He was an instrument in the hands of Jehovah in winning many souls to Christ. He was a power for good wherever his lot was cast. He assisted materially in building houses of worship at Bethel, Pikeville, Jasper, and Dayton, also at Bridgeport, Ala. His devotion to his family was indeed beautiful, and truly they were devoted to him. His love for the cause of Christ was strong, his stand for the truth was brave, his loyalty to Jehovah was unshaken, and his faith was sublime. The Bible being true, he has entered into the rest that Jehovah has prepared for them that love him. S. HOUSTON PROFFITT.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia. It strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

LEMON JUICE
FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try it!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

LIFE WAS A MISERY TO HER

Says this Woman Until Relieved by Lydia E. Pinkham's Vegetable Compound.

Carrollton, Ky.—"I suffered almost two years with female weakness. I could not walk any distance, ride or take any exercise at all without resting. If I swept the floor or did any kind of work it would bring my sickness on. I was weak and languid, had no energy, and life was a misery to me. I was under the care of a good physician for several months and tried other remedies. I had read of Lydia E. Pinkham's Vegetable Compound and decided to try it. After taking twelve bottles I found myself much improved and I took six more. I have never had any more trouble in that respect since. I have done all kinds of work and at present am an attendant at a State Hospital and am feeling fine. I have recommended your Vegetable Compound to dozens of my friends and shall always recommend it."—LILLIAN THARP, 824 S. 6th St., Carrollton, Ky.

If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

$1,800 to $10,000 a Year FOR
Accountants
Bankers, Bookkeepers, Stenographers, and Secretaries. *Thousands Needed.*

Ask for our 72-page book, "Guide to Business Success." It's FREE. It tells how we will train you BY MAIL or AT COLLEGE for any of these good positions, and get the position for you; how to develop your will power and your brain power into money-making power. With the book, we send statements from bankers and accountants telling you that our Accountancy, Banking, and Business-Procedure Course is the best. Address

Draughon's College DESK 8
Nashville, Tenn., or St. Louis, Mo.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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

Mr. Church Treasurer!

If the Loose-Leaf Plan is best for the Business Man, it must be best for the CHURCH TREASURER.

? Up-to-date
Economical
Efficient

Why not use the Unified Loose Leaf instead of Bound Books? Adapted to any envelope system and size membership. Supplned by your dealer, or

Arthur H. Strouse Pub. Co.
Dept. K, 431 So. Dearborn St., Chicago, Ill.

Where Did We Get the Bible?

TALKS ON THE BIBLE. NO. 2.

1. In what languages was the Bible written?
2. Where was it first revised?
3. How long did it take to write the Bible?
4. Why was it necessary to revise the King James Version?
5. Why have France, Holland, Norway, Sweden, and Denmark all recently revised their Bibles?

All these questions, and dozens more of interest to you, are answered in **The Wonderful Story.** Write today for it to

THOMAS NELSON & SONS.
Authorized Publishers American Standard Bible,
385-U Fourth Avenue, New York City.

The American Standard Bible text is used in 75 per cent of all Sunday-school periodicals, because it is recognized as the most accurate version that has ever been produced.

The American Standard Bible text is used by over 13,000,000 Sunday-school scholars to study their lessons from. They realize that they cannot procure a more reliable version of the Scriptures.

HE FEELS TEN YEARS YOUNGER

Any man or woman suffering from lame back, headache, stiff joints, sore muscles, rheumatic pains, or any other symptom of kidney or bladder trouble, will be interested in this letter from H. Bryde, 925 Garden Street, Hoboken, N. J.: "I could not bend down for some years, as I can now. My wife had many a time to put on or off my shoes. I obtained relief with Foley Kidney Pills. I feel now as if I were ten years younger."

The man who has not learned to conquer the tyranny of his moods and to be always ready for his work has not really reached the secret of Jesus, which was such utter love for his Father and man, between whom he stood, as obliterated all thought of himself, save as a medium through which the divine might come down to the human.—Brooks.

CHURCH NEWS

Oklahoma.

Stratford, October 7.—I am here in a meeting, with two confessions to date. The meeting is four days old. The congregation has no house, but I hope to get them to build. I am trying to close out my work and make some sort of arrangement to take my baby to a radium institute to have him treated for cancer of the cheek bone. I am discouraged. I have stood over my children and seen them pass under the surgeon's knife until it gives me indescribable pain to think of such things. Through all my personal afflictions and trials of seeing my boys in bandages, I have tried to stand and maintain my strength for the greatest battles possible, but I feel I have about gone the limit. Little Joe was in the Sherman Hospital last week, where we had the service of five specialists, and they all pronounced his case one of sarcoma of the face or cheek bone. Brother and Sister Milholland met my wife at Denison and brought her on to the hospital, that she might spend the night with our little sufferer. God bless them. I have many calls for meetings next year; in fact, more than I have ever had. A brother somewhere in Virginia wrote me about a meeting. The letter came while we were preparing to take Joe to the hospital, and I have misplaced it. If he sees this, I would be glad if he would write me again. I would like to arrange to do some work in that State. I have a son in the navy at Hampton Roads, and I would be glad to see him. God bless you all.—J. Will Henley.

South Carolina.

Union, October 8.—Our work is moving along nicely in this State. Brother Nix is in a tent meeting in Spartanburg, and reports about fifty present every night, and some seem to be interested. He certainly had a hard time trying to get started, as about all the local preachers lined up against him and used their influence to keep him from getting a lot to pitch his tent on; but he succeeded in getting a good place, and we are hoping that he will be able to do much good. It certainly takes lots of determination to do the work here. We are getting along nicely in this town. We had about sixty out at the morning service last Sunday. We are now in a tent meeting, and are having from thirty to fifty at each service. Some seem to be very much interested, and I am expecting visible results in the near future, if the weather continues suitable for tent work. Brother Charlie Blevins, of Winchester, Tenn., is in our city for a few days, and he is like a ray of sunshine in our midst. He is only two years old in the cause, but he seems to have made quite a growth. We are always glad to have any of the brethren who are passing through stop with us. We have our lot about graded and will be ready to begin work on the foundation in the next few days, and we hope to have the house complete in a few weeks. Contributions continue to come in almost every day, but we still lack about two thousand dollars having enough to

PILES **DON'T BE CUT**
Until You Try This Wonderful Treatment.

If you have piles in any form, write for a **FREE** sample of **Page's Pile Tablets,** and you will bless the day that you read this. **Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.**

TREMENDOUS VALUE FOR 10c.

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

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send ten cents for eight weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The ten cents does not repay the editor, but he is glad to invest in new friends.

Try This For Sore Throat

On retiring fill your nostrils with Eucapine Salve. Sniff the salve back into the air passages of the head and throat until it reaches the tonsils and uvula and you taste the salve. This is best done lying down, pillow under back, head thrown back that the melting salve may reach the head cavities. Also turn the head down and forward and to right and left; to flow the salve over the inflamed surfaces in the cavities of the head. In the morning the pain and soreness will be gone. To make sure put Eucapine Salve on the back of the tongue with your finger. Same treatment for colds, nose sores, catarrhal headaches, catarrh of the head, nose and throat. If you swallow a little it won't hurt you. You'll soon learn to think that one of your very best friends is

Eucapine Salve

Antiseptic Analgesic Antiphlogistic
(Prevents Infection) (Relieves Pain) (Allays Inflammation)
50c the Jar at your druggist's or by mail from
Piedmont Laboratories, Inc.,
Clinton, S. C.

FOOT COMFORT ASSURED
Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

THE CROSS AND RESURRECTION (IN SONG).

By S. H. and Flavil Hall.

More than 300 songs; standard old songs in abundance, and the sweetest of the new. The fullness of the gospel. 35c per copy from 1 to 49; 30c per copy from 50 upward. Send your orders to

FLAVIL HALL,
Trion, Ga.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

complete the job. Brother, what are you going to do about yours? Send in your contribution to-day and let us have one house in the State out of debt. As big as the brotherhood is, certainly this can be done. Give, brother, until you hurt, and you will enjoy it. If you don't think so, try it. Send all communications and make all checks payable to the writer.—Thomas H. Burton.

Tennessee.

Charlotte, October 9.—Brother J. T. Harris, of Lawrenceburg, and I are in a meeting at this place, with increasing interest at both day and night services. Five young persons have rendered primary obedience to the gospel. Brother Harris is doing some forceful preaching, not shunning to declare the whole counsel of God. Sectarians are attending the services, and they express themselves as being well pleased. The brethren have a nice, new, substantial house of worship nearing completion, which they are trying to finish ceiling before winter. As there are only a few members who are able to give much, they have been going slow with the building, but paying as they go; but they will have to borrow some money or have some help to finish up the work. Any congregations that will help them even a little will be contributing to a worthy cause, and the help will be thankfully received. Contributions should be sent to W. E. Hicks, treasurer, Charlotte, Tenn.—J. D. Derryberry.

Decherd, October 12.—Brother H. M. Phillips, of Tuscumbia, Ala., has just closed a good meeting at Decherd. Seven made the good confession and were baptized and one was restored. The interest was good throughout the meeting. Brother Phillips is an able preacher and a good personal worker. The brethren have engaged him for a meeting next year. Brother T. A. Nicks, of Nashville, led the song service. I had the pleasure of being with Brother Phillips a part of the time in the meeting. The church was uplifted spiritually. I preached at Manchester last Lord's-day morning, at Hillsboro in the afternoon, and at Bean's Creek at night with a large crowd at each place. I go next to Graysville, thence to College Grove, in Bledsoe County. These will be my last meetings for this year in Tennessee. I shall go to Florida in December for a stay of about four months, if the Lord wills. I have baptized about one hundred and fifty persons this summer and have had good attendance everywhere.—R. E. L. Taylor.

Texas.

Wichita Falls, October 6.—We wish to thank all in Tennessee and Texas and elsewhere who have helped us in our effort to get a house to worship in. We have the first and only church of Christ in this (Archer) county. The house is finished and furnished nicely, and we do not owe one cent on it, for which we are thankful. We have October 17 set for a day of rejoicing—an all-day service, with dinner on the ground. I am doing missionary work this week. I do all my housework, get dinner for the farm hands, then take my pony and buggy in the afternoon and visit the neighbors and boost our meeting, trying to get them out to hear the truth. This is the only way we can get them out. It seems that the gospel has lost its power with most of our people. This is a fast age, and it is hard to get people interested in their soul's welfare.—Mrs. Susan F. Crowell.

50 Eggs a Day

"More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give *your* hens a few cents' worth of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10½ dozen eggs, or 126.
MRS. J. O. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.
MRS. LENA McBROON, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.
EDW. MEKKER, Pontiac, Mich.

Never Laid as They Do Now

I am very much satisfied with the "More Eggs" Tonic. My chickens never laid as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

$200 Worth of Eggs from 44 hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE.
Sterling, Kans., R. No. 2, Box 47.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7257 Reefer Bldg., Kansas City, Mo.

Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

In answering advertisements, please mention the Gospel Advocate.

A Stubborn Cough Loosens Right Up

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

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

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

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

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

TETTERINE

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Arkansas.

Center Point, October 5.—I moderated for Brother O. E. Billingsley in a six-days' discussion with Elder J. B. Hardy, a Primitive Baptist, beginning on Saturday before the third Lord's day in September. Four propositions were discussed—election (unconditional), plan of salvation, operation of the Spirit, and apostasy. Brother Billingsley did excellent work and the truth prevailed. The best of feeling prevailed throughout. It would be well if all debates could be conducted in the spirit which characterized this one. The moderators had little to do but keep time.—T. W. Croom.

Fort Smith, October 7.—The meeting at Middleton closed on Sunday. I had a good hearing throughout. Two were baptized and three were restored. I will preach at home next Sunday. Brother L. H. Knight has done a great work here in my absence this summer. He is in school again at Henderson, Tenn. I will begin a mission meeting at Talihina, Okla., on October 11. Brother B. B. Slayton will sing for me. Pray for us. I go from there to Harveyville, Kan., for a meeting. Brother W. T. Kidwell will begin a meeting for us on the first Sunday in November.—Will W. Slater.

California.

Santa Rosa, October 7.—Our school is progressing nicely. The present enrollment is greater than ever before, and we are very much encouraged. The Christian Scientists have quite a following in this city. A lecture was given in the W. O. W. Hall, and after hearing it one of the brethren rented the same hall and the lecture was replied to by Brother Love. After finishing his lecture Brother Love asked if any one had anything to say. Several who denied being Christian Scientists talked in favor of Mrs. Eddy, founder of Christian Science. Such interest was manifested that it was decided that Brother Love deliver four other lectures. They are now being given at the meetinghouse each Tuesday evening. At the prayer meeting, October 6, the attendance was forty-eight, of which twenty-one were our students and teachers. There were two baptisms, one being one of the orphans and a student in the school. This is the first one of our students to yield to the faith this year.—Ina Duke.

Florida.

Miami, October 9.—The work here is going on nicely. We are enjoying a steady growth. Any one spending the winter here should meet with us. We are located on Eighth Street, between Avenues H and I.—Joe L. Netherland.

Kentucky.

Paducah, October 11.—Last Saturday night I closed a short meeting at Kirkmansville. The church was revived and there were twelve additions. There are some splendid people in that congregation who will develop into noble Christians, if given the proper teaching. Let us not forget to teach as well as pray.—W. A. Record.

Louisville, October 11.—Our meeting at Elkhorn closed with eight additions. Six of these came from the Christian Church. We raised three hundred and seventy dollars to advance the work next year. Last Sunday I was at Harrisonville, with one addition. We will make an effort to locate another preacher in Kentucky.—R. A. Craig.

Mud Camp, October 4.—We closed our tent work on September 28. Our last meeting was at Echo, near Brother F. H. Woodward's home. Ten or twelve disciples, including Brother Woodward and family, promised to keep house for the Lord every Lord's day. They are using an empty store building for a meeting place until they can do better. I am now in Cumberland County in a meeting, with the Mud Camp church of Christ. I shall begin my regular work with Fairview, Center, Coral Hill, and Mount Vernon churches in November.—Emmett G. Creacy.

Michigan.

Standish, October 11.—We began a meeting near Standish yesterday. There are only a few brethren here, and they have not been meeting regularly. Brother Shepherd, from Detroit, preached in Flint yesterday.—Leslie G. Thomas.

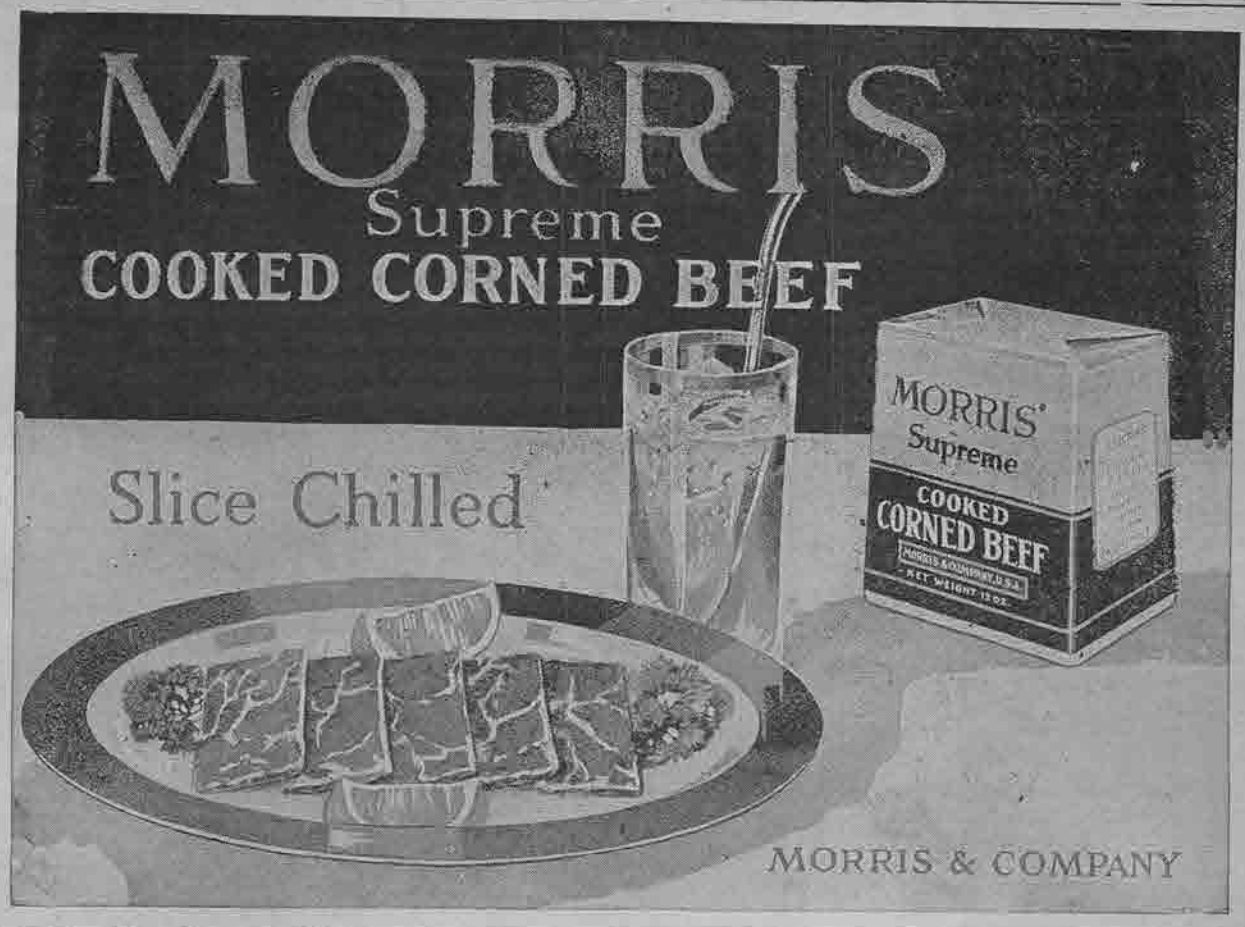
Missouri.

Browning, October 11.—I began a meeting here yesterday with large audiences and splendid interest. There were two confessions at the night service. We closed the meeting in Sedalia with good crowds and good interest, but no additions. I am convinced that great good can be done there. They need a man for all his time to look after the work. The right man can have his hands full of mission work in that city.—E. P. Watson.

Sedalia, October 11.—Our tent meeting closed last Wednesday evening. We feel that we had a good meeting, although there were no additions. Good interest was shown and the attendance was good, considering the cool weather. Brother Watson is a fine preacher, and we regret the meeting had to close. We hope to accomplish much good with our tent next spring. We had some outside aid in a financial way, which we appreciate very much. At our evening service yesterday, at the church house, almost every seat was taken. We have house-to-house meetings on Sunday afternoons, by which we hope to accomplish much good.—Mrs. S. W. Bell.

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy

Write For Free Eye Care Book Murine Co., Chicago, U.S.A.



Among the Colored Folks

An Encouraging Report.

On the first Lord's day in September I began my second meeting at Sugar Grove, Ky. Interest was good throughout the meeting. Two were restored and the church edified. The white people attended in large numbers and gave liberally for the support of the meeting. I have promised to conduct another meeting for them in the spring of 1921.

On the third Lord's day in September I began a meeting at Manchester, Tenn. I was here eight days, and the interest was good throughout. Six precious souls obeyed the gospel, all being baptized "the same hour of the night." Brother M. B. Newsom, a preacher and a member of this congregation, assisted me in this meeting. Brother Gilbert, a preacher and an elder of the white congregation here, came over and heard me several times. Knowing that the colored brethren and sisters were few, he got the white church to assist me, and I am thankful to them for their fellowship and their kindness to me. I am glad to see such an interest among the white churches everywhere I go.

In a humble way I want to commend the article written by Brother A. S. Warren in the Gospel Advocate of September 23 on "Home Missions." I wish more of the white brethren and sisters would attend more of the meetings conducted by my people, and then they could see the neglected work right at home. Every white brother or sister that has a servant should often speak to him or her about obeying the gospel, and this would cause them to open their eyes to the truth. Several years ago I held a meeting at Henderson, Tenn. A great number of white brethren and sisters lived in that vicinity, and, of course, had a good many colored people working around, and they would teach them the word of God and tell them to go out and hear me preach, and, as a result, sixty-nine obeyed the gospel. I think we could call this mission work at home. The influence of the Freed-Hardeman College in that section is great. There are several merchants in Henderson that are members of the church of Christ, who are never too busy or ashamed to grasp our hand and freely talk about the church and its work.

I am now at Fosterville, Tenn., in an interesting meeting. Brother Robert Frazier began this meeting for me on the last Lord's day in September, when three precious souls obeyed the gospel, and I came on Monday. The interest is high.

I am glad to see in every copy of the Advocate where so many souls are being brought to Christ by the preaching of the blessed gospel of Jesus Christ.

M. KEEBLE.

TREMENDOUS VALUE FOR 10c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world eight weeks for ten cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Ten cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

"Diamond Dyes"
Take No Other

Don't Spoil or Streak Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card

CHURCH NEWS

Texas.

San Antonio, October 11.—One by statement in the forenoon and one confession at night at the South Flores Street church of Christ yesterday.—C. W. Holley.

Ben Franklin, October 11.—The meeting at McCaskill, Ark., closed with fine interest. The largest crowds that were ever seen there came from night to night with anxious hearts. We had nine confessions and one reclaimed. Three of those baptized had been Baptists and one a Methodist. I spent yesterday at Bogata, Texas, with two fine services. I have some time open for meetings at once.—C. H. Smithson.

Itasca, October 5.—The last Sunday in September was a busy day with us at home. I preached at the morning service; at 3:30 P.M. I baptized an aged man and his aged companion, from Grandview (the man was seventy-eight years of age and the wife sixty-eight years); I then went to Covington and preached at 4:30 P.M., and then back home and preached at the evening service. The work here is progressing very well.—W. P. Skaggs.

West Virginia.

Buffalo, October 6.—Since last report I have received personal help in the Lord's work amounting to sixty-one dollars and twenty-five cents, for which I am thankful; but I have been compelled to put this and much more into our house of worship now in process of erection. In fact, our scanty living has gone into this house. This leaves me in pretty hard circumstances. If the brethren wish to help me out personally, the way is now open; and it should be done without delay. I have also received help on the meetinghouse to the amount of seventy-one dollars. Our house is costing us much more than we expected on account of the high price of material. We are still in debt some two hundred dollars for that; and the seats will cost us two hundred and twenty-four dollars. We have raised about all that we can possibly raise here, unless something unusual should happen. Personally, counting everything, I now have over two hundred dollars in this house, and two others have about as much in it. Brother George E. Hypes, a former Presbyterian preacher, whom I baptized sometime ago, considering the size of his family, is doing nobly and well. Once more I appeal to every pious, godly man and woman in this entire brotherhood to help us to finish our house now, so we can get into it before winter. If you cannot send a large amount, then send all you can; but please do it now. Kindly state what your offering is for, as I must keep my accounts straight. Our house is costing us, in all, about sixteen hundred dollars, or perhaps a little more than that; and thus you can see what we need. We will notify the brotherhood when we have received a sufficient amount. I can use checks or any kind of commercial paper. Please address me at Buffalo, West Virginia, Box 81. Mrs. Fonner is some better, but I must have treatment for some time. I need money to pay for that. We are gaining some here all the time, but we have also lost some by removals.—F. P. Fonner.

As you value your soul's life and all that is worth while in life, keep the absolutely open mind, the single eye; be utterly true to your own best vision. For no man can set the limit to that to which he may come, if he begins by juggling with his reason and conscience.—King.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.)	*1.54 gr.*
Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	*2.02 gr.*
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	*.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

When You Feel Shaky **WINTERSMITH'S CHILL TONIC** Will Tone You Up.

For Malarial Fevers and a General Tonic

If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.

SKIN

Eruptions and Injuries

Soothed, Disinfected, Healed with

Ka-Dene

REG. U.S. PATENT OFFICE TRADE MARK

Ointment

Wash first with Ka-Dene Soap. Pleasant, Effective, Indispensable. Ointment 50c and $1.00. Soap 25c. At your druggists

GOSPEL ADVOCATE

Volume LXII. No. 44. NASHVILLE, TENN., OCTOBER 28, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 1041
OUR CONTRIBUTORS 1042
Sharing the Sorrows and Joys of the People—A Missionary Measure—"Restoration Congress" of Disciples of Christ—Light Wanted—Gambling—Conscious Identity—Report of the Work in Okitsu—Los Angeles Notes—What About Your War Record?—Studies in the Life of Christ: His Reception.
EDITORIAL 1049
Woman Suffrage—"Let There Be Light."
SELECTIONS BY THE EDITOR 1051
AT HOME AND ABROAD 1052
CURRENT THOUGHT 1054
He That Built All Things is God 1055
Hobbies and Hobby Riders 1056
The Double Nature of Man (No. 8) 1057
The Pacific Christian Academy 1058
"Balm in Gilead" 1059
Beware of the Leaven 1060
OBITUARIES 1061
CHURCH NEWS 1062, 1064
FIELD NOTES 1063

Edifying as the Need May Be

BY A. B. LIPSCOMB

Mary, the Mother of Jesus.

If I had at my tongue's end all that has been written of Mary, the mother of Jesus, in other books besides the divine record, and should endeavor to reveal all that I had read, it would take a long time to tell it. These other books are full of legendary stories connected with her childhood and after life. In them we are told that she was miraculously granted to her aged and childless parents; that at the age of three she was dedicated to God in the temple, where she remained until she was twelve; that during these years she increased in virtue, while angels ministered unto her; that at the age of twelve she was betrothed to Joseph, an aged widower. The visit of Gabriel, the journey to Bethlehem, and the Savior's birth in a cave are mentioned. It is explained that at the moment of Jesus' birth all nature was hushed, the fowls of the air stopped in their flight, men with uplifted arms drew them not down, the scattered sheep stood still, and the kids with their lips to the water refrained from drinking. But why mention any more of these stories? Generally speaking, they are a pack of lies. If we knew them all, we would only know a great deal that was legendary and untruthful and very little that was truthful and profitable.

If these stories were simply regarded as fiction and treated as such, the result would not be so bad; but when we find a great many of them translated into doctrines, and when we know that thousands of men and women blindly accept these doctrines as part of their religion and teach others that they are absolutely essential, then we can understand how dangerous it is to follow legendary accounts and how necessary it is to stand with our feet planted on the word of God as the one unshaken rock of truth and righteousness. Strange to say, these doctrines about Mary are not only out of accord with Bible teaching, but directly opposed to it. Let us consider some of them.

The Doctrine of Perpetual Virginity.

This is a matter incapable of proof, but all the same it is an essential dogma of the Roman Catholic Church and also of the Greek Church. Volumes have been written in a vain endeavor to prove that Mary had but one child, and that child was Jesus, and that he was miraculously born. But Matthew explains the marriage relation of Joseph to Mary by saying he "knew her not until she had brought forth a son." (Matt. 1: 25.) The New Testament speaks of Jesus' brothers, and the burden of proof among the scholars goes to show that they were his real brothers, not his half-brothers or his cousins. Both the Old Testament and the New Testament teach that maternity is praiseworthy. Any doctrine which overestimates the sanctity of virginity to the extent that it depreciates the sanctity of matrimony is entirely unscriptural. The charge in Mary's case is not a glory, as the Catholics would have us believe, but a slight.

☼ ☼ ☼

The Doctrine of Mary's Sinlessness.

For years her name has been the subject of illimitable reverence among thousands of people. She is not only praised, admired, and reverenced, but she is worshiped as God himself, and there are those who speak of her to-day as the "Mother of God." This was one of the earliest errors that crept into the ancient churches. The historian Epiphanius about the year 370 mentions certain heretics who worshiped the Virgin and strongly reproves them. The error gained impetus with the Nestorian controversy and soon became general. With the worship of Mary there gradually arose a belief in her sinlessness. The early fathers, while claiming for her perfection of womanhood, state distinctly their belief that she shared in man's fallen nature and that she had committed actual sin. But Augustine, though not denying her participation in original sin, suggested her freedom through grace from actual transgression. And so the fallacy grew until now her reputed freedom from all taint of sin, whether original or actual, is taught, and was officially declared an article of faith by Pius IX., in 1854, in connection with his decree concerning the immaculate conception. The Greek and Roman Catholic Churches have also made the fanciful legends about the miraculous translation of her body after her death part of their doctrine. They celebrate the festival of her assumption on August 15 each year. This explains why thousands of people not only reverence, but worship, Mary, and speak of her constantly as "Saint Mary." In fact, the time seems near at hand when those who hold this faith will offer more prayers to Mary than to God himself.

In view of these popular doctrines, one who had not read the New Testament might believe that it was full of information concerning the personal history of Mary and the necessity of looking upon her as an object of worship. But such is not the case. There are only three direct refer-

ences to her in connection with our Savior's active ministry. There are three incidents where she appears in company with Jesus and his followers. On the occasion of the first miracle (John 2) "there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come." (John 2: 1-4.) Again, when the pressure of his ministry caused him to neglect his food, so that his friends said, "He is beside himself," Mary was standing there with his brethren. When some one called attention to their presence, he stretched his hands over the crowd and said: "Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother." (Mark 3: 20, 21, 34, 35.) When he was hanging upon the cross, he looked down upon the broken-hearted Mary. He had compassion upon her, and tenderly provided for her by intrusting her to the care of the beloved John. It was so simply and so beautifully done. He said to Mary: "Woman, behold, thy son!" And he said to the disciple whom he loved: "Behold, thy mother!" (John 19: 26, 27.) These are the three incidents where Mary appears in company with Jesus. In none of them, nor at any other time, does he address her or speak of her as "mother," and in the first incident he asserts his absolute independence of her authority. What are we to infer from this? That Jesus was ashamed of his mother, or rough with his mother, or that she was unworthy of his affection? No, we are to infer nothing of the sort. But the lesson is that Jesus, in working out the world's redemption, thought it right to acknowledge only spiritual kinship, and this he makes a matter of supreme importance. The world does Mary a great injustice when it lifts her to a high pinnacle of peculiar sainthood. I have no doubt but that the very thought of the unnatural devotion of the Romish Church would have been utterly abhorrent to her. The apostles refused to be worshiped. Simon Peter said to the grateful devotee at his feet: "Rise up, I also am a man; worship God." Even when the apostles are writing and speaking of one another, they never apply the word "saint" to an individual. They always use the term in a collective sense. So far as New Testament authority is concerned, we may believe that any good sister in the church of Christ to-day is just as much entitled to the name "saint" as was Mary, the mother of Jesus. If I should make this statement in the Roman Catholic Church, I would be excommunicated and ostracized, perhaps; but it is true, nevertheless. The New Testament does not confer sainthood upon one Christian above another. All are saints who do the will of God.

(To be continued.)

Christ the Builder.

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand—
All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling,

If I could have the table he
Once made in Nazareth,
Not all the pearls in all the seas
Nor crowns of kings to be
As long as men have breath
Could buy that thing of wood he made—
The Lord of lords who learned a trade.

Yea, but his hammer still is shown
By honest hands that toil,
And round his table men sit down,
And all are equals, with a crown
Nor gold nor pearls can soil.
The shop at Nazareth was bare,
But brotherhood was builded there.

—Charles M. Shelton.

OUR CONTRIBUTORS

Sharing the Sorrows and Joys of the People.

BY ISAAC C. HOSKINS.

[Editor's Note.—The lamented Isaac C. Hoskins wrote this article for one of our Special Numbers, which appeared March 25, 1915. It was greatly appreciated at the time, but more so now that he has passed to his reward. In this article our beloved brother was describing some of his own experiences in sharing the sorrows and joys of the people. It was a revelation of his own kind and sympathetic nature and an index to his daily practice.]

How treat such a theme? One who is willing to share the sorrows of the people—especially of the poor—will find that he has a rich share of their joys. An elder who has known me through the years that we labored shoulder to shoulder in the Lord's vineyard said: "The sorrows and troubles of the people are *your* sorrows and troubles." That is true. A preacher, writing to me of my work, the other day, said: "Say, it's great—this being a 'big brother' to everybody in town." It *is*. Profoundly grateful to God should the preacher be to whom the people feel free to come with their troubles and sorrows.

I have been present when a saint left the "earthly tabernacle" for glory. Brothers, sisters, husband, children, all bidden an affectionate farewell. Then she requested a prayer; after that, the song that had frequently been sung for her during her illness. Yes, with my arms about her big-hearted husband, who had been so tender and true to her, the tears would flow from my own eyes. I sang:

When I walk in God's clear sunlight,
With its beauty beaming fair;
Or when shadows seem to gather,
I may see him everywhere.

He will lead me, he will lead me,
Be my true and constant guide;
He will lead me, he will lead me—
In his love I may abide.

The song finished, she "fell asleep," as she had lived, "in Jesus." Such a departure is a triumph. Neither science, philosophy, nor criticism can give it. It comes of *faith*.

We are in another home now. There are many guests in the great house on this happy occasion. There are congratulations. There is a beautifully spread board. The band is playing. The master of the house lifts his hand. The music ceases. Then he says: "Let there be perfect quiet. The Lord has been so good to us. He has blessed us with so many blessings. I want Brother Hoskins to offer to him a prayer of thanksgiving on our behalf."

A brother comes bowed with sorrow. "The doctor says she can't live but a few weeks. She wants to see you." They live in another city. I go. A week later he meets me with the glad hand, his face smiling as he says: "She is better now; sitting up; think she will get well."

Again it is night. It has been such a busy day and the preacher is so tired. But a young man's life hangs in the balance. His father, mother, and sister are out at the hospital, where, in the late afternoon, he had submitted to an operation too long postponed. Through the night watches again and again prayer is sent to the Father above, and on through the busy hours of the next day as the preacher hurries from one duty to another. Later the doctor says: "He's recovering. It is almost miraculous." But I believe that God sometimes bares his mighty arm and "giveth strength" and wisdom in answer to his children's cry.

A poor man has been ill with typhoid fever, is much weakened. His wife is worn out with watching and ministering. The physician is troubled. This is the critical

time. The doctor says: "He will be better or worse in the morning." The man who was to "sit up" has not come. The preacher remains after receiving careful instructions from the doctor. Next morning the patient is better. At that time neither had obeyed the gospel. Both are Christians now. Next time I went to the humble home the man said: "Glad to see you. You did me good." Received a beautiful letter from the doctor recently.

Let us hasten, for the night is drawing her curtain over these bleak hills, and the chill wind flaps the gate upon its rusty hinges and smites through the thin walls of these huts in which dwell the very poor. Let's visit one more family in need ere the day is done. "Come in" is the answer to our knock on the thin, cracked door. A mother, weary, thin, and but poorly clad, holds in her arms a little child eighteen months old, who has never seen its father, who died twenty months ago. This babe is the youngest of seven. The oldest, though but seventeen, is stooped, careworn, and old beyond her years. She and her sister next younger are "breadwinners." "How much do they together earn a week?" "They made three dollars last week." In answer to a question: "Yes, this one sometimes makes fifty cents a week, but she is sick now." Another question. "No, sir, haven't any medicine; haven't had a doctor." "Mrs. Blank, I beg your pardon, but groceries are so *very* high, and three dollars don't go very far in feeding eight. What are some of the articles you most need?" She is a little embarrassed, and swallows two or three times, looking at her children who are grouped about her and near the dying embers of a wood fire in the coal grate. Then the mother love overcomes, and, looking into the eyes of the strange visitor, she says: "Anything you want to send will be acceptable. We have nothing but a few potatoes and a little meal." As we hurry on our way we meet the oldest "breadwinner," who is carrying two small bundles. In answer to kindly questioning: "This is a little meat, and this is a loaf of bread. Mother wanted some butter, but I was afraid to ask credit for so much, lest they would not let me have anything; so I did not ask for the butter."

Supper is over, company is gone, work is done, and the visitor to that hut has retired. But sleep but lightly touches his eyelids to uneasy slumber till the wee hours of the morning, for they have seen much of need and suffering. Then, with a prayer for the fatherless and needy, he falls asleep, and dreams of a city whose gates are pearl and whose streets are gold, where there shall be no pain, nor sickness, nor hunger, nor night, but "God shall wipe away every tear from their eyes."

A Missionary Measure.

BY E. C. FUQUA.

As an encouragement to others, and by way of explanation generally, I wish to relate to the brethren that, among other means sought by us in Colorado through which to sound out the word, we have adopted the generous use of the printing press. This work has been inaugurated by a few brethren at Fort Collins and Bellvue, who have undertaken the work in full faith that it will do more to spread the truth in this country than a thousand preachers could do. I shall try to briefly explain this work.

The Green's Chapel congregation (Kentucky) generously provided me with a job press and some type with which to print tracts and free literature for distribution on this field, and with this outfit I have turned out large quantities, which is now bearing fruit. But the work was slow, tedious, and expensive because of the small equipment and the vast amount of work necessary to do any amount of printing. The printing was taxing me severely, yet to quit would be to lose a vast opportunity for teaching the truth.

A larger press was needed if the work continued. Last February a daily paper in this city "went to the wall" and suddenly threw on the market at fifty cents on the dollar their newspaper press—a modern flat-bed press, nearly new and fully equipped. This press was offered us, as stated, at about one-half its present value. Seeing this advantage to the cause in which we are interested, we decided to purchase the press and put it to tract work immediately. The two churches at Fort Collins and Bellvue "chipped in" and started the work, and four brethren here went to the bank and arranged a cash payment to secure the press, paying five hundred dollars on it. It was then moved into my own garage, where it would be convenient for my use, and put to work.

This is purely a missionary enterprise. Nothing in the way of a "paper" will ever be printed on it, but free tract and circular work exclusively, and this exclusively for the world. We print all sorts of free tracts and articles, then the brethren here form into "squads" and take these papers and place a copy in every home in the city—all free of charge. Aside from various forms of tract printing, I conceived the idea of printing a free tract in newspaper form, bearing a newspaper heading—"The Whole Counsel" it is called; but it is not a paper in any sense, has no subscription price, and is not mailed out to subscribers (save a copy is sent to each one who has contributed to the good work). Each issue of this newspaper-tract contains one whole subject; as, for instance, "The Whole Counsel of God Respecting Christian Baptism," "The Whole Counsel of God Regarding the Church," etc.

Each issue aims to exhaust the subject treated, and only one subject is treated in a single issue. This is tract work purely, and is the only work we intend doing on the press. Certain is it that we will never print a paper. I got enough of that years ago, and no one connected with this tract work has any desire to see another paper launched before the brotherhood—never. We have enough papers already, if not entirely too many, we think; but the work we are doing is a distinct work—nothing like it in America to-day—a press wholly given to spreading the truth by means of tracts placed in the hands of the world.

We recently printed a paper exposing "Christian Science;" we have others against "Seventh-Day Adventism," "Russellism," "Mormonism," etc. Certainly this is a good work and should be encouraged by all brethren. Our last paper-tract was on "The Law of Moses and the Law of Christ," showing conclusively the distinctness of each and yet their scriptural relation to each other. The whole world needs to know this lesson. We are sowing this lesson broadcast in Colorado, as we do all the others.

Now, my preaching is all night work, leaving the daytime for me to use in printing this free literature. I am an experienced, rapid printer, and while preaching at night near home I put in from ten to twelve hours of the day printing these tracts to hand around. Thus every hour of my time is devoted to the work for which I am being supported in Colorado. No man can do more work than I am doing preaching the word orally and through the press.

Some donations come in for the express support of this printing work. Every item is kept distinct from the oral work, a separate book being scrupulously kept and which is open to every brother everywhere. We do no commercial printing of any sort. I feel that my time belongs to Christ, since brethren are holding up my hands to preach him day and night; hence, I am giving all my time to preaching him.

Now, the brethren at Fort Collins and Bellvue feel that it is right to allow and to encourage other brethren to assist in this work. Several churches have assisted. This press is serving exactly the purpose a gospel tent is meant to serve—a means for reaching the people with the truth—and we feel that as we would accept assistance from others

to secure a tent for this field, so we should accept assistance till our press is all paid for. Not one penny of the money sent to the printing fund goes to E. C. Fuqua. His work is free, being paid for, he feels, by those who support him to preach the word here. And we are to purchase no more outfit of any character. We have all we are able to use. Those who know the writer know nothing will be taught through our tracts except first principles, in which we are all a unit. Evidently it is a grand work. Send for copies and examine for yourself.

"Restoration Congress" of Disciples of Christ.

Editor's Note.—W. F. Roberts, of Troy, Tenn., sends us the following concerning the Restoration Congress which recently assembled in St. Louis, as published in the St. Louis Globe-Democrat of October 16. We give it to our readers that they may see just what the ultra-progressives are proposing. Some of us knew thirty or forty years ago that those who favored departures from the word of God would go entirely away, as has been developed. The best thing for preachers to do is to keep busy preaching the gospel of Christ in its simplicity. Those who are now attending the convention at St. Louis should be preaching the gospel. Men who believe the Bible will not deny its inspiration. It is to be regretted that men will not be satisfied to teach the word of God in its simplicity, speaking where the Bible speaks and being silent where it is silent.

Primitive doctrines of the early Christians, opposition to any but a literal interpretation of the creation, disfavor of financial drives, and denial of church membership to all persons not immersed—these were outstanding requests of the "Restoration Congress" which opened at the Odeon yesterday afternoon, to voice the opinions of a dissenting element in the Church of the Disciples of Christ. The congress was planned to come just before the national convention of the Disciples of Christ, which will meet at the Coliseum Monday, to continue all of next week. About four hundred persons were at the opening session of the congress. It was stated that a majority of these were ministers.

Rev. P. H. Welshimer, of Canton, Ohio, the presiding officer, disclaimed any desire on the part of the congress to cause a division in the church. "The brotherhood of the Disciples of Christ is a thousand times larger than any agency of the Disciples of Christ," he said. He denied a charge of being a "knocker," saying: "God pity us if the day comes that a man or a group of men cannot oppose a certain policy without being denominated a 'knocker.'

"It is because the great heart of the brotherhood beats right that this congress is called. If we did not believe in the methods and plans of an organized work, and desire to further it and protect it, we might simply stay at home and let it die. Our purpose is to stress, restate, and reindoctrinate the things that are fundamental. For seventy-five years after its beginning the whole brotherhood of the Disciples of Christ would have rejoiced in this kind of a meeting. We believe in a restoration of the church of the New Testament."

Rev. Mark Collis, of Lexington, Ky., made a touching reference to the kinship between all parts of the church and urged every one to pray for harmony. Dr. Collis recalled a meeting in St. Louis, seven years ago, when the Men and Millions Movement of the Disciples was started. "The leading spirit of that movement declared that not a cent of the money to be raised should be given to any colleges teaching destructive criticism. What a change since then!

"After most of the money had been subscribed, the colleges came out in the open, and the preachers began to declare themselves, so that to-day some of our colleges are wholly and some partly given up to rationalism, unitarianism, and the worst kinds of latitudinarianism.

"We know that some preachers openly advocate departing from God's word, asserting that God is making revelations to us to-day, in addition to the revelation in his inspired word. We know that our missionary societies are encouraging departures from the teaching of the word of God. We had heard again and again of what was being advocated in India, China, and Japan. Now we know. Questions that we have asked about certain practices in Jamaica have been unanswered." The "practices" referred to an alleged method of receiving members without accustomed qualifications of faith and baptism by immersion.

Dr. Collis said that he was satisfied that "nine-tenths of the brotherhood are not in sympathy with what is going on to-day in the mission boards and colleges."

Rev. W. H. Book, of Columbus, Ind., began with Jesus Christ's teaching in Jerusalem. "There has never been one new truth," he said, "touching Christianity that has ever been given to the world since the apostles of the Lord Jesus Christ died. The church has a divine name, and ought not to have any nickname. It is a divine church with a divine head, and has a scriptural program.

"This Bible tells us to meet on the first day of the week to break bread, by which is typified the body of our Lord, and at this time for us each to give as the Lord has prospered us; but I do not find anything in this book about these modern special 'drives' of the Men and Millions Movement. Our purpose is to restore primitive, apostolic Christianity.

"We are here to enter a protest against any doctrine saying there is a human standard of authority. If human standards were followed to the last analysis, it would make every man an anarchist. There is one authority, Jesus Christ; and where Jesus Christ speaks, we will speak; and where he is silent, we will be silent.

"We protest against our colleges teaching our boys and girls that the book of Genesis is full of mistakes and that it is only an allegory about the creation of man—that man didn't fall down, but fell up. We don't believe in the doctrine of an original 'one cell,' and that God had to have 'one cell,' and that he monkeyed around for a long time and then made man. We want to emphasize the fact that this great God could speak and bring a world into existence, and could speak and bring a man into existence.

"We protest against any teacher that would teach that the Bible is inspired like Shakespeare, and that part of it is true and part of it is not true. The poor fellow that is taught never knows exactly what is true and what is wrong.

"We are unwilling to countenance any man or woman on a foreign soil who would promise and undertake to take the fellows in on a dry baptism or a substitute baptism. We protest against any missionary or preacher on any soil cutting out a part of the Bible.

"We protest that we are not going to surrender to the missionary societies. Every Christian is a missionary. The United Christian Missionary Society is not the church of Jesus Christ. The church existed long before the Foreign Mission Society came into existence. The missionary organization is the child of the church, and it has been kidnaped by the Chicago bunch."

"The greatest home and foreign missionary work that could be done to-day would be to unite the followers of Christ on the Bible," Rev. Ira M. Boswell, of Georgetown, Ky., declared. "The disciples of Christ will never win the world to their Lord unless they are willing to grant the prayer of Christ that there should be unity among his people," he said.

Rev. A. McLean, of St. Louis, head of the Foreign Missionary Society, was called to the platform when open forum was voted, and he was questioned by the delegates in regard to practices in the missionary field, particularly in regard to whether open membership was allowed in the foreign membership. He declared that to his knowledge the foreign church was conducted along the same lines as the home church.

Rev. P. H. Welshimer, of Canton, Ohio, temporary chairman, was elected permanent chairman of the convention, with Rev. F. D. Kershner, of Des Moines, Iowa, vice chairman.

Light Wanted.

BY A. M. GEORGE.

Brother Kurfees, in his article under the headline, "Bible Things by Bible Names," makes an effort to show that some members of denominational churches are at the same time members of the church of God, and refers to the divisions in the church at Corinth as parallel with these denominations. And as the Corinthians were all addressed by Paul as the church at Corinth, notwithstanding their divisions, he seems to conclude that sectarians, notwithstanding their partyism, may also be part of God's church. He says: "But we of to-day are in the midst of denominationalism, which means that the people of God in this period of their history are unfortunately divided into

clashing and conflicting parties precisely as they were divided in the city of Corinth in Paul's day, only the divisions of modern times are on a much larger scale," etc. He calls the denominational world "the people of God." John calls it "Babylon." It seems to me that the brother does away with Babylon entirely. If the denominations are not all in Babylon, then there can be no Babylon. No man can be a Christian and a Babylonian at the same time. John puts every man or woman who is not in God's church in Babylon. (See Rev. 13: 4, 8; 14: 9, 10.)

Next, are these denominations "precisely" the same as the church at Corinth? Surely not, it seems to me. The members of the church at Corinth heard only the gospel of Christ as preached by Paul and all other preachers of that time; no other was known. They all believed it, obeyed it, and the Lord added them to his church. Their sin consisted in some liking Paul, some Apollos, some Cephas, etc., all of whom preached the same gospel, and allowing those preferences, innocent in themselves, to go so far as to divide them into parties. There was no division that we know of on account of their doctrines, or faith. They were sinners in the church, about like Simon, Ananias, and other members.

But how about these denominationalists? They have suffered themselves to be led away from the gospel of Christ to another gospel, a contradiction of the gospel of Christ (see Gal. 1), by "false teachers, wolves in sheep's clothing," which people should know by their fruits, as set forth in Matt. 10: 34-38, such as setting fathers against sons, mothers against daughters, creating enmity in households, leading even to death. They are cognizant of all this partyism, enmity, confusion, etc., caused by these false teachers; they see the fruit on every hand, everywhere; but for all sorts of reasons they patronize them. They accept what little truth the false teacher gives them, and also all the heresies, and so go into Babylon. I fail to see how these are precisely or in any degree like those Corinthians. These are sinners in Babylon, worshipers of the beast, like the man in Rev. 14: 9, 10. We cannot serve two masters. The Corinthians knew no church but the church of God, no gospel but the gospel of Christ, and their belief of and obedience to it led God to add them to his church. The terms that admitted them were not part truth and part (the larger part) falsehood—"mixed seed." The terms ruling in the denominational world, by which they claim to be in the church, contain a very little truth, as it were by accident, with a large measure of falsehood—"mixed seed." Are they "precisely alike?" Are they alike at all? If they are, please show us where we may look for Babylon. God may have some prospective people in these Babylonish churches, like he had sheep among the Gentiles before they ever heard the gospel; but he calls on them to come out, that they partake not of her sins and plagues. They must come out by obedience to the gospel, and they cannot get out any other way.

Gambling.

BY E. R. BARNES.

One October afternoon in 1919 the Chicago White Sox met the Cincinnati Reds in the opening game of the world's series. Thirty thousand spectators filled the stands, excited and expectant. Other thousands thronged bulletin boards, for the great dailies had wires leading direct to every city in the land, so that even minute details of the game could be instantly heralded abroad. Fame and fat purses were the rewards.

All wise sports expected the White Sox to win, for Cicotte was in the box. They were "the most nearly perfect baseball machine in the history of the game," and he was their star pitcher, being likewise the star among all pitchers, for his average for the season was highest of all.

Cicotte was the central figure in this drama. Upon his expertness and steadiness depended his own future, those of his teammates, and the hopes of their supporters. So thought everybody. More attention was directed toward this ball player that afternoon than ever gratified Nebuchadnezzar or imperial Napoleon. Cicotte was a hero, a master artist, admired and trusted.

Under the strain of this tense moment the premier's skill failed—so the wires flashed to an eager world. His first throw hit a Cincinnati batter squarely in the side. Cicotte was wild. His wildness lost the game by a score of 9 to 1. The world commiserated the unfortunate sportsman—and fortunes in bets changed hands.

In October, 1920, the newspapers again carried Cicotte's name across the front page; he had confessed in court to having accepted a bribe of ten thousand dollars to "throw" this game. He purposely hit this batter and by other bad plays caused the White Sox to lose. To-day he is a disgraced, ruined man; despised as a betrayer of the sport which had yielded him glory and affluence; loathed as a traitor to his employer and to his club. He is the Benedict Arnold of the national game.

A Power Insidious and Destructive.

The story of this sad defection interests good people because it emphasizes for them the unscrupulousness and vast power of the gambling profession. It invades every field where a harvest seems sure. It has the magic, money, with which resolution may be melted and good transmuted into bad. Its intelligence, alertness, and resourcefulness are second only to its greediness, cruelty, and capacity for debasing. Cicotte was seduced by gamblers' gold. Left alone, he would have continued an honorable, successful ball player. Bought and detected, he is paying a well-deserved penalty. But how much mightier condemnation should descend upon the gamblers!

Theirs is the damnable power which lures honest employees into thievery, trusted officials into embezzlement, provident husbands into want, and obedient sons into dissipation; a power which never tires, which hesitates at no criminal step, which commands keen tricksters to plot its conquests and to cover its tracks; a power which invades the markets and manipulates them to pauperize and to enrich, and which in the disguise of legitimate enterprise possesses itself of the funds of trusting investors.

Business and finance and statecraft and education can have no partnership with the profession of gambling. They are properly built upon right dealing and right purpose; while it thrives upon chicanery, misrepresentation, and lust for gain. They are contributors to happiness, freedom, and prosperity; while it is inimical, destructive even, to every human good.

No Christian can possibly encourage or endure that which even the ordinary callings condemn as immoral. His calling is as much higher than they as heaven is over earth. If the merchant, solely from the merchant's point of view, combats gambling, surely no Christian can compromise with it even in its slightest form. He cannot erect any arbitrary two-and-three-quarter-per-cent standard; gambling of any sort or strength or intensity is gambling. The Christian's duty in every instance where gambling is present is clearly to oppose it.

Train the Young.

But it is too much to hope that this pernicious power can be destroyed or even very helpfully restrained in quick time. Force is unavailing, for those who gamble successfully are far too wily, too well entrenched, to be cornered and coerced. Likewise persuasion is impossible, for the regular gambler keeps beyond the furthest extent of the spiritual warmth of God's holy religion. The field of battle must be the hearts of the young. A fight against the evil of gambling can be made effectively in that period when ideals are forming and character is developing.

Gamblers are not born such. Environment creates them—practices common in business, in sports, in social life. Public opinion tolerates gambling, though it is forbidden in the letter of our law. At fairs gambling games abound, in which children may participate. Betting upon school athletic contests is a large contributor to their interest. Playing for stakes at card parties is no unusual procedure, even in religious homes. Raffling is a recognized method of raising funds for worthy causes. Little boys play marbles for "winnance," with no interruption from parents. Good people, so-called Christian homes, accept or ignore these as permissible, or at least as negligible violations of the scripture which commands: "Provide things honest in the sight of all men."

Incorrect or insufficient training at home, together with the general attitude of the public, leaves boys unfortified against this seductive vice. Gambling furnishes excitement, even more than do other pastimes or business. There is in it, furthermore, the lure of gain—quick gain. No sin, no passion, perhaps, grows faster and fastens its grip more securely upon its victim than does gambling. A manufacturer of my acquaintance who has employed many young men declares that the gambling habit is worst among bad habits and the hardest for one addicted to break. He will not employ any one who so much as plays pool with the price of the game as the stake.

Christian parents, Christian teachers, Christian editors, Christian public officials, Christian citizens, have this task ready to their hands—the creation of a healthy public opinion regarding gambling; the training and rearing of children without the development of the slightest taste for gambling; the active warring against every present manifestation and purpose of the gambler's trade.

Conscious Identity.

BY H. C. FLEMING.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.)

When man was formed of the dust of the ground, he certainly had all the physical faculties belonging to man, but there was no life in him. This state, or condition, is again that of man when he dies. But we learn from the above quotation that God breathed into his nostrils the breath of life, and that man became a living soul—a conscious identity. Before this was done there was not any thought or consciousness in him, because his body was of the earth, earthy. But we notice that his life came by the power of God, and that there were two parts to man, a body and a soul, both from the same Creator.

There are some who claim that this action of God in giving man life was only the breath that he gave him, and that when he ceases to breathe he is no more. This is certainly a very unwise conclusion. Which was the greater work, the forming of the body of the dust of the ground or the giving of life to it? The smallest intellect surely ought to be able to understand that the giving of life was the greater work, and that there is more in the expression, "breathed into his nostrils the breath of life," than merely the air that was breathed into his nostrils. If the air alone was what gave life, life could be produced again by a similar process after man is dead, and he would again become a living soul. This has been tried by men, but never yet has life been restored to man by such action.

Of course all understand that it is necessary to animal life to breathe in order to live; but which is greater, He who made this law or the law itself?

I once heard a man ask another if he should blow a bottle full of wind, would it become a living bottle? The man whom he addressed was nonplussed by the question, because such a thought had never before entered his mind.

In reference to the man who was born blind, to whom Jesus had given sight, "some said, This is he: others said, He is like him: but he said, I am he." (John 9: 9.) If there was no conscious identity in the man, how could he know that he was the same individual? "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2: 11.) The Spirit of God is, therefore, a conscious identity; and as man was created in the image of God (Gen. 1: 27), he also has a spirit, an inner man—a conscious identity.

When a man has reached the age of forty-two years, he has had at least six different bodies, all from the earth, earthy, and his last body is no more like his first body than it is like the body of any other man; but the spirit of the man is the same as that in his first body, by which he knows that he is the same being—a conscious identity. He can call up the memory of his past life and speak intelligently of those things. This could not be, unless there is something in him that changes not through the vicissitudes of his earthly life.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." (Rev. 6: 9.) This clearly shows that those who were slain had a conscious identity after the death of the body. The case of the rich man and Lazarus teaches the same (Luke 16: 19-31), and also that there is a vast difference between the condition of the wicked and the righteous in this continued existence of conscious identity. The dead, small and great, are to stand before God and be judged. (Rev. 20: 12.) How could these be judged if they had no consciousness of the things they had done, either good or bad? The reader will understand that this occurred after their bodies had returned to dust.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3: 2.) Here is shown the consciousness of the righteous and the hope of the new body like that of the Lord Jesus.

But what of the wicked? They shall be separated forever "from the presence of the Lord, and the glory of his power." (2 Thess. 1: 7-9.)

If there was to be no conscious identity of existence, all this about glory and happiness or eternal misery would be of no value, but a solemn mockery to man.

But, dear reader, the Bible is true: therefore "what manner of persons ought we to be in all holy conversation and godliness?" (2 Pet. 3: 11.)

Report of the Work in Okitsu.

BY SARAH ANDREWS.

It is with a joyful heart that I grasp this opportunity of writing to any who may be interested in the work here. The last report was sent about the middle of April. I shall here give a brief account of the work that has been done since that time. By the Lord's grace the work has continued to grow. There have been nine baptisms during the last four months. There were three the last week in April—the young girl whom I had been helping through school and who is now with us in the work; Oiki San's mother, who is sixty-one years old; and the son of the assistant station master here in the town. I asked Brother Fujimori to come and do the baptizing, and he and Brother Kogo made the long trip, which is ten hours by train, and stayed three days evangelizing. Their visit meant much for the work. I thank the Lord for such men of faith and loyalty in this land of superstition and division. Brother Aoki, a former naval officer, was baptized in July. He is a man of deep faith and consecration and says he no longer expects to fight with a steel sword, but with the sword of the Spirit. He has done some street preaching here, and

great crowds gathered to hear him. On one occasion many of the people clapped; on another occasion an old man in the crowd thanked him, which is unusual in Japan. We believe with him that street preaching is the only way of reaching the great mass of people. Especially is the street preaching best now, since there is no place for the meetings except in our home. We hope and pray that Brother Aoki may be greatly used of God in bringing these people from darkness to light. However, he was recently called by the government to teach in a school in Osaka; but, wishing to help in the Lord's work here, he promised to serve in the school only a year and a half. There being several others to be baptized, I asked Brother Fujimori to come again the first week in August, and there were five baptisms. These were: The former subchief of the neighboring village, who has been studying since last December; a boy, sixteen years old, who works in a geta or wooden sandal factory here, and is exceptionally earnest in telling the truth to old and young as opportunity affords; a young student who has been coming all summer from five to six o'clock in the afternoon for Bible study; an old man who is near seventy and who was formerly a Presbyterian; and a young man who was a student of the government agricultural school here, and who came when we first opened work last fall asking to study the Bible. He often expresses gratitude that he has found the true way. Being grateful for his own blessings, he wishes to become a self-supporting worker among his native people wherever he may go. Brother Fujimori stayed over Sunday and preached two fine sermons to the church. He and Brother Hatanaka, who came with him, preached on the street two evenings. They gave us a feast of good things.

The work among the children continues encouraging. Eighteen grammar-school boys came several weeks ago asking to be taught about Christ, saying they were busy on Sunday and could not attend Sunday school. Oiki San has a nice class for them on Monday and Friday evenings each week. New opportunities for work have been opened up among the young people, and we hope to use as many of them as possible to the best of our ability with the Lord's help. We go to a neighboring village once a month to speak to thirty or more young women who meet together for training in home education preparatory to entering homes of their own.

REPORT OF RECEIPTS AND EXPENDITURES FOR SECOND QUARTER.

Receipts for April: Through Brother Bradley (for March), $75; church at Donelson, Tenn., $2; church at Belzoni, Miss., $9.77; through Brother Bradley, $75. For May: "A Sister," $5; David Lipscomb College church, $30; church at Donelson, Tenn., $5; church at Belzoni, Miss., $5.80; donated through McQuiddy Printing Company, $69.20; Sister D. Lipscomb, $5; through Brother Bradley, $75. For June: Through W. H. Allen, $12.50; church at Belzoni, Miss., $5.75; Brother S. P. Durrance, Avon Park, Fla., $25; through Brother Bradley, $75. Total for the quarter, $475.02.

Expenditures for the quarter were as follows: For food, $71.51; for the work, $122.41; for rent, fuel, light, and other expenses connected with housekeeping, $99.05; for personal expenses, $25.67; for others, $17.22. Total, $335.86.

The Secret of Weakness.

It is the failure to spend a definite, even though it be short, time each day with God that is the secret of all weakness, variableness, and shallowness in our spiritual experience and service. Our time may not be long, but it must be regular; and from the act will come the habit, and from the habit the attitude, and from the attitude the character, settled, strong, sure, and abiding, wherein God's presence will be more and more a delight, and God's power more and more realized.—W. H. G. Thomas.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broad Street car to Sichel, then one block to left.

There is nothing more thrilling than a church at work. I love to hear of it, and it stirs my soul to see it.

I have just received a good letter from Brother Hugh E. Garrett, of East Point, Ga., and I shall give a few excerpts from it for comment and the good it will do others. In speaking of the East Point work, he says: "The work at East Point is just fine—additions nearly every Lord's day. I am trying to make the night service a special feature, and the audience is growing by leaps and bounds; nearly every seat taken Sunday night [September 3], and at least eighty-five strangers and aliens in the house." It sounds good when there are "additions nearly every Lord's day." Only a live church has such. We have many congregations that never have additions except when the annual revival comes. And the idea of making the Sunday-night services a "special feature" is fine. But the audiences grow "by leaps and bounds" only when the whole church makes it such. Sometimes the preacher will try to make it "special," and a "deadhead" lot of members can make it a "special" failure. But Garrett has a lot of brethren who love the cause and who pull with their might, and hence can *do* things when he launches a movement the success of which depends on an all-pull-together effort. That you may see he has such members, I give the following also from his letter: "We are preaching twice a month at Palmetto, Ga., using the Masonic Hall. We will go again this coming Sunday. We were unable to seat the crowd the last time we were there. The prospects are fine for a congregation to be established there. I expect to go down next Sunday with a tent. We use a large truck in going—had twenty-eight in it the last time, with three automobiles also loaded. The singing has been fine." This work is done on Lord's-day afternoons. It looks like business to have mission points and for the brethren to go out with autos and auto trucks loaded to sing and pray and make it a glorious success. I would be glad for some one to tell me why a preacher should be one whit more interested in having large crowds, in getting those who are not members to attend the services, and to see that congregations are established in new places, than any other member should be. Will some one tell me why? Well, there is no reason why he should. A local congregation is a business corporation or company, whichever you please to call it, and every member of the local church should consider himself a stockholder and one of the directors. The business before it is the greatest in the world—viz., rescuing the perishing on life's angry and storm-tossed sea; and every soul rescued is a world of wealth placed in heaven's vault for our eternal enjoyment after death.

I was so glad to learn from Brother Garrett's letter that the church is to continue to use him and has raised his support twenty-five dollars a month, and that they are not forgetting to help the poor and those in distress. They have used more than six hundred dollars in the last twelve months in such work. He closed his letter with the following words: "Should you come back—and I hope you will—I would be simply delighted for you to make East Point your headquarters; and, with your help, we could and would place all these surrounding towns in Georgia 'on the map' for Christ. What say you? Everybody sends their love and best wishes to you and yours." If we should select a slogan for New Testament religion, I think "All at Work" would be about as good as could be selected—that is, it would be in perfect harmony with what the New Testament teaches on Christian duty. When it comes to giving, it is: "Let each one of you lay by him in store, as

God hath prospered him"—and this, of course, on the first day of the week. (See 1 Cor. 16: 2.) When we are spoken of as "joints," it is: "Every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4: 16.) When we are spoken of as "branches" of Christ, the Vine, it is: "Every branch in me that beareth not fruit, he taketh it away." (John 15: 2.) Let us all, therefore, work, pray, give, and love; and "whatsoever thy hand findeth to do, do it with thy might." (Eccles. 9: 10.)

Studies in the Life of Christ—His Reception.

BY B. C. GOODPASTURE.

Although the Jews everywhere, in a general way, expected the coming Messiah, they were not ready to receive him when he came. It is true that a few, such as Anna, Simeon, the Wise-men, and the shepherds, hailed his advent with great joy; but the attitude of the masses was that of indifference and rejection. The saying of the beloved disciple, "He came unto his own, and they that were his own received him not," expresses, in the main, the regard of his people for the infant Lord. It is interesting and suggestive to note the reception given him by those with whom he had to do at his coming.

In Bethlehem. The history of Bethlehem would lead us to expect a cordial greeting, for its inhabitants awaited the arrival of the new-born King. Had not the little town been generous in its dealings with strangers? It had given the beloved Rachel a grave; the war-worn and weary David, a drink of water; and the pensive, sad-hearted Ruth, a husband. It gave Him a manger—a lowly guest chamber for Him who was "born King of the Jews." There was, however, an inn in Bethlehem, but in it no place could be found for the infant Savior. Before he came, it had been occupied as the result of a Roman census. He was laid in a manger "because there was no room for them in the inn." (Luke 2: 7.) When we consider this treatment of our Lord, we are filled with something akin to indignation. What an opportunity the Bethlehemites let pass! What indifference and ingratitude! But not unlike the situation in Bethlehem is the one that obtains in reference to the inn of our souls. We sometimes become so engrossed in the affairs of the world that we have no place in the best of our lives for the Christ. Our room is taken with other guests. If there is room in the manger, he may abide there; but there is no place for him in the throne room of the heart. Though he "stand at the door and knock," we are busy entertaining our first-chosen company within, and do not open to him. Bethlehem was unmindful of the presence and person of the Son of man through ignorance, but we cannot think to have our rejection of him excused or palliated on such grounds.

In Jerusalem. When Herod heard the inquiry of the Wise-men, "Where is he that is born King of the Jews?" he "was troubled, and all Jerusalem with him." Why receive the news with trouble instead of joy? We can understand the uneasiness of Herod. He feared for his throne. But why were the people troubled? Were they not looking for the Christ? Yes, but not so soon. They were not prepared for such tidings. These illuminating words from Professor Edersheim, the learned Jew, will prove helpful at this juncture: "These Jerusalemites—townspeople, as they called themselves—were so polished, so witty, so pleasant. . . . And how much there was to be seen and heard in those luxuriously furnished houses and at those sumptuous entertainments! In the women's apartments friends from the country would see every novelty in dress, adornments, and jewelry, and have the benefit of examining themselves in looking-glasses. . . . And the lady visitors might get anything in Jerusalem, from a false tooth to an Arabian veil, a Persian shawl, or an Indian dress." He speaks further of "the wealth which they lavished on their marriages; the ceremony which insisted on repeated invitations to the guests to a banquet, and inferior men should not be bidden to it; the dress in which they appeared; the manner in which the dishes were served; the wine in white crystal vases; the punishment of the cook who failed in his duty." ("Life and Times of Jesus," Volume I., page 130.) They were going the rounds of a continual Belshazzar's feast, and the birth of Jesus was to them as the handwriting on the wall. For the same reason, if the Lord should come now, some would be "troubled."

What About Your War Record?

BY R. L. WHITESIDE.

Under severe pressure it is hard for any one to keep an even course. That was especially true during the recent world war. Some started out to write and speak against Christians' going to war, but for obvious reasons their zeal cooled till the war was over. Since then they are speaking out again, and seem very determined now to convict some one on his war record. In their zeal now they remind one very much of a prosecuting attorney. The accused denies their charge, but they seem determined to bring about a conviction. But it appears to me that a man who will smother his convictions while it is dangerous to express them has very little room for complaint against any man's record along any line.

I think it would be well for some of you brethren to silently and seriously ponder these personal questions: Did I preach a full gospel during the war? Did I withhold anything? Was my preaching by tongue and pen regulated by men or God, by the fear of men or the love of truth? Have an honest interview with yourself. Perhaps you will then feel more like repenting in humility than assuming that your war record is so superior that you can now, since all danger is over, attack somebody else's war record. Excuse me, but your voice was so smothered during the war that I cannot hear you now. Keep as quiet as you were during the war, and let us have peace.

Seek Rest in God.

If ever there was a question which it concerns us all to answer, it is this: Where is rest to be found? The larger part of mankind seek it in wealth, in honors, in worldly ease; but they do not find it. Covetousness, greed, envy, fraud, conspire to spoil all thought of rest in the good things of this world. Others seek rest in themselves; but what can be expected from our weak, changeable natures? Society, literature, science may occupy, but they cannot satisfy or rest the heart. There is no rest for the heart of man, save in God, who made him for himself. But how shall we rest in God? By giving ourselves wholly to him. If you give yourself by halves, you cannot find full rest; there will ever be a lurking disquiet in that half which is withheld; and for this reason it is that so few Christians attain to a full, steadfast, unchanging peace; they do not seek rest in God only or give themselves up to him without reserve. True rest is as unchanging as God himself. Like him, it rises above all earthly things; it is secret, abundant, without a regret or a wish. It stills all passion, restrains the imagination, steadies the mind, controls all wavering; it endures alike in the time of tribulation and the time of wealth, in temptation and trial, as when the world shines brightly on us. Martyrs, confessors, and saints have tasted this rest, and counted themselves happy in that they endured. A countless host of God's faithful servants have drunk deeply of it amid the daily burden of a weary life—dull, commonplace, painful, or desolate. All that God has been to them, he is ready to be to you; he only asks that you should seek no other rest save in him.—Jean Grou.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing adve.tisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS.
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Woman Suffrage.

BY J. C. M'Q.

I have been requested to write another article on this subject.

The family is God's oldest institution. As the church is "the salt of the earth," so the family is the salt of the church. Destroy the family, and you will destroy the church, the government, and civilization. In the family there should be the closest coöperation between husband and wife. It is about the only human relationship in which service is not and cannot be paid for as we pay for food and clothing. The family will be a failure unless there is the closest coöperation between husband and wife, and not sex antagonism, which spells only disaster to all concerned. In order to bring about unity between husband and wife, God created them one for the other and adapted the woman to the man. "And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2: 23, 24.) It does seem that if a man is good enough to cleave to a woman, to work for her, to suffer for her, and to die for her, that he should be good enough to vote for her. Nothing should be brought into the family that is calculated to mar the unity and coöperation that should exist between husband and wife. We learn that after the fall a different curse was placed upon man and woman. Woman's sphere is on the inside; man's sphere is on the outside. The physical organism and constitution of each are different. "Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3: 16-19.) In harmony with the curse God placed upon each, we find that the Holy Spirit, through the apostle Paul, makes it the duty of woman to be a keeper at home. The Holy Spirit says: "That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 3, 4.) Thus we see that women are to be home-keepers or home makers. In the home they reign supreme. Woman's qualifications fit her especially to reign as queen in the home. The woman who rocks the cradle controls the destiny of the nation. When God would rear and train Moses for the great leadership to which he had called him, he placed him in the hands of his mother to nurse, care for, and train him. God did not see proper to place him in the hands of a hired nurse, who was wholly unfit and unqualified to develop and train him for the great work God had chosen him to do. God puts the mother over the child at the very time when it is capable of being molded, directed, and shaped into a noble character. It is much easier to influence a child and to direct it in the right way than it is to influence old, hardened sinners. If mothers would train their children at home, teach them to read the word of God, teach them good habits, these habits would sooner or later crystallize into a good character. The Ladies' Home Journal very aptly says on this point:

> What is true in general is equally true of the individual woman. She may do much with her ballot, but she can do infinitely more through her daily influence in the family over not only the children she has borne, but over the husband who labors for the support and welfare of those for whom he has assumed responsibility.
>
> And these two need each other, this man and this woman. The one goes out into the world, meeting the hardships and disappointments as well as the honors and the emoluments; the other "stays with the stuff," takes care of the little ones and brings them along paths of safety and up to man's estate by a kind of sympathetic service that cannot be bought and that only a mother can render.
>
> In the progress of years, in the discharge of mutual responsibilities, in the comparison of experiences, in the solution of puzzling problems, these two people talk over many matters, and in this interchange of ideas and ideals lies the greatest known influence for human welfare.
>
> In outside matters particularly woman's mind is not confused by the mass of petty but puzzling details that often befog the judgment of the best of men. And that is why good husbands and wives talk over so many things together. In this way they combine their powers, and often come, in time, even to resemble each other in many ways, not only in ideas and convictions, but in the general cast of countenance so noticeable in many old couples. Who

can doubt that solutions and judgments arrived at by this route and by such people are about the safest conclusions of which the mind is capable?

If women could vote and go no further, there might not be so much objection to it. At least, she might be conceded the same right to vote as is conceded to man. But it is not simply the privilege of casting the vote that woman is seeking, but she is seeking equal political rights. As women have been given the ballot, there is no governmental power that can keep them from holding office, and no one imagines that such a thing will be attempted. When women enter politics and hold office, they necessarily become no longer fit for wives and mothers. This incapacitates them for the inside work, or for the work in the home, which God has given to them. There is a great difference in a woman's voluntarily seeking to hold office and a woman's laboring on the outside to make a living because she is simply a victim of circumstances and compelled to do so. For all such women I have not heard a word of censure, but commendation. It is noble in these women to do the best they can. While God's order is that the man shall work and make a living in the sweat of his face and support a family, yet when man fails to do his duty and live in harmony with God's ordained law, this inflicts a burden upon woman. Furthermore, when woman tries to do the work of the home and do the work on the outside, the burden is greater than she can bear. We find the women who are devoted to feminism neglecting their children and turning them over to nurses, who do not properly care for them. How many of these children do we see who are not kept tidy and cleanly, who are half starved, and who, for lack of attention, drop into premature graves! It is contended that America loses more children for lack of attention now than any other country. How much worse will it be if we increase the burdens that are placed upon our mothers! It is the duty of man to lift every outside burden, and to lift every burden possible, from the shoulders of his wife and the mother of his children. I have too much respect for noble motherhood and wifehood to contend that her burdens should be made heavier than she can bear.

It is true that some women object to the teaching of the word of God and are ready to reject it because it does not conform to their ideas. They object to man's dominion over woman, as recorded in 1 Tim. 2: 11-15; but if husbands love their wives as Christ loved the church, which they are taught to do, there is no weight in this objection. Eph. 5: 25 declares: "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." We should never fear to live in harmony with the law of God. If we depart from God's law, we must pay the penalty. So long as women are kept in their proper sphere and so long as men do the work that God has ordained for them to do, we may expect the human race to grow purer and better and happier. How much better it is to follow the wisdom of God than to follow the wisdom of men!

"Let There Be Light."

BY M. C. K.

On page 1044 of this issue of the Gospel Advocate and under the heading, "Light Wanted," Brother A. M. George has an article criticizing some things in our recent series of articles on "Bible Things by Bible Names." The reader will please examine his article carefully before reading these comments in reply. I think all essential matters in Brother George's criticism will be covered by noting the following points:

1. From some of his comments, I think he gets an idea from the adverb "precisely" which it was not my intention to convey. It is possible, as is sometimes the case in writing English, that I was not fortunate in placing the adverb so as to avoid all ambiguity. The sentence is as follows: "The people of God in this period of their history are unfortunately divided into clashing and conflicting parties precisely as they were divided in the city of Corinth in Paul's day." I did not mean that the divisions to-day are "precisely" *as they were* in Paul's day, for they are not; but I meant that it is a *fact* that division in the body of Christ existed then "precisely" as it is a *fact* that division in the body of Christ exists now; and for the very purpose of preventing the wrong impression, I added: "Only the divisions of modern times are on a much larger scale."

2. Brother George says: "He calls the denominational world 'the people of God.'" No, "he" does not. There is not one word in the article he criticizes that says any such thing. It would add much to the profitableness as well as the dignity and high character of our journalism if brethren who undertake to criticize what others say would at least be careful to quote them correctly, and not attribute to them something they have nowhere said nor even thought. I distinctly said, and it was right before my critic's eyes: "While many persons in at least some of the denominations have not complied with all the terms of admission and hence are not in the church, nevertheless, many others in the different denominations have complied with them and are, therefore, in spite of their erroneous practices otherwise, in, and are a part of, the church." My article taught, as I here and now again teach, that some of "the people of God" are in "the denominational world:" but this is the width of the poles from calling "the denominational world," as such, "the people of God."

3. Brother George says: "No man can be a Christian and a Babylonian at the same time." Again, he says: "God may have some prospective people in these Babylonish churches." Now, if by this the author did not mean to teach that there are no Christians in any of the denominations, then he did not say what he meant, for that is exactly what he says. If "no man can be a Christian and a Babylonian at the same time," and God only has "some prospective people" among the denominations, then there is, of course, not a single child of God in any denomination on earth. But this is not all. When Thomas and Alexander Campbell, Barton Stone, Walter Scott, and other great reformers discovered over a hundred years ago that they and all other religious people in the civilized world, being in denominations, were in Babylon, there was, according to Brother George, not a Christian on the face of the earth! Even they themselves were not Christians! Not a solitary soul among them, who had believed in the Lord, repented of sin, and been buried with the Lord in baptism, was a Christian, because of being in a denomination! Hence, all their talk and plea for the union of all the divided Christians in all denominations was in vain, for there were no Christians in any of the denominations, no people of God on earth except in prospect! Hence, according to this position, among the millions of Baptists, Methodists, Presbyterians, Episcopalians, Congregationalists, Lutherans, and all other denominations on earth at this time, there is not a solitary Christian, not a solitary child of God, except in prospect, for they are all in Babylon! I am wondering if Brother George is really ready to avow such a position. If so, I am glad to say that I most assuredly do not agree with him.

4. I did not say: "These denominations are 'precisely' the same as the church at Corinth." I have explained my use of the term "precisely."

5. Finally, speaking of the Corinthians, Brother George says: "Their belief of and obedience to it [the gospel of Christ] led God to add them to his church." Exactly so; and I have been under the impression that, in spite of the denominationalism of modern times, when persons are led to the "belief of and obedience to" the gospel of Christ, God is still led "to add them to his church," and that,

therefore, the proper thing to do is to indorse all the truth taught by the denominations and condemn all the error taught by them, and to ask all who are among them to do the same thing. Indeed, it would be a good and righteous thing to magnify the truth among them and show the victims of error how easily they can hold on to all truth and forsake all error with complete deliverance from all the entanglements of the latter. If this position is not correct—is not backed by the incontrovertible teaching of the New Testament—then not only all the reformers of a hundred years ago were wrong, but equally wrong have been all their illustrious successors in the person of the Franklins, the McGarveys, the Lipscombs, and all the great preachers among them who have gone to their reward. In fact and in fine, from the very establishment of Christianity, the great Pauline motto has been in force: "Prove all things, hold fast that which is good."

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

The Guide.

I know not where my path shall lie;
By waters still, or where the cry
Of human need comes loud and clear
From out the mire; it may be here,
Not there, my path shall be;
Nor would I choose a destiny
Unhallowed by His will for me.

But this I know: my Lord is Guide!
And love and joy and peace abide
As unto him my life I yield,
That through my weakness he may wield
His strength to lift, his power to free,
His love in tender sympathy,
And be, Himself, my Victory!

—Esther Williams, in Sunday School Times.

Every time you stifle a good impulse, you make it harder to start the next one.—Exchange.

SELECTIONS BY THE EDITOR

There are two times in a man's life when he should not speculate—when he can't afford it, and when he can.—Mark Twain.

It harms us to think evil; it harms us even more to say what we think. It is for this reason that silence is so often golden. But it is also on the same general principle that it is worth while to speak a pleasant word—if we can do no more.—Christian Work.

We are no more prepared to-day for the great emergencies of peace that confront us than we were prepared four years ago for the emergencies of war. Education, hasty and hectic, was our chief resource in preparing for war. Now education, deliberate, intensive, and sustained, must be our basic resource in preparing for peace.—F. E. Spaulding, in Atlantic Monthly

Error often consists of truths in false setting. Sound thinking is a process of fitting true ideas together. The Bible has been mistreated by detaching words from their context. The phrase, "All things are yours," taken by itself, means unlimited control; but when you add, "Ye are Christ's," you have the real meaning of the passage. We are not our own, though we own all else.—Selected.

In the Bible the body is said to be more than raiment. But many people still read the Bible Hebrew-wise, backward; thus the general conviction now is that raiment is more than the body. There is so much to gaze and stare at in the dress, one's eyes are quite dazzled and weary, and can hardly pierce through to that which is clothed upon. So, too, is it with the mind and heart, scarcely less than with the body.—Selected.

To have lived but for one spring in the very heart of spring is to have had a joy that might be desired by the angels. No poem, no picture could give for an instant the sense of universal benediction that comes down with the full sudden bursting of springtide over the land. There is always one day when the valleys laugh and sing more gloriously, and when the hills are more joyful together before the Lord.—Victor Hugo.

Gibbon has a phrase about the armies of the Roman empire being "sometimes defeated in battle, but always victorious in war." How like the Christian's life is this description of the warriors of old! We are all prone to sin, but we have a promise which ever comes to us in these days of trial, and like the strong and yet sympathetic hand of the earthly father who reaches down and raises the fallen child, so do we feel the everlasting arm about us.—Selected.

The calm of Galilee on a perfect morning of spring is like no other calm that I have ever known. It is gentler, sweeter than the wonderful calm of the desert. There you seem to be coming into the very presence of God the Father. As you draw near to Galilee, it is as if, with the handful of humble fishermen, you draw near to God the Son. Galilee takes your hand as a friend, and draws you to it. It seems to breathe upon you and give you peace.—Robert Hichens.

The will of God is that the world should know of Christ. Some of it does not want to know of him. It has had its chance and rejected him. It has its chance now. How much does the city daily newspapers care for him? It almost never mentions him. It refers nothing to his will. He has no place in its judgments or purposes. The earnest Christian is for it a devotee. Bt there are millions of men to whom he is a stranger. It is our duty to make him known to them. If we refuse, we reject that which is Christ's will as clearly as anything that we can attribute to him.—R. E. Speer.

AT HOME AND ABROAD

When you do wrong, you have awakened the hounds of God. (Frank Crane.)

The only fortress that can never be taken is the city of God. (W. H. P. Faunce.)

W. M. Mann has changed his address from Lockhart, Texas, to Red Rock, Texas.

There is a pope in every man. It takes only a suitable occasion to reveal him. (Charles W. Bennett.)

We dare not forget that from the vocabulary of the Christian faith Christ's wounded hand has erased the word "impossible."—Selected.

We are grieved to learn of the death of James M. Luck, aged eighty-six years. He was one of the pioneers in the building up of the church at Louisville, Ky.

Price Billingsley will preach on next Lord's day for the Cherokee Park congregation, West Nashville, at their meetinghouse on California Avenue, near Sixty-second Avenue.

W. T. Hines plans to devote all of his time to the evangelistic field. In order to do this, he must sell his grocery business at Braman, Okla. There is a good congregation there.

William J. Campbell informs us that J. D. Boyer, of Belle Plaine, Kan., is in a good meeting at Davis City, Iowa. He is having the best attendance and interest that has been enjoyed in that place for some time.

From John Hayes, Eugene, Fla., October 22: "The meeting near Greenville resulted in one baptized. I began here Tuesday night, to stay as long as interest demands. This is my third mission meeting since September 1."

At a prayer meeting at the Fanning Orphan School last Wednesday night Morgan H. Carter preached, and as a result ten made the good confession, and were baptized next morning. To the Lord be all the praise!

Thomas H. Burton is engaged in a tent meeting at Union, S. C. Two were baptized last week, and others appeared very much interested. Brother Burton is thinking of making a trip among the churches very soon.

Charles Holder is engaged in an interesting meeting at Athens, Tenn. At the time of this writing the meeting was entering its third week. There had been two baptisms and a number of additions from the various denominations.

Mr. David W Shepherd and Miss Lola A. Gentry were married on Thursday, October 21, and are at home, Route No. 10, Carter Avenue, East. The Gospel Advocate joins their many other friends in congratulations and best wishes.

C. G. Vincent writes from Knoxville, Tenn.: "The work here goes forward. We have enrolled about thirty University students. We are glad to have these fine young people to worship with us." Brother Vincent's new address is 2813 Linden Avenue.

Married, at the residence of J. C. McQuiddy, 603 North Fourteenth Street, this city, J. Robert Dillingham, Jr., and Lula D. Appleton, both of Kinston Springs, Tenn. J. C. McQuiddy was the officiating minister. The Gospel Advocate offers congratulations.

C. M. Gleaves wrote us on October 18 that he was in a promising meeting at Philippi, near Hermitage, Tenn. Brother Gleaves would like to correspond with some brother who has a good grade of broom corn for sale. Address him at Bellbuckle, Tenn.

E. C. Fuqua writes encouragingly of the meeting that he is conducting at Colorado Springs, Col. Brother Shoulders is assisting him in the work. He is having a good hearing and anticipates a good meeting. Twenty-two members were present at the first service. He reports every one enthusiastic.

From Adair P. Chapman, Berlin, Ga., October 18: "G. E. Claus came over from Valdosta on Tuesday after the second Sunday in this month and preached for us on the three nights following at Troy Schoolhouse. There were no additions, but the interest is still good. He is to come back again next month. We are always glad to have him with us."

From John E. Dunn, Marietta, Miss., October 22: "I closed a fifteen-days' meeting with the church at Corinth last Sunday night. This was a fine meeting. We had large audiences, the preaching was well received, and there were eighteen additions from all sources to the local church. This meeting was in all respects a success. The meeting starts off good here."

The death of James R. Ward, at his home near Nashville, last Friday, occasioned much sorrow in a large circle of acquaintances, many of whom were lifelong friends. Three brothers and three sons survive. Brother Ward served for eighteen years as one of the trustees of the Nashville Bible School. His son, Dr. J. S. Ward, was a teacher in the same institution for a long time. Brother Pittman made an appropriate talk at the funeral.

From N. W. Proffitt, Cave City, Ky., October 23: "I am closing out my work in Kentucky. My meeting at Temple Hill was well attended and the interest was fine, but no additions. The meeting at Shady Grove is progressing nicely. Good crowds, fine attention, and one restored. I will close on Sunday night and go to Hohenwald, Tenn., to begin a meeting on Friday night, October 29. May the Lord bless and keep us in the work of saving souls."

T. Q. Martin was engaged in a very interesting meeting at McMinnville, Tenn., last week. At last report there had been fifteen additions, with splendid interest. Instead of meeting his appointment at Russell Street Church, this city, he remained over in McMinnville last Lord's day and began at Russell Street on Monday night. S. P. Pittman preached at Russell Street on Sunday, morning and evening, to large and interested audiences. Both sermons were excellent.

The Twelfth Avenue congregation, in Nashville, is experiencing a glorious meeting in every respect. S. M. Jones is doing some of the best preaching of his life. Our last report was to the effect that fifty-five persons had been baptized. This is the fourth week of the meeting. Interest in the Bible school at that place is growing and the attendance is steadily increasing. There were three hundred and seven present at the Bible study on last Sunday morning.

From T. G. McLean (colored), Lewisburg, Tenn., Route 3: "On the second Sunday in August Brother Vinson began a meeting at Corinth, near Caney Springs, in Marshall County, and continued it five nights, with two additions—one over fifty years of age, from the Methodists. The other meeting was conducted by Alexander Campbell under a tent in Maury County, near Berlin, and continued ten nights. There were eight additions, four of them from the Baptists."

Mrs. S. V. Elmore, of Loveland, Col., is much interested in building a new meetinghouse in that prosperous and growing town. They have no place in which to meet. They have the promise of W. F. Lemmons, of Tyler, Texas, to hold a meeting for them, but they have no house in which to hold the meeting. The brethren in Loveland should do all they can to build the house before calling on others. When they have done this, others will more cheerfully send them a contribution.

From W. E. Wells, Greenville, Fla., October 22: "John Hayes just closed a week's meeting at a point four miles north of Greenville. Brother Hayes is a loyal, uncompromising preacher; but the people there had never had the gospel preached to them in its purity and simplicity, and they did not seem to understand how people can be Christians without wearing some denominational name. Brother Hayes is giving all his time to the work, and it is the duty of Christians to support him in his work. His home address is Bradentown, Fla."

From J. Will Henley, October 21: "My meeting at Stratford, Okla., resulted in forty-one recruits being added to the fighting forces. Ten came forward in the last service. Something over two thousand dollars was raised to build a house there. Oscar L. Hays sang for the meeting. Brother Hays is a fine song leader, as well as one of our very best preachers. I am now at home, having my baby treated at Sherman, Texas. The X ray is being used in hopes of checking development until I can take him to a radium institute. My aged parents are in my home now, and will spend the winter in this part of the country. Pray for me and for my precious baby boy."

R. V. Cawthon closed the meeting at Smithville, Tenn., on Lord's-day night, with thirty-four additions to the congregation—twenty-seven baptisms. The Smithville brethren have remodeled and reseated their house at a cost of more than six thousand five hundred dollars, and now they have one of the most commodious, comfortable, and at-

tractive houses for worship owned by the disciples to be found in any of our county towns. The meeting at Number One, in Sumner County, started off nicely on Lord's day, with good attendance morning and evening, J. W. Grant doing the preaching at both services. Brother Cawthon took up the work on Monday night.

From J. H. Lawson, Houston, Texas, October 19: "The work with the First Church, of this city, is now in excellent condition, and we are hopeful for greater results than have yet been accomplished. Last Lord's day a fine man was restored to his 'first love,' and large audiences attended all the services. Oscar Smith and I have just closed a good meeting in the Heights, and next Lord's day we are to begin a meeting with the First Church, to continue indefinitely. The good sisters have just sent a large box of clothing to the Luling Orphans' Home, and all seem to rejoice in the work. The prospects for the cause in Houston look good, and we expect to keep pushing the work."

From Charles L. Talley, Cookeville, Tenn., October 5: "The activities of the church at Cookeville within the past fifteen days have been somewhat above normal. Within this time twenty-six have been added to the membership, twenty-three of these by confession and baptism. There were six confessions on last Lord's day. This but stresses the importance of personal work. I closed a mission meeting two miles east of town on Wednesday evening, preaching for ten nights, with three confessions and baptisms. This was my sixth meeting under the direction or fellowship of the church at this place. In all, there were about sixty additions. The outlook is promising for better work in the future."

From W. L. Oliphant, Muskogee, Okla., October 21: "I preached for my home congregation, the East Okmulgee Avenue Church, last Lord's-day morning and evening. The congregation has been busy during my absence. Quite a number have been added since I left home for protracted-meeting work. Some three or four weeks ago, at a business meeting, the brethren agreed to offer me the work for half time during 1921 at an increased pay. I shall preach for them on the first and third Lord's days in each month. The other two Sundays will be used in developing the talents of young men who desire to preach the gospel. Two were added to the congregation at the prayer meeting last night—one by restoration to fellowship, the other being baptized 'the same hour of the night.' Pray for us."

From J. C. Estes, 222 East Ninth Street, Davenport, Iowa, October 11: "It has been a long time since I have made any report of the work here in our little congregation. We have been getting along nicely, however, all the time, except a little while late in the winter we had a few who made some trouble for us, but they are not here any more. Each new class of this school brings a few members, and a few get through and leave. The September class of seven hundred and fifty new students brought us four good members, one of whom was in David Lipscomb College last year—young Brother Ezell, of Alabama; Brother Benedict, of Oakland, Cal.; and Brother and Sister Cole, of Indiana. Last Monday night R. H. Parrish came over to our home with his bride, and I said the words that made them one. They were at church yesterday, as happy as could be."

From Will E. Walker, Winchester, Tenn., October 16: "W. W. Bates, of Nashville, began a series of meetings for the church here on the fourth Lord's day in September. He came as a stranger to a large part of the congregation here, but in a short time he had won his way into the hearts of those who heard him preach. Faithfully and forcefully he told the 'old, old story,' and he did not shun to declare 'the whole counsel of God.' Large and attentive audiences greeted him at nearly every service; and while there were only three confessions and baptisms—three boys just entering their teens—all felt that we had had a great meeting, and that much good seed had been sown that will soon yield a good harvest. The meeting closed on the second Lord's day in October. The Lord willing, Brother Bates will begin another meeting here on the third Lord's day in September, 1921."

From W. S. Long, Dallas, Texas, October 21: "It was a great pleasure to me to preach to an attentive audience at the Pearl and Bryan Streets Church last night. Among preaching brethren present were: A. O. Colley (who labors for this church), Dr. E. V. Wood, C. E. Wooldridge, Joseph Yarbrough, and W. S. Bills, of San Antonio. The members are busy and happy, and the church is doing a great work for the Lord. Brother and Sister Colley are loved and held in high esteem by this church, and their home is a delightful home. Notwithstanding the heavy obligations at home and for the Belle Haven Orphans' Home, this church will fellowship the Washington work to the extent of two hundred dollars. May other congregations be so thoughtful of the struggling band in Washington. Address all donations to E. L. Mills, treasurer, Box 1650, Washington, D. C., or to W. S. Long, Box 1423, Washington, D. C."

From William J. Campbell, Davis City, Iowa: "I learn that J. H. Pennell, of Zanesville, Ohio, has decided to go to Hawaii for the gospel of Christ. He is a strong man in the gospel and well able for this work. My first work in preaching was under his direction and help, and I have always held him in high esteem. Brother Pennell will need the support of the brethren, as he, like most gospel preachers, has little of this world's goods; so the churches where he has labored and all who desire to have fellowship in this work should get busy and furnish funds needful for their going and a sufficient amount to help them in getting located. He wants to sail on December 11; so this work will require haste. It will be announced soon who will receive the contributions for this work. The field in Honolulu is open for the gospel and has been neglected too long already. As this laborer is ready to go, let us rally to his support."

From R. L. Colley, Millville, Ark., October 18: "I have just closed a meeting at Camden, the county seat of Ouachita County, with one baptism. This place has never had a loyal congregation. When the elder of the digressive congregation was asked for permission to preach in the house, his reply was: 'If they will submit to our rules, he may.' After being informed that we believe in submitting to God's word only, he refused to let us preach in the house without using the instrument. The Jews gave us the use of their synagogue for the meeting. Hugh Hogg conducted the song service. Much enthusiasm was manifested throughout the meeting and our audiences grew in number at every service. We organized Sunday morning, with about thirty in our Sunday school, with the young people. The male members are but few, but they have unflinching courage. They are seeking a place to buy that they may have a home in which to worship and do the Lord's work. I have promised to labor with them a part of the time next year."

J. H. Hines writes: "Montgomery is all right. It is a good place to live. It is a place of cordiality, hospitality, and open-hearted welcome. All are glad to lend a helping hand in every good work. Four weeks past I came to Montgomery to work, labor, and toil with the church of Christ on Highland Avenue, in its effort to lift up the Son of man and save a perishing world from the thraldom of sin. In that short time I have found this people warm-hearted, zealous, enthusiastic, and responsive to every work of faith and labor of love. The church is doing a great work. The leaders are taking the lead, and the people are offering themselves willingly. It has a vision of man's needs. This was made manifest last night when about one hundred and fifty members of the church came to our home bearing all sorts of eatables, smiles, and words of cheer that made our hearts overflow with joy and gladness. This spirit of fellowship and coöperation has made a lasting impression upon our hearts. We appreciate the eatables far more than we can express, but what we prize above all is the spirit that prompted it. What we need in all the churches, everywhere, is more brotherly love, fellowship, and coöperation."

From Eph P. Smith, Martin, Tenn.: "It was my intention at first to acknowledge by letter each remembrance that came to me for Brother Hoskins and his family, but so many and so generous were the tokens of love that it would have proven quite a task had I written each one a personal letter. I have received letters that strengthened my faith and made me to know that there is yet real love, sympathy, and fellowship in the church of God. I am deeply indebted to those who made me their messenger to the late Brother Hoskins and to his family. He and Sister Hoskins were profoundly grateful for this fellowship, and in their behalf I thank every one who sent a message by me. Here are the names of those who were remembered by me to the family: John S. Cayce, M.D.; Mrs. Louis Jones; Joe Ratcliffe; Guy C. February; W. L. Hughes; Hugh McCree; estate of C. Tatum; J. F. Kurfees; "A Friend;" "A Sister," McMinnville; "A Disciple," Prospect; T. Q. Martin, for two brethren; Mrs. Effie Hicks; P. H. Harlin; Henry Croft; church at Winchester; church at Manchester; Mrs. M. L. Colsher; Mrs. W. D. Scoggins and daughters; J. W. Pruit; W. G. Daniel; B. H. Vaughn; W. S. Long; J. S. Oliver; Mrs. E. Johns; church at McMinnville; church at Santa Ana, Cal.; E. L. Whitaker; Mrs. W. L. Gillispie. Total amount sent, $438.50."

CURRENT THOUGHT

Before Dawn.

There is a time before the dawn of day
When voices of the birds are in the trees,
As though o'ercharged with song they sought a way
Too soon to overflow in ecstasies;
There is a sound in darkness before morn
As though of wings unfolding for swift flight
That scarce can wait, by rising winds upborne,
Till all the world is rapturous with light.
So, O my heart, long fed on mystery
Of deepest night, there stirs a song in you—
Eager to break in fullest rhapsody,
Longing to wing through burning heavens new!
O sun that rises, burst the clouds away!
O night of nights—how long? When comes the day?
—David Osborne Hamilton.

✡ ✡ ✡

Give Heed to Making Preachers.

The church must in a constructive way give heed to the making of the ministry. The church cannot live without an adequate ministry. We have been careless about our ministry. Our methods for recruiting it have been sporadic and unscientific; and this cannot be remedied without a plan. Those boards and institutions that directly touch youth in the years when it is making its life decisions ought to have a coördinated, systematized plan, not for an occasional campaign of recruiting and training, but for a continuous, unwearying regard for gathering men and women for the ministry and other forms of special Christian endeavor.—Veteran Preacher.

The home and the church should give heed to making the right kind of preachers. Godly lives and more attention to teaching the Bible in the home will soon increase the number who are willing to increase the ministry. When once the children realize that the fathers and mothers are more deeply concerned about the religion of Jesus Christ than they are about the affairs of this world, then will these sons and daughters, in all probability, take more interest in things pertaining to the soul's salvation. Due regard and consideration should be given to godly lives.

✡ ✡ ✡

Working Girls' Creed.

Much interest has been shown in the Every-Day Creed which was adopted recently by representatives of working girls in Ohio and West Virginia at an industrial conference held under the auspices of the Y. W. C. A. at Oxford, Ohio. The creed reads as follows:

"I believe in my job. It is very important. Some one will suffer if I do not perform my work promptly and carefully, and I shall be the loser. My job can be made attractive by punctuality, system and definite aim, and a high ideal of practical service.

"I believe in the other worker. For her sake I should not accept a low standard of pay or poor working conditions. For her sake, too, I should do all in my power to maintain a high standard of loyalty to the employer. I should give her a cheerful smile and helping hand whenever possible.

"I believe in my employer. He is a human being just as I am. He likes to have things go smoothly, and he deserves to have them so. I should do all in my power to help him.

"I believe in myself—in the power that is within me. I owe it to myself to be all that I can be physically, mentally, and spiritually. I owe it to myself to be as attractive as possible in manner and appearance.

"I believe in my home. I should protect it by maintaining the single standard of purity, by preparing myself for every home-making task, and, above all, by fitting myself to be the chief educator of any children that may be intrusted to my care.

"I believe in my country. When we all understand the true meaning of the brotherhood of man, it will be the best land in all the world, and the knowledge of the sacredness of the individual will be the law by which we shall all be governed.

"I believe in God, in his infinite love for humanity. Sincerity, honest work, merry laughter, clean play and unaffected kindness are all he asks of us."—Baptist and Reflector.

The Working Girls' Creed is to be commended and deserves our most serious consideration. If both employer and employee would be prompted by such motives, the world would be far better than it is. If people would only live up to the Golden Rule and practice half as well as they preach, how soon would we see the unrest and discontent of the times passing away and the reign of contentment and peace ushered in! The working girl should have the sympathy, coöperation, and help of every one. Because she is the victim of circumstances and forced out into the world is the very reason she should not be condemned, but, on the other hand, should be encouraged and helped in every legitimate way. If the world were not out of joint, if people were living as God has ordained that they should live, if men were doing their duty, it would not be necessary for so many women to give up their homes and seek employment on the outside. Woman by nature is fitted for the home; she loves the home; she is a home maker; and it is only from the force of necessity that she gets out into the world and competes with men for a livelihood. It may be that there are a few exceptions to this, but it is true of the great majority of the noble women that are to-day a blessing to the race.

✡ ✡ ✡

A Propaganda of Lies.

One of the peculiar and regrettable features of the closing of the Great War was that it found an undercurrent of hostility in England to America, and vice versa. The strong element in England which is opposing on a great scale the sure approach of prohibition is insidiously and powerfully exploiting this hostility in favor of the continued hold of liquor on the British empire. Dr. C. W. Saleeby, a noted English authority on the drink question, referred to this point in his address before the International Congress against alcoholism, which met recently in Washington, in these words: "The liquor people in England are responsible for the anti-American propaganda, I am convinced. They are doing their best to stir up public opinion against prohibition and so against America as a prohibition country."

It is well known that the people of England, as a whole, are being trained to consider prohibition in America as a huge joke on account of its affirmed failure. Dr. Saleeby's words on this point to the International Congress are timely: "We are told such terrible lies in England about the situation in America! They say that there is no longer any immigration to the United States and that Italians are leaving the country in large numbers. There were two thousand Italians who landed from the Olympic when I arrived. They say that prohibition has ruined the hotel business, but I find it almost impossible to get a bed. They tell us that the whole American people are becoming cocaine addicts now that they cannot get whisky. An outrageous untruth! What seems to me one of the most wonderful things accomplished in America was the closing of his narcotic clinic by your health commissioner, Dr. Copeland, because the coming of prohibition made it unnecessary. I find that with the going of the saloon comes the closing up of the 'red-light' district. When alcohol is out of the way, it is possible to control and eliminate other vices. Your health statistics already show wonderful results from prohibition."—Christian Advocate.

Nothing good has ever been introduced, nothing that is intended for the amelioration and elevation of humanity, which has not met with strenuous opposition. If prohibition did not very largely stop the drinking of whisky and decrease its sale, the friends of whisky would not be so bitterly opposed to prohibition. No one has ever claimed that prohibition absolutely prohibits drinking. The law against stealing does not stop all stealing; the law against murder does not stop all murders, yet holds them in check very much. If we could only get people to think on that which is pure and good; if we could only get them to dwell upon purity and godliness instead of feeding upon that which is evil, it would not be so difficult to get them to lead lives of self-sacrifice, sobriety, and godliness.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

No Risk With "Diamond Dyes"

Don't Streak your Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers. **Piedmont Laboratories, Inc., Clinton, S. C.**

FOR BOYS & GIRLS

Take choice of many useful premiums: flashlight, watch, ring, locket, etc., without cost. We trust you—send no money—just postal with name and address. We send at once 20 packages assorted flower and vegetable seeds and big list of free premiums. Sell seeds among your neighbors at 10c pkge. No trouble to sell. Many take a dozen. When sold send us the $2 and we send immediately your choice of premium. Write quick—today. Address KERNEY REED COMPANY Box 522 Monongahela, Pa.

A Wish.

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thought be true and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasure of the many
May be ofttimes traced to one,
As the hand that plants the acorn
Shelters armies from the sun.

—Ella Wheeler Wilcox.

He That Built All Things Is God.

BY F. E. EXUM.

"Every house was builded by some man; but he that built all things is God." So says the apostle Paul. But there is a certain class of people in the world, some of them claiming to be very wise, who do not agree with Paul. "The fool hath said in his heart, There is no God." No one but a fool can come to that conclusion. A person with a reasonable measure of wisdom should know that all things, both temporal and eternal, must have a Creator in order to exist. That simple thought is plainly implied in the apostle's language. A house cannot create itself, and neither could the world have created itself. If you were crossing a desert on which you had been told the foot of man had never been set and were to see off in the distance a house, you would immediately come to the conclusion that you had been misinformed. A reasonable-minded man cannot consider the wonderful workings of the universe and come to the conclusion that it all just happened so. There are many things that the human mind cannot understand, and that fact alone is positive proof that those things are the product of a supernatural mind—the mind of God. All things must have a Creator, and the greatness and power of the Creator can be seen through those things which were created. The apostle Paul said to the Romans: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead." Think of the skill, the great power and marvelous wisdom that balanced the planets in their orbits and set them running through hundreds of thousands of miles of space so accurately that astronomers can calculate almost to the minute a year ahead when the shadow of one will pass over the other. Can a reasonable-minded person conclude that it just happened that way and is not the handiwork of an infinite mind? I don't think so. The fool that says in his heart, "There is no God," cannot understand his own body nor the miracle in the creation of the life that is within him. The commonplace things in the world, to which we pay but little attention, are wonderful in their functions. The seasons that come and go, the sunshine, the darkness, the heat, the cold, the pure and clear water, and the fruits of the ground are all wonderfully regulated for the welfare of humanity. It is not possible that it just happened that way. It is the work of the mighty hand of God.

The same God who was mighty enough to create and set in motion the laws of nature has given us a law of salvation through Jesus Christ, his Son, and is able to save to the uttermost all those who believe and obey him.

Boils Vanish

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs, and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema, and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

TREMENDOUS VALUE FOR 10c.

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

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send ten cents for eight weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The ten cents does not repay the editor, but he is glad to invest in new friends.

ECZEMA

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

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address

Medicated Ear Drum. Pat. Nov. 3, 1903.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.) 203 Adelaide St., Detroit, Mich.

Ask Your Neighbor!

ALTON PARK, TENN.—"Dr. Pierce's medicines have been used a great deal in my family with the very best of results. I had a girl that had chronic bronchitis and I never found anything that would give her relief until I began giving her Doctor Pierce's Golden Medical Discovery and it gave her more real help than all other medicines put together. I have taken 'Golden Medical Discovery' for stomach trouble and it was excellent for this ailment; it purifies one's blood and seems to act upon, and build up one's whole system in a good, healthy state. 'Golden Medical Discovery' is a splendid family medicine and I take pleasure in recommending it."—MRS. J. A. BEAN, 1500 Highland Avenue.

Few folks or families now living have not at sometime or other used Dr. Pierce's Golden Medical Discovery for the stomach, liver or blood. Over twenty-four million bottles of this tonic and blood remedy have been sold by druggists in this country.

WEST FRANKFORT, KY.—"I can recommend Dr. Pierce's Pleasant Pellets most highly for they have been used for many years past by my own people and by my husband's and later on by myself. I have never known such a mild and effective remedy for sluggish liver and constipation as Dr. Pierce's Pleasant Pellets."—MRS. ADDIE HARROD, No. 606 Polsgrove Street.

These little, sugar-coated pills are composed of Mayapple, leaves of aloe, root of jalap—things that Nature grows in the ground, and are sold by druggists everywhere.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Don't Endure PILES

Write me and I will send you on trial my mild, soothing, guaranteed treatment for **Piles** which has proven a blessing to thousands who are now free from this cruel, torturous disease. Send post card today for Full Treatment. If results are satisfactory costs you $2.00. If not, costs nothing.

N. D. POWERS, Dept. 683 BATTLE CREEK, MICH.

The Bitter Made Sweet.

Just to give up, and trust
All to a Fate unknown,
Plodding along life's road in the dust,
Bounded by walls of stone;
Never to have a heart at peace;
Never to see when care will cease;
Just to be still when sorrows fall—
This is the bitterest lesson of all.

Just to give up, and rest
All on a Love secure,
Out of a world that's hard at the best,
Looking to heaven as sure;
Ever to hope, through cloud and fear,
In darkest night, that the dawn is near;
Just to wait at the Master's feet—
Surely now the bitter is sweet.

—Henry van Dyke.

Hobbies and Hobby Riders.

BY J. C. ALLEN.

Some one has said: "Let us live and learn, then die and forget all." I do not know anything about forgetting after death, but one thing I am certain about, and that is, I have learned much since I came West that had never entered my mind before I came. The strangest thing of all to me is to find men and women who claim to be Christians, and only Christians, so far apart on so many vital questions, and all of them claiming New Testament authority. I became fully satisfied a long time ago that no two men could disagree on any vital religious question and both be right. Both may be wrong, but it is impossible for both to be right while differing on important church questions. Much of the New Testament contains warnings against being deceived religiously, and brethren will emphasize the importance of all taking heed to this warning, while they at the same time are contending for something they have no more Bible authority for than the Roman priesthood has for priestly absolution. I have tried hard to find a difference between religious tracts and Sunday-school helps that so many good brethren differ about, but have failed utterly to see any difference. I am not opposed to either, if they teach the pure word of God. If I find a leaflet on a religious subject, I measure it by the Bible, and accept all contained therein that is in harmony therewith; and so with Bible helps on Bible lessons. The same rule that would cause me to reject leaflets and Bible helps in studying the Bible, if consistent, would force me to reject all religious papers and commentaries on religious subjects; and who is ready for such a step? We all agree in warning men against changing the law of God, and that is right; but is it not a fact that when we try to set a limit on teaching the Bible we are guilty of legislating where God is silent? God's orders are to "preach the word," "in season, out of season," without telling us how. Still, men who claim to believe God would have us believe it is all wrong to teach the Bible in schools. In the language of Holmes, "They ride their hobby without bit or bridle" until they commit the awful crime of dividing churches and homes all over the West.

The true man is greater than anything he can make.—Exchange.

50 Eggs a Day

"More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give *your* hens a few cents' worth of "More Eggs," the wonderful egg producer, and you'll be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10½ dozen eggs, or 126.

MRS. J. O. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefitted by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.

MRS. LENA McBROON, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.

EDW. MEKKER, Pontiac, Mich.

Never Laid as They Do Now

I am very much satisfied with the "More Eggs" Tonic. My chickens never laid as many eggs as they do now. W. A. GRUETZMACHER, Great Bend, N. D.

$200 Worth of Eggs from 44 hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.80 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE, Sterling, Kans., R. No. 2, Box 47.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being **FREE.** Don't wait—take advantage of this free offer TODAY! Reap the **BIG** profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7257 Reefer Bldg., Kansas City, Mo.

Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

The Double Nature of Man. No. 8.

BY TICE ELKINS.

The human conscience is a prophecy of immortality.

Conscience is that moral faculty which gives us an instinctive conviction of obligation and duty, and also an instinctive apprehension of future retribution. Its law is written upon the human heart and interwoven with the very nature of every moral agent. It is as essential a part of our nature as reason, or judgment, or memory. Its universality is asserted by Paul when he says: "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Its existence and authority are also acknowledged, in some form or other, by all the race.

While the doctrine of our great immortality has demanded recognition among all men, whether savage or civilized, the belief of it has ever been intensified by conscience. It speaks in every chamber of the soul in a voice more potent than any pealing thunder. The heathen offerings of gold and silver and precious things, to their gods, and all their sacrifices of sheep and oxen and even of human beings, for the atonement of sin, are so many sad, yet eloquent, prophecies which conscience makes of our immortality.

Still another argument may be drawn from the confessions of infidelity. Thomas Paine, after declaring that all "belief of a word of God existing in print, or in writing, or in speech, is in itself inconsistent," nevertheless confesses to a conviction of a future existence. He says: "I content myself with believing even to positive conviction, that the power which gave me existence is able to continue it in any form or manner he pleases, either with or without this body; and it appears to me more probable that I shall continue to exist after this life than that I existed before the other which I believe is to follow."

Men may deny and scoff at a future life, may even decree that there is no God and that "death is an eternal sleep," but, after all, down in the depth of their depraved hearts lingers the consciousness that the soul does not die; and that consciousness, though long clogged by evil passions and buried deep beneath the rubbish of false and damning theories, shall yet come forth and assert its undying nature. Says Percival:

E'en at the dying hour the soul will wake,
And not like senseless brute its unknown journey take.

Said the dying Altamont, infidel: "My soul is full powerful to reason, full mighty to suffer; and that which triumphs in the jaws of mortality is itself, doubtless, immortal." And then he adds: "Remorse for the past throws my thoughts on the future; and worse dread for the future throws them back on the past. I turn and turn and find no ray. Didst thou feel half the mountain which is on me, thou wouldest struggle with the martyr for his stake, and bless heaven for the flame that is not an everlasting flame, that is not an unquenchable fire." Who can believe that a soul wrought up into such intense agony, with all its powers so terribly quickened and with its dying confessions and dreadful anticipations still upon its lips, shall suddenly drop into nonexistence and cease its consciousness forever? Nay, these very confessions of infidelity, rising up, as they do, to confront and confound all the professions of a life of unbelief and to anticipate an impending and eternal doom, are but the soul's assertions of its undying and immortal nature.

It now only remains for us to verify these deductions of reason by the teachings of revelation. We have already seen that a future life and an eternal life only can satisfy the capacities, want, and aspirations of the soul, and thus meet the conditions of our being; and now it remains to see if God has given us ground of hope that this future life shall be granted, whether immortality, which alone can fill up the capacities and satisfy the longings of the mind, shall be given or denied to man. Reason may lead us to hope, but revelation produces faith. Reason affords some glimmering expectations of a future state, but revelation lifts the impending veil and brings life and immortality to light. It dissipates the dense mist that hangs over the valley of the shadow of death and enables the soul to revel in the anticipations of a bliss which man without revelation cannot understand or enjoy.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

Sold for 50 years for Malaria and as a General Tonic. Helps build you up.

If Not Sold by Your Druggist, Write ARTHUR PETER & CO., Louisville, Ky.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

FROM FORTY-FIVE TO SIXTY

A Word of Help to Women of Middle Age From Mrs. Raney.

Morse, Okla.—"When I was 45 years old Lydia E. Pinkham's Vegetable Compound carried me through the critical period of the Change of Life in safety. I am over 60 and have raised a family of eight children and am in fine health. My daughter and daughters-in-law recommend your Vegetable Compound and I still take it occasionally myself. You are at liberty to use my name if you wish."—Mrs. ALICE RANEY, Morse, Oklahoma.

Change of Life is one of the most critical periods of a woman's existence. This good old-fashioned root and herb remedy may be relied upon to overcome the distressing symptoms which accompany it and women everywhere should remember that there is no other remedy known to carry women so successfully through this trying period as Lydia E. Pinkham's Vegetable Compound.

If you want special advice write to Lydia E. Pinkham Medicine Co., (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

The Pacific Christian Academy.

BY O. W. GARDNER.

Owing to the incomplete condition of our new building, we postponed the opening day from September 6 to September 13, when the doors were thrown open for the beginning of the third year's work of the Pacific Christian Academy, of Graton, Cal. Possibly most of the readers are aware that this is the first Bible school ever attempted west of the Rocky Mountains. The first year the school was in Santa Rosa; but, owing to what seemed to be very much better conditions from several viewpoints, the trustees unanimously decided to move the work to Graton, a small town about ten miles west of Santa Rosa. The first year at Graton (last year) proved the wisdom of the move. Being a small town, Graton offers rare inducements to parents who desire their children to devote their time to study and character building without the contaminating and blighting influences common to larger towns and cities. There is not a moving-picture show, skating rink, or common swimming pool near us. Unless you have done school work yourself under similar conditions, you cannot fully appreciate such wonderful advantages to school life and conduct in general such surroundings are.

I have never seen such unity of purpose and solid "team work" in all my nearly thirty years' experience in almost every kind and grade of school. It is certainly gratifying to have so many young folks and parents pulling together with the teachers for one great aim in life—the preparation for usefulness to the church and our fellow man. "Unselfish Service" is our motto, an excellent object lesson of such service being constantly before us in the sacrifices of parents and friends in providing the good building, grounds, and other equipment.

This being a new venture in the far West, we must expect the brethren to be rather slow for a while in rallying to its support, but our enrollment has exceeded all expectations. We opened with fifty enrolled, and at this writing have sixty, with at least six or ten to enter very soon. We expect at least seventy-five or eighty before the holidays. We have enrolled some from quite a distance, and others are on their way from Colorado and Washington. Families are moving into our midst for the benefit of the school, and it seems that the only barrier now to prevent an overflow of pupils is housing facilities. Several families tried to move into our midst, but had to give up the idea on account of not having houses to go into. Rent houses are scarce, but there are a few that could be bought worth the money.

The church work with the Graton congregation is moving along smoothly, in peace and harmony, full of life and spiritual growth. There have been a number of baptisms recently. Scarcely a week passes without additions to the church. It seems that if we continue to grow we soon shall have to provide larger quarters or enlarge our meetinghouse. The brethren are very kind, considerate of strangers, and earnest in their spiritual life. We have been received into their hearts and homes so heartily and lovingly, they have been so liberal and generous in sharing their provisions and comforts while we are being settled in our new home, that our unworthiness is made manifest daily, and we are thus "put to it" in trying to measure up to what is due them and the work here.

If you are contemplating a change and interested in finding a good church home and safe school environment for your children near the great Pacific Coast, where the extremes of temperature never occur, write to the Pacific Christian Academy, Graton, Cal. Remember, we charge no tuition.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

"Balm in Gilead."

BY JARRATT L. SMITH.

"Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8: 22.)

The prophecy of Jeremiah has been termed one long lamentation. His heart mourned at the results of the Chaldean invasion; but he had deeper grief than even the national prostration and dishonor of his fatherland. The people had relapsed into idolatry. False prophets, who delivered lying messages and prophesied smooth things, abounded on every hand, and Jeremiah seemed to stand in single-handed witness to testify for the Lord of hosts. "For the hurt of the daughter of my people am I hurt: I am black; astonishment hath taken hold on me. Is there no balm in Gilead?"

Let us apply these plaintive and solicitous words to ourselves. The first thing we notice is, there is disease among the people. Surely nothing is now hurting the church of Christ worse than covetousness. The preachers' unavoidable increase of high living is not evenly supplemented in the offerings. Preachers' expenses increase in proportion to other men's; and yet, amidst it all, some are still heard to say: "Thank God, salvation is free!" The spiritual malady under which all mankind is groaning is represented in the Bible as making the whole head sick and the heart faint. The question of spiritual health or sickness becomes a question of immense importance, viewed in connection with the eternal duration of man's being. This malady was born with you and has grown with your growth; and if you have not personally realized the transformation of the gospel, you are afflicted still. Seeing the disease, the question comes now to be asked: "Why is not the health of the daughter of my people recovered?" It is not because there is no cure. There is "balm in Gilead." There is an infallible Physician there. If there be an infallible specific and a skillful Physician, and if still the people die, the fault must be in themselves. Listen to the pleading voice of the prophet Ezekiel: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (Ezek. 18: 31, 32.) Some of us will not admit ourselves ill; while some will acknowledge themselves guilty and diseased, but seek elsewhere for the remedy. In the cure of the soul's ailment there is but one balm and one Physician. There is another class who feel their danger, who come to the remedy (the gospel), but who do not comply with the directions which the Physician has given. They are not far from the kingdom of God, but they are not in it. The invitation to obey the gospel is extended to all, "without money and without price." Come to the Great Physician, that you may live.

Neutralizes Uric Acid.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists (price, 50 cents) or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

DEATH RATTLE OF CALOMEL IN SOUTH

Dodson is Destroying Sale of Dangerous Drug with His "Liver Tone."

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

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

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

GET FEATHER BEDS AND PILLOWS Direct from Factory. Write to-day. Send names of four friends and receive our astonishing offer. Hygienic Feather Bedding Co., Dept. 22, Charlotte, N. C.

Girls! Girls!! Save Your Hair With Cuticura

Soap and Ointment to clear Dandruff and itching, 25c. each. Samples free of Cuticura, Dept. V, Malden, Mass.

STOPPED HER FITS

Mrs. Delila Martin, a resident of Wurtsboro, writes that she stopped her fits with a medicine that she read about in the paper. She says she has not had a fit since she took the first dose, and that she wants every sufferer to know about this wonderful medicine and what it did for her. If you, a friend, or relative, suffer from these dreadful attacks, you are advised to send name and address at once to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., who is generously offering to send a bottle of the same kind of medicine he gave Mrs. Martin, free, to any sufferer who writes him.—Adv.

TREMENDOUS VALUE FOR 10c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world eight weeks for ten cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Ten cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2589, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

HOW TO GET RID OF CATARRH

A SIMPLE, SAFE, INEXPENSIVE METHOD THAT CLEARS OUT THE HEAD, NOSE, AND THROAT.

There is no disease more offensive or disagreeable or no disease that will lead to as much serious trouble as catarrh. You can now get rid of it by a simple, safe, pleasant home remedy discovered by Dr. Blosser, a catarrh specialist.

Dr. Blosser's Remedy is composed of medicinal herbs, flowers, and berries, which you smoke in a dainty pipe or cigarette. The smoke-vapor is inhaled into all the air passages of the head, nose, throat, and lungs. It contains no cubebs or tobacco, and may be used by women and children as well as men.

This medicated smoke carries medicine where sprays, douches, and ointments cannot possibly reach. Its effect is soothing and healing and is entirely harmless. If you are a sufferer from catarrh, asthma, catarrhal deafness, or subject to frequent colds, you should try this Remedy without delay.

Any well-stocked drug store can supply Dr. Blosser's Remedy in cigarettes or powder for smoking in a pipe, or will order it for you. Satisfactory results guaranteed by a genuine, money-back offer.

A trial package will be mailed postpaid to any sufferer for ten cents (coin or stamps) by **The Blosser Co., 44DD, Atlanta, Ga.**, to prove its delightful and remarkable effectiveness.—Advt.

TETTERINE
for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

FOOT COMFORT ASSURED
Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

PILES **DON'T BE CUT** Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.

Beware of the Leaven.

BY J. J. VANHOUTIN.

When Jesus said to his disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees," his disciples at first thought that he meant the leaven of bread, that their yeast might contain poison; but after he explained to them that it was not the leaven of bread that was so dangerous, then they understood that he meant their doctrine. Here Jesus gave a deathblow to the old Zadock materialistic doctrine of no soul-spirit part of man after death, no angel, no resurrection, and no rewards or punishments in the future. If that Sadducee doctrine was to be avoided by Christ and his apostles, when did it cease to be dangerous? We can have any kind of bread for daily food, but we must be careful and not get any of the poisonous leaven mixed into the bread of life.

There are many kinds of leaven of unrighteousness on the spiritual market, in high places. The leaven of malice is fatal. One dose results in a spiritual death. The brand of hypocrisy is the most deceiving of any brand. It never is what it appears to be, and never appears to be what it really is. The main manufacturing shop belonged to the Pharisees. Jesus said: "The leaven of the Pharisees is hypocrisy." (Luke 12: 1.) It is more dangerous than the imaginary ships on sandy deserts. As soon as a man uses that leaven, his tongue becomes doubled, his head becomes enlarged (called "big head"), his heart becomes calloused, his face becomes two, and his cheek is large enough for three rows of teeth. The leaven of hypocrisy starts the man to work in the factory of deceit. It was first established by Apollyon, sometimes called "Diabolis," in a garden called "Eden." So the originator of poisonous leaven is very old, and is not likely to die of old age, as he can appear young and unmarried whenever the occasion requires. Once the factories were destroyed by a flood, but were soon rebuilt, and the workers take out no insurance against fire; but the business is very great when the insurance is against water, through which a person must go if he ever quits working in the leaven factory of King Diabolis. "A little leaven leaveneth the whole lump." (Gal. 5: 9.) It absorbs or takes out every drop of water found in baptism, and yet leaves it in the word as clear as it was when Jesus placed it in the ceremony. No wonder that Jesus said: "Beware of the leaven of the Pharisees and of the Sadducees!" Once a man wrote this: "The original way of coming to Christ in apostolic days was through the institution of baptism, but we have removed baptism and placed the mourners' bench in lieu of baptism." In the twenty-third chapter of Matthew, Jesus repeats this statement seven times: "Woe unto you, scribes and Pharisees, hypocrites!" And he compared them to a lot of graves full of dead men's bones. Thus the hypocrite's heart is as corrupt as the grave. Several times did a man tell me that he preached many things which he did not believe. Poor, deluded wretch! (He left this world via the morphine route.) Hypocrisy will lead a man on to the denial of any relationship to God, and leaves him on a common level with the beast of the field. A man should never pretend to be what he is not. Counterfeiting is illegal work. Beware, and use none other but the leaven of righteousness.

Selections.

Keen and intense life's race,
Sharp and severe its strife;
Lest I grow faint and slack my pace,
O Christ, be thou my life!
—C. S. Hoyt.

The chief purpose of Christian prayer is not that we may receive good things for ourselves, but rather that we may become better servants of God.—G. Ashton Oldham.

The future of the world is pivoted on the question of whether the Protestant church of America can hold, enlighten, and purify the people born or gathered into its compass.—R. S. Storrs.

As iron put into the fire loseth its rust and becometh clearly red-hot, so he that wholly turneth himself unto God puts off all slothfulness and is transformed into a new man.—Thomas à Kempis.

For myself, I am certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's.—Spinoza.

What we want is permanence. It is one beauty of the Christian revelation that it uses all the symbols of a home to give our hearts rest in the thought of departure; that is what we want. That has been dearest, after all, to judge and soldier, merchant and statesman, monarch and peasant—the home! Yes, no image of court, or temple, is so inspiring as this: my Father's house!—W. M. Statham.

MURINE FOR YOUR EYES **Night and Morning. *Have Strong, Healthy Eyes.*** If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes. Refreshes.** Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

DIDN'T KNOW 'TWAS SO GOOD

Texas Lady Storekeeper Who Carries Black-Draught in Stock Has Found It "Best Liver Medicine" Obtainable.

Barker, Texas.—Relating her experience with Thedford's Black-Draught, Mrs. A. L. Fromme, of this place, says:

"I had for some time used —— and other liver medicines, which would nauseate and make me feel bad. We have a store; and our customers called for Black-Draught so often I decided it must be good, so thought I would try it myself.

"I began its use, and found it just fitted my case. It neither griped nor nauseated me; was an easy laxative, and not hard to take.

"I had had headaches a great deal, no doubt from torpid liver. The Black-Draught would cure them. The best way I find to take Black-Draught is to take one or two good-sized doses until the liver begins to act, then taper the does to just a pinch after meals.

"It will insure good digestion, do away with the gas or bad taste in the mouth, and is without doubt the best liver medicine in the market. I have found it so. I can recommend it to my friends, for I believe it will do them good."

Get a package of Thedford's Black-Draught liver medicine to-day.

Most dealers carry it in stock.

FOOT TROUBLES

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

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

DON'T DISREGARD A COLD

The influenza and pneumonia that swept the country a year ago were preceded by an epidemic of colds. Foley's Honey and Tar will check a cold if taken in time, and will also stop a cough of long standing. It promptly gives relief, soothes, and heals. Mrs. Geneva Robinson, 88 N. Swan Street, Albany, N. Y., writes: "Foley's Honey and Tar is the best cough medicine I ever used. Two bottles broke a most stubborn, lingering cough." It loosens the phlegm and mucus, clears air passages, eases hoarseness, stops tickling.

OBITUARIES

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

Cason.

Addie Nell Cason was born on August 17, 1904; obeyed the gospel in August, 1920; and departed this life on October 2, 1920. We know the steps that Addie took. We know the life she lived. We know she heard the gospel, believed the gospel, and obeyed the gospel, and thus became a Christian and wore the name "Christian." She was truthful and honest, pure and patient, and faithful until death. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

X.

Thweatt.

Brother A. P. Thweatt was born on October 16, 1871, and died on August 7, 1920. He was married to Miss Kate Kirkpatrick many years ago, and to this union were born eight children, one of whom preceded him to the great beyond. Brother Thweatt was one of the most devoted fathers and faithful husbands it has been my pleasure to meet. Many times have I been to his home, and always he was the same quiet, humble, gentle, lovable man. He cared nothing for the show and praise of the world, but "went about doing good" in a humble, quiet way. He obeyed the gospel in 1896, and with his wife and a few relatives was instrumental in establishing one of the largest and best congregations in Middle Tennessee—namely, Mount Pleasant. The world has been made better by Brother Thweatt's having lived in it, and many souls have been saved by his influence and work. May God, "who comforteth us in all our afflictions," bless and comfort his sweet companion and good children. "Now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified."

C. H. WOODROOF.

Moore.

The sad news of the death of little Glenn Moore, the son and only child of Brother and Sister Clarence Moore, was received with regret and much sympathy for the sorrowing father and mother by the church of Christ in Savannah, Ga. Brother and Sister Moore had been two of our most consecrated workers for the cause of Christ here until they moved away in August, going to Shelbyville, Tenn. They had not been there very long when little Glenn developed a very bad case of diphtheria, from which he was just recovering when double pneumonia set in, and he was not strong enough to resist it even though everything was done for him that human hands could do. His death came on September 7, and he was laid to rest on the following day. Glenn was something near eight years of age, and was one of our little Sunday-morning regulars who never missed a lesson. He was blessed with a good, Christian mother who was truly bringing him up "in the nurture and admonition of the Lord." We may not be able to see and understand why God has taken from this father and mother their most sacred treasure, but it is not for us to question God; but we have this consolation, that "all things work together for good to them that love the Lord."

J. BEDFORD BECK.

Is Your Blood Starving For Want of Iron?

Without Plenty of Iron In Your Blood You Don't Get the Strength and Nourishment Out of the Food You Eat

When over-work, lack of sleep, improper food and impure air sap the iron from your blood and make you feel weak, nervous, irritable and out-of-sorts, it is important that you should at once put more iron into your blood. Without iron the blood loses the power to change food into living tissue and therefore nothing that you eat does you the proper amount of good because you don't get the full strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. Because of this steady starvation of the blood and nerves people often become weakened, tired-out, nervous and rundown and frequently develop all sorts of symptoms. But the moment organic iron—Nuxated Iron—is supplied a multitude of dangerous symptoms disappear in most cases, the flesh becomes firmer, the muscles get back their strength and the roses of health bloom in cheeks that were pale and sickly looking.

No matter what other so-called remedies you may have tried, if you are not strong, vigorous, hearty and well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can obtain Nuxated Iron from your druggist on the distinct understanding that if you are not fully satisfied your money will be refunded.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. **Yes! It is harmless.**

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess colomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

THE CROSS AND RESURRECTION (IN SONG).

By S. H. and Flavil Hall.

More than 300 songs; standard old songs in abundance, and the sweetest of the new. The fullness of the gospel. 35c per copy from 1 to 49; 30c per copy from 50 upward. Send your orders to

FLAVIL HALL,
Trion, Ga.

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues — a Specialty
HOME OFFICE:
CLINTON, S.C.

CHURCH NEWS

California.

Seeley, October 7.—I have been a constant reader of the Gospel Advocate ever since 1896, and hope conditions may be such that I may have it to read as long as I live. Since coming to California wife and I have been reading carefully every item from this State, hoping to acquaint ourselves with the work here. We are so glad Brother S. H. Hall is in Los Angeles, and hope to have him visit us in Imperial Valley. There are a good many Christian people here, but some of them have become cold and indifferent and some have been taken in by the "digressives" and turned over, soul and body, and especially pocketbook, to the Union or Federated Church of Southern California. Besides our little band at Seeley, who meet from house to house, there is a small congregation at Holtville and one at El Centro. We want any preacher passing through this valley to stop and get acquainted.—Ernest L. Sprinkle.

Kansas.

Belle Plaine, October 19.—The meeting near Seneca, Mo., closed on Sunday at the water, with nineteen baptisms. We feel that the brethren were strengthened also. I am now at Belle Plaine, leading the song service for Brother M. S. Mason. The meeting starts with pleasing prospects.—Charles F. Hardin.

Kentucky.

Horse Cave, October 20.—I am just home from Cumberland County. I had a splendid trip and a good meeting at Mud Camp. I visited several congregations while over in Cumberland. I was at Salt Lick Bend, Hanover, and Bethel. Some of the best people on earth are in Cumberland County. I have many pleasant and kind remembrances of the dear brethren I met while on this trip.—Emmett G. Creacy.

Michigan.

Standish, October 18.—Our meeting at Pleasant Valley Schoolhouse, near Standish, is eight days old, with eight baptized and one restored. The crowds are large and attention fine. From here I go back to Flint.—Leslie G. Thomas.

Mississippi.

Wilkinson, October 18.—Dr. Tom F. Dunn, of Hazlehurst, formerly of Nashville, Tenn., closed an eight-days' meeting for us on the first Lord's day in this month. There were no additions to the church, but we had a fine meeting, and the Doctor did our members a great deal of good. We found him to be a good preacher. He puts all his points before the people with unanswerable arguments. Brother Dunn came to us as a stranger, but he leaves many friends, and we want him back again. We feel proud to have as good a preacher as he is in South Mississippi.—C. T. Netterville.

Oklahoma.

Rocky, October 18.—My protracted-meeting work for this season is over and I am back in the schoolroom for the winter. Brother John M. Rice, of Merkel, Texas, has just closed a very interesting meeting here, with twelve additions.—S. C. Wall.

Wewoka, October 17.—The work in Wewoka is progressing nicely. The interest is growing continually in every part of the work and is now by far the best it has ever been in the history of the church here. Brother W. H. George has just returned from his summer's work and was with us to-day. We had two fine services. One young man was restored at the morning service. Brother George will remain with us during the year of 1921. We are planning to do quite a lot of missionary work in this community during the coming year. The prospects are now very bright for the future of the church at Wewoka. Love and peace prevail throughout the congregation.—T. E. Burch.

Tennessee.

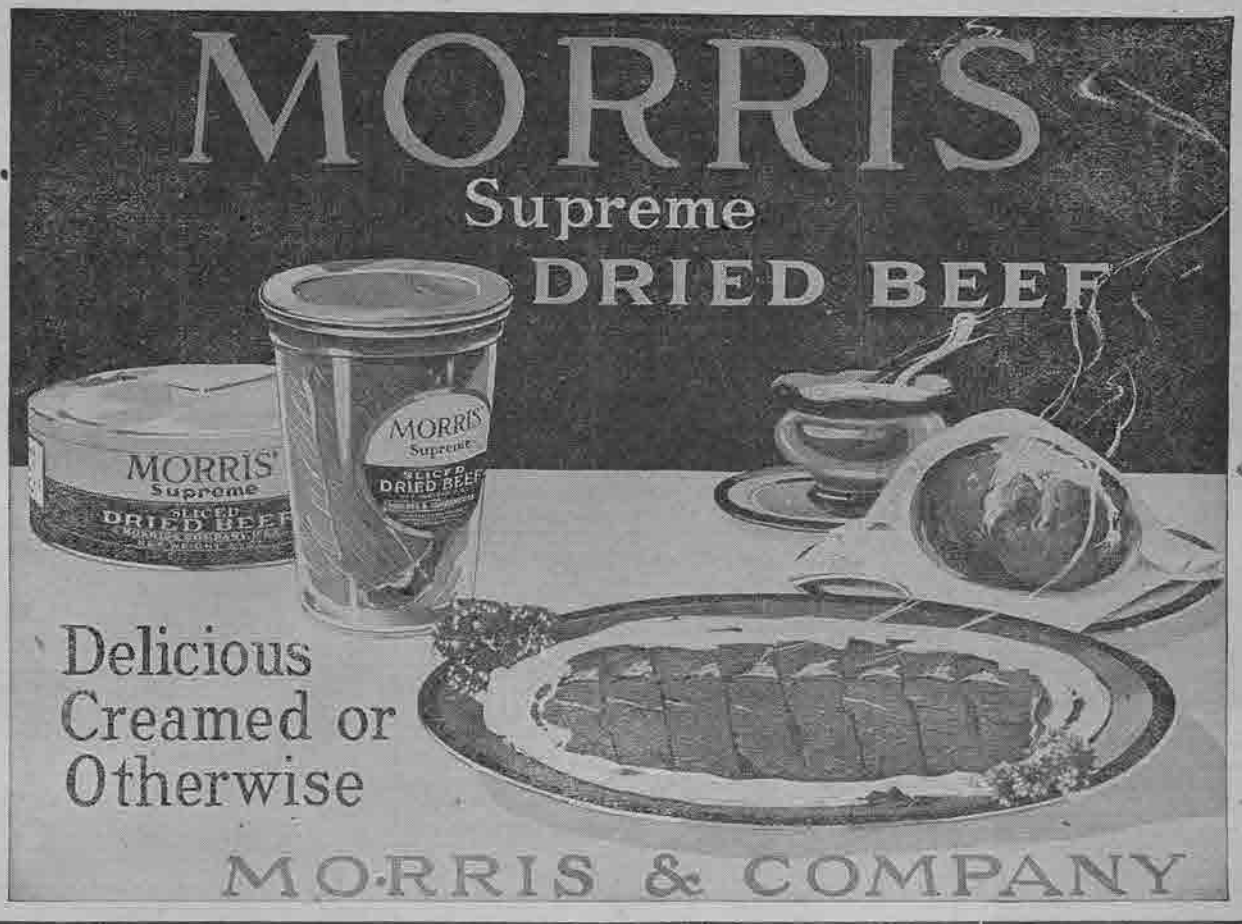
Lawrenceburg, October 20.—Our meeting at Lillamay closed last Friday. Four were baptized. Brother Jesse Barfield, of Nashville, led the songs during this meeting.—Thomas C. King.

Texas.

San Antonio, October 18.—One young man baptized and one confession at South Flores Street Church yesterday.—C. W. Holley.

Sherman, October 18.—I shall begin to-night to pay back the work Brother L. S. White, of Sherman, did for us at the Armstrong Avenue church of Christ, in Denison. I should rejoice to have his splendid ability, that I might pay the Walnut Street church of Christ the same in kind and character. Anyway, I shall preach the gospel—the Word—and leave results with the Lord. We hope and pray for good results. Two were baptized and three took membership at the Armstrong Avenue Church yesterday.—Thomas E. Milholland.

Clarendon, October 18.—Our new brick building is about completed. It is forty by eighty feet, with baptistery and dressing rooms and a sixteen-foot balcony. The seating capacity of the building is about one thousand. The church is justly elated over their new home, for it was greatly needed. There is a bright future for the church at Clarendon, we think, notwithstanding the strong opposition we have to meet. Good services on Lord's day. One man, about fifty years old, made the good confession. May the Lord bless us in every effort for good.—W. W. Brewer.



Field Notes.

BY C. E. HOLT.

I am now engaged in an interesting meeting at Stony Point, seven miles north of Florence, Ala., with two confessions to date. Of course we are expecting others to obey the gospel before the meeting closes. This is my second protracted meeting with the Stony Point Church this year, the first being held in August. In the first meeting there were a number of baptisms. The church at Stony Point is the first that was begun in this county, many years ago. It is, I am told, the oldest church of Christ in this county. This church has made substantial growth in the last three years. It has a good, active membership, and has a good Sunday school. I have baptized more than one hundred persons since the first of May, and I shall be glad to increase this number by many more before the present year is closed. But I have baptized more than that number in one meeting of two or three weeks' duration. I sincerely trust that every individual I have baptized this year shall continue faithful to the end of this life.

While it is a pleasure to read the reports of meetings held in which large numbers are brought into the fold, it is regrettable that in many of these reports many are reported as "restorations." This is a sad commentary on the work of some congregations. In one report in the Gospel Advocate, a short time ago, if my memory serves me correctly, there were forty-nine restored. Just think of this great number in one congregation being so neglected and so negligent as to require the services of an evangelist to get them once more "lined up" in the work of the Lord! One would naturally ask, how long will they stay "lined up?" Possibly some of that forty-nine have been "restored" a number of times. This shows that there is a widespread trouble among us that should be speedily corrected. The churches need much teaching along this line. One chief difficulty I find among the churches is that a few members do all the work, do all the praying and all the paying. The elders of the churches should do all within their power to put every member to work, even the boys and girls. They should see that every member attends the services on the first day of the week and that every one contributes something. One of the best things to get people truly interested in the work of the Lord is to get them enlisted in paying. It should not be called "giving," but "paying." They should be taught that they really owe a part of their substance to Him who redeemed them. This part of the work should be put on a higher plane than that of mere "begging." Elders themselves should be examples to the flock in this, as well as in all other matters. They should know every member of their flocks. They should know where each member resides and what each does for a living. If one needs help, that one should be helped. If elders are so situated that they cannot do these necessary things, then they should see that others do them, even if a preacher has to be called to do the work. Let us look after the practical things more, and less after the abstract and speculative theories of fickle-minded men who are ever learning and are never able to come to a knowledge of the truth.

Unimpeachable.—If you were to see the unequaled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga.

A Treat for the Skin

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

Sloan's Liniment Pain's enemy

is always ready to ease rheumatism

"AT the very first twinge, down comes my bottle of Sloan's; then quick relief, *without rubbing*, for it's stimulating and scatters congestion. The boys use it for stiff muscles, and it helps Sally's backaches, too." 35c, 70c, $1.40.

EX-SOLDIER HAS A GOOD STOMACH

"If a man spends six years in the army, he surely would have to have a good stomach. I have a good one now, and Foley Cathartic Tablets made it that way. If any one does not believe this, let him write to Arthur L. Lyons, 454 Cincinnati Street, Dayton, Ohio." That is a sample of hundreds of letters received by Foley & Co. You can relieve biliousness, bloating, constipation, or other conditions arising from indigestion with Foley Cathartic Tablets.

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

CHURCH NEWS

Tennessee.

Memphis, October 10.—At present we are having a class in homiletics on Monday evenings, conducted by Brother C. A. Norred, for the benefit of young men of the congregations of the city. On Friday evenings we have a class in presentation and delivery of sermons and public addresses, conducted by the young men. There are from ten to fifteen in this class, several of whom are already visiting among the congregations of the city, speaking and otherwise helping in the work. We hope to soon be able to visit congregations outside the city and contribute our efforts to the Master's cause in extending the borders of his kingdom. Most of the young men in this class want to preach and are making preparations for entering the field. One of the best and most promising is Brother Singeloney, an Italian, a member of the McKellar Avenue congregation. It is our plan to establish an Italian mission in this city at some future date. The Macedonian cry, "Come over and help us," is calling us to duty. We hope to soon be able to send laborers into the vineyard and help gather in sheaves for the harvest. Pray for success of the work in the Master's name.—E. V. Wilson.

A Place for You.

We live our lives in very narrow channels. We have our little daily task, and we try to fulfill it. We have our little hopes and try to realize them. Though the world is large, one spot only is our home, and that is all the world to us; and when we think, we have our opinions—one-sided views of truth. We cannot grasp it all; we stand amazed in its presence. It is hard for us to understand greatness.

We do not wonder that our religion shares the littleness of our lives. We grasp an idea; we have a glimpse of a great truth. It is enough. We enjoy it. Jesus Christ is one thing to one man, and entirely different to another.

Our ideas of the future life—who really grasps the idea of heaven? What is heaven? If we attempt to answer the question, that answer partakes of our littleness, and we think of it as something that will give us joy or peace; that is all of heaven to us. The greatness of heaven we cannot grasp, and we are amazed when we think that the Savior has gone there to prepare a place—only a place; it may be a very small place—where the human race can partake of that blessed condition amid the many mansions of our Father's house.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of many to conceive the joys that God has in store for those that love him."

And still we go on our little way and have our little ideas, and cannot conceive of the greatness and the grandeur and the glory of what is in store for us. If we could only enlarge our vision and realize what that future life is, it would take such firm hold upon these lives of ours that we would allow nothing whatever to dim the vision or destroy its influence upon our daily lives, and every one of us would bend every energy every day to prepare and be fit to occupy that place which Jesus Christ is now preparing for us.—Exchange.

RECIPE FOR GRAY HAIR.

To ½ pint of water add 1 ounce of bay rum, a small box of Barbo Compound, and ¼ ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Sore Feet?

Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

Piedmont Laboratories, Inc.,

Clinton, S. C.

NOTICE!

We want to get in touch with all the brethren who are interested in Christian education and who want to locate where there is a good Christian college. For further information, write to

S. L. BRADLEY,
Morrilton, Ark.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by **Chas. A. Smith Drug Co., Atlanta, Ga.**

GOSPEL ADVOCATE

Volume LXII. No. 45. NASHVILLE, TENN., NOVEMBER 4, 1920. $2.50 PER YEAR, IN ADVANCE.

NINETIETH ANNIVERSARY OF ELDER E. G. SEWELL

THE name of E. G. Sewell is a household word with most of our readers. He labored so long, so faithfully, and so acceptably, contributing every week to the columns of this journal, that it is wholly unnecessary for me to tell our readers anything about E. G. Sewell and his work. His life work is an open book and speaks for itself. On Monday, October 25, he passed the ninetieth milestone. It will be gratifying to our readers to know that while he is no longer active in the work of writing for and editing the Gospel Advocate, he is still just as faithful as ever in attendance upon the Lord's-day worship. Every Sunday morning finds him in his accustomed place, ready to remember Jesus and to worship God as directed by the Holy Spirit. He impresses us all as being ready and waiting for the Master to call him to his eternal home. He has labored faithfully for so many years in evangelizing and with his pen, and has been instrumental in leading so many thousands to the cross of Jesus Christ, that the work which he has done will not die in a day, but its influence will live on and on to light and guide men to the throne of God. On his ninetieth birthday the Russell Street church of Christ reminded him of its appreciation of the great work he has done for that church by sending him ninety dollars. Sixty-seven years ago he married Miss Lucy Kuykendall, who has been a faithful helper and colaborer with him in the great work that he has done. After Brother Sewell married, he attended school at Franklin College. He has labored abundantly in Nashville, having preached in tents and rented halls, and has been one of the leaders in building up the many congregations of Christians that are now in this city. Occasionally he comes to the office and spends a short time with us. His visits are always appreciated, and remind us of the long ago, when we worked so harmoniously and faithfully together to build up the cause of Christ in this community. It has been my pleasure to hold a number of meetings with Brother Sewell, to be associated with him in preaching regularly for the Tenth Street church of Christ, and I have always found him in every position in life modest, unassuming, and ready to do just what he believed God wanted him to do. His work will live long after he has passed away. The influence of so exemplary a life will be used by Jehovah in the years to come. God will use the inactive as well as the active Elisha. If it be the will of the Lord to spare him a number of years yet to brighten and cheer us on this side, we shall greatly rejoice.

EDITOR.

E. G. SEWELL.

Edifying as the Need May Be

BY A. B. LIPSCOMB

Mary, the Mother of Jesus.

Despite the wrong impression created by these legendary stories and false doctrines of men, Mary, the mother of our Lord, was an extraordinarily good woman in many respects, and one worthy of the reverence we would accord any faithful Christian mother. The meager information that we have about her outside of the account of the birth of Jesus in the New Testament is enough to establish the presence of exceptional virtues. God does not have to write a book about a person to prove his righteousness. He can do it in a single verse. "Enoch walked with God: and he was not; for God took him." (Gen. 5: 24.) That is the record of a good man's life. The writer of Acts (9: 36) tells us that "there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did." Not very much said about Dorcas, is there? And yet enough was said to have her name come down to this age as the synonym of practical Christianity (there are hundreds of Dorcas societies). But Dorcas did not have to join a society to do good deeds. She was just a disciple of the Lord Jesus Christ. The same is true of a bad man's character. Oftentimes a single expression in the word of God reveals a world of iniquity. "Jeroboam," we are told, "did that which was evil in the sight of the Lord, and caused Israel to sin." How much of sin and crime and high-handed wickedness is couched in that memorable estimate! How careful we ought to live in this world, that our life may not be summed up by the judgment that came to Belshazzar of old! "Behold, thou art weighed, and found wanting." God does not need to write very much to have us understand the goodness or the badness of the men and women in his Book. What little is written about Mary reveals her intrinsic goodness.

Her character is best revealed, it seems to me, in the idyllic chapter of her life, that which records the great experience of her approaching motherhood. At the marriage feast we get a glimpse of Mary's domestic temperament and her hospitable manners. The incident that occurred in the midst of Jesus' active ministry and the incident in connection with the crucifixion reveal deep anxiety and affectionate yearning, but in Mary's prophecy we look into the very depths of her soul. Here the chief features of her real character appear.

☼ ☼ ☼

Her Purity of Heart.

How delicately and how distinctly this characteristic is revealed! It does not express itself in any words about sin or loneliness. "In Mary's song there is neither confession nor consecration." How, then, does it exhibit purity of heart? Because the thought of God's overwhelming nearness was a joy. Only a pure heart rejoices when God is very near. His nearness fills the bad with fear, and even the good are filled with awe. Moses tremblingly removes his shoes; and Jeremiah says: "O Lord, I am but a little child." Undoubtedly Mary has been the favorite subject for the world's greatest artists. And it is this holy gladness that Fra Angelico and the rest of them have tried so hard to depict. But who can paint the depths of a woman's soul? Purity of heart—how little some of us know about it! And if you would know how little, ask yourself the question, How glad would I be to see Jesus if he should come to-day? Would we feel as glad as Mary felt at his approaching nearness? We would be glad if our hearts were as pure as hers?

Her Humility.

This discloses itself as unconsciously, but as surely, as the other. It expressed itself, not by self-depreciation, but by utter forgetfulness of self. To this humble woman an incomparably great thing was come, but she never thought of herself in connection with it for one moment, either as worthy or unworthy. Her soul was lifted quite away from herself and was full of thoughts of God. "My soul doth magnify the Lord." (Luke 1: 46.) Perfect humility does not think about self at all. It simply looks up to God, is full of God, and praises God. And this was Mary's humility.

☼ ☼ ☼

Her Unselfishness.

Mary was given to understand how great or how immortal was to be her honor and distinction. We are told that in those days it was the prayer of many a devout Jewish woman that she might become the mother of the Great Deliverer, and Mary was the chosen one of many thousands. Israel's hopes for a thousand years and longer were to be realized through her. The world would never forget her name. But how did she think of her immortality, and how did she express herself about it? She never thought of future ages calling her great, or sovereign, or beautiful, or perfect, or even saintly; but she said, "All nations shall call me blessed"—that is to say, through her and by this event which was happening to her an endless good was to come to others; and it was this thought of her blessedness that made her humble heart stir with overwhelming thankfulness. It is not possible that all generations will call any of us blessed, for our memory will be brief in the earth. But will any one—your children, your friends, or any poor and needy man or woman or orphan child—recall your name and bless you? Worldly ambition is a selfish thing, but how noble the thought to be a blessing while you live and to be blessed by many after you are gone!

☼ ☼ ☼

Her Patience in Suffering.

We should not close our study of this character without reference to the Mater Dolorosa—the sorrowing mother. Among the figures that are found watching the cross there is none quite so pathetic as that of Mary, the mother of Jesus. For any mother to watch any son of hers die is torment enough; but what must it have meant to this mother, who pondered things in her heart and who still retained the sacred and ineffable memories clustering round his birth, to see that Son in the hands of wicked men, ending in shame and agony the life that was to have saved the world? There is only one other scene in the Bible that compares with it, and that is where Abraham prepares to sacrifice his first-born upon the altar. I know that it must have taken some of the same kind of faith for Mary to meet her ordeal.

There are two things that are preëminently characteristic of God. One of these is purity, the other is sacrifice. We should learn to share these as Mary did; the one, by letting God come very near to us in the person of his Son; the other, by being willing to give our dearest treasure to the cross, by which God shall be glorified and men shall be saved.

There are few things which bless and soothe the life of others more, or do them more good, than the giving of thanks. It makes men feel that they are some use in the world, and that is one of the finest impulses to a better life. It cheers many a wearied heart with pleasant hope and bids many a man who is sad in mood take courage.—Stopford A. Brooke.

Our Contributors

Noah—The Second Father of the Human Race.

BY H. LEO BOLES.

Noah occupies the unique position of being the second father of the human family. The flood had destroyed all life except that which was preserved, through the mercies of God, in the ark. The patriarch, Noah, stood at the head of the small family as it stepped forth from the ark into a new world. Noah now occupies a position similar in many points to that of Adam.

The flood had separated Noah from the antediluvian world, and, by means of the ark, he had been translated into the postdiluvian world. The old world with all of its wickedness and corruption had been destroyed; all forms of government had been rebuked and nullified; all civilization and progress in sin had been checked and obliterated; all castes of society and rank of human honor and glory had been wiped out. Noah's reputation had perished with the generations of man during the flood; his fame as a preacher of righteousness had been blotted from the face of the earth, and only such things as God would record of him are to be preserved. It seems that Jehovah had wiped out man as a boy wipes his slate clean. Noah is ushered into another world.

Noah was a little more than six hundred years old now. When he stepped forth from the ark, he stood as the first and only citizen of the new world. There were six generations destroyed by the flood, and Noah and his family are selected from the six generations, from all of the teeming millions of earth, to become the first citizens of the new world. The new world is the old world which has been cleansed, purified, washed, and baptized; it has been separated from the wicked pollution that belonged to the old world. All the wicked environments have been destroyed and the new environments of a baptized earth are to be his companions. Enoch was saved by being translated from the world into glory; Noah and his family are saved by the world's being translated from the wicked age.

There seems to be a type of our salvation to-day in the salvation of Noah. Peter, referring to Noah's salvation in the ark, says: "That aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism." (1 Pet. 3: 20, 21.) This seems to carry the idea that his salvation from the destruction of the old world into the new world was a type of our redemption to-day in Christ Jesus. Old things with him have passed away and, behold, all things have become new. Noah's voyage from the antediluvian to the postdiluvian was directed by Jehovah as any one to-day who is translated from darkness into the kingdom of God's dear Son must be guided by the Spirit of God. Noah began his voyage with God and ended it in adoration and worship to Jehovah.

Noah begins life in this new world with a sacrifice. When he stepped forth into this new world, having been preserved by the mercies of God and blessed by his goodness, his heart was full of gratitude unto Jehovah. "And Noah builded an altar unto Jehovah; and took of every clean beast, and of every clean bird, and offered burnt offerings on the altar." (Gen. 8: 20.) The old world began with sin and ended in destruction; the new world begins with a sacrifice and will end with the coming of the Lord Jesus Christ to gather up the faithful worshipers of God. The first building erected in the new world was an altar unto Jehovah. Before Noah made any provisions for a tent or dwelling place for himself and family, before he made any arrangements for earthly conveniences, he built an altar unto Jehovah. Some one has suggested that if you look at that first building in the new world you will see it expand until it becomes a sanctuary wide as the earth, and all men are gathered in loving piety within its ample walls. As the smoke curled upward to the approving sky from that first altar, the primeval blessing of Jehovah was pronounced. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." (Gen. 9: 1.) The seasons were confirmed in their revolutions, and all things seemed to begin again in unclouded hope, with Noah as the second father of the human family. God honors him by turning over to him a regenerated, washed, baptized, and sanctified world, and he, like Adam, becomes responsible as the head and father of the human race; he should keep it and perpetuate its regenerated state in purity and holiness. As the head of the human race, he is responsible for the direction of affairs now upon the earth.

In after years, as Noah looked back to Mount Ararat upon the past, he could rejoice in the fact that the flood swept away the pollution of the old world and buried it in the deep waters of the deluge; he could also rejoice that not one of the spiritual blessings from Jehovah had been destroyed, neither anything that was really good had been lost. Noah's God, his altar, his religion, and his worship had been preserved, and he now had unmolested access and privilege of worshiping Jehovah; his faith had been strengthened, his love deepened, his hope brightened, and his life made better. So we, amidst wars and revolutions, and the breaking up of kingdoms, the crumbling of thrones, the casting away of crowns, and the change of presidents, should not be affected in our devotion to God and worship at his altar. Famine and plagues and the ceaseless change of political affairs should not attract our attention from the altar of God nor hinder our service to him.

Adequate Pay for Teachers.

BY P. P. CLAXTON.

Read before the National Education Association. (Abridged.)

Teachers worthy of places in the schools in which American children are prepared for life, for making a living, for the duties and responsibilities of democratic citizenship, and for eternal destiny, can never be fully paid in money. Men and women worthy of this highest of all callings will not think first of pay in money or in any other form. For teachers, as for all other workers, Ruskin's saying holds: "If they think first of pay and only second of work, they are servants of him who is the lord of pay, the most unerect fiend that fell. If they think first of the work and its results and only second of their pay, however important that may be, then they are servants of Him who is the Lord of work. Then they belong to the great guild of workers and builders and saviors of the world together with Him for whom to do the will of Him that sent Him and finish His work was both meat and drink."

Workers Paid Largely in Kind.

It has ever been, and probably must always be, that workers of whatever sort received the largest part of their pay in kind, as millers take toll of the grist they grind. Those that work with material things that have easily measured cash values receive their pay chiefly in money or in things whose values are most easily measured in money. Other rewards will be less in proportion and in importance. Those who work largely for other than the material re-

sults that can be measured by money must continue to be content to receive a large part of their pay in the consciousness of work well done for a worthy cause, and in participation, by faith at least, in the results, both near and far away in time and in space.

The Teachers' Spiritual Rewards.

Teachers who do their work well and who, either in fact or by faith, see the world made better as a result—individuals made healthier, wiser, happier; sin and suffering made less; the commonwealth made more; social purity and civic righteousness increased; public laws made more just; patriotism broadened and purified; state and nation made stronger and safer against attack from without and decay from within; and the world lifted on to a higher plane and into a brighter sunshine and a purer atmosphere—are possessed of wealth unseen and for most unseeable.

All true teachers will think on these things, and many of the best will be attracted to and held in the profession by them. It will be all the worse for the profession and the world when it is not so.

But this should not be made an excuse for putting public or private education on a charity basis, nor for paying teachers the miserably low wages they are now paid. It should not be made an excuse for paying such wages as will not permit school boards and superintendents to fix reasonable minimum standards of qualifications for teachers because young men and women who expect to teach cannot afford to incur the expenses necessary to prepare themselves to meet the requirements of such standards. It should not be made an excuse for failing to increase the pay of teachers, as the pay in other professions is increased, in recognition of proved merit and in proportion to increasing ability gained through experience, continued study, and constant devotion to duty.

Improved Salaries Benefit the Schools and the Nation.

Not for the sake of the teachers primarily, but that the schools may be made fully efficient; that children may be well taught; that the material wealth of state and nation may be increased so that we may have the means of paying our debts, building our highways, caring for our unfortunates, and meeting other public expenses, and at the same time have enough for all the people to live in comfort; that our democracy may be preserved, purified, and made more effective; that scientific discovery, useful invention, and artistic expression may be promoted; and that we may act well our part in the commonwealth of the world, we must pay such salaries as will bring into the schools as teachers men and women of the best native ability—men and women strong and well organized physically, mentally, and spiritually; men and women of the finest culture and the most thorough and comprehensive education, academic and professional—and so adjust their salaries as to enable them to hold all those who show themselves most capable and best fitted for the work. In this most important of all our enterprises we cannot afford to pay less.

Many Able Men Have Taught.

Our traditional policy of paying to young and inexperienced men and women, with little or no question as to their professional preparation, salaries almost as large as we pay to those who have had many years of successful experience had at least one merit. It brought into the schools large numbers of young men and women of unusual native ability and of strong character, and sometimes such men and women having also good scholarship and fine culture, willing and eager to do the best they could while saving from their comparatively good wages money to start them in business or home making or to enable them to prepare themselves for those professions for which adequate preparation is required and demanded. Many of the ablest men and women in all walks of life have been school-teachers. A good-sized ex-teachers' association could be formed of members of any recent Congress of the United States. We have just nominated two ex-teachers as candidates for the Presidency. Unfortunately, however, most of these have remained as teachers in the schools only till they had begun to gain some little comprehension of their task and some little skill in executing it. But, despite their lack of preparation and experience, it was good for boys and girls to come in contact with them. From this contact many gained inspiration and purpose.

Other Occupations Pay Better.

The time has now come when men and women of unusual native ability and strength of character can make more money in any of hundreds of occupations than they can in teaching. A few of them will teach while waiting to find themselves, or to make money for a start in business, or for paying for preparation for other work. They will accept employment which is at the same time more attractive and more remunerative. From now on schools will be taught (1) by unprepared and inexperienced young men and women of mediocre ability and less, while waiting for the maturity which is required for employment in the minor and more common occupations; (2) by the leftovers of such men and women who have failed to find more attractive and remunerative employment elsewhere, but have not wholly failed as teachers; or (3) by men and women of better native ability, stronger character, more thorough education, and the professional preparation which will enable them to succeed to such an extent that they may be induced by the payment of adequate wages to continue to serve their country in a high and valuable way as teachers.

This is the real crisis in education.

We have come to the parting of the ways. Which shall we accept? Makeshift teachers of the first two classes we may continue to get in sufficient numbers by paying salaries relatively as large as those paid in 1914. To have the same relative value and purchasing power as salaries paid in 1913-14, the present salaries and salaries for some years to come must be approximately twice as large as they were then.

We Must Have Strong Teachers.

For teachers of the third class—and we should be satisfied with no other—we must pay salaries larger relatively than we have paid at any time in the past, and must adopt a policy which will give such recognition to teachers of unusual ability as will hold them in the service of the schools against the temptation of better pay elsewhere. Temporary increase in pay of teachers will not be sufficient. There must be such guaranty of good wages in the years to come as will induce young men and women of such native ability and character as good teachers can be made of to accept teaching as a profession and take the time and spend the money necessary to prepare themselves for it. The demand for professional preparation and continued service, coupled with inadequate pay, can only result in supplying the schools with teachers of small caliber, unfit to become the inspirers and guides and educators of those who are to make up the citizenry of the great democratic republic, solve the problems and do the work of the new era. Such teachers are not fit seed corn for the new harvest to which we should and do look forward.

For such teachers as we would have in our schools, what may be considered adequate pay? The answer is very easy and short. Such pay as may be necessary to get and keep them. In a conference of leaders of national civic and patriotic societies which met recently at my request in Washington it was agreed that, to be considered adequate, the wages of teachers should be as much as men and women of equal native ability, education, special prepara-

tion, and experience receive for other work requiring as much time, energy, and devotion, and involving approximately as much responsibility.

Just how much this will mean in dollars and cents in any community, I do not know. To determine the amount in any State, city, or country district will require a careful and comprehensive study. But it can quite easily be arrived at approximately, at least, for the country at large.

AVERAGE SALARY SHOULD BE TWO THOUSAND DOLLARS.

The average wealth production of the adult worker of the United States is not far from $1,250 a year—probably somewhat more. The average for men and women of ability, preparation, and industry of such teachers as we are talking about cannot be less than $2,000; it is probably nearer three or four or five thousand dollars. But in view of the fact that teaching is by its very nature an altruistic calling, and also because it may reasonably be supposed that the purchasing power of the dollar will increase considerably within the next few years and the cost of living as measured in dollars relatively decrease, let us agree on $2,000 as an average salary for teachers in the elementary and secondary schools of the United States. This is three times as much as the average for the year 1917-18 and more than one hundred and fifty per cent above the average for the year 1919-20.

If the pay to beginners is so fixed that the average for all teachers in the first year in urban and rural elementary schools and high schools is $1,200, this will allow other salaries of $2,500, $3,000, $3,500, and $4,000. Salaries of $5,000 or more may be held out as rare prizes for those who have gained experience and have proven their worth and who are willing and able to pay the price of such great and fine service as is recognized by unusual rewards in other professions.

THE MONEY CAN BE RAISED.

Can we pay such salaries? With such proper and useful economies as may be easily brought about, including consolidation of small rural schools and the adoption of a well-arranged work-study-play plan in the city schools, the total number of teachers in the public elementary and secondary schools of the United States need not exceed seven hundred and fifty thousand within the next five or ten years. At an average wage of $2,000, it will take a billion and a half dollars to pay seven hundred and fifty thousand teachers. Increase this by fifty per cent (a liberal amount) to pay for administration, supervision, buildings, equipment, and supplies, and we have a total of two and a quarter billions—a quarter of a billion short of Spaulding's two and a half billions, and only $140,000,000 more than the amount the Department of Labor reports that we paid last year for tobacco in its various forms. Our part in the World War, in which we fought for freedom and democracy, cost us not less than fifty billions of dollars, all told. At five per cent, the annual interest on this amount is two and a half billion dollars. Without education, there can be neither freedom nor democracy. Unless we educate all the people in such way as to enable them to possess these in fullest measure, we shall have spent our money for naught, and the men who sleep in France and Belgium shall have died in vain.

Can we pay the debt and pay in like proportion for education? The answer is, we cannot well do the one without the other. Our power to produce and to pay will and must depend on the health, knowledge, skill, purpose, and will of the people—that is, on their education.

How much can we afford to pay for education? Since education is a factor which cannot be eliminated from the wealth-producing power of the people, and since all wealth depends on education, we can, as a people, afford to increase our appropriation for education until the increase in cost becomes greater than the increase in the productive power which comes through education. No people have ever yet found the limit.

Will the people pay? The wealth is theirs, the children are theirs, the schools are their agents, owned and supported by them for the education of their children and for the attainment of all that this means and can be made to mean for their own happiness, for the individual welfare of their children, for the production of material wealth, for the individual and common good, for the public welfare, for civic righteousness and social purity, for strength and safety of state and nation, and for all that patriotism means and all that supports life and makes life worth living. I have faith to believe that when the people are made to understand this they will respond. They have never failed. They will not fail now.

Where Will the End Be?

BY L. D. PERKINS.

In looking over the announcements of the churches in Fresno, Cal., I find the following announcement of the First Christian Church for October 17, where Harvey O. Breeden is the preacher:

Morning worship—Prelude, "Moderate Assai" (Gounod); "Old Hundred" (standing); invocation; hymn 708; Scripture reading; anthem, "Te Deum" (Dudley Buck); prayer and repose; communion hymn 525; offertory" "Oriental Picture" (Schumann); duet, "I waited for the Lord" (Mendelssohn), Mesdames M. C. Francisco and Emma Mesow Fitch; address, Brandon Booth; hymn 508; postlude, "Marching in His Name" (Gabriel). Evening service—Organ prelude, "Domine Deus" (Rossini); long service of old hymns; prayer; anthem, "In Heavenly Love Abiding (Lehrro); offertory, "Larghetto" (Lehrmann); Scripture reading; solo (selected), Mr. Gus Olsen; address; hymn; postlude, "Postlude" (Gude).

How would this announcement have looked in the days of Brother A. Campbell, when he was going from place to place and contending for the slogan, "Where the Bible speaks we speak, and where the Bible is silent we are silent," and in the light of a correct division of the word of truth? When Brother Breeden first came to California, he held a meeting at Rialto and used a stereopticon machine, and in showing the baptism of Christ, the picture represented John pouring water on his head from a shell or pitcher. He threw the picture on the canvas and let it go without comment. Brother Martin, who was then preaching for the Christian Church at Rialto as the located minister, wrote me a letter stating that he would not have done such a thing as Brother Breeden did for his right arm. All the churches of Rialto had united in a union meeting, and that was the compromise Brother Breeden made of the truth. As we see this drifting, let us stand for the old paths and cling to the truth.

Gentleness.

Lord, make me humble as a little child,
With childlike trust in thee;
And keep me calm amid the tempest wild,
From care and worry free.

The greatest gift that Thou hast to bestow
Be kind and give to me,
That like some precious jewel it may glow,
And thus thy witness be.

The greatest gift of all is gentleness—
Love's fairest flower on earth;
Give it to me that I may learn to bless
With gifts of matchless worth.

For gentleness shall keep my spirit free,
That thine own light may pass
From me to those beyond, until they see
Thy face as in a glass. —Frederick W. Neve.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broad Street car to Sichel, then one block to left.

Sad, Sweet Memories.

Life has its sweetness, and with it must go more or less sadness. This medley of our feelings and experiences I have thought of no little all along life's way, but it was reimpressed upon my heart a few evenings ago at one of our prayer-meeting services.

Brother W. F. Andrews is one of our oldest elders—not so much in years, but in his experience with this congregation, having been with it from the first; and he is one of the best elders I have ever seen—wide-awake and watchful as an overseer. He knows there are "wolves in sheep's clothing," and that a congregation is continually in danger of some of them working their way in. I think this State has been as much imposed on by such as any other State that I have been in, probably more. People come here from everywhere, and along with their coming men and women who are Christians and have been brought up with certain ideas of work and worship are to be found. When they get together here, their ideas do not exactly agree. We cannot call such as I am now writing about "wolves" in any sense, but it takes a level-headed eldership to oversee and direct the work with such a membership. You can hardly suggest anything, so far as the how to go about doing things purely of human judgment is concerned, that the way you suggest is not different from what some of them have been accustomed to; hence, they are liable to hesitate and not take hold. It takes an eldership with patience, foresight, and quite a bit of religion to stay on the job in such cases. Brother Andrews, A. C. Brown, A. A. Godfrey, W. E. Bernard, N. H. McIntosh, and G. W. Riggs constitute the present eldership. They are great men. Their lives are above reproach, and they love the cause of our Lord and Savior. I would judge that Andrews and Riggs are looked upon more as leaders in the eldership, and they cannot be excelled. I have thought numbers of times already, what would have become of this work had it not been for such men? All kinds of preachers come to this State—good, better, and best (you know T. B. Larimore lives in this State). Then preachers come who are not so good. They have had a few of "the church wreckers." I do not know a better word to apply to some, as they wreck churches when you will let them, but seldom build any. Such men would have a hard time working into a congregation with our present eldership. It is needless for me to say they have tried to get in. These dangers by which the church has been surrounded have greatly hindered the church, so far as aggressive work is concerned; for they have been kept busy continually guarding and holding what they have, and a bit fearful of pushing out lest something hurtful would push its way in.

But I am a long time getting to my subject. A few evenings ago, at one of our prayer-meeting services, Brother Andrews called for "Tarry with Me, O My Savior," as one of the songs to be used. But when they got well into

> "Many friends were gathered round me
> In the bright days of the past;
> But the grave has closed above them,
> And I linger here the last,"

his voice failed him, due to emotion, and he ceased singing. I knew his thoughts and memories without his telling me; and they are sad, sweet memories. They are sweet because of the greatness and goodness of the characters with whom we have formerly labored, above whose bodies the grave has closed. It would be hard for the pioneers of this congregation to sing such words without a vivid picture of Michael Saunders coming into their minds—a man who left an imperishable monument erected here to his memory. Then it brings sadness, after laboring with and loving such men, to be separated from them for a season. How often have I thought of Brother and Sister McCravy, who did so much to get the work started in Atlanta, and how hungry I have been at times just to see these dear souls, put my arms around them, and hug and kiss them both! And at times I have wondered if some of the Atlanta members remember them with that love and tenderness that they should have for them. O, would not this life be a most miserable tragedy were it not for heaven's reality? The sadness takes wings and flies away when we think of some day meeting every one with whom we have labored and sacrificed in this life. Let us remember the words of our Lord, who said: "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them." (Luke 12: 35-37.) Can you imagine what it means to be there? Such a hope lifts up and gives the joy that is "unspeakable."

✡ ✡ ✡

News Items.

Brother and Sister E. R. McInnes cast their lot with us last Lord's day. They have bought them a home at 1512 East Jefferson Street, and we can count on them as among our most faithful and active workers. They showed their faith by hunting us up.

The Thompson sisters (Mildred and Kathleen), from the Belmont congregation, Nashville, Tenn., are here. They, too, are Christians that count. Mildred was in our home yesterday (October 20), and she and Mrs. Hall had a most enjoyable time together. Let me say to one and all who claim to be Christians, if you want to live in the finest country in the world, come this way. And, too, we have lots that we want you to do, in the way of church work, after you get here.

"Evangelistic Assumption."

BY E. M. BORDEN.

That the reader may understand what we mean by "evangelistic assumption," I will give the following from Brother Daniel Sommer, who is the founder of the theory:

"Evangelists are executive officers within the bounds of their jurisdiction." "Besides, evangelists are the only divinely authorized disciplinarians of elders when charges or accusations are brought against them."

At the bottom of a great deal of the church troubles in the western part of the United States lies this doctrine. Will Brother Sommer or some other man show me the "bounds of the jurisdiction" of an evangelist? No answer. The Bible knows nothing about the doctrine, so it does not give the "bounds of their jurisdiction;" so we must go to the father of the theory. Will he give us the "bounds of their jurisdiction?"

When Brother Edwards was excluded from the fellowship of the congregation at Glendale, Brethren Harper and Reedy acted as "evangelists in authority." Brother Harper lived in Colorado and Brother Reedy lived at Long Beach, Cal. How far does Brother Harper's "jurisdiction" extend?

It seemed that Harper and Reedy were getting somewhat skeptical as to the extent of their jurisdiction, as they would not act in the case unless the brethren would sign a petition agreeing to leave the settlement of the trouble to them. If it was necessary for them to have the brethren sign a petition before they could act, why do they not follow that example at other places? When Reedy and Ed-

wards came to Riverside, they did not ask the members to sign a petition agreeing to leave the settlement of the trouble entirely with them. The reason is clear. Only a few would have signed it. Just think of it! The Review faction in the congregation was causing trouble, for its members wanted to make their belief concerning colleges and "evangelistic authority" a test of fellowship. When they could not force Review preachers on the congregation all the time, they undertook to get rid of the elders, who were not Review men. The two evangelists who came to do the job of "deposing the elders," who were not Review elders, were both Review men and partial to the Review faction. Yet they were called to settle the trouble. Instead of making the congregation a Review congregation, they divided the congregation. When Brethren Edwards, Reedy, and the few who followed them undertook to use the church house as though it belonged to them, they found the doors locked. So they went to another house just a block away. They have a small congregation, and it is strictly a Review congregation. The original congregation is doing well. Not many additions, but a gradual growth in spirituality and in numbers.

Brother S. O. Pool has fallen a victim to "evangelistic assumption." The elders at Wenatchee, Wash., could not handle the affairs of the church; so Reedy, Roady, and others were called to try to exclude Brother Pool. Brother Pool is well known among the brethren as one of the brightest lights in the kingdom in these days. But Brethren Reedy, Roady, and others failed to exclude him. He appealed to a higher court (Brother Daniel Sommer) and was released from the clutches of the "evangelists in authority."

A brother who has fallen a victim of "evangelistic assumption" in recent years says: "However, the preachers mentioned above have never corrected their ways, and perhaps never will. I know of no way to stop such men but to let them go on until they are destroyed by their own folly."

One of the saddest things of it all is that the work of Reedy, Harper, and others in dividing congregations over the college question and evangelistic authority has the approval of Brother Daniel Sommer and his son, D. Austen, who stand at the helm of the Review craft.

As a rule, the offended ones show a Christian spirit. They are not seeking for revenge, but are willing for the Lord to "reward them according to their works." One brother said: "There is a sad feature to it also when you realize that old Brother Sommer is now in his seventies. His last days should be his best and happiest, but doubtless they will be sad and depressing."

Brother Edwards, who has recently felt the sting of "evangelistic assumption," wrote to me concerning his trouble at Glendale, Arizona: "May God help us all to manifest the spirit of our Master; for if we do not, we are none of his. I pray that Harper and Reedy will see the error of their way and repent ere it is too late."

Another very noticeable thing is that in the most of instances they refuse to "Brother" a member who is not an "A. R." in belief. I have met Brethren Reedy, Chaffee, and Rucker, and have noticed particularly to see if they would recognize me as a brother. I would address them as "Brother," and they would address me as "Mister." I have tried to be friendly with them, but they do not seem to want to be brotherly or friendly with me. Brother Reedy has possibly done a great deal of good, and I am only sorry that he has to some extent destroyed his influence for good by his radicalism. I have also attended the services of Brethren Reedy and Chaffee, but I was ignored, as much so as, or possibly more so than, if I had been a rank stranger. I am sorry they are so radical. I am glad, however, that the great brotherhood of Christ is not confined to the limits of the distinctive doctrines of the Apostolic Review.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

The Outlook.

"While Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols." (Acts 17: 16.) This was a city far-famed for her learning. Her philosophers had been the wisest the world had ever furnished. Athens had fostered the arts of war, literature, and architecture. She had kindled the torch of a high civilization and held it aloft to light the pathway of the admiring peoples about her; but she was "full of idols." She lacked one thing, and that was the gospel of Christ. At that time it was easier to find an idol than a man in Athens. Just so with us. This great Southland is wonderful. Her commercial enterprises, cotton fields, vine-clad rocks, and pleasant groves are unrivaled, with but few exceptions; but she is full of sectarianism, infidelity, and indifference. From the northern border of this State to the shores of the Gulf, from the Atlantic to the "Father of Waters," is one great mission field. The language of the apostle to the Gentiles is expressive at this point: "A great door and effectual is opened unto me, and there are many adversaries." (1 Cor. 16: 9.) If any one has, like Paul, a desire "to preach the gospel, not where Christ was already named" (Rom. 15: 20), let him come South.

☼ ☼ ☼

Good News From Macon.

Brother R. P. Cuff, who labors with the church of Christ in Macon, writes concerning his work, and among other things says: "My work here at Macon is quite interesting. I am being kept busy, attending Mercer University and looking to church work combined. I find the church here active and coöperative. Last Sunday the audiences were decidedly the largest of any since I have been here. Tonight the prayer-meeting crowd pleased me very much—the largest yet. Attention is being given to all departments of the work. A reorganization of Bible-study classes has been effected. I am praying for a prosperous work in Macon—that the true teachings of Christ may go to homes where he has never yet been really welcomed, and that those who have named the name of Christ may shine yet more brightly for him." It will be remembered that Brother Cuff has been in Macon only a few weeks. This is a fine report. Let the good work grow.

☼ ☼ ☼

The Prospects in Savannah.

I have just returned from a visit to Savannah. The brethren called me to meet a Seventh-Day Adventist in discussion, but he refused to defend his teachings as he had so defiantly said he would. It was announced that I would review his sermons on the Sabbath question on Thursday and Friday nights. Large audiences attended both services. These services were held in Knight's Hall. The brethren have no other place of worship. They are doing all they can to build up the church and secure a meeting-house, but they will need help, and must have it. Think of a city with a population of one hundred thousand in which there is only one small congregation, which has no church house! If they can raise sufficient funds at once, they can buy at a reasonable price from the Christian Scientists a well-located, commodious building. This is an opportunity that we cannot let slip. A house would contribute much to the upbuilding and permanency of the work. The gospel of Christ must be planted in this great "Southern key to land and sea." The field is "white already unto harvest." The prospects are inviting. Brethren, this is truly a "Macedonian call." Send at once a liberal contribution to J. B. Beck, P. O. Box 1530, or to O. W. Rawlings, 109 East President Street, Savannah, Ga.

The Gift.

With hands outstretched unto the God of Might,
I asked that power should be given me
To change the wrong in this old world to right,
And put an end to all its misery.

Again I asked the God of Melody
To grant the gift of music to be mine,
That I might heal the world's long agony
By flooding it with harmonies divine.

Kneeling, I prayed unto the God of Life
To give me power to heal the world of pain;
To put an end to pestilence and strife
And make of earth an Eden once again.

Vainly I called on Heaven to let me do
What God in his omniscience left undone,
Till one day in my heart the question grew:
"What if the need of pain is not yet run?"

"What gift, O Lord, shall I then ask of Thee
With which I best may help the multitude,
Whereby Thy kindom come more speedily,
And all the hosts of Satan be subdued?"

Humbly I waited at God's altar dim,
To hear what gift it was I most did need;
And lo! the answer came to me from Him:
"Faith that is even as the mustard seed."

—Helen Compton, in Exchange.

A Frank Admission.

BY E. M. BORDEN.

Brother R. G. Edwards, who until recently has been connected with the Review workers in California and other places, has this to say concerning their work:

"But I want you and the brethren there [Riverside, Cal.] to understand that I have great regard for them and can sympathize more with them since the curtain has been lifted from my eyes, and I have seen and *know* the desires of every Review preacher that has pledged himself to that paper, *to make every congregation a Review congregation and regard every one as disloyal that does not indorse the Review.*"

Brother Edwards has a right to know the feelings of the Review men, having been with them for a number of years and considered one of their foremost men. Brother Edwards was excluded from the Glendale congregation by Brethren Harper and Reedy, who claimed to be acting by the authority of the church. Brother Edwards claims that the withdrawal was unjust. I hope to be able to give some light on this subject before very long.

Last Call, 1920.

BY JOHN D. EVANS.

In the early part of this year we made an appeal for funds to pay the debt on our new church home in Denver. A number responded promptly, and others promised to do so later. It is our earnest desire to pay every dollar by January 1, 1921. We will then have a house, which would cost about fifteen thousand dollars to-day, without any incumbrance. May we not hear from all the congregations and brethren individually who want to share with us the joy of having a home free of debt within the next thirty days? As soon as this obligation is taken care of, it is our desire and intention to help in a larger way the work of evangelizing Colorado.

The attention of the Gospel Advocate readers was called recently to the work of Brethren E. C. Fuqua and E. E. Shoulders. This is indeed an important work, and good results are already seen. These brethren are on the ground and know the field. Let us keep them busy. If we lose this opportunity, it will be a great discouragement to those of us who are in the field and know what its needs are. We shall have to take hold now or give it up. Hope too long deferred makes the heart sick. The hearty coöperation upon the part of just a few churches now will help to develop the field to a point that it may be self-supporting. Spasmodic efforts will accomplish little. It takes regular, systematic effort, with some one continually on the ground. One year lost now would be disastrous. Your good intentions for the future will not avail now. This is the psychological moment. What arrangements we make for the coming year must be made now. Will you not comply with Brother McQuiddy's request and communicate with us at once? I am not asking you to take all the responsibility upon yourselves. I propose to be partner with you as far as able, both financially and otherwise. I shall advise with the workers in the field regularly and coöperate fully with them. Whatever funds are intrusted to my care will be used to preach the gospel wherever a open door presents itself. Reports will be made from time to time as to progress in the field.

I was present at the morning and evening services at Colorado Springs last Lord's day. The crowds were good and also the interest. The Y. M. C. A. auditorium is being used. Fuqua and Shoulders will continue there all this week. They are excellent coworkers. Brethren, will you help us possess this important field, and do it now? Address me at 12 Broadway, Denver, Col.

An Appeal From Louisville, Ky.

BY JOHN L. RAINEY.

The readers of the Gospel Advocate will no doubt remember the appeal made by the King's Hall brethren, of Louisville, early in the spring of this year, for funds to help them to build a house of worship. Of that appeal Brother A. B. Lipscomb said in part: "The appeal from the brethren who worship in King's Hall, at Louisville, Ky., printed in this issue [February 26, 1920] deserves careful and sympathetic consideration. . . . Inspired by Brethren Jorgenson and Janes, the Highland Church has withdrawn fellowship from Brethren Rubel and Taylor for no other reason than that they have stood courteously, but consistently, for the teaching of the word of God as against the exaltation of human opinions. . . . It is encouraging to know that despite ill treatment the little band worshiping at King's Hall intends to go forward with the Lord's work and to succeed in the face of every adverse condition. It is significant that before making any public appeal they raised quite a tidy sum through personal sacrifice. I feel duty bound to write these words of encouragement in behalf of these brethren. They deserve the hearty and unstinted support of every reader who believes in standing up for the right at any cost." They have a nice lot bought and paid for that cost nineteen hundred dollars. They also have about one thousand dollars on hand, and they hope through the generosity of the churches to get sufficient funds to begin work on the church at an early date. Having been connected with this little band since May, 1920, I am in a position to know that the appeal is a worthy one.

"Cast thy bread upon the waters: for thou shalt find it after many days." (Eccles. 11: 1.) Let us put forth an effort to help these faithful brethren to build a house of worship. Every gift will be gratefully received. Send remittances to W. T. Kannard, 2222 Slaughter Avenue, Louisville, Ky.

The deepest rest and the highest activity coincide. They do so in God, who worketh hitherto in undisturbed tranquillity; they may do so in us. The wheel that gos round in swiftest rotation seems to be standing still. Work at its intensest, which is pleasurable work, and level to the capacity of the doer, is the truest form of rest.—A. Maclaren.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in vance.

Remittances will be at our risk when sent by express or post-office ney order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription paid. When money is received, the date will be changed, which ll answer for a receipt. Two weeks' time must ordinarily occur m the time your remittance is sent before the tab on your paper changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite or- rs in writing are received and all arrearages paid in full. If you sh us to stop your paper, write us to that effect; but do not ask it less you have paid all arrears, if there are any. Do not ask your stmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting ether the date on the address label is changed, and, if it is not anged within a month, by writing to us. We are careful, but mis- kes may occur or letters may be lost. Our rule is to change the te on the day payment is received; but the mechanical work of rrecting and printing the list takes time, and payments even from ar-by places may not appear the first week. Credits for payments m a distance may be even more delayed. Mistakes are easily tified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317- Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by istworthy persons. To prove our faith by works, we will make od to actual subscribers any loss sustained in trusting advertisers o prove to be deliberate swindlers. We shall not attempt to ad- st trifling disputes between subscribers and honorable business n who advertise, nor pay the debts of honest bankrupts. To ke this guarantee effective, in all cases say in writing adve.tis- , "I saw your advertisement in the Gospel Advocate;" and if ything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS.
Clinton, S. C.

tered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

Should Women Enter Politics and Hold Office?

BY J. C. M'Q.

Feminism is the twin sister of socialism. Socialism arts out by seeking to destroy the family. This is done leading fathers and husbands to not meet the obligation at God has placed upon them to support their children til they are at least twenty-one years of age. Socialism ould have the children turned over to the community or e State. Feminism likewise seeks to destroy the family making the State responsible for childhood. It would ot make the support of the child dependent upon any one an, but upon the State. It seeks to destroy the home taking the mother and wife out of the home and leaving e child dependent upon others for protection and sup- ort. We know woman cannot do her duty in the home id be a political campaigner and hold office at the same me. It is self-evident that in leaving the home, the God- dained sphere for woman, she is giving up far more an she is gaining. All the influence and all the power at she may gain in the political world will never com- ensate for the loss of the uplifting influence and the guid- ing hand of woman in the home. Every man who has attained to any distinction in life, who has acomplished anything that is worth while, is due his success to his mother's refining, uplifting, and guiding influence over his life. Every husband who is blessed with a faithful, noble wife ascribes much of the credit for his accomplishments to the helpful influence of his companion. There is no influence that is more inspiring, more purifying, and more beneficial than that of a good woman over man. If woman turns from this sphere of her usefulness and enters the mud and mire of politics, she will surrender a far greater advantage than she gains. She may lust for and acquire authority; she may be crowned by the populace for a day and then be crucified to-morrow. After it is all over and she takes a full inventory of what she has done, she will learn that all the power and all the authority that she has wielded over man is not a tithe of that she lost when she gave up the molding and controlling influence of the home. God pity the man, God pity the woman, God pity the child, when they have a motherless home, when they have a mother who is in politics, campaigning over the States and neglecting the purifying, refining, and ennobling influences which she should be exercising in her home!

I am constrained to believe that the great mass of our women will never be willing to enter political life. It has been demonstrated so far that the most refined, intelligent, and noble women have declined to have anything to do with voting and with holding office. I would not be misunderstood. I do not mean to say that no good woman enters such relation, but I do mean to say that most women are so constituted and have such noble conceptions of refinement and purity that they prefer to fill their God-ordained mission and remain in the family where God has placed them. Most of them are ready to heed the language of the Holy Spirit as recorded by Peter: "In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear. Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror." (1 Pet. 3: 1-6.) Bearing upon woman's influence in the world and in the home, the Ladies' Home Journal has the following sensible words:

Influence the world over is more potent than authority; and if women surrender the advantage they possess in the family relation for what they can gain in imitation of men or in competition with men, then they will gamble away their great opportunity. The time of agitation is over. The time for service has come, and that great service will be rendered chiefly in woman's way—that is, in the way of mother and of wife. It will be rendered almost imperceptibly, day by day, in grinding into the lives of children and of husbands the human qualities that inhere most distinctively in womankind.

Then, after she has made her place and done her duty as mother, there remains to many women that wider if not deeper service in which woman shall lead in bringing to the public conscience and action those affairs of the neighborhood and of the State that have been largely overlooked heretofore, such family affairs as child welfare, public parks and playgrounds, public health and better housing conditions.

The Home Journal would not say that there is no place in all this for the unmarried woman. Far from it. There is many a woman with all the instincts of wife and mother who, for one reason or another, has not had the actual experience. There is also much personal service needed in many public affairs, even outside of office holding, a personal service demanding the entire lives and labors of

that portion of society which can be spoken of only with the deepest reverence, the self-sacrificing woman.

It is apparent that the politicians have brought about woman suffrage, but it is not clear that it has been done by the will and voice of the great mass of the people. It is evident that the great majority of good women do not want to enter politics. If religious teachers and men who profess to love the Bible would only speak out and give the clear, unmistakable teaching of the word of God upon this subject, we would soon find fewer people favoring feminism and more people contending for men to support their families and for women to be faithful home-makers. Unless we completely ignore the teaching of the word of God, we will not have any fears as to the final outcome. In the final wind-up we will find men working in coal mines, tunneling mountains, climbing telephone poles; while we will find women training their children, looking after household affairs, doing work which will be ameliorating to the human race. As you cannot make a man a woman and cannot make a woman a man, just so you cannot reverse the spheres of the two. As a bird could not live in the sea and a fish could not live in the air, just so, after all, we may expect men to fill the mission that God has given them, and so of woman.

God Cares for His Own.

BY E. A. E.

Matt. 10 gives both the selection and the sending out of the twelve apostles. Jesus had many disciples, and of these he chose the twelve apostles. He chose the twelve for two reasons—(1) "that they might be with him," and (2) "that he might send them forth to preach" and "to have authority to cast out demons," to heal the sick, to cleanse lepers, and to raise the dead. He selected them some months before he sent them forth, for the reason "that they might be with him" in training for the great work he wished them to do. By this training and development they were prepared to go themselves. Mark 3: 14, 15; Luke 6: 12, 13; and Matt. 10: 2-4 show when he appointed them; and Mark 6: 7; Luke 9: 1-6; and Matt. 10: 1 to 11: 1 show when he sent them forth.

They must be disciples (learners) first; they must go to school to Christ—the great Teacher—before they become apostles. Timothy must first learn from Paul before he is sent forth as an evangelist. (See Acts 16: 1-3.) In turn, and when prepared to do so, Timothy could then commit "to faithful men"—men who had proved themselves faithful to the Lord and had been approved—that which he had learned from Paul, that these men might be able to teach others also. (2 Tim. 2: 1, 2.)

All that Jesus said in sending forth the apostles is most significant and important. The principles upon which he sent them forth are applicable to all for all time. For instance: "Freely ye received, freely give." Jesus had raised Peter's wife's mother from a sick bed and in many ways had greatly blessed all the apostles and their relatives, friends, and acquaintances. They must now do likewise. The afflicted must be relieved, demons cast out, the dead raised, and the kingdom of heaven preached "without money and without price." (Isa. 55: 1.) Simon the sorcerer made an effort to place these powers on a money basis, and was told: "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money." He was further told that his heart was "not right before God" and that he was "in the gall of bitterness and in the bond of iniquity." (See Acts 8: 18-24.) All for the one thought and effort to purchase "the gift of God with money!"

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

To make merchandise of the gospel and of the churches now destroys the very spirit and perverts the very nature of God's kingdom. It is still true that, "if any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.) Yet "the laborer is worthy of his food"—that is, "a living"—as Jesus declares in this very connection and instruction given to the apostles. But one must be *a laborer for Christ*. Under the great commission and throughout the New Testament, therefore, Christ has made full provision for the support of all true and faithful preachers of the gospel. No one who will study the subject can fail to learn this or to see the true and pure, noble and lofty spirit of all who preach the gospel in the love of the truth and, therefore, in the fear of God and for the salvation of souls. (See 1 Cor. 9: 7-23; 2 Cor. 11: 7-15; Phil. 1: 3-7; 4: 10-20.) And all who desire to know the truth *will study this subject*, together with all others, in the light of the word of God.

Jesus instructed the apostles how to go, into whose house to enter and abide, and against whom to shake off the dust of their feet; he showed their means of support, but informed them that they were sent as sheep in the midst of wolves, and that persecution would overtake them; that in all this they must be as wise as serpents and as harmless as doves—must suffer wrong, but must wrong no one; must endure evil, but must do none; when reviled, must revile not again; must be harmless toward all, prudent, wise, but must shrink from no duty, shirk no responsibility, and never fail to preach the truth. This is wonderful! This is the mind and spirit of Him who endured the contradiction of sinners against himself, who suffered for us, leaving us an example that we should follow his steps.

Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously; who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls. (1 Pet. 2: 22-25.)

When we read this and similar passages, declaring the love and suffering, freedom from resentment and vengeance, purity and peaceful submission of Jesus, we realize, as James (3: 2) says, that in "many things we all stumble," and our own great need of grace and forbearance and forgiveness.

Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

God promises to take care of his children individually, to maintain his church, to uphold his kingdom, and to give the everlasting victory.

The New Testament teaches that all true disciples of Jesus in all ages will have to suffer persecution. (See 2 Tim. 3: 12.) We can demonstrate the truth of this by "living godly in Christ Jesus." The church is not persecuted to-day, because it is too much of the world. "The world cannot hate you," says Jesus to those of the world, because the world loves its own. It hates Jesus, because he testifies of it, "that its works are evil;" and it hates the disciples of Jesus—his church—because he has chosen them "out of the world" and they "are not of the world," even as he is not of the world. (See John 7: 7; 15: 18-25; 17: 14-16.) They do not reflect the character of the world; they have not the spirit of the world; they are not ruled by the world; they do not cringe and falter and shrink, creep and crawl before the world; they have forsaken the world and will suffer the loss of all things and count them but refuse that they may obey God and gain Christ.

Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. (James 4: 4.)

The devil is "the prince of this world" (John 12: 31) and has nothing in common with Jesus, no love for him

or for his church (John 14: 30, 31), and has been "judged" (John 16: 11). Jesus is "head over all things to the church," is its ruler, and the church must be filled with his spirit, reflect his character, and submit to his rule. Hence, the church must live separate from the world and must keep even unspotted from it.

The apostles endured scourging in synagogues, were delivered up to councils, and were brought before governors and kings for the gospel's sake and for a testimony against them and the Gentiles. They were "hated of all men" for Jesus' sake. The world hates the church to-day—*the real church, the body of Christ, the kingdom of heaven, the household and family of God*—all who really live godly in Christ Jesus and keep unspotted from the world, who are really governed by "the Prince of Peace" and are not ruled by "the prince of this world." It cannot be otherwise.

To resist not him that is evil, but when persecuted in one place to go to another, is the duty and happiness and salvation of Christians now. To *endure to the end* is salvation. Jesus states five motives to endurance "to the end," or for not fearing men:

1. The servant is not above his lord; and since the master suffers, the servant should cheerfully do so.

2. No secret persecution or hidden iniquity will escape revelation. Injustice and persecution are practiced at times so under cover and in the garb of truth that they appear to the world as just and righteous. This is discouraging and grievous to the true disciples of Christ. It is easier to meet and to overcome public wrong than that which is carried on under cover and in pretense of friendship and love. But this or anything else should not deter one from proclaiming the truth from the housetop and under all circumstances. It was far easier for the church to fight the world, to keep separate from the world, and to gain the victory over the world, before the world through the wiles of its prince adopted Christianity as its religion. The world did not accept Christ in order to obey him, to practice Christianity—to love neighbors as one self, to love and pray for enemies, to overcome evil with good, to be harmless as doves, to follow the Golden Rule in all things, and to be ruled by the spirit of the gentle Nazarene at all times; but to use so much of Christianity and to use the church in so far as is possible to serve its own selfish and greedy and sometimes bloodthirsty ends, saying, "In this sign conquer." The world can turn Christian, transform itself into an angel of light, and preach the gospel of peace and good will when it serves its purposes to do so. But the church, separate and apart from the world, preaches the gospel of Christ at all times, regardless of consequences, and rejoices that even in envy, or strife, or faction, or in any other way, Christ is preached. (See Phil. 1: 15-18.)

3. It is better to suffer the loss of the body by being killed for the gospel's sake than to suffer the loss of the soul and body in hell.

4. Since God sees so small a thing as a sparrow when it falls to the ground, when two sell for a farthing, or less than a cent apiece, and numbers the hairs upon one's head, the apostles should not fear; they are of more value than many sparrows. God's tender care for them should guard them against all fear. But he extends the same promises to all his children, and exercises over them the same watch care and protection. He invites all now to cast all their anxiety upon him, because he cares for them (1 Pet. 5: 7), and teaches all to be anxious in nothing, "but in everything by prayer and supplication with thanksgiving" to let their "requests be made known" unto him. And "the peace of God, which passeth all understanding, shall guard" their "hearts and thoughts in Christ Jesus." (Phil. 4: 4-7.) "Blessed assurance!" Certainly, then, God's children can "rejoice in the Lord always." Here, too, we think of what Jesus says in Matt. 6 about God's feeding the birds and clothing the lilies in more beauty than Solomon in all his glory. And then we remember that he said: "O ye of little faith!"

5. Whoever will confess Jesus before men—that is, be true to him and obey him in the face of persecution and death and teach the whole truth against all opposition—the same will Christ confess before God and the angels. Amen.

Do It Now, Not To-Morrow.

BY J. C. M'Q.

Our readers have been advised of the fact that Sister Sarah Andrews is not in good health and wishes to return home. She is lacking funds with which to make the trip. She has been a faithful worker in Japan, but finds it absolutely necessary for the preservation of her health to return home. Brother I. B. Bradley, of Dickson, Tenn., who has been looking after raising funds for her, writes me in a private letter as follows: "Sister Sarah Andrews, you know, has requested passage money for her trip home to recuperate her strength and for a rest from the strenuous labors of the past five years in the field. I have made a number of appeals through the Gospel Advocate and Christian Herald for the funds, and have received a number of liberal contributions from several parties and a few congregations. I yet lack more than one hundred dollars of the necessary five hundred dollars. It should be started to her within the next ten days in order to reach her by the time she has asked for it to reach her."

This matter is so urgent and the appeal is so worthy that it does seem that to mention it would be all that is necessary. There are numbers of brethren throughout the country who could contribute the one hundred dollars and be the better off for so doing. In a matter of this kind we should consider it a privilege rather than that we are doing some great work. Every time one gives liberally to such a work, he is giving only as his own soul requires. Christians, in order to grow and develop spiritually, must avail themselves of just such an opportunity as this. Such opportunities oft neglected, one's zeal, enthusiasm, and spirituality die. I sincerely hope that our readers will send a liberal contribution to I. B. Bradley, Dickson, Tenn., so that within the next week he will have sufficient funds in his hands to bring Sister Andrews home. Remember, it "is more blessed to give than to receive." When we come to pass from this life into the great beyond, it will be inexpressibly joyous to hear the Master say: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25: 40.)

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

Home Reading

When We Are Old.

When we are old, love, you and I;
  When sight is dim, and strength away,
And youth's sweet time has passed us by;
  The fresh blue sky an arch of gray;
When we have traversed autumn's reign;
  Have found the winter's cold and frost;
Ofttimes a heartache, oft a pain;
  Shall we regret what we have lost?
Recall the groves of leafy trees
  (In place of branches black and bare)
That stirred 'neath breath of summer's breeze,
  When we with love and youth dwelt there?
When all the violets are gone;
  The quiet fields lie wide and brown;
No merry birds to wake the dawn;
  And each red leaf has fluttered down;
Say, shall we mourn those dear old times,
  And, as life's vesper bells ring low,
In loving mem'ry sound the chimes
  Of sunny mornings long ago?
And, waiting on the borderland,
  Pause, longing with a nameless pain,
To 'midst the bloom of summer stand,
  Or silver showers of summer rain,
Breaking into diamond sprays
  Against the rose's velvet glow,
Or drifting down the river's way,
  In dreaming thoughts again to go?
What we know not we cannot tell;
  The winding path of life is long,
Or short; whichever way, 'tis well,
  If we but tread it with a song.
So let age come, gaunt specter gray!
  A smile is better than a sigh;
And joy can never distant stay,
  If we're together, you and I.

—Eugenie du Maurier.

☼ ☼ ☼

Grandfather's Indian Story.

Bobby climbed into his grandfather's lap one evening and said: "Now, grandfather, won't you please tell me a story?"

"A story, dear? Well, what shall it be about?" asked grandfather.

"O, tell me about Indians; I like those stories best!" said Bobby.

"All right," answered grandfather, smiling. "Long, long ago, when this city was a small village, there were Indians living in the forest all around it. Some of these Indians were friendly, and some of them were not; but most of them would remember if the white people did them a kindness.

"My father, your great-grandfather, was a very fair and honest man. When he traded with the Indians, he always gave them good value for whatever they gave him; and if they were sick or in trouble, he did what he could to help them.

"One winter, when I was only nine years old, father was taken very ill; and mother, with what help I could give her, had to do both his work and her own. Once a month she had to drive into the next town and get medicine and the provisions that we needed.

"On this special day, when mother went away, she did not ask any one to stay with father and me, because she expected to return home early.

"Everything went along very well until noontime, when I went outside to draw some water from the rain barrel in order to wash the luncheon dishes. In a clump of trees just beyond our barn I saw an Indian looking stealthily at our house. My heart beat fast! I was terribly frightened. But I quickly walked into the house, and bolted the doors and windows as quietly as I could. Then, without saying a word to father, I took down one of the big guns from the rack on the wall, and waited.

"In a short time I saw the Indian dart from behind the trees and run swiftly toward our back door. I did not move or make a sound.

"Suddenly there was a loud thud outside of the door; and then—an awful silence. For a long time I waited for something else to happen; but as it did not I peeped out of the window. I could not see the Indian anywhere; but in front of our back door there was a large basket.

"I waited for about half an hour longer, and by that time my curiosity had gotten the better of me. Cautiously I opened the door. Seeing no one around, I quickly drew the basket into the kitchen. Trembling with excitement, I lifted the cover. To my great surprise, I found a wild turkey and two wild ducks!

"Then I understood. The Indian had heard that father was ill, and he had brought the turkey and ducks as a gift in return for the kindnesses that father had shown him."

"He was a grateful Indian, wasn't he, grandfather?" said Bobby, smiling.—Lelia Enders, in The Child's Gem.

☼ ☼ ☼

The Quest of Youth.

Youth desires much. It dreams of fortune, success, glory, power; longs and struggles for them. Yet more than for all those things youth longs to get out of itself, and perhaps that longing is at the base of all the others. When we begin to open our spiritual eyes, we see all round us a world of shadows, creatures fashioned like us in the outer gesture and carriage of living, yet whose inner existence we can never touch. Go where we will, do what we will, we are imprisoned in ourselves. Our souls yearn and strive and fret to touch the souls behind all those smiling, frowning faces, yet never can.

That longing for spiritual contact is the foundation of society and friendship. Above all, it expresses itself in the youthful, overwhelming, all-involving tide of love. Here at last the boy or girl believes that he has found the one soul that can be touched through all the deceptions and shadows and disguise. Alas! Love perfectly realized may give much, but it cannot give that. Not even through love can we get out of ourselves. Not even through the whirlwind revelation of love can we for an instant touch the real soul behind the revealing—or concealing—lips or eyes. The full, final appreciation of our solitude is the tragedy of youth and marks its real transition into the completeness of maturity.

For with age we learn to accept facts and make the best of them. We cannot touch the souls of others. We must take love and friendship and life for what they are, which is much, and must not ask for what they are not. In time we come to find that we can be surprisingly busy for others, even if they are only phantoms and shadows. In the rush and press of living for those souls which are hidden, our own souls cease to be so obtrusively manifest; and, in the end, if we think about the matter at all, we see that the true way to get out of ourselves is to forget ourselves altogether.

But in these later years let us try not to lose sight of what we were in the earlier; let us understand the eternal quest of youth and sympathize with it and forgive it, not treat it with impatience or contempt or scorn. For, after all, youth's passionate desire and effort to get out of itself are among the most ennobling things in life.—Selected.

☼ ☼ ☼

A man's own good breeding is the best security against other people's ill manners.—Chesterfield.

AT HOME AND ABROAD

J. H. McBroom, of Shelbyville, Tenn., paid this office a pleasant call on Monday morning.

J. M. Dennis called to see us last Friday. He was en route to Ravenscroft, Tenn., to begin a meeting.

A. J. Traylor called to see us on his way from a meeting in which he had been singing with J. H. McBroom.

H. W. Wrye, recently of Texas, gave us a call at this office this week. He will probably locate at Pikeville, Tenn., in the near future.

A. S. Warren attended the Congress and Convention of the Disciples of Christ at St. Louis, Mo. He reports a very fine congress and improved convention.

Edward Clutter is engaged in a meeting at Gentry, Mo., which is growing in interest. There had been twenty-seven additions at the time this report was made (October 26).

R. H. Johnson, of Morriliton, Ark., will solicit subscriptions for the Gospel Advocate. He says: "I regard the Gospel Advocate the best paper published by the brotherhood."

Changes of address: A. L. McCorkle, from Hope Station, Salem, Oregon, to Blackfoot, Idaho, care of State Hospital; W. G. Black, from 133 Smith Street, Abilene, Texas, to Anson, Texas, Route 1.

W. B. Stone has moved from Madison, Tenn., and his paper cannot be delivered to him there. If he will let us know his present address, we will gladly send his Gospel Advocate to him there.

H. M. Phillips, of Tuscumbia, Ala., recently closed a meeting at Daus, Tenn., with one baptism and two restorations. He is now engaged in a meeting not far from Tuscumbia, his home town.

James M. Howard writes from Tampa, Fla.: "I find the church here in good working condition, with George B. Hoover preaching for them. One addition by baptism on the third Lord's day in October."

S. M. Jones' four-weeks' meeting at Twelfth Avenue, North, this city, resulted in fifty-six additions to the congregation—fifty-five baptisms. He is now in a meeting at Reid Avenue, having begun last Lord's day.

The meeting at Russell Street Church, this city, continues with good interest. T. Q. Martin preached to the largest crowd last Sunday night that has ever assembled in this church. The large auditorium was packed. There has been one baptism to date.

J. C. Williams and wife have returned to their old home, Magnolia, Ark. They expect to meet regularly upon each Lord's day, and have gone to work to gather together the few brethren in that place. They wish any loyal Christian preacher who passes that way to call and preach for them.

J. O. Blaine, of Portland, Tenn., informs us that G. C. Brewer did a great work in his last meeting at that place. It seems that Brother Brewer created such an interest that some of the stationed preachers are trying to put out the fire which he started. Brother Blaine says they are making poor progress.

From Joe L. Netherland, Miami, Fla.: "The work here is increasing in both interest and attendance. One hundred and twenty were in our Bible classes Sunday. Three took membership with the congregation. We are expecting many of the brethren from over the States to be with us during the winter."

The Post Office Department has notified us that (1) it cannot deliver our paper to Mrs. E. Rogers, Bridgeport, Texas, because she has removed and left no address. If she will let us know her new address and also mention the old one, we will send the paper to the new address. (2) It cannot deliver to W. H. Goff, 318 Woodward Building, Birmingham, Ala., for the same reason as to Mrs. Rogers. We give him the same suggestions as to her.

A. J. Traylor sends the following: "J. H. McBroom and I have just closed a meeting at Little River, near Hopkinsville, Ky. Great interest was manifested, the meeting resulting in four baptisms and one restoration, and the church was much edified. The singing was good, and Brother McBroom's sermons were both forceful and logical. I also wish to say that I was able to get several subscriptions for the Gospel Advocate."

We enjoyed a visit from John C. Taylor, of Waverly, Tenn., last Wednesday. He reports having closed a good meeting at Paris, Tenn., which began on the first Lord's day in October and continued ten days. Three were baptized and one restored. On the third Sunday in October he began a meeting at Bumpus Mills, Tenn., which continued ten days, with nine baptisms. He is very much pleased with the Gospel Advocate, and promises to do what he can for the extension of its circulation.

Sister F. O. Howell, of Obion, Tenn., says: "I wish to heartily commend your article on woman suffrage in this week's issue [October 28] of the Gospel Advocate. It is fine and very pointed. I like to see our preachers come out plainly and courageously on this issue. The Bible does not seem sufficient for some of our present-day women. It is thoroughly disgusting, to say nothing of the consequences which are sure to follow. I enjoy the Advocate, and have never read a copy that did not give inspiration to better things."

The church at Fountain Run, Ky., is very anxious to have some good, wide-awake gospel preacher to locate with them and preach for them and possibly one or two other places next year. Fountain Run is in the extreme western part of Monroe County. The population is about five hundred, and there are three churches, a good school, two banks, two flour mills, a number of good stores, planing mill, etc. They would like to have a young or middle-aged man, to be ready for work the first of the year. For further information, address J. H. Short, Fountain Run, Ky.

L. D. Hall writes from Oklahoma City, Okla., 227 South Broadway, and requests that we send the paper to him to this address; but he doesn't give the address from which to change, and doesn't show if he is a new subscriber. If he will let us know these matters, we will gladly do what we can to accommodate him. He reports that his summer's work is now over, and that it was very successful in bringing souls to Christ. He has time open for work as an evangelist in 1921, and prefers Texas and Oklahoma as his field. He wishes to hear from those who wish his services in that field before the open time is taken.

We refer to our readers extracts from two letters recently sent to the Gospel Advocate, asking that they consider the two and decide for themselves which speaks the truth. A sister writes as follows: "There is so much wrangling between the brethren in the paper now, I cannot enjoy reading it as I once did; so I have decided to ask you to take my name off your list. Please do not send the paper any more." A brother says: "I send this subscription most cheerfully, not only because of the love I have for those in charge of the Advocate, but because I believe your paper is the most powerful and most effective single influence of which I know standing for God's holy word unmixed with human error."

E. C. Fuqua writes under date of October 29: "I expect to finish the meeting in Colorado Springs Sunday night, and, from what I can now see, I will be able to count about twenty-five faithful and loyal members in Colorado Springs. We are now looking for a temporary place for meeting after the close of our evangelistic meeting. We are trying to rent a meetinghouse or a hall of some sort. We will have a business meeting to-morrow night and determine just what we will do." This is very encouraging to any one who knows the true conditions in Colorado Springs when Brother Fuqua began work there. I was in Colorado Springs a little over a year ago, and the outlook for primitive Christianity free from all "isms" appeared to be discouraging indeed.

C. D. Crouch, of Wellington, Texas, writes a letter encouraging us concerning the work which we have done during the last few months. He does not agree entirely with the management of the Gospel Advocate, and thinks it could be improved. The management is just about what it has been during the last thirty-six years, but we have no disposition to fall out with any one who does not agree with us in everything that we do. We know we are fallible and liable to make many mistakes. We only claim for ourselves integrity of purpose and that we are doing what we consider best, and what God's word requires, for all concerned under existing circumstances. No one can do more. We are glad to have the criticisms of our friends, and hope to profit by them. When any one will undertake to do the work better than we are doing it, we will cheerfully step down and out and do something else. We have no desire to hinder or impede the progress of the church of Christ.

QUERY DEPARTMENT

Mrs. Pearl V. Binns, of Bakerville, Tenn., submits a question with the request for an answer through the Gospel Advocate. She is a member of the church of Christ and a student in the Bible class. The teacher of the Bible class, while serving at the Lord's table, made this statement: "It does not make any difference what church you belong to, you can be a Christian." Sister Binns says: "I cannot get that meaning from reading the Bible, and I feel that it is not the right teaching. Please tell me. I believe to be a Christian means we should teach the word just as it is and obey it, and that we should wear the name which Christ gave his people."

If the teacher had been living in the days of the New Testament, he would not have made any such remark, for there were no different churches to "join." The New Testament recognizes but one church—the church of the Lord Jesus Christ. "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preëminence." (Col. 1: 18.) Thus we see that the church is the body, and the body is the church. Also read Eph. 1: 22, 23, which is as follows: "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." Now, as the church of Christ is the body of Christ, and as the body of Christ is the church of Christ, if we find that there is but one body, we find that there is but one church. From 1 Cor. 12: 20 we learn: "But now they are many members, but one body." The true position is that every one who obeys the will of the Lord, who believes his word, obeys his commands, trusts his promises, and humbly looks to him for guidance and direction, is in the church of Christ. No denomination or any set of individuals has a copyright on the church of Christ. Neither has any one a copyright on the name "Christian." Every one should be encouraged to do just what God commands to be done, to humbly walk in his ways, looking to him for guidance; and when any one does that, he is in the one church which Jesus founded and for which he shed his own blood.

☼ ☼ ☼

A sister whose name is withheld for prudential reasons asks the following questions: "(1) Was any one ever baptized in the Holy Spirit excepting the twelve apostles? (2) If one becomes dissatisfied with his faith and repentance, should he be baptized again? (3) If one thinks he is already saved and is baptized because God commands him to be baptized, is he saved? (4) Since the Bible teaches that God draws all men to him, is it possible that a person would obey God in baptism who is an unbeliever and unrepentant? Is every person saved who is baptized? (5) How does one know he has truly believed and repented? If one decides that he did not truly believe and repent, must he be baptized again? (6) Do you think a child of thirteen years is too young to be baptized?"

1. Yes, others besides the twelve apostles were baptized in the Holy Spirit. Cornelius and his household were baptized in the Holy Spirit. "For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?" (Acts 10: 46, 47.)

2. A person must decide for himself whether he has genuinely believed and whether his repentance is genuine. God tells us in his word what men must believe to be saved, and our spirits answer as to whether we have believed or not. The Bible teaches us that repentance is a change of will produced by godly sorrow that leads to a reformation of life. Our spirits must answer as to whether or not we have done what the Spirit of God requires. If, in the light of these facts, one decides that he has never believed or repented, when he does truly believe and repent, he should be baptized into the solemn name of Father, Son, and Holy Spirit. There can be no Christian baptism without faith. A man must believe with all his heart that Jesus is the Christ, the Son of the living God, before he can enjoy scriptural baptism.

3. Because one thinks he is saved before baptism does not make it so. If, however, in obedience to the command of God, he is baptized because God commands him to be baptized, God will take care of the remission of his sins despite the fact that he mistook the time when his sins were forgiven, provided he believes with all his heart that Jesus is the Christ, the Son of the living God.

4. While the Bible teaches that God draws all men to him, it teaches that the drawing is done through the teaching of the truth. The Bible nowhere teaches that an unbelieving and unrepentant person can enjoy Christian baptism. If a person were to be buried beneath the water and raised up who had no faith in Christ and who was not really penitent for his sins, such an act would be sheer mockery in the sight of God. It would be no more Christian baptism than taking a chair and burying it beneath the water and raising it up again. Every person who has truly believed and repented enjoys the remission of his sins when he is baptized. He must be saved in heaven at last by continuing in well-doing and by being faithful until he receives a crown of righteousness. Those who fall by the way have no promise of eternal life.

5. Every person must decide for himself from the teaching of the Bible whether he has believed and repented or not. Every person should know whether he believed with all his heart that Jesus is the Christ, the Son of the living God, when he was baptized. If he believes this central truth of the Bible, around which every other truth in the word of God radiates, then his faith is genuine and his baptism is genuine. Every person must decide for himself as to his belief; no other person can make the decision for him.

6. Some children much younger than thirteen years of age believe the gospel and are penitent for their sins and can be scripturally baptized. No certain age of obedience can be fixed. Some are more responsible at ten than others at thirteen. It does seem, however, that, with proper training, any child of thirteen years should know that it is a sinner and should believe with all its heart that Jesus is the Christ, the Son of the living God. Believing and knowing this, and with a desire and determination to lead a godly life, any one can be scripturally baptized. If the mother has done her duty by the child that is thirteen years of age, it certainly should be prepared for baptism.

☼ ☼ ☼

J. T. J. Watson sends the following for the "Query Department:" "By what authority do you occasionally say the Scripture does *not* say an elder must be a married man? He *must be 'the husband of one wife.'* Of course this does imply that he must *not* be the husband of *more* than one wife, but it just as strongly implies that he *must* be the husband of *one* wife. Webster defines the word 'must' to mean: 'To be obliged; to be necessitated—expressing either physical or moral necessity; as, a man must eat for nourishment; we must submit to laws. To be morally required; to be necessary or essential to certain quality, character, end, or result; as, 'Likewise *must* the deacons be grave;' 'Moreover he [the bishop] *must* have a good report of them which are without.' 'If a man speaketh, let him speak as the oracles of God.' (1 Pet. 4: 11.)"

By the authority of the word of God I occasionally say the Scripture does not say an elder "must be a married man." "If a man speaketh, let him speak as the oracles of God." (1 Pet. 4: 11.)

Current Thought

The Effieient Church.

The church is a force as well as a field for the cultivation of the Christian graces. Without recruiting and training, there can be no effective fighting army; but with recruiting and training only and no fighting, battles are never won.

Jesus came to build the kingdom of God among men. That means the church as an institution has something higher than itself to serve. The kingdom was to be a leaven of righteousness in society; it was to bring heaven among men and to expel hell from earth. An effective church practices the spirit of community service by sacrificially promoting its Christianization. Its government, its amusements, its social and commercial life must all be Christian.

An effective church not only garners numbers to itself, but it drives evil from its community and makes it increasingly easy to do right and evermore difficult to do wrong. It cultivates good neighborliness and fraternal relations between all men and gives the least among them a better chance.

Jesus said he came not to condemn, but to save the world. A congregation that goes to church as a place apart and to cultivate there nothing more than their own inner life may find themselves among those who will hear the Master say at the judgment: "I never knew you." They sang his praises and paid the bills, but they did not those things he said about leavening all life and law and custom, and they "did it not unto the least of these."

Our souls are of such infinite worth that Christ was willing to die for them, and he taught us the infinite value of a life. What, then, if we are careless of the lives of the weaker, of the chances of the ignorant, of the income of the less efficient, of the children of the poor! No church can obtain the more abundant life for its members if it leads them not to have a care for the larger and more abundant life and opportunity of all who dwell there. It cannot rise far above its community. It may be a class church and rise with a class in its community, but it has small claim then to being the church of Him who loved all alike, founded in civilization the fundamentals of democratic equality, and ordained a church to bring in the kingdom of God among men.—Christian-Evangelist.

It is encouraging to note that the Christian-Evangelist is interested in the efficient church. This journal believes in the completeness and efficiency of the church of Jesus Christ. If we will give more attention to the church and less attention to societies and human inventions, we will soon discover that the church is bounding forward at a much more rapid gait than it has been. There is no good under the sun that a man can do that he cannot do in the name of Christ and in the church of the Lord Jesus Christ.

✡ ✡ ✡

What Kind of Preaching?

We were recently on the railway train. A long journey was before us. An earnest, Christian young man, a Methodist, engaged us in conversation. From weather to crops, from crops to business, from business to church, from church to preaching—so raced along the words of pleasant discourse. Presently our ears were unwaxed, completely so. "I like to hear Rev. So-and-So preach. He is one of the best preachers to whom I have ever listened." And the serious-faced young Methodist caught us all alert, for we happened to know the preacher so well—young, vivacious, with a sky full of promise for his future.

"Tell us just why you like him so ardently," this eager listener made venture upon his confidence. "Because he preaches the fundamentals." And we seemed to catch the words: "With him there are no evasive theories of strange fancies." And we fell in love with his guileless talk and wanted more.

Business men, tired men, buffeted men, fretting all the week through with scandal-filled newspaper and the racer dips of business and chafing problems of finance and unrest and uncertainty, come to the house of God on the Lord's sweet day for substantial word and comforting word and abiding word. He wishes the grain and not the chaff, the solid and not the unsubstantial, the true and not the evasive, the fundamentals and not the vagaries. And we placed the discourse of the knowing young Methodist layman upon a shelf of the heart easily reached. And what is true of the wearied man in the business world is also true of all men and women who toil and sweat and doubt and strive and hope. They crave the preaching which deals with certainties.—Methodist.

It does seem that no preacher should have any difficulty in deciding what to preach. Paul emphatically declares that "the gospel" is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." In writing his son, Timothy, whom he had begotten through the gospel, he admonishes him to "preach the word." Men should preach the gospel fearlessly, earnestly, and firmly, leaving the results with our Heavenly Father. The preacher who preaches in a way to show his own faith in the gospel of Jesus Christ and who shows that he is ready to make sacrifices in order to spread the gospel is a great power and influence for good. The lives of such preachers will not and cannot be in vain. We need more of that kind to-day. People do not care to be fed on the writings of men and things pertaining to the political issues of the day. When they come to worship, they want the pure and unadulterated word of God.

✡ ✡ ✡

Getting a Crowd.

Some people seem to think that getting a crowd is the end of all church work. If the church is crowded, the service must be a success. The cause of this fallacious thinking is not always seen, but a little thought will reveal it. The purpose of advertising is to attract attention and, in reference to public gatherings, to get a crowd. When this is a success at places of entertainment, the evidence of it is found in the money receipts and all concerned are satisfied.

A natural but a very false assumption is that when a pastor or church organization secures a crowd the meeting or service is a success. This may be far from the fact. To secure a crowd and not to do for that crowd in accordance with the purposes of an institution in whose name it is secured is none other than a failure. It may bring institutions into disrepute. It may disgust thoughtful people. The crowd may not be present at another time when something worth while is done. Besides, it is a waste of time and money.

This is not saying that people may not be reached and forwarded by indirect means in some good work, but it is saying that it is folly to gather a great crowd of people in the name of a church and attempt to entertain them with buffoonery. The great question of every church and every church meeting is not how many were present, but what was done with those and for those who were present. All forms of entertainment in the church must either be good or beautiful. That is a part of what religion stands for. Education need not be dull to be worth while, but it must be something more than entertainment or amusement to be education. Likewise the church service or entertainment must be something worth while and the promoter of that which is good, true, and beautiful to be worth while.—California Christian Advocate.

When a preacher fails to tell a large crowd the message in a strong, attractive, and convincing way, it is disappointing. The preacher should be more concerned about his message than about the crowd. If he knows his message; if he respects and loves the word of God; if he is direct and earnest in his presentation, his audience will not go to sleep on him. Such preachers are usually edifying and attract others to their audiences. Sometimes a preacher accomplishes much more with a small crowd than he does with a large crowd. We need more directness, consecration, and earnestness in the pulpit. Preachers are prone to deal in things not calculated to edify and strengthen a congregation. Christians must feed on the sincere milk of the word in order to grow thereby.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

TREMENDOUS VALUE FOR 10c.

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

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send ten cents for eight weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The ten cents does not repay the editor, but he is glad to invest in new friends.

To Reduce Fever Relieve Headaches and Neuralgic Pains

Use

Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, **Piedmont Laboratories, Inc., Clinton, S. C.**

The Marshall Meeting.

BY T. W. PHILLIPS.

As previously stated, Marshall is one of the best cities in East Texas, and long neglected by the loyal Christians. All of the denominations, including our "prodigal brothers," are well established in Marshall. Quite a percentage of the membership of the "First Christian Church" in Marshall were one time members of a loyal church elsewhere; but there being no such a church with which to worship in Marshall when they moved there, they went to the First Christian Church, thinking they could appease their conscience relative to the doing of their duty on the Lord's day, and hungering, too, at the same time, for the New Testament order of things, as they had been taught. But in a little while they would tolerate, and in another "little while" they would embrace the whole thing, and would almost forget the true worship. But our meeting began in the cozy new building built by a very few faithful ones who would not bow the knee to Baal, and twenty-three noble souls responded to the gospel call. The few that were there are greatly encouraged and feel amply rewarded for the sacrifice they have made. They need a good preacher to labor with them now, and to help them direct the work. Brother R. M. Morgan had charge of the song work in the meeting, and did his part well. About one hundred and fifty dollars was sent in to help support the meeting. We were there over three Lord's days, and the interest was at its best at the close of the meeting. Many hearts were made glad, and I am glad I went.

Efficacy of the Blood of Christ.

BY WILLIAM J. MILLER.

Jesus, the Son of God, is "the Lamb of God." At a certain time, when John the immerser saw Jesus, he said: "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1: 29.)

Now, as Jesus Christ, the Lamb of God, has been taking away the sins of the people, by what means are the sins taken away? The sins have been taken away by the people's having "washed their robes, and made them white in the blood of the Lamb." (Rev. 7: 14.)

There is a time when an alien sinner is cleansed by the blood, by having washed away his sins. When is such an occurrence? What Paul said about his conversion will give some light concerning such an occurrence. Paul said: "And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked upon him. And he said, the God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 12-16.)

Therefore it is by being baptized that the sins are washed away by the blood of Jesus, as, according to Rev. 7: 14, the righteous "washed their robes, and made them white in the blood of the Lamb." Jesus is the "Lamb" that was spoken of.

Being baptized unto the washing away of sins is being baptized unto the remission of sins. Jesus ate with his disciples. "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 26-28.)

The remission of sins is obtained at the time of being baptized, according to Peter's saying: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) It is plain that it is not, as some contend, that people receive the remission of sins before being baptized, but that the remission is on being baptized.

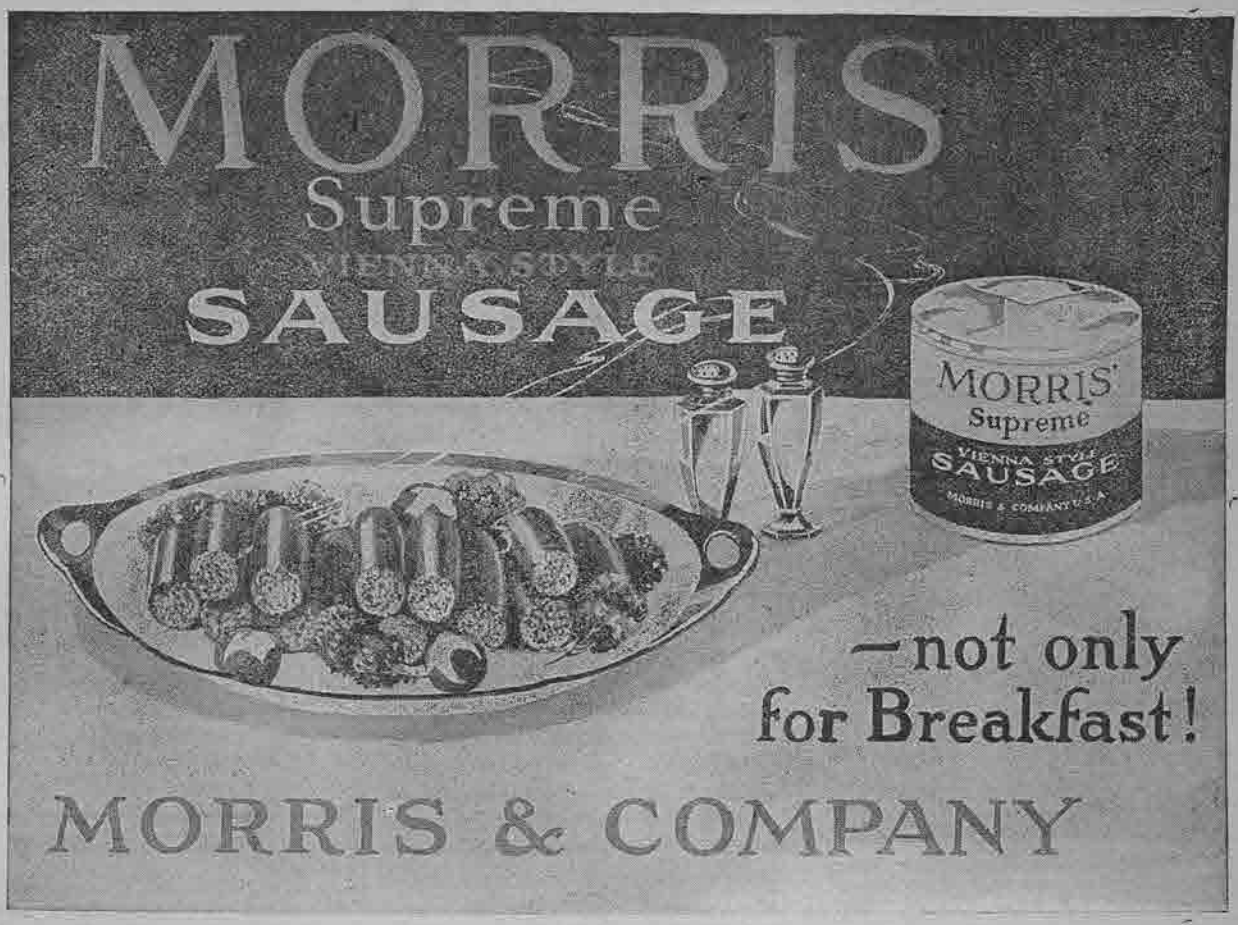
You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. **60c per bottle.**



Among the Colored Folks

Report for October.

On the first Lord's day in October Brother J. Hanon and I began a meeting at Tuscumbia, Ala. The brethren had got permission from the Methodist people to use their house, and we began; but after the fourth night we had to vacate and look for other quarters. We rented the Odd Fellows' Hall and preached in it two nights, and one made the confession while in the hall. After this the tent that was sent me from Capleville, Tenn., arrived, and we erected it at once, and from this the interest grew until seven precious souls had been added to the church of God. Brother Hanon is a splendid worker. He preaches here once a month, and he is loved by all. To my regret, he had to leave me after the first week. I remained two more weeks, preaching the gospel to old men and women who said they had never heard it before; and before I left almost every one I would meet would have his little Testament searching for what I had taught. I am always glad when I can get the people to reading. The brethren made me promise to come back in the spring and hold another meeting. The white brethren and sisters here are as fine a set of Christians as I ever met. They rendered valuable assistance in every way possible. It was a pleasure to meet these good brethren and talk with them through the day. They have offered to help us erect a house to worship in right away; so we are encouraged, and the future looks bright at Tuscumbia.

On the fourth Lord's day in October I visited Henderson, Tenn., and preached for the church that was planted there through my preaching four years ago; and I am glad to say that I do not believe we have a stronger congregation anywhere. They are all willing workers. Brother J. Hanon preaches for them once a month, and the results of his labors can be seen.

I am now (October 25) at Corinth, Miss., and will remain here one week, preaching each night. There are just a few brethren and sisters here, but they are faithful. We are planning to hold a meeting here in the spring. I want to labor "while it is day; for the night cometh, when no man can work." M. KEEBLE.

At Work in a Pleasant Field.

BY J. O. BARNES.

On October 15 I and my family (wife and daughter) left Lake City for New Smyrna, Fla., a point on the East Coast, to spend a few months in recreation and in preaching the gospel in new fields. Surely our lines have fallen in pleasant places in answer to our prayers for God to guide us into fields of usefulness; for the church at Turnbull Bay, four miles from this place, reached out their arms of love and led us into the open doors of their hospitable homes, and have made us welcome in a brotherly way. We have been placed in line with much labor in the vineyard of the Master, and we are busy preaching the message of salvation to lost sinners. I have baptized one soul into Christ. This little "City of Palms," located by the edge of North Indian River, on the East Coast of Florida, is indeed a beautiful place, and as pleasant as it is beautiful. The Atlantic Ocean is only two miles away, and one sitting upon the silvery Coronado Beach can see the mighty billows as they rise and roll. These disturbed waters bring to the ears of the newcomer a noise that seems horrible; but on continuing to gaze upon them they become more interesting and more beautiful, and one wants to linger long and to meditate upon the mysteries of the God who rides the waves, and who said to the angry sea, "Peace, be still;" then a calmer and more glorious vision causes one to behold the goodness of Him who made us in his own image.

BOILS AND CARBUNCLES DON'T CUT THEM

If you have Boils, or Carbuncles, or Old Sores, send for a box of

THOMAS' SURE-CURE SALVE.

A SURE REMEDY. 60c per box.

DR. THOMAS,
852-J Argyle Ave. NASHVILLE, TENN.

The Best Cough Syrup is Home-made.

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

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

CANCERS CURED AT KELLAM HOSPITAL,

1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

In answering advertisements, please mention the Gospel Advocate.

For Your Consideration.

BY SARAH ANDREWS.

The town of Okitsu is letting us use the public hall for the Sunday school and kindergarten, and we are grateful, but it is not pleasant to use public property in a heathen town. A few Sundays ago we found several children standing outside while the building was being used in making preparations for a great Buddhist festival. One day as the children were being dismissed a drunken crowd came to use the building in the afternoon. Occasions like this are frequent, and, as a result, several of the chairs have been broken and the tables badly treated. The building itself is not suited for the work, being small and inconvenient. There are usually about one hundred and fifty children present each Sunday, and we have only thirty-five chairs. Some sit on the tables and some on the floor. One of the children said recently that if we had a better place many more children would come. Also, the location of the building is such that every child must needs cross the railroad in getting to it. This means that the parents and teachers can have little peace of mind, and, therefore, many will not allow their children to attend. It is indeed dangerous, and we have been made to shudder several times on seeing a little one barely escape.

It is evident that a house is badly needed for the work in all its phases. Houses for rent are scarce and rent is high. We searched two months before finding this wee Japanese house where we are living. All meetings, classes, etc., are held in our house; but aside from the fact that the house is small, the Japanese have a strong feeling of restraint on entering a private home, and often people come as far as the door, but by no sort of persuasion will they enter. Some have a feeling that they might impose upon us, and hence, should they enter, must bring a gift. Besides being not suited for the work, this house is in a very unsanitary location, there being an open sewerage on either side. The house is crowded in on three sides and is attached to a house on one side. This town is noted as a resort for tuberculosis patients, and there are two or three patients quite near us; so we must be very careful.

In face of above conditions, a house is needed that the work begun may grow more rapidly and that we may have health to remain on the field. The need is urgent for a place both commodious and sanitary. One house with an upstairs can serve all purposes. The work can be carried on downstairs, and I and the girls who are with me in the work and Oiki San's mother can live upstairs. The

To abort a cold and prevent complications take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

FOOT TROUBLES

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

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

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

HOW TO GET RID OF CATARRH

A SIMPLE, SAFE, INEXPENSIVE METHOD THAT CLEARS OUT THE HEAD, NOSE, AND THROAT.

There is no disease more offensive or disagreeable or no disease that will lead to as much serious trouble as catarrh. You can now get rid of it by a simple, safe, pleasant home remedy discovered by Dr. Blosser, a catarrh specialist.

Dr. Blosser's Remedy is composed of medicinal herbs, flowers, and berries, which you smoke in a dainty pipe or cigarette. The smoke-vapor is inhaled into all the air passages of the head, nose, throat, and lungs. It contains no cubebs or tobacco, and may be used by women and children as well as men.

This medicated smoke carries medicine where sprays, douches, and ointments cannot possibly reach. Its effect is soothing and healing and is entirely harmless. If you are a sufferer from catarrh, asthma, catarrhal deafness, or subject to frequent colds, you should try this Remedy without delay.

Any well-stocked drug store can supply Dr. Blosser's Remedy in cigarettes or powder for smoking in a pipe, or will order it for you. Satisfactory results guaranteed by a genuine, money-back offer.

A trial package will be mailed postpaid to any sufferer for ten cents (coin or stamps) by **The Blosser Co.**, 44DD, Atlanta, Ga., to prove its delightful and remarkable effectiveness.—Advt.

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

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

Rx
Oil Eucalyptus Globulus
Oil Peppermint
Oil Pinus Silvestris
Oil Wintergreen
Menthol
Gum Camphor

Thoroughly mixed in proper ratio and sequence and at proper temperature, with refined Petrolatum base.

Eucapine Salve is rapidly becoming a household necessity. It is in constant use as a preventative of diseases of the air passages, and as a dependable curative agent in ordinary inflammatory conditions. Try it for nose sores, catarrh, catarrhal headaches, cuts, sores, burns, bruises. Splendid for sore feet. Will not blister. Full sized jar free to physicians with quantitative formula if desired. 50c the 2 oz. jar. Ask your druggist; or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

Christians here all believe that a night school will be a great asset to the work. There is no high school in the town, and many of the children are put to work even before finishing the primary school. Many, therefore, have a desire to attend a night school. Brother Aoki thinks there will be one hundred or more students who will wish to come, not only from this town, but from neighboring towns and villages. In this way we can get acquainted with many young people and teach all who will be taught Christianity and thus gradually open up work in other places. The night school can easily be self-supporting. The proposed building can be used for the school, as well as for the Sunday school, kindergarten, church meetings, Bible classes, mothers' meetings, etc., and will afford a place for us to live, which will save the rent here. Such a building, including the land, will cost approximately six thousand dollars. This country everywhere is overpopulated and land is scarce as well as dear. There are several lots that might be had here, and I am asking the Lord that the one best suited for the work may be selected, if it is his will to stir the minds of the people of God to action in this matter.

Brethren, I submit the above for your consideration. It is hard to express in words the real need of such a building; but if you could see conditions, you would no doubt be more deeply impressed than by this feeble effort I have made in writing. This is the Lord's work, not mine. We are his servants, and must use our all for the advancement of his kingdom.

What is religion without the consciousness of a reverent and sacred intimacy with our divine Guest? Take away my Lord, and earth becomes a dreary desert, time a cruel taskmaster, and eternity an abysmal gulf of horrible gloom. Vainly my soul exhausts itself with aspirations destined never to be satisfied. Society cannot prevent me from being solitary; prosperity cannot ease my woe; existence itself becomes an intolerable burden; and, after the wearisome and aimless journey of life, there remains in death but a step in the dark.—W. H. Aitken.

A Christian should keep in mind that he is not an orphan, and that it is his duty and privilege to ask much from his bountiful Giver.—Selected.

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy

Write For Free Eye Care Book Murine Co., Chicago, U.S.A.

REMARKABLE RECOVERY

Extraordinary Curative Power of Lydia E. Pinkham's Vegetable Compound.

Philadelphia, Pa.—"I want to let you know what good Lydia E. Pinkham's Vegetable Compound has done me. I had organic troubles and am going through the Change of Life. I was taken with a pain in my side and a bad headache. I could not lie down, could not eat or sleep. I suffered something terrible and the doctor's medicine did me no good at all—my pains got worse instead of better. I began taking the Vegetable Compound and felt a change from the first. Now I feel fine and advise any one going through the Change of Life to try it, for it cured me after I had given up all hopes of getting better. You can publish this and I will tell any one who writes to me the good it has done me."—Mrs. MARGARET DANZ, 743 N. 25th Street, Phila., Pa.

It hardly seems possible that there is a woman in this country who will continue to suffer without giving Lydia E. Pinkham's Vegetable Compound a trial after all the evidence that is continually being published, proving beyond contradiction that this grand old medicine has relieved more suffering among women than any other medicine in the world.

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

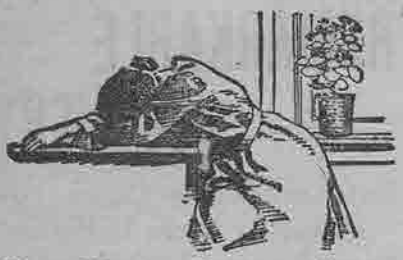
Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.



WHEN A WOMAN IS NERVOUS—WORRIED

Most women neglect their health, and for this they pay the penalty. Any woman will find that neglect does not pay. A little more attention to health would brighten up her life. If she asks her neighbors she finds that Dr. Pierce's Favorite Prescription benefits a woman's whole system. It not only acts upon the troubles and weaknesses peculiar to women, but is an all-round tonic that braces the entire body, overcoming nervousness, sleeplessness, headaches, dizziness and a run-down condition.

All druggists. Liquid or tablet form. Send 10c. to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial package.

ATHENS, TENN.—"I have been ailing with feminine troubles for 25 years, and thought I would never be well. I had five different doctors, and was confined to my bed at times. A friend told me to try a bottle of Doctor Pierce's Favorite Prescription, and I got a bottle and took it, and felt so much better that I have never been without it since."—MRS. BECKEY CAIN, R. F. D. 4.

PREPARE FOR CHANGEABLE WEATHER

Many expensive doctors' bills are saved by prompt action with reliable family remedies. Foley's Honey and Tar has been successfully used in thousands of homes in cases of coughs, colds, croup, hay fever, and asthma. H. B. Miller, R. F. D. 10, Wooster, Ohio, writes: "By the changing of beds and the weather, I took a very bad cold and sore throat. Four doses of Foley's Honey and Tar put me right in a day's time. I never took any medicine that gave such splendid results." It pays to get the genuine Foley's. Contains no opiates.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

"Baptists vs. Campbellites." No. 23.

BY M. S. MASON.

On page 40 Mr. Bandy says it is the office work of the Holy Spirit to regenerate the soul. How about the body? The regeneration or new birth of John 3: 5 affects the body, too, which is born of water. He says man is as passive in regeneration as in generation. Then why are infants not accepted in the new covenant? They, of course, are included because they are not morally responsible; but if they are passive and not active, why not they be born again, too? For the mysterious work of the Holy Spirit he quotes Matt. 19: 28 and John 1: 12, 13. There is nothing mysterious about the work of the Holy Spirit. He operates through a law, and that law is the word of God. (Rom. 8: 2.) Matt. 19: 28 has nothing to do with the individual change of heart. The word there refers to the institution of the new covenant, or the great work of restoration under the new dispensation. (John 1: 12, 13.) Mr. Bandy could not have chosen a passage more against Baptist theory than that. Note that certain ones were given power to become sons of God who believed on his name. This does not refer to Baptist material, for they are already sons when they believe. But these only have power to become sons of God by believing. Of course Mr. Bandy wishes to make much of verse 13. These are born, not of flesh and blood, nor of the will of man, but of God. This is contrasting the Jewish birth of flesh and blood and will with the spiritual birth, or of God. Nicodemus discussed this same proposition with the Master, and Christ told him what the new birth was. "Born of water and the Spirit"—that is, as the physical child is begotten of the father through the seed, the issue of his flesh, and born of the mother, even so we are begotten of the Spirit through the seed, the word of truth, and born of water.

He quotes John 16: 23 to prove the ever-abiding Comforter, which we grant, but includes John 14: 17, which had he omitted would have been best for his cause. "The world cannot receive." Mr. Bandy and his brethren call people to "the bench." They are of the world. Yet he calls on God to send his Spirit into them. But he does this in the face of the fact that the world cannot receive that Spirit. People receive the Spirit who are "out of the world." To be out of the world spiritually is to be in the kingdom of God; and to come into the kingdom of God, we must be born of water and the Spirit. (John 3: 5.) This agrees with what Paul says in Gal. 4: 6: "Because ye are sons [not to make sons], God hath sent forth the Spirit of his

Don't Wear a Truss

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

C. E. BROOKS, 443G State St., Marshall, Mich.

Where Did We Get the Bible?

TALKS ON THE BIBLE. NO. 2.

1. **In what languages was the Bible written?**
2. **Where was it first revised?**
3. **How long did it take to write the Bible?**
4. **Why was it necessary to revise the King James Version?**
5. **Why have France, Holland, Norway, Sweden, and Denmark all recently revised their Bibles?**

All these questions, and dozens more of interest to you, are answered in **The Wonderful Story.** Write today for it to

THOMAS NELSON & SONS,
Authorized Publishers American Standard Bible,
385-U Fourth Avenue, New York City.

The American Standard Bible text is used in 75 per cent of all Sunday-school periodicals, because it is recognized as the most accurate version that has ever been produced.

The American Standard Bible text is used by over 13,000,000 Sunday-school scholars to study their lessons from. They realize that they cannot procure a more reliable version of the Scriptures.

TETTERINE
Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

"THE SANITARY" Individual Communion **CUPS**

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

NOTICE!

We want to get in touch with all the brethren who are interested in Christian education and who want to locate where there is a good Christian college. For further information, write to

S. L. BRADLEY,
Morrilton, Ark.

MORE PAY FOR TEACHERS

We have hundreds of demands for teachers at greatly increased salaries. Send in your name to-day for enrollment. **South Atlantic Teachers' Agency, 306 Walton Building, Atlanta, Ga.**

Agents: 90c an Hour

Introduce "Soderese." A new wonder. A pure solder in paste form. Works like magic. Stops all leaks. For mending water buckets, cooking utensils, milk pails, water tanks, tin roofs—everything including granite ware, agate ware, tin, iron, copper, zinc, etc.

Quick Sales—Nice Profit

Everybody buys. Housewive, mechanics, electricians, jewelers, plumbers, tourists, automobilists, etc. No leak too bad to repair. Just apply a little "Soderese," light a match and that's all. Put up in handy metal tubes. Carry quantity right with you. Write for sample and special proposition to agents.

AMERICAN PRODUCTS CO., 2788 American Bldg., Cincinnati, Ohio

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

Son into your hearts, crying, Abba, Father." He explains the fact that they pray for the Spirit though they already have it by saying: "They need his extraordinary power in reaching after the unsaved." But if God does all the saving, why should we have any power to reach? It would do no good, anyway.

He says Baptists believe in conviction and conversion by a direct operation of the Spirit associated with the word. I am glad to hear Mr. Bandy say "when associated with the word." That is nearer the truth than Baptists usually get. When we examine the Scriptures, we find that the word will do all that a direct operation will do. So what need have we for the direct operation?

He anticipates that we would accuse him of teaching "Holy Ghost baptism," since there is no middle ground between that and conviction and conversion through the word. He denies it, and yet he pleads direct operation, and that is equivalent to "baptism." Direct operation teaches the teacher; the teacher teaches the one to be saved by the law, or word.

He makes an erroneous statement on page 41, to the effect that none but children of God were baptized with the Spirit. Of course he tries to appropriate "Cornelius and his household," but Cornelius did not become a child of God until after his baptism. To become a child of God, we must be "born of water," and it was after the baptism of the Holy Ghost that Peter said: "Now who can forbid water?"

He is right by saying the one baptism of Eph. 4: 5 is water; but if closely pressed on Rom. 6: 4, 5, he will preach two in that one chapter. His direct operation to a certain degree is a baptism, and he cannot hold to that and contend for Eph. 4: 5. Of course, in order to hold up voting on candidates for church membership and his "church democracy," he must contend that the church must administer baptism. What church sent out Philip? What church voted on the eunuch? What church did Philip report to?

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

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic.

At All Drug Stores. Arthur Peter & Co., Louisville, Ky.

In answering advertisements, please mention the Gospel Advocate.

STOMACH CATARRH

Causes untold misery and suffering, all of which is needless. Pe-ru-na acts as quickly and surely on catarrh of the stomach and bowels as in cases of that common form, nasal catarrh.

IN USE FIFTY YEARS

Exercises a soothing, healing effect upon all mucous linings. Belching gas, sour stomach, nausea, vomiting, cramps, pains in the abdomen, diarrhoea, constipation are all symptoms of a catarrhal condition in the organs of digestion.

Don't suffer another day. It is needless and dangerous. Two generations have found Pe-ru-na just the medicine needed for such disturbances.

Sold Everywhere
Tablets or Liquid

For the HAIR—

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

TETTERINE

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

PILES

DON'T BE CUT

Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.

ORDER FEATHER BEDS

right from this ad. Don't wait! Absolutely no risk. We have $500.00 deposited with Security Savings Bank, to GUARANTEE SATISFACTION OR MONEY BACK. New feathers, best 8 oz. ticking. Bed 25 lbs., $10.90; 30 lbs., $11.90; 35 lbs., $12.90; 40 lbs., $13.90. Pillows, pair, 4 lb., $1.95; 5 lb., $2.25; 6 lb., $2.50; 7 lb., $2.75. ORDER TODAY, or request catalog.

HYGIENIC BED CO.,
Dept. 22, Charlotte, N. C.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

40 Cords a Day

Easily Sawed by One Man with new OTTAWA. Get your own fuel at less than 2c a cord, then supply big demand for fire wood at $20 a cord up. **Beat the Coal Shortage!**

OTTAWA LOG SAW

Over 4 H-P. 310 strokes a minute. Wheel-mounted. Easy to move, cheap and easy to run. Engine runs other machinery when not sawing. New clutch lever starts and stops saw while engine runs. **Cash or Easy Payments. 30 Days' Trial. 10-Year Guarantee. Send for Big FREE BOOK and Special Low Factory Price NOW. Write to**

Ottawa Mfg. Co.
2869 Wood St.
Ottawa, Kansas.

Rheumatism

A REMARKABLE HOME TREATMENT GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, some of them from seventy to eighty years old, and results were the same as in my own case.

I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 827G Durston Bldg., Syracuse, N.Y.
Mr. Jackson is responsible. Above statement true.

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

DR. MILES MEDICAL CO., Elkhart, Ind.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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

CHURCH NEWS

Alabama.

Oakman, October 25.—The meeting has just closed at Summitt's Chapel, in Tennessee, with five confessions and baptisms and the church edified. Among the number baptized was Dr. Nash, a prominent man; and he will be of much assistance to our Master's cause, both by influence and ability. I am to return to West Tennessee in 1922, the Lord willing. I am now in a meeting at what is called the "Tabernacle," a country church in Walker County, Ala., and trust that we may do much good in our Master's name at this point.—J. W. Ballard.

Florida.

Bradentown, October 26.—Our work in Bradentown continues to prosper. The services here and at Cortez, Manatee, and Oneco are growing in interest, and the attendance is increasing. I have just closed a meeting at Antioch, in Hillsborough County, with four added—one by confession and baptism, two from the Missionary Baptists, and one reclaimed. The church there knows how to care for a preacher. We are expecting great good to come from their earnest, firm stand for the truth. Brother Hoover, from Tampa, was with us two nights, speaking words of encouragement. He is doing a great work in and around Tampa. Brethren Prevatt, Cameron, Thompson, and others have labored here, and are held in the highest esteem by the Antioch disciples.—W. M. Brumit.

Georgia.

Dalton, October 26.—I am in a meeting with the church here now. The meeting is three days old, with one confession to date. The weather is bad and the crowds are small. There is a great work to be done in Georgia. The brethren do not fail to speak a good word for S. H. Hall and Flavil Hall.—R. E. Wright.

Kentucky.

Louisville, October 26.—Last Sunday I was at the Forks of Elkhorn, in Franklin County. We had about two hundred and fifty at each service. This work is growing, and every one seems interested. We organized the Bible classes, and, if possible, every one will have something to do. I go next to Van Buren and Fairmount. I will try to visit all the churches in Kentucky next year.—R. A. Craig.

Michigan.

Flint, October 26.—The Standish meeting came to a close Sunday evening, after continuing over three Lord's days. Eight were baptized and three were restored. The crowd could not be seated the last night of the meeting. They asked me to return as soon as I can.—Leslie G. Thomas.

Tennessee.

Pulaski, October 27.—The following is a brief report of my protracted-meeting work during the past summer

DODSON WOULD STOP SALE OF CALOMEL

Says Calomel is Mercury and Acts Like Dynamite on Your Liver.

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Skin Tortured Babies Sleep
Mothers Rest After Cuticura
Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

THE CROSS AND RESURRECTION (IN SONG).

By S. H. and Flavil Hall.

More than 300 songs; standard old songs in abundance, and the sweetest of the new. The fullness of the gospel. 35c per copy from 1 to 49; 30c per copy from 50 upward. Send your orders to

FLAVIL HALL,
Trion, Ga.

"Diamond Dyes" Are Guaranteed

Colors never Streak, Run, Fade or have "Dyed" Look

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Baby's Health
is wonderfully protected and colic, diarrhoea, constipation, and other stomach and bowel troubles are quickly banished or avoided by using

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

This remedy quickly aids the stomach to digest food and produces most remarkable and satisfying results in regulating the bowels and preventing sickness.

Pleasant to give—pleasant to take.

Harmless, purely vegetable, infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

At All Druggists

TREMENDOUS VALUE FOR 10c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world eight weeks for ten cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Ten cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

THIS WOMAN FOUND RELIEF

Men and women suffering from backache, rheumatic pains, stiff and swollen joints, lameness and soreness, will be glad to read how one woman found relief from kidney and bladder trouble. Mrs. G. Hyde, Homestead, Mich., writes: "I have been troubled with weak kidneys, and several times in the last ten years I had that terrible backache and tired-out feeling, scarcely able to do my work. Foley's Kidney Pills made me feel like a new person."

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

and early fall: On June 6 I began at Guin, Ala., and continued eight days. In that meeting there were no additions, our efforts being directed mainly along lines of church development. On June 27 I began a meeting at Sale Creek, Tenn., and continued nine days. During that meeting there were two baptisms, and elders and deacons were chosen. Beginning on July 25, I was with the congregation at Elora, Tenn., in a ten-days' meeting, which resulted in three baptisms. Elders and deacons were selected there also. On August 8 I began a week's meeting with the New Lasea congregation, in Maury County, Tenn. One man was baptized and one restored. From August 15 to 21 I was with the Old Catalpa congregation, in Marshall County, Tenn., in a short meeting, which resulted in one baptism. On August 29 I began with the Cedar Dell Church, in Marshall County, and continued one week. During that meeting six were baptized. From September 5 to 13 I was with the Old Lasea congregation, in Maury County, Tenn., with four added by primary obedience. On September 19 I began with the Ephesus congregation, in Limestone County, Ala., and continued eleven days. During that meeting there were eighteen baptisms, one restoration, and one from the Baptists. October 12 found me again at Guin, Ala., where I began in June. Brother Charlie Nichols, of Berry, Ala., began the meeting on Lord's day before and preached till I could get there. I continued one week longer, and baptized one man. I am now at home, ready to begin my eighth year's work with the Pulaski congregation.—J. T. Clark.

Tennessee.

San Antonio, October 25.—Two by statement yesterday at South Flores Street Church.—C. W. Holley.

Canyon, October 22.—The Plains country is an inviting field, and this place has me now for a meeting. The West Texas Normal College is here, with some good people, and we hope for a successful meeting.—T. H. Matheson.

San Angelo, October 20.—Our church work here during the month of October has been excellent. Two more took membership with us last Lord's day. November 1 will mark the beginning of my second year's labors with the San Angelo church of Christ. Prospects for another pleasant and profitable year's work are encouraging.—T. M. Carney.

Fort Worth, October 25.—Yesterday was a bad, rainy day here, but we had a large crowd and a fine day. The singing in the afternoon at Central was the finest yet. Brother Elam, of Tennessee, will begin a meeting at the Central Church on November 7; and John M. Rice, of Merkel, will assist the writer in a short meeting at Brooklyn Hights, this city, beginning on November 11. I will begin a debate with Elder S. T. Brogdon, a Methodist preacher, at the Southside-Central Church, November 21, to continue four nights. Elder Brogdon poses as a great debater and scholar, so it is likely to be lively. He affirms that "Acts 10: 48 is translated wrong, and Cornelius was not baptized with water;" that "water baptism was designed of God for Jew, but not for Gentile;" that "water baptism conflicts with Paul's doctrine of justification by faith." Ever hear of the like? Well, if you are around handy, to Fort Worth, attend. It will be good. Brother McClung will be my moderator.—Tice Elkins.

160 Hens 1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes me: "I have fed two boxes of 'More Eggs' to my hens and I think they have broken the egg record. I have 160 white Leghorns and in exactly 21 days I got 125 dozen eggs." Any poultry raiser can easily make big profits this fall and winter by increasing the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with the results. Now is the time to give "More Eggs" to your hens while prices are high and profits big.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo. guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Results!—Read These Letters!

First Time Hens Laid During Moult

I have used your "More Eggs" Tonic since last fall and can surely say it has amply paid me. I have had chickens for 7 years and this is the **first time they have ever laid through their moulting season.**
MRS. C. LUGINBUHL, Norwood, Ohio.

Loafers Before, Layers Now

My hens have **laid through moulting this year.** It is the first time since I had chickens. They have always been loafers until I used "More Eggs". Now they are good layers.
MRS. H. J. SCHULZE, Pittsburgh, Kans.

24 Eggs a Day During Moulting

Your "More Eggs" Tonic certainly **puts hens in good condition for laying.** I had 175 hens that were moulting and I began feeding them your Tonic and got nearly 2 doz. eggs a day.
S. J. FRANKENBERGER, Loganton, Penn.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being **FREE.** Don't wait—take advantage of this free offer TODAY! Reap the **BIG** profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7258 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

In answering advertisements, please mention the Gospel Advocate.

Hope.

Hope is unknown except among the Christians. The heathen world is hopeless. Four hundred million Chinamen look back and down, worshiping their ancestors. Three hundred million Hindus long to be lost in vague unconsciousness because active life to them is full of terrors. But since Jesus was resurrected the Christian is jubilant with hope. The grave has no terrors for him, for he knows he will never be down to it—it only receives his cast-off body. He shall live because his Lord lives. He shall never die, but shall some day simply move out of the tenement of his perishing body and be forever with the Lord. His friends who died in the Lord are not dead, but living, robed in splendors, throned in light, washed from every stain, and freed from every throb of pain. Blessed be God for the streams of light pouring forth from the open and empty grave of Jesus, flooding the future with joyous hope—hope that smites the face with radiance and that maketh not ashamed.—Selected.

Type and Antitype.

BY J. P. PAISLEY.

In the beginning God made Adam, the first man, by a miracle. At the end of four thousand years from the first Adam, the second Adam, Jesus, was born, or begotten, by a miracle. (Matt. 1: 21.) The first Adam was formed of the dust of the earth, hence the miracle. The second Adam was made a quickening Spirit, hence another miracle. God made the first woman by a miracle. (Gen. 2: 22.) She was the only wife or bride of the first man, Adam, and she was made or formed through the man. God founded the church in the world through Christ, the second Adam, to be his only wife or bride. (John 3: 29.) Christ's church, wife or bride, was established by a miracle. (Acts 2.) Adam existed before Eve existed. Christ existed before the church existed, for Christ said: "Upon this rock I will build my church." (Matt. 16: 18.) The first Adam slept before his wife or bride was manifested. God caused a deep sleep to come upon Adam, and took a rib from his side, of which he made his wife or bride. This rib was the price Adam paid for his bride. Christ fell asleep on the cross, his side was opened, and from it flowed blood and water, the price with which he bought his church or bride. (John 19: 34; Acts 20: 28.) Adam and Christ both fell asleep before they received their brides. Adam and Eve became one after Adam slept and rose from his slumber. Christ and his bride became one after he slept and arose from the tomb. (Matt. 28: 7.) Eve existed in the rib—raw material—before Adam slept, but not as a woman. The church existed in the disciples—the raw material—before Christ slept, or died, but not as a church. Eve existed as a woman after Adam slept, not before. The church existed as a church in the disciples after Christ rose from the dead, and not before. Children were born to Adam and Eve by the law of propagation, not by a miracle. Children are born to Christ and the church by the law of adoption (Rom. 8: 15; John 3: 5), and not by miracle. Hence, man cannot be saved in Christ and remain out of the church, or body. (Eph. 1: 22, 23; Col. 1: 18.) Adam's bride was named for him. "Woman" is a derivative of the name "man." Woman, "bone of my bones, and flesh of my flesh," said Adam. (Gen. 2: 23.) Woman, the wife or bride of man; the church, the wife or bride of Christ. Hence the type, Adam and Eve—fleshly family; the antitype, Christ and the church—spiritual family. The church of Christ is the only plant our Heavenly Father hath planted. Hence, "Every plant, which my Heavenly Father hath not planted, shall be rooted up," said Jesus the Christ. (Matt. 15: 13.) Then it is evident that God did not plant those denominations wearing unscriptural names.

What is Nuxated Iron?

Physician Explains — Says Public Ought to Know What They Are Taking — Practical Advice on What to Do to Build Up Your Strength, Power and Endurance and Increase the Red Blood Corpuscles

The fact that Nuxated Iron is today being used by over four million people annually and that so many physicians are prescribing it as a tonic, strength and blood builder in weak, nervous, rundown conditions has led to an investigation of its merits by designated physicians and others whose reports should be of great importance to the public generally. Among these is the statement made by Dr. James Francis Sullivan formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and Westchester County Hospital, who says: "When one patient after another began asking my opinion of Nuxated Iron, I resolved to go thoroughly into the subject and find out for myself whether or not it possessed the real value claimed by its manufacturers and attested to by so many prominent people. This is exactly what I believe every honest, conscientious physician should do before prescribing or lending his endorsement to any product whatsoever. If an article is worthless we practitioners ought to be the first to know of it and if it is efficacious we are in duty bound to recommend it for the welfare of our patients. A study of the composition of the Nuxated Iron formula so impressed me with the therapeutic efficacy of the product that I immediately tested it in a number of obstinate cases. So quickly did it increase the strength, energy and endurance of the patients to whom it was administered that I became firmly convinced of its remarkable value as a tonic and blood builder. I have since taken it myself with excellent results. There are thousands of delicate, nervous, run-down folks who need just such a preparation as this but do not know what to take. Therefore I have urgently suggested the widespread publication of the sworn statement of the composition of its formula so that the public may know what they are taking. This complete formula is now to be found in newspapers throughout the country. It is composed principally of organic iron in the form of iron peptonate of a special specific standard and glycerophosphates which is one of the most costly tonic ingredients known. To the credit of the manufacturers it may be said that they use the most expensive form of iron peptonate, whereas by employing other makes they could have put the same quantity of actual iron in the tablets at less than one fourth the cost and by using metallic iron they could have reduced the cost to less than one-twelfth, but by thus cheapening the product they would undoubtedly have impaired its therapeutic efficacy. In my opinion a careful examination of this formula by any physician or pharmacist should convince him that Nuxated Iron is to be placed among the very highest class and most strictly ethical preparations known to medical science. It excels anything I have ever used for building up the system and increasing the red blood corpuscles thereby enriching and fortifying the blood against the ravages of disease.

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

GOSPEL ADVOCATE

Volume LXII. No. 46. NASHVILLE, TENN., NOVEMBER 11, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 1089

OUR CONTRIBUTORS 1090
"Bible Things by Bible Names"—A Group of Questions—God's Provision for Man—Letter from John E. Dunn—Our Experience with Sommerism—Los Angeles Notes.

HOME READING 1096

EDITORIAL 1097
The New Testament Church—Another Critic of "Bible Things by Bible Names"—The Meeting at Franklin, Tenn.

AT HOME AND ABROAD 1100

CURRENT THOUGHT 1102

An Earnest Appeal 1103

Church News 1104, 1108, 1112

A Graduating Exercise in Japan 1105

"Obey from the Heart" 1106

OBITUARIES 1110
Couch—Loftis—Cruickshank—Nix—Speight.

Edifying as the Need May Be

BY A. B. LIPSCOMB

Our Duty Toward Strangers.

Frequently we explain a man's success in this world by saying that he was the protégé of some wealthy, influential, or wise-hearted patron, meaning that the very goodness of his benefactor was enough to insure success. The man standing alone and depending upon his own resources might have weakened and fallen down, but with the powerful help of his friend there was no chance for discouragement or failure. Nor can we think for one moment that the protégé is a weak-minded person, accomplishing nothing and leaving no heritage worth while. Be it remembered that Christopher Columbus was the protégé of Ferdinand and Isabella, and Lafayette was the protégé of Benjamin Franklin. In Bible history, Joseph was the protégé of Pharaoh, Moses was the protégé of a princess, Daniel was the protégé of Nebuchadnezzar, and Timothy was the protégé of Paul. And even in those cases where a devoted friend was lacking, may it not be truly said that nearly every great and good character in our history was the protégé of his mother?

This term may be correctly used to represent certain classes of people who come within the special providence of Jehovah. The word, which is derived from a Latin verb meaning to shield or protect, has a peculiar beauty and tenderness when applied to the Almighty's beneficiaries. Those beneficiaries are described in the twenty-second chapter of Exodus as the stranger, the fatherless, the widow, and the poor generally. In legal terms, these are God's clients. However little they may feel it or rejoice in the fact, in the great Creator of heaven and earth, they have a constant Friend and Invisible Protector. He is their great Patron. He identifies himself with their interests; he upholds their cause. An injury done to them he will resent as if it were done to himself, and he will call the wrongdoer to a strict account. If earthly law fails, let them cry to him, and he will put the law of right in operation with his own hands. The ground of Jehovah's interest is plain enough. He will protect these classes because he is gracious. The Mosaic law specially forbade exacting treatment of the poor. On the other hand, liberal help is to be afforded them. A neighbor is not to be harshly dealt with when driven to a strait. His garment, if given as a pledge, is not to be kept beyond nightfall, for "wherein shall he sleep?" This question is answered and the mercy of the law brought out when we explain that the upper garment of the Israelites was a large, square piece of cloth which they threw lightly over their shoulders, and which was also used by the poor as a coverlet at night. The law amounted to this: "Thou shalt not take away a poor man's bedclothes." What kindness breathes in these precepts! How justly does the law which embodies them claim to be the law of love! There is little ground for the accuracy of the statement, which some have made, that the religion of Moses was a religion of fanatical hatred for foreign people. No one can study closely the precepts relating to the treatment of strangers in the book of Exodus and believe such a statement. Israel's God wisely provided that they should come in contact with strangers in order to afford opportunity for the proper treatment. It is true that they were a separate race, distinguished from other races by their name, their religion, their dwelling place, their national customs and laws, and their national rite of circumcision, but God saw to it that their separation should never mean isolation. He intended that they should be the salt of the earth and the light of the world in their generation as Christians are to-day. Solemnly, indeed, they were enjoined to drive out the Canaanites and trample down all idolatry, but at the same time it was a divine and glorious necessity that strangers should mingle among them. The many references to proselytes in the citation of Old Testament history by New Testament writers leave us under the impression that strangers were not infrequent among ancient Israel; and while in many instances John's expression was doubtless true that "many went out because they were not of us," it was also true that many came to us who were not of us." The Lord always knew who was his, and the Lord lovingly provided for the stranger within their gates.

The demand for this law providing for the stranger is a very striking example of human inconsistency, that inconsistency which allows men to soon forget their past condition. The children of Israel soon forgot that they had been sojourners in the land of Egypt. Their inconsistency was glaring, not only because they longed for the fleshpots of

their former oppressors, but because they failed in sympathy for the foreigner. They had been sojourners in a strange land, and in a sense exiles from God's love, because of their sins. But he had shown compassion. He had delivered them from their enemies and led them out of Egypt with a high hand. But, forgetting all of these mercies, some of them had begun to wrong the stranger in their midst.

Just here let us ask a practical question: Are we as Christian people paying any particular attention to the strangers in our city? Do any of us appreciate what it means to be a stranger in a strange city? The first big city I ever visited was the city of Chicago. I went alone. There was something about the thronging crowds, the deafening noises, and the tall buildings of that city that not only filled me with a sense of awe, but with a sense of helplessness as well. I kept thinking, what would become of me if some one should take my pocketbook and I should be stranded in the midst of that whirling, seething mass of humanity where I did not know a soul, everybody intent on his particular line of business, with never a thought for the stranger? But what must be the desolation of the thousands of people who come to this country annually from foreign lands, who do not speak our language, who have no friends or money (except the twenty dollars that the government officials on Ellis Island require) and no work, most of them carrying all of their earthly possessions on their backs, and usually the baby is the heaviest asset? But that, you say, is a national problem, and you are right. But how about the strangers in our city? Well, you say the Y. M. C. A. will take care of them. Perhaps it will, if they are able to furnish good references and pay the annual dues. But the chances are that the Y. M. C. A. will not hear of them. There are all sorts of human foxes that are waiting to snare them and entrap them. A great many of the devil's agents are ready and waiting to take the stranger in if the church is not alive to its duty. Our Father did not intrust this important matter to the Y. M. C. A. He gave it into the hands of Christian people. "Forget not to show love unto strangers" is the express command to the Hebrews. In citing the virtues of a Christian widow, the apostle Paul says if she is "well reported of for her good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work," then she is worthy to be "enrolled." (1 Tim. 5: 10.) The stranger problem is our problem in another and a higher sense. Paul speaks of those who were strangers to the covenant of promise. He writes to the Ephesians of their former condition thus: "So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God." (Eph. 2: 19.) Every man out of the household of God—that is, the church—to-day is to that degree a stranger and needs our attention. He needs to be brought into the fold. How many strangers are there in your vicinity? How many aliens nestle around your house of worship? Christian brother, Christian sister, what are you doing for them? Do you ever think of them? Do you ever speak to them? Do you ever invite them to the house of worship? Do you ever call upon them for the express purpose of winning their souls? Because four or five sisters in a congregation are doing all the visiting is no reason why the rest of us should be indifferent. They can do their work, but they cannot do yours and they cannot do mine. God is not going to bless us for feeling glad that somebody else does the thing that we do not care to do.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others.—Drummond.

OUR CONTRIBUTORS

"Bible Things by Bible Names."

BY JOHN TAYLOR.

Under the above heading in the Gospel Advocate of September 2 is an article written by Brother M. C. Kurfees. I have been reading Brother Kurfees' writings for a number of years, and have been profited by reading much that he has written. But during the last year I have seen several things written by him which I think are not in harmony with the teaching of God.

I have never written an article to the Advocate for publication, but I beg permission for this one to go before the readers of this paper.

The part of Brother Kurfees' article to which I want to call your attention is this: "We are to-day in the midst of denominationalism, which means that the people of God in this period of their history are unfortunately divided into clashing and conflicting parties precisely as they were divided in the city of Corinth in Paul's day, only the divisions of modern times are on a much larger scale, with the chances for confusion in the use of Biblical language greatly increased. . . . The members constituting the different divisions or parties in the church at Corinth were, nevertheless, all in the church in spite of their erroneous teachings and practices, and in writing to them Paul addressed them all as 'the church of God which is at Corinth.' (1 Cor. 1: 2; 2 Cor. 1: 1.) . . . In precisely the same way to-day, when persons do what God has commanded them to do for that purpose, they enter into, and become a part of, his church, and their unfortunate denominational entanglement in error on other points in no wise affects this fact."

This case at Corinth (1 Cor. 1: 2; 3: 4; 2 Cor. 1: 1) cannot be applied as he here applies it. He says they were all members of the church of God at Corinth, and that they were calling themselves of Paul, of Apollos, and of Cephas. Yes, they were members of the church of God, for by one Spirit they had all been baptized into one body. (1 Cor. 12: 13.) They had begun to call themselves of Paul, of Apollos, and of Cephas after obeying God and thereby becoming members of the church of God. One becomes a member of the church of God by obeying God; but their calling themselves of Paul, of Apollos, and of Cephas was not in obedience to God, therefore they were not doing this at the time they became members of the "one body." They could not have become members of the church and at the same time say they were of Paul, of Apollos, and of Cephas, for Paul said that was carnal, or a sin; and no one can become a member of the church of God and at the same time be practicing sin. One might be in the church of God and be led into and practice sin, and thus be a child of God in error; but he cannot be practicing any sin at the time he is obeying God, by which obedience he became a member of Christ's body, for he must have turned his back on all sin and be doing only the righteousness of God.

Brother Kurfees says: "When persons do what God has commanded them to do for that purpose, they enter into, and become a part of, his church, and their unfortunate denominational entanglement in error on other points in no wise affects this fact." If one could obey God and at the same time join a denominational church—that is, be practicing sin, for it is a sin to join and be a member of a denominational church—he could become a member of the church of God and be a member of a denomination, too; but that is what he cannot do, for no man can obey God and become a member of God's house and at the same time be practicing sin.

It is a sin to join a denomination. If he joins the denomination in the same act that Brother Kurfees says makes him a member of the church of God, then in that act he sins, and can such act be obedience to God? No.

Baptism, with faith, repentance, and confession preceding it, makes one a member of the church of God. Baptists say it is a door into the Baptist Church. If one is a member of the Baptist Church, it is because he has been baptized (?) into it, and by that same act Brother Kurfees says one becomes a member of God's church. The act of joining the Baptist Church is a sin; but the same act that made him a member of the Baptist Church made him a member of the church of God, Brother Kurfees must say, if he is a member of the church of God; hence that sinful act made him a member of the church of the Lord. I do not believe it. God's word teaches no such as Brother Kurfees contends for in his article.

Brother Kurfees may say that the man did what he did to obey God and that it was not to get into the Baptist Church. Well, if he did not join the Baptist Church, he is not a member of it and is not a child of God in a denomination. I use the Baptists as an example.

Some may say that in some denominations they vote them in and then baptize them, and hence their baptism did not make them a member of the denomination. If one is a member of a denomination, he must repent of the sin of being a member of it and turn from the sin before he can be baptized into Christ; hence he would not be a child of God in the denomination, as Brother Kurfees contends.

A person must confess before baptism, for confession is unto salvation. (Rom. 10: 10.) Confess what? What he believes in his heart. What must he believe in his heart? That Jesus is the Christ. (Rom. 10: 9.) Therefore, one must confess with the mouth that Jesus is the Christ before he can be baptized. Denominational preachers do not teach those put under the water by them to do this, and those put under the water by them do not confess it. I say "put under the water" because I am sure they are not baptized. Those put under the water by denominational preachers confess that they believe that God has for Christ's sake pardoned their sins, before they are baptized (?). Then they have been taught a lie. They believe that lie. They go into the water confessing that lie. Can such an act be obedience to God? I am sure it is not.

Out of the teaching that Brother Kurfees here sets forth has come the practice of receiving into the fellowship of the church people from the denominations without baptizing them. It is wrong. If a man were to go to Brother Kurfees and make the confession that denominational preachers demand, he would not baptize him. But that same man can go to a denominational preacher and make the same confession that he made to Brother Kurfees on which he refused to baptize him, and the denominational preacher will baptize (?) him. And this same man, after being baptized (?) by the denominational preacher, can go to Brother Kurfees, and Brother Kurfees will say: "You are a member of the church; all you need to do is to leave off your denominational name." If the baptism (?) administered by the denominational preacher on the confession Brother Kurfees refused made him a member of the church of God, why should Brother Kurfees refuse it? Why not baptize him? Brethren, "think on these things."

There is a ship named "Sometime;"
  Men dream of it, and wait;
One on the shore, impatient,
  One at the household gate,
Thinking: "If it come not in the morn,
  Then in the evening it may."
But one I knew, not thinking of ships,
  Worked till the close of day;
Lifting his eyes at evening time,
  There his ship at anchor lay.

—Irene Hardy.

A Group of Questions.

Brother McQuiddy: Will you please answer the following questions in the Gospel Advocate?

Did the "Paulites," "Cephasites," "Apollosites" and those "who were simply Christians" at Corinth constitute different denominations, as Baptists, Presbyterians, Methodists, and the Christian Church folks of our day?

If those factions in the church at Corinth had different places of worship, and each faction constituted "only a part of the church," to which part did that fornicator, of whom Paul spoke in 1 Cor. 5, belong?

In 1 Cor. 14: 23 Paul says: "If therefore the whole church be assembled together," etc. Does this mean that the "Paulites," "Cephasites," "Apollosites," and those "who were simply Christians" had union meetings, such as the denominations have to-day?

In 1 Cor. 11: 18 Paul says: "For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it." Does not this show that the "Paulites," "Cephasites," "Apollosites," and those "who were simply Christians" met together and were "the church of God which is at Corinth?"

Does not 1 Cor. 1: 12-15 show that *all* the "Paulites," "Cephasites," "Apollosites," and those "who were simply Christians," at Corinth, had been baptized into the name of Christ?

Is there any such expression in the New Testament as a "denominational congregation?" If so, where? If not, what are we doing when we use it? Are we "adding to what the Bible says," "taking from what the Bible says," or are we "speaking as the Bible speaks?"

Is the expression "*a* church of God," "*a* church of Christ," used anywhere in the Bible? If so, where? If not, what are we doing when we use it? Are we "adding to what the Bible says," "taking from what the Bible says," or are we "speaking as the Bible speaks?"

Would it be just as scriptural to say "*a* gospel," "*a* gospel of God," and "*a* gospel of Christ," as it would be to say "*a* church," "*a* church of God," and "*a* church of Christ?"

If we meet people (and we meet lots of them) who say they belong to "the Baptist Church," "the Methodist Church," "the Christian Church," and "the church of Christ," wouldn't common courtesy demand that we speak of them as such? Or should we refuse on the ground that "this is a purely sectarian use of the term 'church of Christ?'"

In "taking advantage of the advertising space offered in some of the city papers for announcement of religious services," would it be necessary for us to show our great biblical knowledge by saying "the church of God," "the church of the Lord," "the church of the first-born," "the church of the living God," "the house of God," "the saints," "the elect," "the faithful in Christ Jesus?" If "the church of Christ" is precisely the same thing, and means all that is implied in all the above terms, would it be scriptural for us, in our announcements, to use the term "the church of Christ?" Do you not think that we should at least dignify our announcements by using *one* of the scriptural terms to designate our place of worship?

There are several appellations, or terms, applied to Jesus Christ in the Bible. If we want to show that we are biblical surgeons, capable of dissecting the Scriptures and detecting every term that is applied to Christ, will it be necessary for us to accuse those who speak of him as "Jesus Christ the Son of God" of trying to fasten one name or term to him, to the exclusion of all other terms?

To avoid fastening one name or term to him, to the exclusion of all other terms, and thereby becoming sectarians, would it be best for us in taking the confession to ask: "Do you believe that Jesus Christ is 'the root of Jesse,' 'the root and the offspring of David,' 'the bright, the

morning star,' 'the Lion that is of the tribe of Judah,' the 'Prince of Peace,' 'the Son of God?'"

Do "the Evangelical Church," "the Episcopal Church," "the Lutheran Church," "the Congregational Church," "the Presbyterian Church" immerse? If not, what kind of circumlocution is it that makes them "a part of the church of God?"

This "circumlocution" that we have to use to describe or designate "the church of Christ," if we would be understood, does it belong to the revealed or the unrevealed things?

JOHN T. LEWIS.

God's Provision for Man.

BY JAMES E. SCOBEY.

All things on this earth will come to an end. Mutability is stamped on all animal and vegetable creation, and all living things will die. The surface of the earth is undergoing vast changes, and Peter informs us that it shall be burned up; that the heavens shall pass away with a great noise and the elements shall melt with fervent heat. Then he says: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Pet. 3: 10, 11.)

The child born of its mother becomes a man or a woman full of life, vigor, and activity; grows old, wrinkle-faced, white-headed, unsteady in gait, and sooner or later falls asleep in death. Old age, however, is not vouchsafed to all who are born. The infant falls from its mother's arms into an untimely grave. The lad and the lass were with their schoolmates in study and play, but they are not there now and will be no more. The young man and young woman were in the company of their youthful companions in the enjoyment of the social amenities of life, but now you see them no more. They have passed away from earthly scenes. And so it is with the husband, the wife, and all the aged and infirm. All must die.

God created nothing without some good purpose. "In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good." (Gen. 1: 1-4.) At the conclusion of each day's creation God said it was good. The last of God's creation before he rested from his labors was man. Then viewing the whole of his creation, he said it was not only good, but "very good."

Man was created that he might glorify God and that God might bestow upon him the richest of blessings, both temporal and spiritual. The world is man's home while he lives, and from the ground must he draw his food and drink. God has not taught man the uses or possibilities of all the elements of the world. Man has never been able to fully understand the use or purpose of all the things in the animal, vegetable, and mineral kingdoms of the earth, which are visible, nor of the great and wonderful invisible forces all about him. Man has made many discoveries and inventions in reference to all these things, bringing them under his control, and using that control for his convenience, comfort, and pleasure. The book of nature lies wide open before man; and man is busily, and some sedulously, studying nature and nature's laws, with a most wonderful advance of knowledge of her possibilities. There seems to be no limit to what may be learned from the book of nature. What may be discovered or invented in the next decade, no one may predict.

But no one should become so fully engrossed or interested in the things of the physical world as to forget that there is another realm which is of far more importance in our lives than the things of the world. God would not only have man learn all he can from nature and its laws and to enjoy all the good things he has so richly provided for him in the world, but that he fail not to secure to himself those higher, richer, more lasting and more to be desired blessings of the spiritual kingdom, of which man may become a citizen. God has not left man to grope in darkness in his effort to secure the blessings of the kingdom of God. God, through Jesus Christ, has fully and clearly revealed to man that it is not all of life to live nor all of death to die in this world, but that though man die, he shall live again; and that life will, for happiness or misery, depend upon what his life has been in the world. If man becomes a citizen of the kingdom and serves God by doing God's will, he will be a faithful soldier of the cross and follower of the Lamb, and will enjoy the spiritual comforts, consolations, and happiness in the church, which is the body of Christ.

Now, in order that man's best interest for time and eternity may be assured to him, God has most graciously provided him with the means to know and to understand all the spiritual laws and powers of the kingdom necessary for him in seeking for a life of immortality in the world to come. The New Testament contains all he needs to know. In it the law of the Spirit of life is plainly and fully set forth, so that man need not be mistaken with reference to any duty or obligation to himself, his fellow man, to God and his Christ. Throughout all the ages past God has offered his guidance to man, but now, as in the past, the great majority of men are not willing to be led of God. God can be glorified and man blessed only when man does God's will. God has not left it to man to formulate systems of righteousness by which he may serve and worship him. Men have largely forgotten that Christianity is a heaven-suggested system of righteousness. It is not of man. It is the revelation of Jesus Christ. "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1: 1, 2.) And it will be wisdom on our part to hear him. Through his own personal teaching as recorded in the Gospels and through the teaching of his apostles and prophets he has shown us the way of life, in which if we walk he will lead us safely through the journey of life, so that "an entrance shall be administered unto you [us] abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 11.)

God gave man the earth and every living thing in it, and told man to subdue it. This is the effort of man, and that which God would have him do: but more than that God would have him do, and that is to subdue his own spirit, that he may harmonize his thoughts with God's thoughts, his ways with God's ways, and thus secure to himself the glories, honors, and the inheritance of eternal life.

Letter From John E. Dunn.

Marietta, Miss., October 30, 1920.—Dear Brother McQuiddy: In your recent letter you asked me to send you an article for the Gospel Advocate. I shall write this in the form of a letter, and you may do with it according to your judgment.

I love the Gospel Advocate. It has been a welcome visitor to our home since before my memory. My father was a daily reader of the Advocate and the Bible. For twenty-eight years I have been doing the work of an evangelist, and most of that time I have been away from home. All of these years, and many times far away from home, I have every week devoured the Advocate as I would a good letter from home. It has been a great source of comfort and help to me, especially in my lonely hours.

I am not much inclined to criticize the Advocate and do not like to hear any one else criticize it. The last issue (October 28) is very fine. It is full of cheering and encouraging news and helpful articles. The articles are every one edifying and leave the reader feeling an uplift. The church-news pages are spicy and encouraging. You know, Brother McQuiddy, everybody reads the church news. We

all want to know what is doing out in the field among the churches and the preachers. Make that department as full and newsy as you can. It is your best hit with the readers.

I believe in being a booster. Boost anything that is worth doing at all. One time I asked Brother S. H. Hall what was the secret of Atlanta's marvelous growth. Only one larger city in the South than Atlanta. He replied: "Everybody in Atlanta is a booster for Atlanta. There is such a thing as the Atlanta spirit, and we all have the Atlanta spirit; and if you stay here a few days you will catch the Atlanta spirit, too, and be boosting Atlanta." Brother Hall is one of the greatest boosters for the spread of the gospel. His work in Georgia has aroused more favorable comment during the last fifteen years than any other work of the kind in the United States. This is because Brother Hall is everlastingly boosting his work. I like this. I wish we had a thousand more such boosters for the Christian religion as Sam Hall. I look for great results to follow Brother Hall's and Brother Riggs' labors in Los Angeles. You never find Brother Hall engaged in "profane babblings."

Why not inaugurate a crusade for the spread of the gospel? At a time when the world is struggling with the problem of reconstruction, why not we reconstruct ourselves and measure up to the demand of the age with our holy religion? I should love to see a campaign put on all over the United States to arouse every church and preacher to do his utmost to belt the globe with the gospel of Christ. I believe the opportunity is ripe for such a movement among all the disciples of Christ. Nothing succeeds like success. I believe the League of Nations will be adopted and in a short time every nation will join it. With the league will come a world-wide opportunity to spread the gospel. I believe through the good providence of God there is opening up unto us the greatest opportunity for world-wide evangelism we have had since the days of the apostles. Through the league will come freedom of religion in all nations. To my mind, it is a call from God for us to go forth and give the gospel to the people. May God help us to measure up to the demand of the times.

Sincerely, JOHN E. DUNN.

Our Experience With Sommerism.

BY MR. AND MRS. C. A. MARSHALL.

[This statement by Brother and Sister C. A. Marshall shows the spirit of Sommerism. The effort of the Sommers seems to be to form a new denomination. The one thing which above everything else qualifies for membership in this denomination is opposition to teaching the word of God in Bible schools. It is to be deeply regretted that any man or any set of men would endeavor to form a new people and make opposition to teaching the Bible in schools the creed of that denomination. I am not surprised that D. Austen Sommer indorsed the creed which was offered at Denver, Col., in which six men were proposed to manage the spiritual affairs of the church. A man is not able to direct his own steps, as we are taught by the prophet, and yet D. Austen Sommer would put men over the entire church to "manage" its spiritual affairs. D. Austen Sommer has never yet allowed his readers to see my last article reviewing his creed, which he was under agreement to do. I have published every article from him, even published one twice, but still he declines to allow his readers to see my exposure of his position. The facts given by Mr. and Mrs. Marshall clearly reveal the evil influence of Sommerism.—EDITOR.]

For some years there has been a nucleus of a church in Santa Cruz, Cal., varying in size as people moved away, died, or became engrossed in business. Yet for eighteen years, at least, an attempt to keep house for the Lord was persisted in. At last more brethren moved in, and the church at Long Beach, Cal., sent J. J. Hogan to help build up the church. He preached a while, then reorganized the congregation, under his own leadership as an evangelist, making a new list of charter members out of the old list. He and those charter members agreed to adopt the plan of giving the "right hands of fellowship" as an ordinance, or act, by which to take members into the congregation. Some of these "charter members" did not think much about it, and *did not know* that it was to be binding on all who might want to become members here.

With this preface, we want to fairly and frankly state our experience here during the past seven months. We do this so that all those whom we may be able to reach by this means may know just what is taught here with reference to entering any local congregation. We did not know until after we came.

We have lived for years among those who knew that we were in sympathy with the teaching of the Apostolic Review, as it appeared on the surface; yet we were treated kindly, with very few exceptions, by these people.

Last February we came here, and supposed we were about "lined up" with the brethren here, not knowing how extreme they were on the "college" question; so we thought we were pretty well in harmony with them. But we did not fully understand their doctrines. We had been here about two months, doing our Christian duty as faithfully as we could, when Brother Hogan asked one day: "Why don't you put in your membership? Don't you believe what I teach?" Our reply was that we did as far as we had heard his teaching, except the "right hands of fellowship." (We had heard no preaching on that, but knew he practiced it, but did not think it was binding.) So we then asked him to let us go in without either giving or taking the "right hands of fellowship," and we would agree to say nothing about the matter that would unsettle the minds of any of the rest. We would not ask the rest to give up their practice. But he said that he did not think it would do, for it would cause friction.

We asked him for his Scripture on the matter, for we want an "it is written" for all rules of faith and practice. All the Scripture he could produce was a part of Gal. 2: 9, which he failed to quote any farther than the word "fellowship." Of course he did not quote this as authority, but drew an inference that it would be a good way to adopt to take members into the local congregation. In support of this, he gave us a tract to read, which set forth the fact that they teach that baptism only puts an individual into the church of Christ, but *not into any local congregation.* To get into any local congregation, the individual, be he a newly baptized believer, a reclaimed one, or one coming in from some other place by letter, all must alike submit to this act, the act of formally shaking hands with them, which comes during the hour of worship, before dismissal as an almost invariable rule.

Just about this time Brother Hogan went back East and stayed about three months, and we all tried to do our duty, and had very enjoyable, profitable meetings. When he returned, he seemed to be quite troubled about the condition in which he found the church. Naturally, when this new doctrine began to dawn on our minds, we studied the matter, and talked to brethren, believing that truth would bear the truth, and brethren talked to us, all trying to arrive at the truth as it is in Christ. The result was that on two occasions, when parties came forward for membership, only about half of the members gave them the "right hands" in a formal way.

Brother Hogan said again that there was no Scripture for the ordinance, but *any* church had a *right to adopt any means or way to take members into the congregation,* if the charter members agreed to it when they were organized, and that they did this here; so there was no other way to do. As we did not read anything about any such right in our Bibles, we wrote to the elders at Long Beach, asking them if they indorsed any such teaching. Their reply was that they did.

Brother Hogan had become so disturbed by this time that he said to us, "I wish you had never come to Santa Cruz;" that they were getting along so nicely. We said that we were sorry, too, and the rest of this article will tell why we were sorry.

There had been talk of a tent meeting, and, as the time was drawing near, a brother suggested that they call a meeting and settle the matter. Brother Hogan said that it would be settled before the meeting started, and it would be settled satisfactorily to all.

The tent was put up and ready for use Sunday night. On Sunday morning Brother W. P. Reedy preached, and gave the usual invitation, and three came forward with a letter. Brother Hogan then took charge, read Gal. 2: 9 in part, as he usually does, and then announced a song, and told the brethren to go up in an orderly way and give these people the "right hands of fellowship." About half of the congregation responded, and that was the only settlement ever made. That night the meeting in the tent began. W. P. Reedy preached until A. M. Morris came, and then he occupied the pulpit.

Some of the brethren wanted us to present our church letter, and we consented, *only* for a test, as by now we had about decided that we did not want to go in. However, before we had a chance to both be present at the meeting, Brother Reedy made a visit to one of our advisers, with the result that shortly afterwards he said that Brother Reedy put up such a good talk on the "right hands of fellowship" that he was "on the fence" and wanted to have Brother Reedy to talk to us. Our reply was that we would be glad to have him come. *He never came.*

In some way something must have been noised abroad about our intention of presenting our letter, for there was no invitation given for two weeks, contrary to the usual custom of giving an invitation after every sermon. At the end of the two weeks the brother "on the fence" asked us to meet Brother Morris at his house and talk the matter over. So we went. There were five brethren and sisters present, all of them in favor of the "right hands of fellowship," besides our host and his wife.

The conversation started with a request to Brother Morris to explain Rom. 14: 14, 15. This he did at some length, being careful to put it in such a way as not to commit himself. Later he was told that we had waited for two weeks for a chance to present our letter from the church at Madera, and was asked if he would let us in on the same terms we had offered Brother Hogan. His reply was an emphatic "No." We explained that we were not asking any one to give up anything, but we did ask to be allowed the privilege of living and acting in all "good conscience." We had studied the matter in times past, and unless some scripture could be quoted as authority we *could not* submit to their ordinance.

When we told Brother Hogan that we could not, he said he could not see why, only because we had not been taught. So, now, Brother Morris scoffed at the idea of our consciences having anything to do with the matter.

When Brother Morris said "No" to our request, we then asked why, seeing that there is no command, precept, nor example for it. The "right hands of fellowship" is mentioned only once in the Bible, and then to send out instead of to take in, and that by the elders instead of the church. His reply was that all of the churches of Christ did it. This surprised us; for all the churches we knew of, except the one here, did not do it, and so we told him. He repeated that *all* the loyal churches of Christ did it. Then we began to inquire what he meant by the "loyal" churches and the "brotherhood," to which he had frequently referred. His reply was that loyal churches had taken a stand against those who were not *actively opposed* to Bible colleges, and said they did not recognize any others, and have adopted this way of taking people in, in order to be able to keep these "fellows from the South" from getting in, or, if they were in or got in, that they could discipline them as covenant breakers if they went wrong. Otherwise they were liable to say, "We do not belong to your church."

Our next question was to ask where their authority was for charter members of a local congregation getting together and legislating for the church. He quoted Gal. 2: 9, and said that when we *perceived* the grace that was given to a brother or sister, we gave them the "right hands of fellowship." We then reminded him of a time when two persons presented themselves for membership. They were strangers to him, brought no letter, so we did not see how he *perceived* anything in their case. This seemed to trouble him a little.

Brother Hogan has been here for at least two years on a stated salary, yet these people are opposed to a "pastor."

The brethren here desire to be set in order, knowing that they are scripturally prepared, but the preachers say that "there is no material;" yet there are those here who have grown gray in the service of the Lord, and have been elders elsewhere before some of these preachers even entered the work.

In conclusion, we wish to state that we wrote to Brother D. Sommer, giving him a brief outline of the matter. He gave us a little advice, and sent us an anonymous tract, which he asked us to read, saying: "If it converts you, let me know." It was the same tract that Brother Hogan had given us. We were surprised that a man whom we had respected as a spiritual leader would send out such a document, for the principles contained therein are the same that have caused the sects to adopt the errors we condemn them for. We have decided that such doctrine is unsafe, no matter from whom it comes, and we intend to cast our lot from now on with those who allow us liberty in Christ. Like the "prodigal son," we shall return to where we can feed on the pure word of God, both in practice and teaching, having grown afraid of the principles that can lead only to sectarianism and popery.

We speak advisedly on this matter, as the preacher has advised brethren to avoid us because we brought their teaching to the light, and also brought to light the fact that they *say* they do not force it upon any, when they have proven conclusively that they *do* do it.

"We walk by faith, not by sight." (2 Cor. 5: 7.) "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) "Without faith it is impossible to please him [God]." (Heb. 11: 6.) "He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." (Rom. 14: 23.)

"But in vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.) In this we see two facts that cannot be refuted. One is that these scribes and Pharisees were worshiping God. Jesus pronounced it worship, and in the same saying condemned it as vain, for it was doing of something not commanded by God. So we believe that to take or give the "right hands of fellowship" in a formal way, and to teach others to do so, and to insist that all brethren do this, would put us in the same class as these who were offering "vain" worship.

Brethren, can we afford to run the awful risk?

In Num. 16 is an illustration of the terrible consequence of getting tired of God's order, when Korah, Dathan, and Abiram determined to offer incense, as well as Moses and Aaron. We read that the earth opened and swallowed Korah and all his company. Then Moses spoke to the people the words of warning that the Lord had just given him: "Separate yourselves from among this congregation. . . . Depart, I pray you, from the tents of these wicked men, . . . lest ye be consumed in all their sins." Also, reader, read this carefully: "I beseech you, brethren, mark them which are causing divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them." (Rom. 16: 17.)

Now there are just two ways to do—to obey God's order or to disobey. Which shall it be?

No sadder proof can be given by a man of his own littleness than disbelief in great men.—Carlyle.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broad Street car to Sichel, then one block to left.

A Good Day.

Last Lord's day (October 24) was a good day for us in this city. It was planned for an all-day meeting and dinner at Sycamore Grove. How does this sound to you brethren back East—a picnic dinner the last of October? The brethren at Pasadena called off their forenoon service and joined us. Brother Samuel Witty and Brother Hoffman and their families came from Ontario. Brother Dial and family, of Long Beach, formerly of Mangum, Okla., were also with us. Our house was almost "packed full" for the forenoon service, and at the close Brother and Sister S. R. Larimer came forward and gave us their names to be placed among the workers of our local forces. Sister Larimer is a former daughter-in-law of Brother Davidson, of the Russell Street Church, Nashville, Tenn. It fills us more and more with hope and determination to have faithful souls like these to join us in the greatest work in the world. I wonder if we have ever gotten a real vision of the work! I wonder if it is possible for us to appreciate it as we should! Have you ever tried to comprehend what it cost our Father to establish his church and kingdom among us? Have you followed Christ closely in his life here on earth and noted what he suffered and what it ultimately cost him to "show us the way?" Everything sinks into utter nothingness when compared to what he has done and the work he wants us to engage in. Then to think I have the privilege of being in fellowship with him in this great work! Do I appreciate it as I should? Can I? It seems to me the Christian has so much to fill him and thrill him! How our faces should shine with joy and hope!

O, it was a good day—October 24 was. But with it was a bit of sadness. I thought of thousands of friends dearer than life to me who were not here, and how I hungered to see them! And, Atlanta, I thought a bit of you. Well, the time is coming when the battles will all be over; then, with the redeemed of all the earth, we will be together through the endless ages.

I was so glad to find Sister J. W. Bradford, of Selma, Ala., who is spending the winter here with her daughter, Sister Joe Toronto, who lives at 1506 West Vernon Avenue. Sister Toronto has bought her a beautiful home here and means to make this her abiding place the remainder of her days. She had not been able to locate the church, but we hope to have her with us as a regular worker from now on.

✡ ✡ ✡

A Good Letter.

I have ever loved and esteemed "the Dunn brothers," as we are in the habit of speaking of them. They are good men, and it is seldom you find a family that has come so nearly being wholly consecrated to the cause of Christ as the Dunn family. We favor our readers with the following letter that recently came from Brother J. W. Dunn:

Dear Brother Hall: I am watching with interest your efforts with other Pacific slope workers. I have a twofold feeling over your being there—viz., sorry for Georgia, but glad for California. Since laboring in California, a few years back, I have long since considered it the hardest field for Christianity of any place I have ever seen. So many forms of religion and mixtures of humanity. In my mind, it is harder than if you had only one foreign element to deal with, and I rather think it harder than if the whole of the population was one foreign element. Those ministers in California have had my overflowing sympathy for years, ever since I came face to face with the situation. I know nearly all those preachers personally, and can say that I do not believe any other State has a more worthy class of men. They are one hundred per cent. I have often thought if I ever plunged out into another needy, destitute field where work and workers are needed so badly, it would be California. I recently saw a slogan like this: "When two million Methodists go to God on their knees with a petition, it will be granted." I asked the Methodist leaders to let it read "all Christians" instead of "two million Methodists," and they cheerfully did so. If this should be done in behalf of California, all things else being equal, there will be great joy here and above, too. I hope and pray for great success there and elsewhere. This has been a fine year for pure Christianity, but why not 1921 greater?

With kindest personal regards for you, family, and Los Angeles workers, I am, Your brother, J. W. DUNN.

On the above I will submit these comments:

1. I agree with Brother Dunn that this is a hard field. Men who succeed here have to work in order to do so. I am glad to note what our brother has to say about the other workers in this State. Yes, they are good men and are willing to make sacrifices for the cause of Christ.

2. I call special attention to what Brother Dunn says about prayer. We need your prayers. Please do not forget us. And it is well to state here that you need to pray. We are great people to quote and emphasize Matt. 7: 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." And certainly I do not want us to cease to quote and emphasize this scripture, but along with it we must remember this one also: "Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward." (1 Thess. 5: 17, 18.) Let us not forget it is his will that we pray without ceasing and in everything give thanks. And, of course, it is just as necessary that we remember that he wants us to rejoice always. I fear we do not pray enough, that we are not thankful enough, that we do not rejoice enough. It hardly seems possible to me for a man to live this joyful life without having the prayerful and thanksgiving life first. I think the former is the fruit of the latter. And I am wondering if some of us are so afflicted with envy and jealousy, which ever is born in the womb of selfishness, that we forget to pray for others. Are we filled with that spirit our Savior had that made it easy for him to be interested in others? May the Lord help us so to be. I must close, but with a poem many of our readers, doubtless, have seen, but which is worth reading and re-reading again and again:

Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others.

Help me, in all the things I do,
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for others.

Let self be crucified and slain,
And buried deep; and all in vain
May efforts be to raise again,
Unless to live for others.

And when on earth my work is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of others.

Others, Lord—yes, others!
May this my motto be.
Help me to live for others,
That I may live like thee.

The only thing to do with an injury is to forgive it. What if we were able to strike back? Would that wipe out the wrong? Would it make us the happier? Would it solve anything? No, there would only be one wrong more done in the world—to go on in ever-widening circles of hatred and misery. When we forgive, the wrong ends with us. Then the great healing forces of nature have a chance to do their work.—J. R. Miller.

Home Reading

"Not As I Will."

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope.
Yet this one thing I learn to know
Each day more surely as I go:
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill—
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter; gain, too late.
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong;
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go:
That I am glad the good and ill
By changeless law are ordered still.
"Not as I will."

"Not as I will!" The sound grows sweet
Each time my lips the words repeat.
"Not as I will!" the darkness feels
More safe than light when this thought steals,
Like whispered voice, to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill.
"Not as we will."

—Helen Hunt Jackson.

✡ ✡ ✡

The Lost Kite.

Mark's uncle had helped him make the very finest kite in town, and had helped him to fly it that sunny Saturday morning. Up, up it went, higher and higher, till it floated like a graceful white bird against the blue sky. Mark held the stout new string, letting it out a little or winding it up as his uncle told him. His eyes shone and sparkled with excitement and happiness.

Other boys had gathered to watch. Big boys and little boys stood looking at the kite and saying nice things about it, which made Mark prouder and happier than ever.

"Let me hold the string," begged Carl.

"No, I'm afraid it would come down," said Mark.

"O, no, it wouldn't," cried Carl; "I know how to fly a kite as well as you do. Please let me." And he reached over and took hold of the string. Mark stepped back quickly, tripped over a stick, and down he fell, letting go of the kite string, which was wrapped about a tiny bit of wood. Both Mark and Carl tried to catch it, but it bounded out of their reach, and in a twinkling the last bit of string had unwound and the kite was free.

"See what you've done!" cried Mark; and even as he spoke the kite pitched and turned and came dashing down. They watched it drop into a tree, where it hung, all bent and broken and spoiled.

Poor Mark ran home, ashamed to let the boys see him cry, but too broken-hearted to keep from it. His uncle was just hurrying off for the train, but he said, consolingly: "Never mind, I'll try to make you another kite sometime."

"It won't be that kite, though," sobbed Mark.

All the next day Mark ran away whenever he saw Carl coming, and he felt cross and unhappy. "It's all Carl's fault," he said. He did not enjoy Sunday school because Carl was in the class. The teacher did not say anything about the kite, but she told a story about a ragged old man whom she had seen the day before, selling pencils on the street. A rude boy gave his tray a push, and down went the pencils, all the carefully sorted piles mixed up. The old man looked worried and troubled as he gathered them up and brushed off the dust, but by the time a customer came along he was ready to smile again. "O, the boy didn't mean to do me harm," he said; "and it wouldn't help him or help me to spoil my day by being cross about it. That wasn't Christ's way of treating the people who treated him badly."

"I don't know how that boy felt," added the teacher; "but if he came back to that corner many times, we may be pretty sure he was sorry and ashamed for what he had done, because the old man would be sure to be kind and polite to him."

"You and I couldn't count," she said, "the many, many times every day that somebody has to forgive us for something we have done."

Suddenly Mark looked at Carl. "I'm awfully sorry about the kite," whispered Carl.

"O, that's all right," whispered Mark; and all at once the ugly, unhappy feelings were gone, and two little boys were happy friends again."—Exchange.

✡ ✡ ✡

Are You a Brick?

The dictionary says that the word "brick," used in this sense, means "an admirable or worth-while person." Some dictionaries say that you are using slang when you call any one "a brick." Others say that the word has had this meaning for so long that it is now good English. For our part, we like the word, and are very proud if any one sees fit to call us "a brick."

In any case, here is an old, old story that tells us of the very first time the word was used to describe a man:

In the golden days of Greece, so the story runs, when Sparta was the greatest and best organized city of the Greeks, an ambassador once came from Epirus to Sparta, and was received very graciously by the ruler of that city. The ambassador was particularly eager to find out wherein lay the strength of that little city, which, together with its sister cities of the Hellenic peninsula, had for years dominated the whole south of Europe.

The ruler of Sparta showed his guest all the imposing sights of the city: the Acropolis, the royal buildings where the priests, judges, and generals met to decide affairs of State, and the homes of the wealthier Spartans. The guest was surprised to find no walls around the city.

"Sire," he exclaimed, "I have visited nearly all the towns in Greece, but I find no walls for their defense. Why is this?"

"Indeed," the king replied, "you cannot have looked carefully. Come with me to-morrow, and I will show you the walls of Sparta."

The next day the king took him and showed him the Spartan soldiers and said: "Behold, ten thousand soldiers, and every man 'a brick.'"—The Boys' Comrade.

✡ ✡ ✡

The world by human wisdom could never find God, and he had to be revealed. The world by human wisdom would never follow God, but the power of the Holy Ghost through the wisdom and understanding of consecrated men and wisdom of every age has been spreading the reign of the King. From the great heads of the church of God to the humblest teacher in Sunday school, the instrument God's kingdom needs is the patient reading of God's truth, and patient thought on God's message under the power of the Spirit.—J. H. Eccleston.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

The New Testament Church.

BY J. C. M'Q.

On page 1091 will be found a group of questions from John T. Lewis. I ask the reader to give them a careful perusal before reading this article. It is not my purpose in this article to answer these questions, only in a general way. If we can learn just what we are naming and just what constitutes the New Testament church, we may then be able to decide just what should be called "the church of Christ." I incline to the view that we are not under obligation to name anything which Christ has not named and to name something that is not in the New Testament. We should be deeply concerned to know just what we are and just how we stand in the sight of God. There is no doubt whatever about the safety of the person who does the will of our Father who is in heaven. For the time being we will leave out the consideration of denominationalism and of denominational names and ask ourselves if the man who does the will of our Heavenly Father will be useful in this life and blissful in the life to come. The Bible abounds in doing and in not doing the will of our Heavenly Father. Christ came down to do his will. Disciples of Christ should imitate their Master and walk in his steps. We learn from Matt. 7: 21-27 that the wise man hears and does the sayings of our Heavenly Father. He is compared to the man "who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock." The man who hears and does not is "likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." When we come to the great judgment bar of God, Christ will not ask a man whether he was a member of any denomination or not. The man who is a member of the body of the Lord Jesus Christ and who has given the hungry to eat, the thirsty to drink, who has warmed the cold and has visited the sick, to him it shall be said: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." No matter what one's pretensions may have been during life; no matter if he has worn some denominational name and laid great claims to being a follower of the Lord Jesus Christ; if that one neglected to give the thirsty drink, to give food to the hungry, to visit the sick and those in prison, and to warm the cold, the blessed Master will say to him: "Inasmuch as ye did it not unto one of these least, ye did it not unto me." "These shall go away into eternal punishment: but the righteous into eternal life." Doing and not doing the will of the Lord is the golden hinge on which the pearly gates of the New Jerusalem swing. When those who have done the will of the Lord knock for admission there, these pearly gates will swing wide open on their golden hinges, and into life eternal they will go. On the other hand, when those who have not done the will of the Lord knock for admission, these pearly gates will be forever barred against them, and these shall go away into eternal punishment. Not one Christian can doubt the wisdom and the propriety of doing his very best to walk in the steps of Jesus. Every one should keep busy doing the will of our Heavenly Father. The apostle Peter, guided by the Holy Spirit, admonishes: "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 5-11.)

Christ gave up heaven with all of its grandeur and glories and came to this sin-cursed earth, died, and rose again on the third and appointed morn, in order to establish the church so that men might enter it and, in it, lead peaceable, godly, and holy lives. He said to Peter: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 18.) It is worthy of note that he did not say anything about building churches or denominations. Upon the truth that was confessed by the apostle Peter, the central truth of the Bible, he built his church. It might be well to inquire just here as to the number of churches he built. Did he build only one church, or did he build a number of churches? We learn from Paul's letter to the church at Ephesus that Christ is the head of the church: "And he put all things in subjection

under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) We learn also from Col. 1: 18: "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preëminence." Then, as the church is the body and the body is the church, we are led to the conclusion that the church of Christ is the body of Christ—one and the same thing. As we have but one head, it follows that we have but one church. It is a monstrosity to speak about a number of bodies' having but one head, just as much as it is to speak about one body's having a plurality of heads. Protestants who argue that Christ is the head of different bodies are as inconsistent as the Roman Catholics, who contend that there are many heads to the one body. Since we have learned that the body is the church and the church is the body, if we can learn there is one body, and but one body, then we will learn there is but one church. The Holy Spirit, through the apostle Paul, emphatically declares: "But now they are many members, but one body." (1 Cor. 12: 20.) So there is but one church.

Just at present we are not trying to decide who constitutes that one church, we are not saying that we are right and others are wrong, but we are simply calling attention to the truth of the word of God that Christ built only one church. As Christ is the way, the truth, and the life, so there is but one law of admission into the church of Jesus Christ. According to the teaching of the New Testament, whoever believes with all of his heart that Jesus is the Christ, the Son of the living God, whoever repents of his sins and is baptized into the solemn name of Father, Son, and Holy Spirit, that one thereby becomes a member of this one church or one body of the Lord Jesus Christ. The same conditions make him a Christian that bring him into the church of Christ. It should be noted also that whoever obeys Christ, whoever does just what he commands, thereby becomes a member of the body of Christ, or church of Christ, and not a member of any human organization. There were prophets and teachers in the church that was at Antioch, this referring to the local congregation. It is also true that we read of the church at Corinth: "Unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours." (1 Cor. 1: 2.) Again, we learn that Paul and Silas went from Syria to Cilicia confirming the churches. We learn that the churches were strengthened in the faith and increased in numbers daily. This all refers to local churches, such as the church of God in Corinth, the church at Ephesus, and the church at Philippi. "The church" is also used in the sense of including and embracing all Christians. We find that this is what Paul meant when he said: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (1 Cor. 15: 9.) Whoever it is and wherever he may be, the person who believes with all of his heart in Jesus the Christ, who repents of his sins and, in obedience to the command of Christ, is baptized into the name of the Father, Son, and Holy Spirit, he thereby becomes a member of the church of Christ. This is the one church we read about in the New Testament, and every man who was a member of the church of God at Corinth, or anywhere else, was a member of this one body or church of Christ. The New Testament says nothing about the various denominations; hence, there is nothing about union meetings in it. Christians in this one body may make mistakes, may have their preferences over preachers and over other matters, but such preferences should not be allowed to rend the body of Christ. Such schism is wicked and sinful. "For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." (James 3: 2.) Those who are simply Christians, without reference to any denominationalism, are admonished "to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) In the light of the truth as revealed in the New Testament, it is not necessary for me to say that there are not Christians among the different religious bodies. The thing for me to do is to preach the gospel, to teach the truth, and to teach the people that all who obey the truth are members of the body of Christ. I have no right to draw a fence around those known as "Christians" or "disciples of Christ" and say that these are the only persons in the world who are Christians or who have obeyed the gospel. There is nothing in the word of God that permits me to use the term "church of Christ" in this limited and denominational sense. Any institution that is too small to embrace and include all who do the will of God and that is so broad that it takes in even those who do not do the will of the Lord is too narrow or too broad to be the church of Christ. The church of Christ is sufficiently large to include every responsible being on the globe who does the will of the Lord Jesus Christ, and no larger. As the disciples were first called "Christians" at Antioch, so now those who do the will of God should be called "Christians."

I have not attempted to answer Brother Lewis' questions, but have simply laid down the teaching of the New Testament in the hope that it may help us all to see more clearly God's way and to be just what he would have us be. I have not written in a controversial spirit, and hope that all who read what I have said will accept it in the spirit that it is given. If Brother Lewis has additional thoughts that he wishes to present, I should be glad to hear from him.

Another Critic of "Bible Things by Bible Names."

BY M. C. K.

The series of articles on "Bible Things by Bible Names" recently published in these columns has elicited a number of enthusiastic indorsements, for which I feel grateful; but three brethren, failing all of them to represent correctly what the articles say, have written adverse criticisms. I am not only glad to give any proper criticism of my articles a place in our columns, but I feel grateful for it, though I deplore misrepresentation.

Following the criticism by Brother A. M. George printed in our issue of October 28, Brother John Taylor now comes forward with another, which may be found on page 1090 of this issue of the Gospel Advocate, and the reader will please examine it before reading these comments. It seems proper to say:

1. The criticism of Brother George and that of Brother Taylor, if I understand what they both mean to teach, surely sets forth a unique position. In fact, if their own statements correctly represent them, their teaching is remarkable. According to the language used by both of them, there is not a solitary Christian or child of God anywhere in any denomination on earth. Brother George, after saying the denominations are Babylon, says: "No man can be a Christian and a Babylonian at the same time." And, again: "God may have some prospective people in these Babylonish churches." And now Brother Taylor, commenting on my statement that, at the hands of denominational preachers, persons are sometimes buried with the Lord by baptism, doing the act to obey God, and that in such cases they become children of God in spite of the denomination, says: "Brother Kurfees may say that the man did what he did to obey God and that it was not to get into the Baptist Church. Well, if he did not join the Baptist Church, he is not a member of it and is not a child of God in a denomination." Now, I understand Brother Taylor to mean by this that there can be no such thing as a child of God in the Baptist Church, and hence no such thing as "a child of God in a denomination" at all. I understand

Brother George the same way; for if "no man can be a Christian and a Babylonian at the same time," of course there are no Christians at all in any denomination or "Babylonish church," and he emphasized this by saying, "God may have some prospective people in these Babylonish churches," which means there are no people of God in any of them, but only people who may *become* people of God.

2. Now, it has been my understanding all my life, and is my understanding now, and it was the understanding of all the great reformers of the nineteenth century—the Campbells, Stone, Scott, and their successors, the Franklins, Lipscombs, McGarveys, and all others—that, as Brother Taylor quotes me, "when persons do what God has commanded them to do for that purpose, they enter into, and become a part of, his church." Why not? If doing what God commands for that purpose does not put persons into his church, pray how can they ever get into his church, and especially how can they ever *know* that they are in it?

3. My critic says: "If he joins the denomination in the same act that Brother Kurfees says makes him a member of the church of God," etc. But "Brother Kurfees says" *no such thing*. There is not one word in the article he criticizes that says "the same act" which makes one "a member of the church of God" makes one a member of a "denomination." If brethren are either unable to see what an article says or will not for any other reason correctly represent it, then in either case they should not undertake to criticize it.

There has just come into my hands another criticism of exactly the same kind from K. E. Ball, attributing to me things I never said, and on such misrepresentation he makes his criticism, saying that I "teach that all the different denominational churches are part of the church of Christ." I teach no such thing, and there is not one word in the series of articles on "Bible Things by Bible Names" that says any such thing. On the contrary, I was careful to teach that no one in the denominations is any part of the church of Christ except those who have obeyed what God has ordained for that purpose. Here are my words: "The Lord Jesus Christ and his apostles founded but one church, and it takes all of the parties or denominations into which it is unfortunately divided, *to the full extent that those composing them have complied with the divinely stipulated terms of admission*, to constitute that church." I have placed in *italics* the words that would guard any reasonable and thoughtful man from any such misrepresentation and unjust criticism. He also says he understands me to teach "that Alexander Campbell was the inaugurator of Christ's church." I hesitate not to say that if Brother K. E. Ball or any one else has no better conception of the meaning of language than to make such a charge against such an article, then he should not attempt any criticism of it at all. The editors of the Gospel Advocate not only do not object to any courteous criticism of anything they write, but they are glad to welcome it, and wish their brethren to understand that they do not hold themselves to be beyond making mistakes; but they insist that, when brethren undertake to criticize articles, they be sufficiently careful to represent correctly what the articles say, and not, as in the present case of these brethren, attribute to an editor things his article not only did not say, but things which he never thought.

It is altogether unnecessary to reply to Brother Taylor's other misrepresentations of me as to whom I would or would not baptize, or to make any further reply at all to his irrelevant article. I shall, therefore, dispose of the whole case by stating here three facts: (1) My articles on "Bible Things by Bible Names" do not contain one word that teaches we should accept any error on any question in any denomination, but they distinctly urge that we should reject all error found in any of them. (2) They teach that those persons among them who did exactly what God says to become a member of his church, no more and no less, are, all things else being equal, in, and a part of, that church, in spite of the errors in which they are entangled. (3) They teach that, in spite of having done these divinely appointed things which put them into God's church, they made a mistake in joining a denomination, and that we should exhort them to turn away from this and all other errors.

The Meeting at Franklin, Tenn.

BY F. W. SMITH.

Brother C. M. Pullias began a meeting with the church at Franklin, where I have labored so many years, the first Lord's day in October, which lasted seventeen days, resulting in thirty-seven baptisms, and one who had been immersed united with the congregation. The attendance was great from the beginning, and at times we were unable to accommodate all who were anxious to hear the word. There was no lag in either interest or attendance during all the meeting. Many came to hear Brother Pullias from neighboring congregations, and many who had never attended our meetings before came regularly. The preacher's work was up to "high-water mark," and all who have heard C. M. Pullias preach know that the preaching was well done. His knowledge of the word of God coupled with his apt and correct quotations of the holy Scriptures are remarkable and were the subject of common comment throughout the community. Brother Pullias possesses a rich, full, round, and melodious voice, and speaks with great ease to himself and his audience. The entire church and many "outsiders" were so insistent on his returning next year that he agreed, God willing, to do so.

SELECTIONS BY THE EDITOR

Teach by your lives.—Bonar.

The only way to have a friend is to be one.—Emerson.

One example is worth a thousand arguments.—Gladstone.

A cottage will hold as much happiness as would stock a palace.—James Hamilton.

Our friends see the best in us, and by that very fact call forth the best from us.—Black.

In running their race, men of birth look back too much, which is the mark of a bad runner.—Bacon.

Dost thou love life? Then waste not time, for time is the stuff that life is made of.—Benjamin Franklin.

Taste is nothing else than good sense delicately put in force, and genius is reason in its most sublime form.—Chenier.

A wrongdoer is often a man that has left something undone, not always he that has done something.—Marcus Aurelius.

Let a man take care that the circle of his petitions grows wider every week. The pathos and the tragedy in many Christian lives is this: their prayers are no bigger to-day than they were twenty or thirty years ago. Spiritual hospitality is no richer, there are no more guests in their heart!—J. H. Jowett.

There is something finer than to do right against inclination, and that is to have an inclination to do right. There is something nobler than reluctant obedience, and that is joyful obedience. The rank of virtue is not measured by its disagreeableness, but by its sweetness to the heart that loves it. The real test of character is joy; for what you rejoice in, that you love; and what you love, that you are like.—Henry van Dyke.

AT HOME AND ABROAD

F. B. Srygley preached at Leiper's Fork, Tenn., last Sunday.

Dr. W. Boyd, of Donelson, Tenn., paid our office a pleasant visit on Monday morning.

Nathan Harsh, a prominent brother from Sumner County, Tenn., was in to see us last week.

Prof. James E. Scobey will preach at Hillsboro, Tenn., on the second Lord's day in this month.

From Edward Clutter, Gentry, Mo., November 1: "We are having a fine meeting here. Thirty added."

John W. Fry, of Columbia, Tenn., came to see us a few days ago. He reports the Tennessee Orphans' Home doing well.

Brother Daniel, from the Rock Church, Dickson County, was in to see us last week. He reports the church there working well.

W. J. Johnson closed a meeting at a schoolhouse near Amite, La., on the fifth Sunday in October. Seven persons were baptized.

T. W. Croom, of Center Point, Ark., wishes the address of J. M. Manley, as he has lost his letter and address. Can any one give it?

R. V. Cawthon closed the meeting at Number One with twenty-two additions. He began a meeting at Gladeville, Tenn., last Sunday morning.

J. M. McCaleb paid us a visit at this office last week. He had preached at Cedar Grove, on the Hyde's Ferry Pike, the night before, to a fair audience.

Six of the students at David Lipscomb College made the good confession at the last prayer-meeting service and were baptized "the same hour of the night."

W. W. Bates, our "drummer preacher," was in to see us last week. He has been drumming more than preaching for several weeks now, and reports business rather quiet.

Change of address: Alonzo Jones, from Brentwood, Tenn., Route 2, to 2515 Albion Street, Nashville, Tenn.; A. B. Barret, from 4315 Avenue G, Austin, Texas, to Murfreesboro, Tenn.

I. B. Bradley, of Dickson, Tenn., called to see us on his way from a meeting at Cleveland, Tenn. He reports a good meeting, with five additions. We are always glad to have Brother Bradley visit our office.

J. W. Grant preached to his home congregation, the Charlotte Avenue church of Christ, this city, at both services on Lord's day. The attendance was large and the attention and interest good at both services.

From Tice Elkins, Fort Worth, Texas, November 4: "My daughter, Garnett, was operated on for appendicitis in St. Joseph's Infirmary on Tuesday. Very serious, but doing well now. I hope for her complete recovery."

David Lipscomb, president of the Fanning Orphan School, was a pleasant visitor at this office on Saturday. He reports the attendance at the school larger than usual at this season, and all departments progressing nicely.

G. W. Riggs recently preached a week in Birmingham, Ala., and a week in Chattanooga, Tenn. He reports the cause as moving on nicely in both cities. He will be in Nashville and vicinity for the next two or three weeks.

From W. E. Chapman, Dry Branch, W. Va.: "C. D. Moore has just closed a good meeting here, with one baptized on confession and a good interest shown. There are only a few faithful brethren here, and many, many sectarians."

From H. M. Phillips, Tuscumbia, Ala., October 31: "The work here is doing well. I am in a meeting out from here about five miles. I will begin a meeting on November 8 at Piney Grove, about ten miles from here. Success to the Gospel Advocate."

It was with sincere regret that we learned of the death of J. H. Gregory, of Scottsboro, Ala., who passed away on the night of September 30 after an illness of about a month. The family of Brother Gregory have our deepest sympathy in this bereavement.

E. P. Watson called to see us on Friday. He was on his way to Dickson, Tenn., where he was to begin regular work with the church on Lord's day. We hope he may have a successful work there. They will have him evangelize in mission fields a part of his time.

James T. Harris, of Lawrenceburg, Tenn., was in to see us Monday morning. He was on his way home from a meeting in Dickson County, near Charlotte. There were three baptisms in the meeting. He reports that the Charlotte brethren have a nice new house nearing completion.

From J. D. Tant, Rogers, Ark., November 2: "I have just closed my last meeting for the year at Center Point, near Springfield, Mo., with ten baptized and three reclaimed. I start Sunday to Oklahoma for a debate with a Baptist. Then I shall be at home, working on the farm, till spring."

The interest in T. Q. Martin's meeting at Russell Street Church, this city, was so great on last Sunday that the brethren decided to continue this week. The largest audience ever assembled in the auditorium enjoyed the sermon on Sunday evening. Brother Martin is now in the zenith of his power as a gospel preacher.

V. E. Gregory preached for the Twelfth Avenue congregation, this city, last Sunday, both morning and evening. Interest in the Bible school is steadily increasing. There were three hundred and seventeen in the classes Sunday morning out of an enrollment of three hundred and fifty-one.

H. Leo Boles began a meeting at Childersburg, Ala., last Lord's day, to continue for ten days or two weeks. He recently held two interesting meetings in White County, Tenn., and one at Big Springs which resulted in nine additions. He also held a meeting at Corinth, where two persons were baptized and the church was united and strengthened.

Thomas H. Burton, of Union, S. C., says in a private note: "I am planning to make a trip among the churches in the near future. The trip will have a twofold purpose —(1) mission work, especially home work, and (2) to raise funds to complete our first building in this State." We hope the brethren will contribute liberally toward the work in South Carolina.

From J. C. Mosley, Ravenscroft, Tenn., October 28: "I am now here for a few days. I have held four meetings in White County, and in the four meetings eighty-two were baptized and eighteen restored. I am still going to preach all I can if the weather does get cold. I am on my way to Neverfail. Brethren, read more than you have been reading; for where you ought to be teachers, you have to be taught."

B. L. Douthitt writes from Henderson, Tenn., November 5: "Last Lord's day I filled Brother Paisley's appointment at McKellar Avenue, in Memphis. There were large audiences at both services. One made the confession and one took membership at the evening service. Brother Paisley is with the church at this place every Lord's day, and the church seems to be in good condition. The Freed-Hardeman College is doing excellent work at this time."

From John E. Dunn, Marietta, Miss., October 30: "The meeting at this place, after continuing two weeks, will close on Sunday night. It has been a good meeting. We have had fine audiences, and the gospel has been well received. Four have been baptized, two young men and two young women. I have been in Mississippi a month, and have averaged two sermons a day. It has been a fine time for me. I shall leave for home—Irving, Texas, Route 2—Monday."

From W. J. Johnson, Amite, La.: "We are very thankful to those who have aided in the work here. By their fellowship we are encouraged and made to feel more effectually the force of prayer. The one thousand dollars asked for has been reduced to seven hundred and sixty-five dollars and seventy-seven cents, which will soon be raised if brethren continue giving as they have given during the past few weeks. Since our last report we have received fifty-seven dollars and fifty cents. Send all gifts to W. J. Johnson, Box 87, Amite, La."

From W. Clarence Cooke, Tracy City, Tenn., October 29: "My meeting at Union Chapel, near Rockwood, closed on Friday night, October 15, with two additions from the 'digressives.' Our meeting here closed last night. While there was only one addition, the meeting was very well attended, and Brother Brewer delivered some very fine lessons that will no doubt bear fruit for the Master's

cause. Next Lord's day I shall begin my work with the congregation here. Brethren, pray for us in this great work of faith and labor of love."

From R. A. Craig, Louisville, Ky., November 2: "Last Sunday I was at Van Buren and Fairmount, in Anderson County. Brother Pendergrass, of Denton, Texas, will locate in Louisville, and labor with three or four churchs in Kentucky. Beginning in January, I will tour the State in the interest of the churches. I am very anxious to visit every church that is now without a preacher. Brethren, if you know of any churches in this condition, kindly write me at 1740 Chichester Avenue, Louisville, Ky. I shall make every effort to help them find a man. Let us go to work in earnest. The denominations say we are making no progress, but standing still. We can do more work than ever and not violate a single law of Jehovah."

F. J. Rogers writes from Jackson, Tenn., November 3: "During my school days it was said that many of our boys, when they finished school, caught the first train to Texas. This is not true in my case. I remained in my native State, thinking I could do as much good here as elsewhere, and have labored and lived among my own people, have shared with them in sorrow and joy, hoping to accomplish much for my Master and the cause of Christianity. During the past few years I have been handicapped on account of sickness, but am able to do more work now than ever before. Now comes my time to go to Texas or remain in this State. Any church or churches wanting my services should write me at once, at 541 South Royal Street, Jackson, Tenn. I have just closed an excellent meeting at Bemis, my last meeting for the year."

From Will W. Slater, 1600 South T Street, Fort Smith, Ark., October 27: "Brother Slayton and I closed a meeting at Talihina, Okla., Thursday night, without visible results. However, we believe some good was accomplished. We found several members of the church there, and they promised to carry on the worship of the Lord. The Presbyterian church house is for sale, and the few brethren think they can raise some five hundred dollars or more. We will need to assist them in this matter. I will report more fully upon the matter later. We had two good services at home Sunday. I began at Harveyville, Kan., last night. I go from here to Estancia, New Mexico, for a meeting, then home for the winter. Loyal preachers are invited to attend our preachers' meeting at Fort Smith, beginning on December 28. Do not wait for a personal letter, but write me that you are coming."

From N. W. Proffitt, Paris, Texas, November 5: "I closed my meeting at Shady Grove, Ky., with a fine interest and two added to the saved. From this place I went to Nashville, Tenn., and preached one night at Sixth Avenue and Buchanan Street. One was restored. I promised to go back to Nashville next year. Quite a few of the brethren at Nashville asked me to locate with them and sound out the word from that place. I think of doing this in a year or so and give my daughter the advantages of the David Lipscomb College. I went to Hohenwald from Nashville, and preached from Friday night till Sunday night to interesting congregations. S. Houston Proffitt, one of our true and loyal advocates of the faith, is teaching at this place. I am now at home, after over three months' absence, but will leave Saturday for another meeting in Fannin County, Texas. I held nine meetings while in Tennessee and Kentucky."

From J. A. Hudson, Oklahoma City, Okla., November 4: "The meeting at El Reno closed after two weeks' time. From the point of additions it was a failure. So much of the time it rained, and rained, and rained. Then there was the election just at hand. Other things besides were a hindrance. But it is hoped that there was much done that did not reveal itself. Since returning home the brethren wrote me that they think we accomplished a lot, despite the fact that we had no additions. I am sure that the church was strengthened. The brethren expressed themselves as believing that I labored conscientiously, with a knowledge of the great gospel responsibility resting upon me. Last Sunday was a rainy day here, but we had a goodly number of the membership out for the services of the Master. One young man was reclaimed at the morning hour. Our plans for the new church home are going along nicely. We are confident that they will materialize."

A note from J. W. Dunn, Irving, Texas, dated October 25, says: "On my way home from Grandfield, Okla., where Ira Rice and I had closed a very interesting meeting, on the night of October 12. I was relieved of a large leather suit case containing much linen wear, suits, three Bibles (one an interleaved one, containing my life's labors, invaluable to me), and two hundred and fifteen dollars in currency. The officers have had the case in hand since an hour after the deed, but no report yet. I also lost a book containing names and addresses of my correspondents for upward of twenty years, and will have to ask many to furnish address again. I was with the home congregation Sunday, and will continue with them during 1921." We extend sympathy to Brother Dunn and hope he will yet recover his books, anyway. There is little hope of recovering the money. This case reminds us that thieves are abroad in the land and that we must guard against their work.

From Vernon Rozar, Athens, Tenn., November 5: "I closed out a fifteen-days' meeting at Mount Bethel, in Blount County, last Lord's-day morning. Large crowds and fine interest, with one baptism—a gentleman who had passed beyond his sixtieth milepost. From all evidence given we know that much and lasting good has been accomplished. One man who has been preaching for the 'digressives' made a public statement that he had been teaching some things that were wrong. He said he would never again worship with the instrument. I am to be with these people again next summer in a meeting, the Lord willing. I preached here in Athens last night, and will preach again Saturday night and Lord's-day morning and night. I shall go to Cleveland, in Bradley County, Monday, for a few days, then will be in Middle Tennessee on a visit for a short while. I am open for meetings this winter. The Lord is with those who do his will. Let us keep busy."

The editor delights and labors to publish the truth, and nothing but the truth, but meets with many discouragements. Often he thinks of Elijah of old, and especially when he was under the juniper tree. The following letter from C. A. Taylor, of Louisville, Ky., speaks for itself: "I have read the 'appeal' in behalf of our little congregation written by Brother Rainey and published in last week's Gospel Advocate, and write to express our appreciation for this additional kindness and evidence of your interest. As I sometime ago wrote Brother Lipscomb, you brethren in Nashville have been extremely kind, and I hope you understand how much it has meant to us and how much it has contributed to the cause in this city. Had it not been for the faithful, untiring support given by the Advocate and its editors in the fight for uncorrupted Bible teaching, I confidently believe a large portion of the brotherhood would have been led clear off into the most extreme religious teaching and, consequently, erroneous practices. Error is rather fascinating to the thoughtless, but the system of Bible teaching by which it is supported logically and necessarily leads to error and extremes in religious conduct, and eternity alone will, in my humble judgment, reveal the magnitude of the good you have done in standing so courageously for the 'truth as revealed' and crying out so nobly against the elevation of 'man's opinions' to an equal position with God's holy word."

W. S. Long writes from Vernon, Texas, November 3: "It has been my good pleasure to meet with about eighty congregations since August 1, and the pleasure was multiplied by finding them in peace and making good use of their opportunities to save souls. My visits have been principally in Tennessee, Alabama, and Texas. My mission was to bring before them the need of the cause in Washington City and ask for a hearty coöperation. Some cheerfully responded to this appeal, for which the struggling band in the capital city are very grateful. For ten days I have been in Texas. Some of the noblest and most liberal-hearted people on earth live in Texas. It is a great pleasure to find men and women who are glad to give, and who do it cheerfully. The preachers of Texas, Tennessee, and Alabama have been so willing to assist me in this work, and to them I am grateful indeed. Some of the best preachers on earth live in Texas. Among those whom I have met in the last ten days are: A. O. Colley, L. S. White, Tice Elkins, M. H. Moore, Warren Starnes, Edward Stewart, Thomas Milholland, E. V. Wood, G. Dallas Smith, C. E. Wooldridge, Early Arceneaux, W. D. Bills, F. H. Greer, E. L. Cochran, Horace Busby, C. M. McClung, O. M. Reynolds and his father, and others whom I cannot recall. Ten churches visited in the last ten days pledged an aggregate of eighteen hundred and sixty dollars, and three individuals pledged sixty dollars. Some of these pledges were partly paid in cash; the rest will be paid soon at one hundred cents on the dollar. We would be glad to have a concentrated effort by all congregations to raise fifteen thousand dollars by January 1, which would clear the property. My address is Box 1423, Washington, D. C. I expect to be at my post there on Noven.ber 14. If you have friends or relatives there, write me."

Current Thought

President Obregon's Ideal for the Mexican People.

As a soldier General Obregon has no equal in Mexico. There is real ground for misgivings as to whether he will make the president Mexico needs. But he is reported to have said something recently that gives encouragement that he may prove to be much more than a soldier. Here is what he said: "I would rather teach the Mexican people the use of the toothbrush than to handle a rifle. I would rather see them in schools than upon battle fields. I prefer any day a good electrician, machinist, carpenter, or farmer to a soldier."—Christian Advocate.

It is encouraging to note that General Obregon prefers a good electrician, machinist, carpenter, or farmer to a soldier. He will prove a great blessing to the Mexican people if he will only teach them right ideals and true principles. If he will teach them it is better to be a good soldier of the cross than to be a good soldier of the Mexican government, which kills and destroys people, his work will not be in vain. Mexico especially needs at this time a president who will develop the people along lines that will lead them away from cruel war. The Mexicans appear to be belligerent, changeable, and ready to fight. If he will only encourage them to make good citizens, good husbands, and good Christians, his work will be lasting and very helpful.

☼ ☼ ☼

Employing the Minister's Wife.

Recently the writer was called in conference with a member of the pulpit supply committee and recommended a most excellent man for the position. We think he will be located there. In the conference the committeemen asked: "But what of his wife? Is she a good worker? Does she lead in the work? Is she a good singer? Can she take charge of the children's work?" The questions were fired as if the minister's wife were being employed instead of the preacher. We know of some ministers' wives that make possible the holding of the job, but never receive a cent of salary. If you are employing an executive for a business corporation, do you ask if his wife is a good helper? Then why expect the preacher's wife to be a part of the bargain unless you are willing to pay two salaries? Is it right?—Arkansas Christian.

The minister's wife usually has a harder, more difficult task to perform than does her husband. I remember J. M. Kidwell said that if there were only two crowns when he got to heaven, one for him and one for his wife, he would place the brighter crown upon the head of his wife. The minister's wife is indeed very helpful, and does perhaps a greater work than the minister himself. Churches that demand so much of the preacher and of his wife should see to it that they compensate the wife as well as the preacher. A Christian wife, an intelligent, devoted woman, does much to help her husband and to cause the people to rise up and call him blessed. A preacher who has a wife who is not sympathetic with his work and who does not mix well with the people is greatly hindered in his work. This being true is only the greater reason why consideration should be given to the wife of the preacher who is sympathetic with his work and who does much to advance it.

☼ ☼ ☼

Appreciating the Ministry of Music.

Elisha was a great prophet and a great philosopher. Before addressing the troubled kings and uttering the inspiration of victory, he said: "Bring me a minstrel."

Shakespeare advised:

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds. . . .
Let no such man be trusted."

Wordsworth reveals the secret of his glory in the simple confession: "Music in my heart I bore."

The Psalms were composed by a man whom Jehovah had "compassed about with song."

Rugged and austere Carlyle was wont to remind us that "music is well said to be the speech of angels."

Paul and Silas sought the sweet compulsion of music in the prison at Philippi. The great preacher sang his way through hardships from Antioch to Rome.

Jesus led his disciples in singing on the night of his betrayal. The angels had sung at his birth, and the multitude of the redeemed are composing a new song for the home-coming of the soul.

Musicians are benefactors. Stradivarius was a great apostle of good will. To make a musical instrument is to add to the world's store of happiness.

Every home ought to be a conservatory of music. The cradle song is one of the holiest traditions of the race. Every home should have musical instruments, and all the family should cultivate the divine art.

It was the custom of William Law to sing one of the great hymns daily at the hour of morning devotions. He felt its refining power in every act of his life.

A singing church is a winsome church. People like to go where there is good, soul-stirring music.

The congregation that sings with the spirit and with the understanding is a harmonious, cheerful, heroic church. Music drives out strife, awakens hope, and stirs the heart to high deeds of service—when all the people sing.

The singing church is invincible. More victories are won by song than the world dreams of.

Architecture is called "frozen music." We look upon a sunny, happy Christian, and are sure that we have seen a song.

"Enter a song singing" was a rule of the Greek drama. Christianity is the music of character, the lyric of life. Enter a song singing.—Christian Standard.

Every Christian and every church should cultivate music. There is no music sweeter than the human voice. How often do we see a matchless, splendid sermon ruined by poor singing! Singing without the spirit and without the understanding, singing that is indifferent and lifeless, dampens the ardor of people instead of inspiring them to move forward in all that is good and noble. Our churches need to give more attention to sacred songs. They should sing that which is scriptural as well as preach that which is scriptural. A live, active church has good singing, and sings with the spirit and with the understanding. A cold or lukewarm church, a church which is self-satisfied, usually has poor singing. Let our preachers, our elders, and our leaders give more attention to the song service.

☼ ☼ ☼

For Parents and Preachers.

Christian leaders and careful parents are beginning to wake up to the possibilities for good or evil in the "movie" play. It is not to go unstudied, nor are its evils to pass unchallenged. A Dr. Twombley, speaking under the auspices of the Watch and Word Society, of Boston, recently declared that the Pennsylvania Board of Censors had examined one hundred and seventy-eight films and made one thousand one hundred and eight eliminations for indecency. He finds "a strain of deliberate and intentional rottenness for gain, pouring its subtle uncensored filth into the minds and hearts of ninety per cent of the children of the country. Never has the "movie" peril been more acute; never have the promoters been so active in suppressing all attempts to form new boards of censorship." We confess not to have first-hand knowledge on this subject, but we feel that we should pass these reports along for the consideration of parents, preachers, and teachers. No parent, however, should trust to the board of censors alone for either information or conviction about the morals of the "movie." Let them see for themselves and help put down the indecent "movies."—Christian-Evangelist.

It is encouraging to note that parents are waking up to the dangers of moving-picture shows. While no one condemns the picture show indiscriminately, yet it is certain that many picture shows should be eliminated because they are degrading and not elevating. It is a dark day for our nation when our young people must be fed on that which is entirely sensational and which appeals to the animal rather than the spiritual.

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

An Earnest Appeal.

BY W. F. CORDER.

Thirty odd years ago, when I was only a lad of a boy, I packed my grip and started for the West; and after wandering around for sometime I located on a government claim near Jester, Okla. At this place I have been laboring long and hard to build up the cause of Christ, and to some extent have succeeded; but we have reached the point where we are going to make an appeal for help. Now, brethren, I know the calls for help are coming from many places, and I am sure some of them will not be heard; but I pray you, brethren, not to turn a deaf ear to this worthy call. Brethren H. E. Warlick and W. Don Hockaday closed a mission meeting at Jester on September 22, at which the brethren were stirred to make an effort to build a meetinghouse. At this meeting twenty-five hundred dollars was promised, together with a lot; but this will not build the house, and we cannot afford to fail now. So our only hope is in the liberality of the brethren in Christ. The condition, briefly stated, is this: The brethren in the Jester community for a number of years have been meeting in schoolhouses, from place to place, with all sorts of opposition, and in the summer we would throw our forces together and hold a mission meeting at Jester, it being a central point. These meetings have been good and many have obeyed the gospel; but they have been turned loose, like a family without a home, and many of them have gone back or grown cold and indifferent. Nothing else could be expected under such conditions. Now, brethren, just a little help, together with what we already have, will build a house that we will all be proud of, and eternity alone can tell the good we can accomplish. The building committee is composed of D. C. Jester, F. H. King, and D. A. Jackson.

[The above seems to be an appeal for a worthy cause, and we submit it for consideration.—EDITOR.]

Interpret the universe through the idea of God, place God and man in living relations to each other, and there will be consciousness of an order sublimer than any Nature reveals; an order which not only has room for the resurrection, but demands it, to the end that grace may reign through righteousness unto the glory of God. —Selected.

USE MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes, Refreshes.** Safe for Infant or Adult. At all Druggists. Write for **Free Eye Book.** Murine Eye Remedy Co., Chicago

STOPPED HER FITS

Mrs. Dellia Martin, a resident of Wurtsboro, writes that she stopped her fits with a medicine that she read about in the paper. She says she has not had a fit since she took the first dose, and that she wants every sufferer to know about this wonderful medicine and what it did for her. If you, a friend, or relative, suffer from those dreadful attacks, you are advised to send name and address at once to R. P. N. Lepso, 198 Island Avenue, Milwaukee, Wis., who is generously offering to send a bottle of the same kind of medicine he gave Mrs. Martin, free, to any sufferer who writes him.—Adv.

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

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

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

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't grine.

Biliousness

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

RAMON'S LIVER PILLS

TETTERINE

Clears Baby's Skin

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Shave, Bathe and Shampoo with one Soap.— Cuticura

Cuticura Soap is the favorite for safety razor shaving.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Why We Should Bathe Internally

ADDS MANY YEARS TO AVERAGE LIFE

By R. W. Beal

Much has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing; but, strange as it may seem, the most important, as well as the most beneficial, of all baths, the "Internal Bath," has been given little thought.

To avoid any misconception as to what constitutes an internal bath, let it be said that a hot-water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post-mortem, the sights they would see and the things they would learn would prove of such lasting benefit and impress them so profoundly that further argument in favor of internal bathing would be unnecessary to convince them.

Unfortunately, however, it is not possible to do this, profitable as such an experiment would doubtless prove to be.

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also, they have almost no conception of how a little carelessness, indifference, or neglect can be the fundamental cause of the most virulent disease. For instance, that universal disorder from which almost all humanity is suffering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms, is not only curable, but preventable, through the consistent practice of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick. "Man of to-day is only 50 per cent efficient." Reduced to simple English, this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent overload. A machine could not stand this and not break down, and the body certainly cannot do more than a machine. There is entirely too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy, and strong? The number is appallingly small.

It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days people have time to do everything else necessary for the attainment of happiness but the most essential thing of all—that of giving their bodies their proper care.

Would you believe that five or ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? Granting that such a simple procedure as this will do what is claimed for it, is it not worth while to learn more about that which will accomplish this end? Internal Bathing will do this, and it will do it for people of all ages and in all conditions of health and disease.

People don't seem to realize, strange to say, how important it is to keep the body free from accumulated body waste (poisons). Their doing so would prevent the absorption into the blood of the poisonous excretions of the body, and health would be the inevitable result.

If you would keep your blood pure, your heart normal, your eyes clear, your complexion clean, your head keen, your blood pressure normal, your nerves relaxed, and be able to enjoy the vigor of youth in your declining years, practice internal bathing, and begin to-day.

Now that your attention has been called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind. You will probably want to know WHAT an Internal Bath is, WHY people should take them, and the WAY to take them. These and countless other questions are all answered in a booklet entitled "THE WHAT, THE WHY, and THE WAY OF INTERNAL BATHING," written by Dr. Charles A. Tyrrell, the inventor of the "J. B. L. Cascade," whose lifelong study and research along this line has made him the pre-eminent authority on the subject. Not only did internal bathing save and prolong Dr. Tyrrell's own life, but the lives of multitudes of individuals have been equally spared and prolonged. No other book has ever been written containing such a vast amount of practical information to the business man, the worker, and the housewife. All that is necessary to secure this book is to write to Tyrrell's Hygienic Institute, at 134 West Sixty-Fifth Street, New York, and mention having read this article in the Gospel Advocate, and same will be immediately mailed to you free of all cost or obligation.

Perhaps you realize now, more than ever, the truth of these statements; and if the reading of this article will result in a proper appreciation on your part of the value of internal bathing, it will have served its purpose. What you will want to do now is to avail yourself of the opportunity for learning more about the subject, and your writing for this book will give you that information. Do not put off doing this, but **send for the book now**, while the matter is fresh in your mind.

"Procrastination is the thief of time." A thief is one who steals something. Don't allow procrastination to cheat you out of your opportunity to get this valuable information, which is free for the asking. If you would be natural, be healthy. It is unnatural to be sick. Why be unnatural when it is such a simple thing to be well? —Advt.

CHURCH NEWS

Arkansas.

Texarkana, November 1.—The Central congregation was set in order yesterday. Even though inclement weather prevailed, over sixty were present for the class organization as the beginning of an orderly system of teaching. The membership will number about sixty-five, with bright prospects for fast growth. No backbiting, no hobby riders, but all wide-awake Christians who are anxious to be about their respective duties. Four able men, well loved by all, were selected as elders, and four active, zealous men, highly esteemed by all, were appointed as deacons. The work of sacrifice is now in order, and we fondly anticipate a neat home in the central part of the city soon. At present we are using the Knights of Pythias hall, on State Street.—J. E. Wainwright.

California.

Dinuba, October 29.—I was in San Francisco last Sunday, and had the pleasure of hearing our venerable brother, T. B. Larimore, preach in the Richmond Hall at the eleven-o'clock service. It was an inspiration to hear this faithful soldier of the cross speak words of truth and love. I am now in Dinuba making preparations to begin my regular work with the congregation next Sunday.—William P. Walker.

Riverside, October 26.—I am glad to report that the church of Christ in Riverside is prospering. I have held a few meetings this year, but the most of my time has been spent with the church at home. Brother Witty (Ontario) and I "exchanged pulpits" one Lord's day. Last Lord's day we had a very large attendance, and six members were added to our congregation by "putting in membership." Interest is growing.—E. M. Borden.

Iowa.

Davenport, November 1.—Yesterday was a most enjoyable day for our little band. A short time ago I announced the marriage of Brother R. H. Parrish. Since their marriage his wife has been a regular attendant at the Bible class and church every Lord's day with him. Yesterday she made the good confession and was baptized into the one body, into Christ. Angels rejoice, and we rejoice with them and the angels. We give God the praise and glory, and feel that our efforts, though under most adverse circumstances, have not been a failure. May the Lord bless them, and may their lives be fruitful in his service.—J. C. Estes.

Texas.

Dalhart, October 29.—I am now at this place, on my way to Texhoma, where I will preach over Lord's day. I will preach at this place next week. I closed a meeting at Canyon last night, with two baptized. A great work could be done there. They are needing a house and a man to continually press the work.—T. H. Matheson.

ACUTE INDIGESTION SOON RELIEVED

Asheville Lady Finds Black-Draught An Effective Remedy in Her Family for Common Ailments of the Digestive Organs.

Asheville, N. C.—Mrs. A. K. Jarvis, 44 Woodrow Avenue, this city, says:

"I have used and heard of Thedford's Black-Draught for years; and I certainly have found it splendid for headache, sour stomach, indigestion, and other ills that come from a deranged liver.

"My husband and I keep Black-Draught in the house, and think it is splendid to keep off sickness. I have used it in small doses as a laxative, and there is nothing better.

"Black-Draught is a mild liver medicine; . . . any child can take it. I have found it splendid with them for colds."

Thedford's Black-Draught has benefited thousands in relieving liver ailments. It helps to drive bile poisons and other unhealthful matters out of the system.

"Black-Draught" is a stand-by in thousands of family medicine chests. It should be in yours. Its use should help to keep the whole family well. Prompt treatment is often half the battle against many ailments.

Get some from your druggist to-day.

FOR MEN WHO WORK HARD

Factory workers, railroad men, farmers, miners, mill employees, and all men who work at hard, straining physical labor, are more or less subject to kidney trouble. Nature gives warning signals by frequent lameness, stiff joints, sore muscles, backache, and rheumatic pains. J. G. Wolf, Green Bay, Wis., writes: "Foley Kidney Pills relieved me of a severe backache that had bothered me for several months. A few bottles fixed me up in good shape."

TREMENDOUS VALUE FOR 10c.

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

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send ten cents for eight weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The ten cents does not repay the editor, but he is glad to invest in new friends.

A Graduating Exercise in Japan.

BY SARAH ANDREWS.

We were invited this year to attend the graduating exercises of the primary school in Okitsu, where more than one thousand children are in attendance. On being invited into the large hall, I was surprised to find the children and teachers all standing. The guests, too, were given a place to stand, and there we stood for a period of about two hours. The whole affair was very systematic in order, but strictly idolatrous throughout. The principal made a lengthy talk to the graduates, exhorting them to be loyal to their country and to their country's gods. They were required to bow in unison in worship toward the shrine of the god at Ise, which is more than two hundred miles from here. They believe this god came down from heaven, of whom the Japanese people are descendants; hence, believe themselves to be sons of the gods. They were also required to bow in reverence toward Tokyo to the emperor. The custom on this occasion is to go to the school shrine on the campus for worship; but this was a rainy day. The children are daily brought to worship at this shrine. They were told to take their diplomas home and go to the god shelf and worship their ancestors. The late Marquis Inouye, who has a large villa here, offered to give each star pupil in the school a sum of money, and on this occasion each year these gifts are awarded. The principal told all who received these gifts to go to the large statute of Mr. Inouye and bow in gratitude.

As I listened, the enormous task before us was more forcibly impressed upon me. The nation claims religious freedom, but in some respects, at least, it seems rather intolerant. If we were depending upon our own strength and wisdom, I suspect we would want to lay the burden down; but praise the Lord, he is working with us.

Humility Before God.

The man who sees God very big, naturally sees himself very small. The center of his universe is shifted from himself to God. It will no longer seem of great importance whether he himself is honored or slighted by men, as long as he is loved by God. He will no longer be sensitive to snubs, insults, or the humiliation of failure. He will no longer push himself forward and seek "the most honorable seat at the feast." In humility he will find freedom from much that destroys the peace and happiness of most men.

He will not set much store by the things that distinguish him from his neighbors. He will not let the accidents of birth, position, education, or money shut him up in a narrow rut and cut him off from the common people.

He will not be a self-righteous Pharisee; for, compared with the difference between himself and God, the degree of wealth, honor, wisdom, refinement, and even goodness which separates him from other men will almost disappear. Before the throne of God all men are poor, ignorant, coarse, and evil, and all are able to become rich, wise, holy, and good, for all are able to become children of God and heirs of his kingdom. In other words, a Christian can be neither a prig nor a snob, for there are none in the kingdom of heaven.—Donald Hankey.

This Month and Catarrh.

Many people find that during this month catarrh is so aggravated by sudden changes of weather, indiscretions in the matter of clothing, and other things, that it becomes constantly troublesome.

There is abundant proof that catarrh is a constitutional disease. It is related to scrofula and consumption, being one of the wasting diseases. Hood's Sarsaparilla has shown that what is capable of eradicating scrofula also relieves catarrh and aids in the prevention of consumption.

It is not easy to see how any sufferer can put off taking this medicine, in view of the widely published record of its remarkable successes. It is called by its proprietors, "America's Greatest Medicine for America's Greatest Disease—Catarrh."

In some cases there is occasionally need of a thorough cathartic or gentle laxative, and in these cases Hood's Pills are taken with very satisfactory results.

I have all the reason in the world to be humble. Without God I am nothing. Without his help and grace I can do nothing that is good. Without his word I know nothing. Of myself, I deserve nothing but punishment. Of my own, I have nothing but faults, imperfections, and sins; an inclination to evil, an aversion to good, unruly senses, ungovernable passions, unreasonable affections.—Selected.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business, and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

Millions for a New Stomach

One of the greatest American millionaires said to his physician, "A million dollars, Doctor, spot cash and no grumbling, for a new stomach," and then the sick man groaned and turned away. All his wealth could not make him happy or contented, for happiness largely depends upon digestion. Without health where does happiness come in? After all the stomach plays a great part in everyday life. Without a healthy stomach and good digestion our blood is thin, watery and poor, our heart action is weak, our liver does not do its duty, and man is miserable and unhappy. Prevent disease by putting the house in order and strengthening the system against the germs of disease.

Dr. Pierce, of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., years ago understood diseases and their prevention, and he discovered certain roots and herbs which were nature's remedies, and succeeded in putting them up in a form that could be easily procured at the drug store (liquid or tablets). This he called Dr. Pierce's Golden Medical Discovery. This Discovery gives no false stimulation because it contains no alcohol or any narcotic. It helps digestion and the assimilation of such elements in the food as are required for the blood. It gives to the blood the food elements the tissues require. For over fifty years it has enjoyed the confidence of the American public. Try it now!

TETTERINE

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

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

"Obey From the Heart."

BY A. M. GEORGE.

A very important question is involved in the words above, and that question is: What is meant by obeying from the heart? I will try to answer the question.

All intelligent people know that the heart is nothing more than a machine to keep the blood in motion and in a healthy condition. All except those unfortunates who have been doped by false teachers to such a degree that they have lost the power to reason intelligently know that it is with the mind, or intellect, that we think, reason, and understand. Before we speak or act, we must have the approval or disapproval of the mind; and when we speak or act with its approval, it is from the heart, mind, or understanding—not the machine heart, for it neither thinks nor reasons. If this be not true, then we might say and do very remarkable things. The mind, enthroned in the brain, is the ruler and director of the body in all its actions.

Why did those Jewish converts on the day of Pentecost ask: "What shall we do?" It was because they had been convicted of the murder of the Christ, and they understood that they must do something to get forgiveness or suffer the penalty. Not knowing what they should do, they asked the apostles. The apostle answered their question. They understood him, their minds approved, and they did just what they were told to do, and they understood that they were forgiven and were satisfied. They "obeyed from the heart" (understanding) the "form of doctrine," were "made free from sin," and "became the servants of righteousness."

I cannot see how any one can render obedience to God or men without understanding. If God commands me to do a certain thing and gives no reason for it, I must understand that the command is given and what the command is, or I cannot obey. If he commands me to do another thing, or the same thing, and gives his reason for it, I must understand that also. He does not give a reason or make a promise that is unnecessary; and if necessary for him to give his reason, it is surely necessary for me to understand it.

God wants us to act intelligently; and to do that, we must understand. The Savior, speaking to the multitude, said: "Hear, and understand." (Matt. 15: 10.) In the parable of the sower he said: "He that receiveth seed in the good ground is he that heareth the word, and understandeth it." I think that one would as well not understand that there is a commandment as to not know what it is for, when God finds it necessary to give

FAINTING AND DIZZY SPELLS

The Cause of such Symptoms and Remedy Told in This Letter.

Syracuse, N. Y.—"When I commenced the Change of Life I was poorly, had no appetite and had fainting spells. I suffered for two or three years before I began taking Lydia E. Pinkham's Vegetable Compound and the Liver Pills which I saw advertised in the papers and in your little books. I took about twelve bottles of your Vegetable Compound and found it a wonderful remedy. I commenced to pick up at once and my suffering was relieved. I have told others about your medicine and know of some who have taken it. I am glad to help others all I can."—Mrs. R. E. DEMING, 437 W. Lafayette Ave., Syracuse, N. Y.

While Change of Life is a most critical period of a woman's existence, the annoying symptoms which accompany it may be controlled, and normal health restored by the timely use of Lydia E. Pinkham's Vegetable Compound.

Moreover this reliable remedy contains no narcotics or harmful drugs and owes its efficiency to the medicinal extractives of the native roots and herbs which it contains.

MORE PAY FOR TEACHERS

We have hundreds of demands for teachers at greatly increased salaries. Send in your name to-day for enrollment. **South Atlantic Teachers' Agency, 306 Walton Building, Atlanta, Ga.**

Use Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

A dependable preventative of diseases of the air passages and an excellent curative agent for inflammatory conditions of the skin and mucous membranes. Does not injure delicate skin. Fine for baby. There's a wonderful amount of comfort, health and protection in a 2 oz. jar. 50c at your druggist's or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

HYOMEI

From Famous Eucalyptus Tree of Australia Comes Mr. Booth's Wonderful Discovery.

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

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in the treatment of catarrh in all of its forms, cold in the head, spasmodic croup, hay fever, clergyman's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, sooths and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, dropper and sufficient Hyomei for several weeks treatment, $1.35, extra bottle inhalant 75c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist can not supply it, write

Booth's Hyomei Company,
12 W. Green Strreet,
Ithaca, N. Y.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

Don't Endure PILES

Write me and I will send you on trial my mild, soothing, guaranteed treatment for **Piles** which has proven a blessing to thousands who are now free from this cruel, torturous disease. Send post card today for Full Treatment. If results are satisfactory costs you $2.00. If not, costs nothing.

H. D. POWERS, Dept. 683 BATTLE CREEK, MICH.

his reason for the commandment or to tell what it is for. If it is not necessary to understand the reason or promise, it seems that it was unnecessary for God to have put it there and that he did unnecessary work.

Now, in the light of all this, I conclude that to "obey from the heart" means to hear and understand just what and all that God commands, and why he commands it, when he gives the "why." When one so hears and understands and obeys, he "obeys from the heart," the understanding, and has God's approval.

True Riches.

Christ's attitude to both rich and poor was determined, of course, by his ideas of poverty and riches. He came into the world to make life rich, but he would make men rich by making them right. His poor man was the man not rich toward God. He neither condemned nor commended poverty or riches as such, but only sin, injustice, and neglect. With Christ the poor man was the man who wronged his brother, who shut his fellow man out of his heart and did not enter sympathethically into the lives of others; in a word, the poor man was the unbrotherly man. And just because the poor and weak were wronged by the rich and strong, it is truly said of Christ: "No man ever had a deeper sympathy with the poor and unfortunate. He felt profoundly the misery and injustice which spring from the irresponsible power of wealth, and sought with all his strength to arouse new feelings of philanthropy." There is no sign that Christ desired to make all equally wealthy in this world's goods; but he did desire to make all equally righteous and equally brotherly, and he declared that all were equally responsible and accountable to God. Such responsibility and such brotherliness are socially fundamental. They make for social stability and growth, and under them such questions as wages and profits easily and rightly adjust themselves.—Selected.

Advice.

In the giving of advice there are three things to remember: Advice is often unwelcome and should not be too readily forthcoming in any of us. God has given to most people a degree of common sense pertaining to common subjects. What most of us require is action, and not advice. Some sin or grievance or prejudice withholds action, and at this point advice is unwelcome.

Advice requires so much consistency that there is always danger of doing harm to a cause if our lives do not square with our words. Advice requires a delicate touch, and should not be thrown at any one. The way it is given determines its reception.

Still advice withheld is often a great unkindness. We must live close to God if we are to be used to mold or reshape the thoughts and lives of other members of the family of our Father. —W. B. Oliver.

SIMPLE MIXTURE MAKES HENS LAY

BY W. S. BURGESS.

Any poultry raiser can greatly increase his profits easily and quickly by taking advantage of the thirty-five years' experience of a successful poultryman.

A lifelong study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form, and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted; so for a limited time any reader of this paper can get a big double-size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets thirty days. If at the end of that time your hens are not laying two or three times as many eggs, if you are not more than satisfied in every way, the tablets are to cost you nothing. If completely satisfied, this big double-size box costs you only $1 on this introductory offer. Simply send name—post card will do—to **Milk Products Company**, 158 Creamery Building, Kansas City, Mo., and the big box of tablets will be mailed immediately, postpaid.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing.
60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

"Diamond Dyes" Tell You How

A Child can Follow Directions and get Perfect Results

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

PILES DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.

Mr. Church Treasurer!

If the Loose-Leaf Plan is best for the Business Man, it must be best for the CHURCH TREASURER.

? Up-to-date
Economical
Efficient

Why not use the Unified Loose Leaf instead of Bound Books? Adapted to any envelope system and size membership. Supplned by your dealer, or

Arthur H. Strouse Pub. Co.
Dept. K, 431 So. Dearborn St., Chicago, Ill.

Pain

Will Master You If You Don't Master Pain

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

Dr. Miles Anti-Pain Pills

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

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Tennessee.

Nashville, October 27.—My meeting at Shady Grove, Ky., closed on last Sunday night. Two were added to the congregation—one by baptism, one by restoration. I am now on my way home, but preaching as I go. I will preach from Friday night till Sunday night at Hohenwald, Tenn. Brother S. Houston Proffitt is teaching there, and he reports a fine congregation at that place. I expect to be back at Paris, Texas, by November 15. I have been away from home three and one-half months and have held nine meetings.—N. W. Proffitt.

Nashville, November 5.—The church at Meade's Chapel, three miles from Nashville on the Antioch pike, recently closed a remarkable meeting from the viewpoint of attendance and additions. Though the church is small, the audiences were large at every service, and twenty-three persons were baptized and two returned to the fellowship of the church. The success of the meeting was due in a grand measure to the preacher, Brother J. H. Meade, of Abilene, Texas. Over twenty-five years ago he conducted the meeting here which resulted in the establishment of the church which now bears his name. He is still held in high esteem by the whole community, and the people were anxious to hear him again. He is a good Bible teacher and an interesting speaker.—R. N. Gardner.

Decherd, November 3.—I was at Chattanooga the third Lord's day in October, and preached for the Ridgedale congregation both day and night. This is a live, little congregation. Brother Leslie Boyd preaches for them once a month. I met him for the first time. I made my home with Brother and Sister Gibbs, and they certainly know how to make a preacher feel at home. These brethren are just about ready to begin building them a new house of worship. While they are few in number, they are wide-awake to the Master's cause. I preached on Thursday night following at Whitwell. On Wednesday night I began a meeting at College Grove, in Bledsoe County, and preached eight sermons. Three were restored to fellowship. I had to close the meeting, as I was called home on account of my daughter's being very ill. My mother also is very low. I have been at home for about ten days waiting on my daughter. She is better now. My wife was taken down two days ago and is very sick. Brethren, pray for me and my dear ones.—R. E. L. Taylor.

Whatever his questions or his reticences, we may be absolutely sure of an unperplexed and undismayed Savior.—Selected.

RECIPE FOR GRAY HAIR.

To ½ pint of water add 1 ounce of bay rum, a small box of Barbo Compound, and ¼ ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

The largest part of our influence is that which we have without trying. Remembering this, the emphasis of our efforts should be to make our very selves right and true, sincere, earnest, and wholesome; to have just and kind thoughts and a pure heart, to have God in our souls for enlightening and cleansing.—Selected.

160 Hens 1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes me: "I have fed two boxes of 'More Eggs' to my hens and I think they have broken the egg record. I have 160 white Leghorns and in exactly 21 days I got 125 dozen eggs." Any poultry raiser can easily make big profits this fall and winter by increasing the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with the results. Now is the time to give "More Eggs" to your hens while prices are high and profits big.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 490,000 users praise Reefer's "More Eggs."

Results!—Read These Letters!

First Time Hens Laid During Moult

I have used your "More Eggs" Tonic since last fall and can surely say it has amply paid me. I have had chickens for 7 years and this is the first time they have ever laid through their moulting season.
MRS. C. LUGINBUHL, Norwood, Ohio.

Loafers Before, Layers Now

My hens have laid through moulting this year. It is the first time since I had chickens. They have always been loafers until I used "More Eggs". Now they are good layers.
MRS. H. J. SCHULZE, Pittsburgh, Kans.

24 Eggs a Day During Moulting

Your "More Eggs" Tonic certainly puts hens in good condition for laying. I had 175 hens that were moulting and I began feeding them your Tonic and got nearly 2 doz. eggs a day.
S. J. FRANKENBERGER, Loganton, Penn.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7258 Reefer Bldg., Kansas City, Mo.
Dear Sir, Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

"Behold, I Stand at the Door, and Knock."

There was once a great non-Christian artist who painted a beautiful picture which we know as "The Light of the World." It shows Jesus standing at the outside of a door with a lantern in his hand. Over the door is a trellis with flowers dropping down. It is a wonderful picture of Jesus, patiently, anxiously waiting, ready to shed light where darkness now reigns.

This great artist called in one of his Christian friends to criticize the painting. His friend looked the painting over and started to laugh. "Why," he said, "there's no need of my showing you the mistake. Look for yourself." The artist looked his painting over very carefully, but could detect no error. So he turned to his friend and said: "I have spent a long, long time on this painting, and I can see nothing wrong. What is there about it that is so apparently wrong?" His friend turned to him and said: "You have forgotten to put the latch on the door." The artist, glancing at his painting, said: "I am not a Christian, but I know enough about your Christianity to know that Jesus must wait until the door is opened. The latch is on the inside, and we must open the door to let him in."

And how true this is! Jesus stands at the door of our hearts, and he cannot come in unless we want him. And no matter how black is the interior, stained and smirched with sin, he stands, always ready to enter, if we but lift the latch and bid him come in. And when Jesus has once entered, Jesus, the Light of the World, every shadow of sin vanishes; for where Jesus is, there is light.—Franklin L. Gibson, in Exchange.

Right in the path of all men stands the cross in some form. Some poverty which narrows and limits life; some duty of forbearance or forgiveness which searches the heart; some pain of body or mortification of spirit; or some denied joy in life, some lot which has neither honor nor solace, must be accepted or refused. As we accept, we climb the heights; as we refuse, we descend to the depths.—W. M. Clow.

Renwar vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism, when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood, and in order to effect a complete cure it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatments, and what it did for me—why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists (price, 50 cents) or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

What Is Needed Most.

What is needed above all else in the present day is goodness, character, reality. The finest testimony that can be given to any man is that which was said of Barnabas: "He was a good man." A minister may be an indifferent preacher or an ineffective visitor. He may be lacking in genius and great capacity; but if he is a good man, this is the first and supreme factor of Christianity. "The fruit of the Spirit is . . . goodness."—Selected.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

In answering advertisements, please mention the Gospel Advocate.

NUXATED IRON

FOR RED BLOOD STRENGTH AND ENDURANCE

EACH GENUINE NUXATED IRON TABLET IS STAMPED AS ABOVE

DO NOT ACCEPT SUBSTITUTES

ECZEMA

ALSO CALLED TETTER, SALT RHEUM, PRURITUS, MILK CRUST, WATER POISON, WEEPING SKIN, ETC.

I believe eczema can be cured to stay. I mean just what I say—C-U-R-E-D, not merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting twelve years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured; all I ask is just a chance to prove my claims. If you write me TO-DAY, I will send you a FREE TRIAL of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me to-day I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.

DR. J. E. CANNADY,
1725 Court Block, Sedalia, Mo.

Reference: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

Renew your subscription to the Gospel Advocate.

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess colomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

FOOT TROUBLES

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

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

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

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

Couch.

On the evening of July 26, 1920, the death angel visited the home of Mr. and Mrs. Claud Couch and claimed for its victim their darling girl, Veatrell, aged seventeen years, six months, and ten days. She was loved by all who knew her. She had a pleasant smile for every one. Her face was so sweet and pleasant we long to see it again in that sweet home "over there." She was a member of the church of Christ, having given her little life to Christ about four years ago. She was baptized by Brother T. C. King. She suffered much before she went away, but bore it all patiently. She said she was not afraid to die. I would say to those who mourn for her: Weep not, but only prepare to meet her in heaven.

MRS. T. C. CROWDER.

Loftis.

William Loftis was born on August 16, 1838; was married to Josephine Anderson on March 14, 1861; and departed this life on June 11, 1920, aged eighty-one years, nine months, and twenty-five days. He obeyed the gospel just after the Civil War, and was ever after a consistent member of the church of Christ. He was a splendid example of true Christianity. He is sadly missed by his devoted wife, the church, and the community. He had been a constant reader of the Gospel Advocate for many years. A large number of brethren and sisters and friends attended the funeral, which was held at the Hall cemetery, near his home. We all mourn his loss, but not as those who have no hope. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

HENRY HALL.

Cruickshank.

It is with deep sorrow that we have to report the death of our esteemed brother, Hugh Cruickshank, who passed away very peacefully on Saturday, October 16, in the eighty-first year of his age. Funeral services were conducted by Brother William Johnson. Brother Cruickshank was a native of Buckie, Scotland, and joined the church there forty years ago; but after fifteen years of fellowship he emigrated to America, where, with the exception of several visits he paid to the homeland, he was separated from the brethren he loved, in spite of which he remained faithful to the end, and remembered with joy the privilege he had of entertaining, among many others, such eminent brethren as Launcelot Oliver, George Collin, and T. K. Thompson. His proud boast was that he had lived to see four gen-

HOW TO GET RID OF CATARRH

A SIMPLE, SAFE, INEXPENSIVE METHOD THAT CLEARS OUT THE HEAD, NOSE, AND THROAT.

There is no disease more offensive or disagreeable or no disease that will lead to as much serious trouble as catarrh. You can now get rid of it by a simple, safe, pleasant home remedy discovered by Dr. Blosser, a catarrh specialist.

Dr. Blosser's Remedy is composed of medicinal herbs, flowers, and berries, which you smoke in a dainty pipe or cigarette. The smoke-vapor is inhaled into all the air passages of the head, nose, throat, and lungs. It contains no cubebs or tobacco, and may be used by women and children as well as men.

This medicated smoke carries medicine where sprays, douches, and ointments cannot possibly reach. Its effect is soothing and healing and is entirely harmless. If you are a sufferer from catarrh, asthma, catarrhal deafness, or subject to frequent colds, you should try this Remedy without delay.

Any well-stocked drug store can supply Dr. Blosser's Remedy in cigarettes or powder for smoking in a pipe, or will order it for you. Satisfactory results guaranteed by a genuine, money-back offer.

A trial package will be mailed postpaid to any sufferer for ten cents (coin or stamps) by The Blosser Co., 44DD, Atlanta, Ga., to prove its delightful and remarkable effectiveness.—Advt.

NOTICE!

We want to get in touch with all the brethren who are interested in Christian education and who want to locate where there is a good Christian college. For further information, write to

S. L. BRADLEY,
Morrillton, Ark.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

1000 Eggs in Every Hen

NEW SYSTEM OF POULTRY KEEPING—
GET DOLLAR-A-DOZEN EGGS—
FAMOUS POULTRYMAN

TELLS HOW

"The great trouble with the poultry business has always been that the laying life of a hen was too short," says Henry Trafford, international poultry expert and breeder, for nearly eighteen years editor of Poultry Success.

The average pullet lays 150 eggs. If kept the second year, she may lay 100 more. Then she goes to market. Yet it has been scientifically established that every pullet is born or hatched with over one thousand minute egg germs in her system, and will lay them on a highly profitable basis over a period of four to six years' time if given proper care.

How to work to get 1,000 eggs from every hen; how to get pullets laying early; how to make the old hens lay like pullets; how to keep up heavy egg production all through cold winter months, when eggs are highest; triple egg production; make slacker hens hustle; $5.00 profit from every hen in six winter months—these and many other money-making poultry secrets are contained in Mr. Trafford's "1,000 EGG HEN" system of poultry raising, one copy of which will be sent absolutely free to any reader of this paper who keeps six hens or more. Eggs should go to a dollar or more a dozen this winter. This means big profit to the poultry keeper who gets the eggs. Mr. Trafford tells how. If you keep chickens and want them to make money for you, cut out this ad, and send it, with your name and address, to **Henry Trafford**, Suite 251-P Tyne Building, Binghamton, N. Y., and a free copy of "THE 1,000 EGG HEN" will be sent by return mail.

TREMENDOUS VALUE FOR 10c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world eight weeks for ten cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Ten cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2889, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.
WHITE SERUM COMPANY.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.

Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

erations, three of whom were earnest followers of his Lord. Truly can it be said of him: "Blessed are the dead that die in the Lord; for they rest from their labors, and their works do follow them." R. JOHNSON.

Nix.

Sister Reba Ann Nix laid aside the joys and sorrows, pleasures and responsibilities of this life and passed into the great beyond, to that land, we trust, where all is joy and where pleasures never pass away, on April 3, 1920. Her life, which covered a period of twenty-eight years, three months, and three days, was well spent. She was a Christian, a wife, a mother—the three greatest things that any woman can be. She became obedient to the faith early in life, and lived a consistent Christian life until God saw fit to call her home. She was married to Wells Nix on February 7, 1910, and to this union were born five children—three girls and two boys. As a wife and mother, her life was an exemplary one. She earnestly tried to rear her children in the love and fear of the Lord, and to make her home influence such as would cause all who came in touch with it to love God more and serve him better. May God's protecting care and richest blessings rest upon the family she has left behind, and may they live such lives that there will be a happy reunion in that beautiful land where the soul never dies and where partings are unknown. DAVID THOMPSON.

Speight.

On September 4, 1920, at 7 P.M., just after the sun had sunk below the horizon, and with precious souls quietly gathered around the bedside of our dear sister, Ruth Speight, her soul took its flight to the One who gave it. Her years while on earth were eighteen. In the death of this precious girl the whole community mourned their loss, especially her classmates and those who learned to love her so dearly. Time quietly stole on, but her dear mother, with love and patience, extended the tenderest of care to her untiringly. Finally, when the sad moment of realization came that mother and Ruth must part, she said: "I'll be waiting for you at the gate." She united with her Lord early in life and remained faithful until death. While her voice is stilled, her acts of faithfulness to her friends and loved ones remain with them. Funeral services were held at the Twelfth Avenue church of Christ. Brother W. Silas Moody gave a grand and beautiful discourse to the living to prepare to meet their God. Noble and grand it may be to enjoy life on earth; so much better it will be for all who, like Ruth, remember their Creator in the days of their youth and remain steadfast until the good Father shall call them home. Her body was followed by a host of friends and loved ones to Mount Olivet Cemetery, where it was quietly laid to rest.

WILLIAM S. WHERRY.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia, and general debility. Take Hood's.

The Resurrection.

A man who believes entirely in the victory of Jesus Christ is master over death. You believe that; I believe that. Then there ought to be, as we move about the world, a sense of coming victory. We ought to have the power of men who are really conquerors through Him who loves us; and we ought to go on with the sense that already the enemy is beaten, and we have only to enter into the land that has been already conquered for us. There ought to be a note of conquest and power in every man who believes in the resurrection of Jesus Christ.—Selected.

A SLIP OF THE KNIFE

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

For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by **Chas. A. Smith Drug Co., Atlanta, Ga.**

CHURCH NEWS

Michigan.

Flint, November 1.—I preached twice in Flint yesterday. We hope to do more work this winter than we have at any time. We are planning to devote more time to Bible study.—Leslie S. Thomas.

Texas.

Childress, November 1.—I have been in Childress six weeks with the church here, and feel that I can correctly say every line of work has improved. I preach to a well-filled house every Sunday night, a thing not common in most sections. We have had two restorations.—T. B. Clark.

Forth Worth, November 1.—Yesterday was a very good day for all the brethren in Fort Worth, but rainy. We are planning to give a free Thanksgiving dinner in some suitable place for the poor people of the city who are unable to provide for themselves, and hope to get the people of this town to believe that we love both God and humanity. The time of my debate with the Methodist preacher has been changed to November 23. The debate will be held at the South-side-Central Church. My daughter is down with another attack of appendicitis, and I fear an operation is inevitable. Brethren, do not forget us in your prayers.—Tice Elkins.

Denton, October 22.—On the second Sunday in this month, and Saturday night before, I preached at Broken Bow, Okla. We had small crowds except on Sunday night. The brethren there have a good meetinghouse, and there is a great opening for much good to be done in that little town. On Monday and Tuesday nights I preached over at Idabel. Here our brethren have a nice little building in which to worship, but only one brother meets with a few sisters. It is sad to see so many brethren taking a "lay-off," and doing nothing for the Lord who gave his life for their salvation. One sister, while talking to me about the condition of the cause there, and expressing her anxiety about building up the church, broke down and wept. O, that our strong churches would help these weaker places! From Wednesday night till the third Sunday night I was with the brethren at Valiant, Okla. Small crowds here; but they have a good house of worship, with a fine opening for much work. I am now at home for a time. —D. S. Ligon.

When You Feel Shaky **WINTERSMITH'S CHILL TONIC** Will Tone You Up.

For Malarial Fevers and a General Tonic

If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.

Backaches *and* **other "external" pains quickly soothed**

THAT dragging, wearing backache, that so many women suffer from, is quickly eased by an application of Sloan's Liniment. *No rubbing*, mussiness, or skin stains. It's good for all the family and all kinds of "external" aches and pains. 35c, 70c, $1.40.

Sloan's Liniment Pain's enemy

IT STOPS THAT TICKLING

You can relieve spasmodic croup, whooping cough, la grippe, bronchial cough, or a cold—either a fresh one or one that "hangs on"—with a few doses of Foley's Honey and Tar. E. G. Darnall, Bonham, Texas, writes: "I have been bothered with a cough and tickling in my throat, so I got a bottle of Foley's Honey and Tar, which stopped the cough and that tickling in my throat. It is the first thing I ever got hold of that would stop it." It loosens phlegm and mucus, clears the air passages, and covers inflamed surfaces with a soothing, healing coating. Contains no opiates.

In answering advertisements, please mention this paper.

GOSPEL ADVOCATE

Volume LXII. No. 47. NASHVILLE, TENN., NOVEMBER 18, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 1113
OUR CONTRIBUTORS 1114
Noah, the First Sinner After the Flood—The Coming of the Lord—Georgia and the Far Southern Field—Los Angeles Notes.
HOME READING 1119
The Death of a Busy Preacher 1120
CURRENT THOUGHT 1121
EDITORIAL 1122
"The Gospel of Love and Forgiveness."
AT HOME AND ABROAD 1124
QUERY DEPARTMENT 1126
The Kingdom Question 1127
An Important Question 1129
The Double Nature of Man (No. 9) 1130
The Lowrey-Clark Debate 1131
CHURCH NEWS 1132
Why Not Have a Share in It? 1134
Opportunity at Oakland, Miss. 1135
Funerals 1136

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Highest Call.

What is the highest call? Perhaps we may grasp its meaning better if we lead up to it by speaking of other calls that affect the human race. Jack London was a brilliant and fearless writer. His genius is best portrayed in a book that bears the title, "The Call of the Wild." It is the story of a domesticated dog whose ancestors were wolves of the fiercest type. The wolf strain in that dog's life was so powerful that it overcame everything else. Then it was he joined the prairie pack and became a wild, ferocious creature. But the call of the wild is sometimes just as pronounced in man. It is that play upon the soul of elemental forces which tends to drag us back into primitive conditions. The children of Israel were obsessed with it when they longed for the fleshpots of Egypt, despising the bread which came down from heaven. In the New Testament it is set down as one of the most frequent causes of apostasy, this almost insatiable longing to go back to the old experiences and taste again for a little while the pleasures of sin. The apostle Peter speaks of a character who is spiritually blind, "seeing only what is near, having forgotten the cleansing from his old sins." (2 Pet. 1: 9.) And Paul gives us the name of a man who was ruined by the call of the wild: "Demas forsook me, having loved this present world." (2 Tim. 4: 10.) There is a strain of Demas in every one of us. We need to guard against that propensity of our natures which would lead us back to old conditions. "Let him that thinketh he standeth take heed lest he fall."

☼ ☼ ☼

The Call of the Blood.

There is the call of the blood. It is the tribal instinct or attachment, the center of gravity that binds families and peoples and even nations together. It is this instinct that gave rise to the saying that "blood is thicker than water." The call of the blood is more powerful than the call of the wild. Sometimes it is the strong, beautiful tie of natural affection. We find a striking example of it in the Old Testament where Ruth said to Naomi: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me." (Ruth 1: 16, 17.) Sometimes it is comradeship or friendship such as existed between two young men of the Old Testament, where we read how "the soul of Jonathan was knit with the soul of David." (1 Sam. 18: 1.) Sometimes it is human love between a man and a woman that renews and re-creates the race. "And Joseph loved her." That was not merely a case of love at first sight. It was the call of the blood.

The call of the blood is good or bad according to the clan or circle that is involved. In Paris there have lived for years a band of cutthroats called "Apaches," who do violence to others, but who are said to love each other very intensely. Here the call of the blood is very bad. It only propagates an evil species.

☼ ☼ ☼

The Call of the Road.

Again, there is the call of the road. Sometimes we call it "wanderlust," the desire to travel. It makes its mysterious appeal to youth and to youthful souls. It exercises such a spell that it bears men away from home, friends, ease, respectability, and sends them forth wanderers on the face of the earth. It has possessed whole tribes and caused them to change locations. It is the history of the Gypsies and every nomadic race. It is the instinct of the traveler. It is the germ and beginning of new nations. And it would be no bad thing at all if those who traveled erected an altar of prayer at every stopping place, as did Abraham of old, or if, like the early disciples, they "went everywhere preaching the word." ☼ ☼ ☼

The Call of the Divine.

Now we are ready to consider the highest call, the call which should burn like a flame in the soul of man. We shall think of it and speak of it as "the call of the divine." It is set forth in Rom. 8: 15, where Paul writes: "Ye received the spirit of adoption, whereby we cry, Abba, Father." It is the finest aspiration of which humanity is capable. The record of it runs through the Bible like a golden thread. It is expressed in such passionate spiritual poetry as the Forty-second Psalm, where the writer exclaims: "As the hart panteth after the water brooks, so panteth my soul after thee, O God!" It is a creative power. It has builded temples, erected churches, reared all the altars, and made all the ordinances of religion. It is the inner power which moves saints to beautiful devotions, philanthropists to good deeds, and friends to loving-kind-

nesses. It sheds the halo of character upon human personality as light hovers about flowers. It is the prayer spirit that searches for communion. It is the filial spirit that cries, "Abba, Father." For as the memories of home forever linger in the heart of the wanderer and give him the sense that somewhere there is shelter and rest and a place of peace, where all tumultuous experiences are hushed into perfect satisfaction, so in the heart of man, however far away he may seem to be, there is the homing instinct, which draws him to God.

A poet picked up a shell on the mountain top and held it to his ear. In fancy he heard the echo music of the distant ocean. It was the shell sighing for its far-away home, the sea. So does the filial spirit ever make man long for God. Moses, when the shadow of a mystical change loomed above him and he was going into a strange land from whence he would not return, cried: "Lord, thou hast been our dwelling place in all generations." Nearly two thousand years later Augustine, another soul who had sounded the great deeps of life, exclaimed: "Thou hast made us for thyself, and our hearts can find no rest outside of thee." What does such language imply? It is the call of the divine. It is wonderful. It is far-reaching. Beside it all other passions are weak and all other influences are as nothing.

If one should say to me in reply to these reasonings: "I do not partake of them. I have never been moved by any such call. I have no desire for anything further than just what I see in the world. I want to have my own home, a few friends—not too many. I want enough means to keep me comfortable"—I would tell him that he is stifling the best part of his nature and destroying the only power that can lift him above the beast of the field. That is what our Savior meant when he spoke of losing the soul.

When W. T. Stead, famous journalist, was preparing his little book, "Hymns that Helped," he wrote to a number of men of scholarship and achievement, asking them for a list of hymns that had helped them. Mr. Grant Allen, a scientific writer, said in reply: "I do not remember any hymn or, for that matter, any text of Scripture, maxim, or line of poetry, that was ever of the least use to me. I never needed help other than physical or monetary." The only good thing about the answer is, he told the truth. It was quite characteristic of the materialistic philosophy which has lost its vision of God. There are those to-day who can write delightfully of bugs and beetles and tell all about the habits of wasps and butterflies, but are not able to utter one clear word about God. May Heaven save us from the acquisition of such philosophy, for it strips life of all its higher meanings and tramples its crown of glory in the dust.

If one would keep his soul sensitive to the divine call, he must cultivate the listening heart and obey the voices that speak to him. We possess no gift that we will not lose if we do not use it. The gift of music, of painting, of oratory, and even the greater gift of sympathy, may be neglected and die.

Another thing that makes us more susceptible to the divine call is a sense of want. (Isa. 55: 1; Matt. 5: 1, 6; John 7: 37.) These passages express a sense of want, a feeling of lacking something that is obtainable, and a desire to have it. Jesus teaches that a hungry wistfulness for what is before us is the promise and guarantee of attainment.

Our happiness depends upon our capacity for receiving, and we must enlarge that capacity. You have heard of the child who cried "because my stummick isn't any bigger." The crowning glory of childhood is its enormous capacity for receiving. We must become like them. There is hope for everybody except the man who is satisfied.

The most glorious truth of the Bible is expressed in one way by saying that God has answered the call of the divine that comes into the hearts of his children. He has answered through his Son. Through all the strident and jangling noises of earth is heard the one clear call of the gospel of love and redemption. In Jesus Christ we have the fullness of God. All the voices of divine appeal are heard in his word. Those who obey the gospel are spoken of time and again as the called of God. We answer the call of the divine when we enter his spiritual body, the church, and share his experiences. "If so be that we suffer with him, that we may be also glorified together."

I use to wonder why it was that the old song, "My Old Kentucky Home," struck such a popular chord. It occurred to me that the word "Kentucky" would provincialize it. But no, that is not true. The song is sung as a popular favorite all over the world. A man told me once that he heard an orchestra play it in Cairo. Still another man told me that he had heard it sung in Russia. It has reached the end of the earth, because it contains the deathless note. When the old colored man sings in plaintive terms, "De sun shines bright in my old Kentucky home," he touches a tender spot that is found in every heart—universal longing to go home. It matters not how poor a man may be, or how rich; it matters not how small or great, how ignorant or how wise, he can't say a better thing than to say, in the words of a little child, "I want to go to heaven when I die." And Jesus gave indorsement to the sweetest and the highest aspiration of the human race when he said: "In my Father's house are many mansions; if it were not so, I would have told you!" It is the highest call. Do you hear it? Then answer it. Start home to-day.

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

There is light for me on the trackless wild,
As the wonders of old I trace;
When the God of the whole world went before
To search me a resting place.
Has he changed for me? Nay! He changes not;
He will bring me by some new way,
Through fire and flood, and each crafty foe,
As safely as yesterday. —Exchange

OUR CONTRIBUTORS

Noah, the First Sinner After the Flood.

BY H. LEO BOLES.

I would have been glad to close this brief study of Noah without marring it with any blemish of character, but God has not willed it. I would have been glad to leave Noah standing waiting under the rainbow of hope, with the light kindling in the east, with the fresh morning air of life in the new world everywhere as the joy of the beginning, but God has willed it otherwise. The second father of the human family sinned as did the first father. God is impartial in recording the weakness of his people, as well as in recording their faith and obedience.

It seems strange, from our point of view, that Noah would sin. He had the memory of a destroyed world as a warning against sin, and now before he goes far down the journey of life in the new world we find him guilty of sin. The description or portraiture of Noah would not be so human if there were not pointed out, so briefly as it is, his sin. Somehow, we feel closer akin to him when we see his weakness. Some have maintained that Noah did not sin in getting drunk, yet the record seems to imply the fact that he sinned. "And Noah began to be a husbandman, and planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his youngest son had done unto him." (Gen. 9: 20-24.) This must have been a lamentable picture; the righteous and rescued Noah lying drunken on his tent floor. The portraiture of Noah would not have been so human without the relating of this incident. In his weakness we see his humanity, and are led to believe that the best environments do not keep one from sinning.

This was the first sin, so far as the record shows, in the postdiluvian world. The first father sinned, and so the second father sinned. There is a great difference, however, in the sin of Adam, as the first father of the human race, and the sin of Noah. Adam's sin seems to have been a sin of presumption or rebellion, open rebellion against God: the sin of Noah grows out of the weakness of the flesh and seems to be less effective on the human race. In this new world a new sin is mentioned, that of drunkenness. Some have argued that this is the first sin of drunkenness of which any member of the human family is guilty. Noah had the new world, fresh, clean, and purified, and yet he falls into new sin.

It may not be out of place to observe here Ham's attitude toward his father's weakness and exposure. He told his brothers of it, not with the intention of helping, not with the intention of reverential respect and interest in his father, but with wickedness of heart and purpose does he further expose the sin of his father. May we observe that Ham had no right to speak of his father's sin to his brothers, except in a way to help his father out of his sin. No one has the right to make the sins of some one else the subject of his idle conversation or perverse curiosity or as the means of entertaining. The minds and hearts of God's people should never dwell upon the sins of others, save for the sole purpose of redeeming them from their sins. O that the children of men would remember the great lesson that is suggested in Ham's deportment toward his father! A man's attitude toward the sins of another is the touchstone of his character. It would be well for each one of us to inquire and find out his attitude toward the sins of his brother. We should be familiar with the New Testament teachings on this point. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, less thou also be tempted." (Gal. 6: 1.) Hence, when we look at the wrongs, mistakes, and follies of others, we should only look at them with a view to redeeming them from their sin, and, I repeat, never as a mere subject of conversation or idle gossip.

Frequently we hear people, sometimes fathers and mothers, repeating their experiences while young, and talking of their wild oats in such a way as to amuse, entertain, and encourage their children in wrongdoing. No older person should ever speak of his or her earlier sins in a way to appear smart and heroic in wickedness. If one ever refers to the sins of his early life, it should be with contrition of heart and shamefacedness and in such a way as to discourage others and warn them against sin.

Noah's sin emphasizes two facts about sin. First, the temptations which are small and thought to be of no consequence are often the most effectual. The man who is strongest in resisting and fighting the great temptation often falls an easy prey to the smaller ones. Noah was able to face, single-handed, the scorn and wickedness of the world which was against him; but in the midst of his own vineyard, surrounded by his own family, he falls an easy prey to the lusts of his appetite. Second, we see how man may fall into new forms of sin in the prime of life or in the weakness of old age. Circumstances may preclude some sins from mastering us; yet, when the circumstances have been changed and the temptation presents a different aspect, we may be overtaken in it.

Noah's sin was not in planting the vineyard nor in making his wine, neither in drinking his wine; his guilt lay in drinking to excess. In this new world, Noah learns at his threshold that he must deal with the problem of sin. This shows that God was not starting with a new plan or schedule for the human family. The fact that Noah sinned is evidence that he was made in the image of Adam and inherited the tendencies and weaknesses of the flesh. The flood with all of its destruction had not destroyed man's possibility to sin. God has not taken from man in this new world his free agency or freedom of will. This principle is also true in the kingdom of God, where we are made new creatures in Christ. The destruction of a world does not deter sin, penalties do not stop it, schemes and plans have failed to check it. Sin continues in the face of fulminated anathemas and pronounced condemnations.

The Coming of the Lord.

BY C. W. SEWELL.

Seeing Brother Love's sermon on "The Second Coming of Christ" in the Gospel Advocate of October 14 prompts me to write on the above subject. "Not that I have aught of which to accuse" Brother Love, but simply to give some things I have learned, or think I have learned, from the Word on these subjects.

Does the word of the Lord teach that the coming of the Lord is "imminent," "at hand?" It certainly does.

"Let your moderation be known unto all men. The Lord is at hand." (Phil. 4: 5.) "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." (James 5: 7, 8.) Does the expression "is at hand" in Matt. 3: 2 mean "has come near?" Or did John mean to say that the kingdom would come in two or three thousand years? When Jesus said of Judas at his betrayal, "Behold, he is at hand that doth betray me," did he mean that in point of time he was two thousand years or more away? If in these passages "is at hand" means

"has come near," does it not mean the same thing when used by Paul and James as cited above? Yet Paul says when writing his second letter to Thessalonica concerning the coming of our Lord Jesus Christ: "To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand: let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed." (2 Thess. 2: 2-4.) Did Paul write one thing to Philippi and something contradictory to Thessalonica? If there is a contradiction, I am not responsible for it.

I once thought that Paul had thought that the Lord would immediately appear, and so expressed himself in his epistles, but that when he came to write the second letter to the Thessalonians it was then revealed to him that he would not come till the man of sin should be revealed. But that position is not tenable. Paul wrote by inspiration when he wrote the Roman letter, yet in that he says: "The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13: 12.) No one can question the fact that he uses "the day is at hand" as an incentive to better living. But how could he do that if "the day" was two thousand years off? But, worse still, James says in the passage quoted above: "Be patient therefore, brethren, unto the coming of the Lord"—the Revision has it "until the coming of the Lord." He tells them to be patient like "the husbandman waiteth for the precious fruit of the earth." Are those to whom he wrote, and who have been dead some two thousand years, still waiting with patience? Or did the Lord come while they were living? I insist that these difficulties are as much yours as mine. While you are thinking on this, I will introduce another line of thought. Some months back I read an article from an able brother in which he said the second coming of Christ should be preached as an incentive to repentance, and to prove his position he quoted these passages: "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." (Rev. 2: 16.) "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 3: 3.) This is the language of our Lord Jesus Christ addressed to two of the seven churches of Asia. One of two things is true: either these churches repented or else Christ came. Did they repent, or did he come?

Rev. 2: 5, addressed to the church at Ephesus, will make this all plain: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." For what purpose did he say, "I will come unto thee quickly?" Not to raise the dead and judge the world, but to punish that church by removing it out of his place. This shows clearly that sometimes the coming of the Lord means his coming to execute temporal judgment. Almost every one understands that he so came at the destruction of Jerusalem. God is spoken of as so coming in the Old Testament. (See Isa. 31: 4; 35: 4; 40: 10.)

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.) When Jesus comes as per this passage, it will be to receive his disciples unto himself—"that where I am, there ye may be also." Before the disciples can be with Jesus, he must "come again." When, therefore, we shall find the disciples with the Lord, we shall know that he has come again. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (2 Cor. 5: 6-8.) To be absent from the body is to be dead; to be absent from the body is to be present with the Lord; therefore to be dead is to be present with the Lord. But, before one can be present with the Lord, Christ must needs "come again." (John 14: 3.) The dead (disciples) are with the Lord. Therefore, to the dead the Lord has come again. Christ, therefore, comes again to his disciples at death. Again: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (Phil. 1: 23.) To depart is to die; to depart is is to be with Christ; therefore, to die is to be with Christ. But the disciples cannot be with Christ till he comes again. The disciple who dies is with Christ: therefore, Christ comes again to his disciples at death. Now, apply this meaning of the coming of the Lord to the passages quoted above from Paul and James, and see how quickly all the difficulties disappear. I confess that I can see no other way to understand the numerous passages that represent the coming of the Lord as being near.

Yet there is a coming of the Lord that will be quite different from these. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." (Rev. 1: 7.) "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24: 30, 31.) Passages on this coming are too numerous to quote, but I do not think that it can be shown that any of them speak of it as imminent—just at hand.

My Mother.

BY WALLACE L. COLEMAN.

O, when I think of such a friend
In whom to trust, on whom to depend,
I rest in ease in darkest days—
When others desert me, how she stays!

When I was young, I could not see
Why she should pray so earnestly;
But now, when grown and full in years,
I see the worth of her gone-by tears.

I feel the prayers of her daily song,
And how can ever I go wrong?
She taught me God's own word to heed,
And to be guilty of no vile deed.

And when I look at her hair so gray,
(For soon she'll leave this home of clay,
And in that home "just o'er the sea"
Will dwell with God eternally),

I think if ever I could be
Just half so good and pure as she,
I'd have no fear of Satan's band;
For on God's word I'd surely stand.

But I can strive to do my best,
And leave in God's own hand the rest,
And meet thee in that home of thine,
"Mother o' mine," sweet "mother o' mine."

Our Lord pondered deeply on the revelation of the Father given in the Scriptures. He knew the law and the prophets and the psalms through and through; in the wilderness he smites the tempter with the sharp two-edged sword of the word of God; in the awful hour of darkness on Calvary, as well as in the last peaceful moment before he gave up his Spirit, a psalm comes naturally to his lips. —Selected.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Rehearsing What God Has Done.

After an absence of three or four years on the first great missionary tour among the Gentiles, Paul and his companions returned to Antioch and "rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles." (Acts 14: 27.) To rehearse what God has done is to recognize what he has done; and to recognize what he has done is to be impressed with how little we have done, or, indeed, can do, apart from him. Paul was ever aware of his dependence upon God. Hear him: "By the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." (1 Cor. 15: 10.) "I can do all things in him that strengtheneth me." (Phil. 4: 13.) "But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place." (2 Cor. 2: 14.) In the closing scenes of his last imprisonment the great apostle to the Gentiles ascribes everlasting glory to the eternal Father in acknowledging his overshadowing love and protecting might. "At my first defense no one took my part, but all forsook me. . . . But the Lord stood by me, and strengthened me: . . . and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory forever and ever. Amen." (2 Tim. 4: 16-18.) It is no wonder that Paul accomplished so much for the kingdom of Christ and the salvation of men; he was "God's fellow worker" (1 Cor. 3: 9), and, as the Psalmist expressed it, he could say: "I will lift up mine eyes unto the mountains: from whence shall my help come? My help cometh from Jehovah." (Ps. 121: 1, 2.) He lived so close to God that he could not relate what he had done without "rehearsing what God had done."

It is a great mistake not to take God into consideration in the making and the executing of our plans. No course in life can be successful without him. To go without him is to go against him. "Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain. . . . For that ye ought to say, If the Lord will, we shall both live, and do this or that." (James 4: 13-15.) "In him we live, and move, and have our being." (Acts 17: 28.) "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." (James 1: 17.) A failure to recognize these facts sent Nebuchadnezzar out from his palace to eat grass with the beasts of the field. In his pride he boasted: "Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee: and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Dan. 4: 30-32.) The king, while rehearsing, as he thought, his own achievements, was interrupted by the Lord and given to understand that he was not the maker and dispenser of kingdoms and the king who ruled over the destinies of empires and of men. If all who fail to see the hand of God in the affairs and blessings of this life were dealt with after the fashion of the Lord's treatment of Nebuchadnezzar, there would scarcely be sufficient grazing left to sustain the beasts of the field. We must recognize God in all the good we receive and do, before we can recount what he has done.

Finally, "O that men would praise Jehovah for his loving-kindness, and for his wonderful works to the children of men!" (Ps. 107: 8.) Let us always entertain the attitude that will enable us to say: "Jehovah hath done great things for us, whereof we are glad." (Ps. 126: 3.)

☼ ☼ ☼

The Church at South Pryor Street.

Although the congregation meeting at South Pryor and Vassar Streets, in Atlanta, is the smallest, numerically, in the city, having slightly over one hundred members, it is by no means lukewarm or inactive. During the last year and a half, in addition to securing and supporting a regular preacher, this church has done more charitable and missionary work than ever before within the same time, and has also doubled its attendance at the Lord's-day services. Recently the brethren bought and installed a nice furnace in their meetinghouse, and decided voluntarily to increase Brother Rogers' salary. All these things indicate a living determination to grow and abound in every good word and work. This congregation has an encouraging past and a promising future. Brother R. H. Rogers, the regular preacher, with the coöperation of his faithful fellow workers, has done a great work at South Pryor. He has some of as true and godly people with whom to live and labor as can be found. We expect and predict another successful year for these good brethren.

☼ ☼ ☼

Savannah An Open Door.

Two weeks ago I mentioned the work in Savannah. Since then I have received a letter from Brother Beck, in which he gives a fine report of the growing prospects there. Among other things he says: "We had two good services last Lord's day, and one made the confession and was baptized. There is one to unite with us to-night (October 27) at our prayer-meeting services. He has already stated his intention of doing so. This one comes from the Baptists. I think we shall have such reports coming quite often now, as our work is no longer in the background, as it has been. I have just been over to see the man about the trade we were speaking of for the house we went to see while you were here. I am quite sure we shall be able to get it for something like eight thousand dollars, or possibly nine thousand." The foregoing is self-explanatory. The brethren are meeting in a rented hall. The opportunities to reach the people of Savannah demand a meetinghouse. The lack of a house greatly restrains and limits the progress of the little church there. The membership of the congregation in Savannah, though rich in faith and good works, is not able either to buy or build a house of worship without a liberal support from the brethren elsewhere. Brethren, act at once; send a liberal contribution. "The King's business requireth haste." Send all donations to J. B. Beck, P. O. Box 1530, Savannah, Ga.

☼ ☼ ☼

The Love of God.

Like a cradle rocking, rocking
Silent, peaceful, to and fro;
Like a mother's sweet look dropping
On the little face below,
Hangs the green earth swinging, turning
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down, and watching us below.

And as feeble babes that suffer,
Toss and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

—Saxe Holme.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broad Street car to Sichel, then one block to left.

A Work That Deserves Commendation.

I read with pleasure Brother E. C. Fuqua's excellent article under the heading, "A Missionary Measure," that appeared in the Gospel Advocate of October 28. We should have more presses running for the sole purpose of putting out free literature that teaches "the whole counsel of God" on every subject, and I am sure we have no man who is more capable of doing such work than Brother Fuqua. May the Lord bless him in this great work.

It is good to know that our brother has E. E. Shoulders with him as a colaborer. He is a great and good man. He was with us long enough in the Georgia work for us to learn that he has that sterling character that makes him a real helper.

✡ ✡ ✡

God's Name Blasphemed "Because of You."

In Rom. 2: 24 Paul says to the Jews: "For the name of God is blasphemed among the Gentiles because of you." If you will read carefully the context, I think you can easily see that the Jews, claiming to be God's representatives, lived in such a way that the Gentiles wanted nothing to do with the God they represented. The Gentiles thought very little of the Jews or their religion; hence, very little of the God who they claimed gave them the law they seemed to be so exceedingly zealous to keep. The Gentiles very likely would have thought well of the God of the Jews, if those Jews had lived exactly as their God taught them to live.

This leads me to say a few things to those who claim to be members of the church of Christ, exponents of the pure doctrine he left with us. Is it not possible for the church of Christ to be thought little of and the doctrine it has espoused hated by people who know practically nothing of either, just because we so terribly misrepresent to those people both the church and its teaching? The elders of every local congregation should remember that it is their duty to see that the congregation over which they have been placed as elders stand only for those things that really represent Christ and his teaching. They should realize that it is their duty to make the local church they serve the greatest possible monument to the cause of Christ, to the church which they claim to be, and to the doctrine by which they claim to be governed. Too often preachers and churches take a stand dogmatically behind a mere whim or cranky idea, and live, move, and have their being in constant defense of this whim, as though it were indeed the doctrine of Christ, when it misses the doctrine of Christ a million miles. Strangers will come along and look and listen. They hear a preacher declaring he is a minister of the doctrine of Christ, or they find the church claiming to be the church of Christ, and they observe the laborious efforts made by tongue and pen to defend this cranky idea. The idea is magnified and made to appear as being the heart and soul of the doctrine, the bed rock upon which the church rests; and they turn from it in disgust, and become so fixed in their hatred and prejudice against the church that you can never get their ears again. And thus the name "church of Christ" is blasphemed by many, because of the way its pretended friends misrepresent it to the people.

It is well for every preacher and every local church to let this question burn its way to the very depth of our hearts: *Upon what are we building?* Paul built upon Christ, and said another foundation can no man lay. (See 1 Cor. 3: 10, 11.) There is but one way to build upon him, and that is to teach fully his own doctrine, his own thoughts, without addition or subtraction. (See 2 John 9-11.) The conditions on which sinners are saved are plainly laid down, and we can easily learn them and teach them to the people. We cannot afford to add to these conditions by asking people to do more than they require, or take from these conditions and teach the people to do less than they require, and build a church upon these additions and subtractions. Neither can we afford to have in our work and worship something he has not placed there, or eliminate from the worship something he put in it, and then build a church upon these changes, or establish churches to promulgate and represent these changes. This is an awful sin. It is being done, however, in many places. See that you build on Christ, not on your own ideas and notions.

But just as certainly as the above is true, it is also true that what is sometimes called "common sense" has a place in our religion. May I ask every reader to give this question serious thought—namely: Has God given us common sense (and you know he has), and has he given us a religion that makes it rebellion in his sight to use common sense? God is as much the author of common sense as he is the author of the Bible.

But some one raises the question: Where does common sense come in? Well, God has told us many things to do, and has said nothing about the how to do them. In all such cases he expects us to use common sense in going about it. For instance, he has commanded us to go "into all the world, and preach the gospel to every creature," but did not say how to go; hence, we can walk, ride, or fly. It is left with us to choose that way of going that is cheapest and that puts us in the place where the work is to be done the quickest. Another case in point is the Lord's Supper. Christ took bread, gave thanks, brake it, and gave to the disciples. He also took the cup, gave thanks, and said: "Take this, and divide it among yourselves." The how to divide it among ourselves is not specified, and the how to give the bread to the different disciples is not specified. I once met a brother who objected to the bread's being placed on a plate and handed to the audience. He said the Book says nothing about a plate, hence we can have nothing but the loaf; and he insisted that it must be handed around from the hand of the one who waited on the audience. He stubbornly insisted that it *must* be done in this way, and caused considerable trouble in the congregation. Now, this is a fact; and while it seems extreme, there is just as much sense in this brother's contention as in very many other cranky ideas that some would put forward as the doctrine of Christ. I doubt seriously that any one with such ideas could possibly establish a church of Christ. He would build upon the idea that you must pass the loaf in your bare hands, and not on the Christ. Had you ever noticed that people who fail to let common sense reign where Christ meant for it to govern make their cranky ideas the most outstanding part of their teaching? It would be safe to say that whenever God commands us to do a thing without telling us how, it is equivalent to his commanding us to do it the best way possible that common sense suggests. If it were very evident that I should do a certain work in New York City, I think it would be a sin for me to try to get there by walking, when I could go there so much quicker some other way. I could get to New York and be saving souls by going on the train before I could get out of this State by walking. There would be too much time wasted by trying to go by walking; hence it would be a sin to try it that way, when it is possible for me to go otherwise.

May those everywhere who claim to represent Christ see that they do not misrepresent him.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—George Eliot.

Home Reading

William and Billy Run Away.

BY RENA M'GAUGHEY.

Five mornings William hitched Billy to the wagon all by himself. Five mornings he climbed into the wagon, waved good-by to mother, forever sewing at the upstairs window, and drove out of the yard and down the long, long drive to the big front gate. Five mornings William sat in his little wagon looking wistfully at the beautiful, forbidden pike which lay like a great tawny satin ribbon between bands of velvet green grass just beyond the big white gate. Each morning the pike seemed more alluring, the barrier more hateful, the prohibition less reasonable. Each morning rebellion grew and seethed in his little heart as he slowly turned Billy around and drove back to the house.

This was the sixth morning, and everything was different. Perhaps it was springtime that was awakening things all over the world. William whistled merrily as he buckled the harness on Billy, testing every strap and fastening just as Uncle James had taught him to do. Anyway, he was not growing careless or negligent about small matters.

He climbed into the wagon and waved his hand gayly at the upper window, knowing well that mother was not there. If she had been, I am not sure there would be any story for me to write. Mothers have such a way of noticing and guessing and investigating—O, well, you know how they are. This sixth morning Granny was ailing and old Ailsie down in the kitchen was sure enough sick; so mother's sewing lay untouched, and no one observed William's exuberance.

William and Billy passed out of the yard and down the long drive to the big front gate, and there they halted. They halted, but not to stare sourly through the bars at the tawny ribbon of pike just outside. All that belonged to the era of indecision, to the five yesterdays—the five dreary, doubtful yesterdays that William was going to forget along with the cringing soul that belonged to them. To-day he was free. One fleeting backward glance assured him that the tender green leaves of early spring quite blotted out the house—and mother. He did not hesitate. He just stepped down out of his little wagon and led Billy out—out on the beautiful, forbidden pike that ran like a great tawny satin ribbon between borders of velvet green grass.

Billy stood perfectly still while William closed and fastened the gate. William sighed as he settled himself once more in the wagon, and the sigh sounded exactly like the one old Unc' Danny always gives when he says: "No use to argue with a woman." But William said, "Good old Bill!" and off they clattered.

O, but this was something like living! The pike slipped smoothly beneath the wheels; Billy's hoofs clicked musically on the hard macadam; and William drew deep breaths of fresh air, self-satisfaction and—freedom!

Mothers were the limit! How perfectly absurd to say that Billy wasn't safe, that goats are never fully tamed! Why, Billy had never even tried to do anything. He was as steady as Gran's old buggy horse. And s'pose he did try to cut up sometimes, couldn't William manage a little old goat? Wasn't William considered big and strong for his six years? William began to wish that sometime Billy would show a little untamed spirit so he could just show mother what a six-year-old boy could do. Maybe then she would see that he was no baby.

Just then they met little Jimmy Moffatt and the cloud on William's face grew blacker. He looked enviously at Jimmy's thin, bare legs and scowled at his own good shoes and substantial hose. This was another grievance. They never let you go barefooted until pretty near July, and then they made you put them all on again by August. Couldn't anybody tell when air or water was cold? Mothers were the limit! Little Jimmy Moffatt had no mother.

"Hello, William!"

"'Lo, Jimmy!"

"Where you goin'?"

"O, just driving down to the culvert."

"'By William!"

"'By, Jimmie!"

"O, well," grumbled William to himself as if dismissing an unpleasant topic, "if I live to be a million years old, she'll still try to treat me just like I was a weeny, teeny baby. I've just got to show her something. I'll just drive down to the culvert and turn round and drive back to the house and go right into the house and tell her about it. And I'm going to do the same thing to-morrow, and the next day, and the next day, and—"

Just then Billy did something William had never seen him do in harness before. Billy jumped—a gay, goatish little jump, so deft, so surprising that it almost plumped William out of the wagon.

"Steady, Bill!" commanded William, quietly—O, quite like Uncle James talking to his prancing Frisky. But Billy jumped again, and again, and again.

"Whoa, Billy!" cried William, for Billy's pace had become a series of leaps and jumps.

"Billy!" yelled William.

You would have yelled, too, for Billy had left the smooth beaten road and was covering the grassy border in a most amazing fashion. It is surprising how bumpy the old earth can be under grass that looks like velvet, especially when your steed persists in taking it with a hop, skip, and a jump. I do not see how William stayed in the wagon, even if he did let go the reins and hold to the sides with all his might. I'm sure I would have tumbled out on my poor old head before Billy had taken three jumps; but William held in somehow, screaming at Billy all the time. Billy heeded not at all. Perhaps Billy sensed the springtime, the joy of living, and—freedom!

"Bil—ly!"

There was genuine alarm in William's voice now, for Billy was not going over the culvert as a sane goat should, but was skipping, leaping, jumping down to the water below. The little stream, now swollen by the early spring rains, gurgled coldly.

"Stop, Billy!" shrieked William.

"Ugh—oo—oo!" he gasped, as they went into the water with a splash that spared nothing. There was no doubt about the temperature of this water.

Then Billy turned. You see he had no intention of crossing the brook. He turned and waded down stream to the culvert.

"Stop, I tell you!" squawked William through chattering teeth, as Billy started under the culvert. I really think the opening was wide enough for the wagon to pass through; but Billy was in a wanton mood that day, and he made a little side movement and stopped, the wagon wedged cornerwise in the opening.

William gathered up the lines and tried to back Billy out; but Billy, who had been all action a few minutes before, refused to budge.

I am sorry to have to tell it, but by this time William was mad—O, very, very mad—so mad that he seized the whip that he had heretofore scorned to use and tried to punish poor Billy. Billy was safe under the culvert, his

horns rubbing the roof, the cold water swirling around his legs, and the wagon wedged protectingly in behind him. William's blows fell harmlessly on inanimate things. Billy chewed nothing contentedly, which was fuel for William's rage.

I do not like this part of my story—it is distinctly unpleasant—so I shall not try to tell you all the ways and means William used trying to get Billy out from under the culvert. Billy was still standing there two hours later when Ailsie's boy, Joe, came for him. Joe got him out. Ailsie's Joe was a big, grown man, and he brought Billy back as quietly as if he were Gran's old buggy horse.

But William, in the midst of his impotent rage, thought of mother—mother's dear arms, the comforting hollow of her shoulder where there was sure healing for bruised spirits and broken hearts, peace after stress and storm, sweetness after bitter disappointment, and love over all, in all, and through all. Better far were mother's punishments than all the fruits of rebellion and disobedience. He climbed stiffly up to the pike, and the moisture that trickled down his cheeks was not splashed from the brook. He paused to throw his whip far on the other side of the culvert, then trudged sturdily homeward.

The Death of a Busy Preacher.

BY A. B. L.

I write these lines in memory of Brother G. Dallas Smith without having read any of the details concerning his death further than a brief news special from Fort Worth to the effect that he had died suddenly on Monday, November 8, at Cleburne, Texas, where he had lived since the family moved from Tennessee. The details do not matter so far as this notice is concerned. It is sorrow enough to know that he is dead. As I estimate this loss, the church of Jesus Christ on earth has yielded up to God one of its most energetic workers, and that, too, at a time when we stood greatly in need of his services. I shall always remember our beloved brother in connection with his zeal for pushing the Bible to the fore and giving to Bible study the place of supreme importance. I think I am correct in stating that he was the author of only two volumes, the one being "Outlines of Bible Study" and the other his "Lectures on the Bible;" but had he lived a thousand years, he could not have hit upon more useful themes. He did his literary work in a painstaking way, and popular appreciation is attested by the fact that hundreds of copies are now in circulation. Brother Smith himself states in one of the prefaces: "They have not been prepared for the benefit of scholars, but for the good of learners. They are intended for the masses, and not for the favored classes." It has been my observation that those who have striven to help the common people have done the most good in the world, and what they have written along this line survives long after more pretentious and scholarly volumes have passed into oblivion. Martin Luther's "Catechism" and "Table Talk" are preëminent examples. Jesus prayed: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father: for so it seemeth good in thy sight." No man can teach the Bible so devotedly and encourage others to teach it so seriously as did Brother Smith and be soon forgotten. It is such a mighty Book and filled with such immortal themes that for a man to lay hold upon those treasures means that, whether consciously or unconsciously, he will immortalize his own devotion on account of the things he has handled.

Another pronounced element that I discovered in our brother's life was his friendliness; and this he manifested, so far as I have noted, to every man alike. Even in a heated argument, where the average man so easily loses his temper, this brother never forgot the fine art of Christian courtesy mixed with kindness and brotherly love. Furthermore, he was cheerful and obliging and ever zealous for the preaching of the gospel. In selecting writers for the special numbers of the Gospel Advocate, I called on Brother Smith many times. I always felt that he would send something good, and send it promptly. He never failed in a single instance. During the only visit I ever paid to his home I was deeply impressed with the fact that he was kind and good to his wife and children and that they loved him with rare devotion. In words of exquisite tenderness one of his volumes is dedicated "to my precious wife and children," and "to my dear old father, now on the brink of the river, who, with my devoted mother, already passed over, taught me in youth the lessons of faith, hope, and love," and "to my four brothers and sisters whose love has remained constant throughout the years." As a humble fellow worker in the Master's service, who knows how to appreciate his many virtues and to bury every thought of any imperfection, I ask the privilege of joining with hundreds of others from Fayetteville, Murfreesboro, Cleburne, and all other points to which his usefulness has extended, in laying a wreath of sweet forget-me-nots upon his grave. It is true that he died in the very prime of life. But we comfort our hearts with the precious thought that he made every year count for something worth while. I cannot conceive of the grim specter of a wasted life standing near when he passed away. It must have been the angel whom God in his inscrutable wisdom has sent ever and anon to lift his busiest workers to higher ground.

"Man's wisdom is to seek
His strength in God alone;
And even an angel would be weak
Who trusted in his own."

The highest rate of interest we pay is on borrowed trouble.—H. W. Shaw.

WANTED—NEW SUBSCRIBERS.

We are very glad to be able to tell our readers that the Gospel Advocate has passed through the season of high prices so far and is still on gaining ground. Our readers seem to be appreciating the paper more than ever, and we are continually receiving new subscribers, though not as many as we should like. There is one thing that is discouraging to us in the conduct of the paper. We have so many widows and poor brethren and sisters to write us that they are very greatly benefited by reading the paper, but that their financial condition is such that it is impossible for them to renew for another year. We have never asked our readers to make up a fund to take care of such cases, but we believe it would be a good idea. There are a number of brethren throughout the country who could easily contribute one hundred dollars for supplying the paper to those who wish to read it and are not able. We hope every reader of this paper will make it a point to send us a number of new subscribers during the next sixty days. There was never a better time than now to ask your friends, your neighbors or acquaintances, to subscribe to the Gospel Advocate. While the price is now $2.50 per year, in advance, it is not so high and has not advanced so much as have other articles. We are anxious that our readers help us to improve the contents of the paper. Don't wait, but go to work at once and make up a club of new subscribers to the Gospel Advocate. We are counting on every one of you, and know that you can double and thrible the circulation of the paper with a little effort.

Current Thought

Are Churches "Too Hard to Please?"

Some of them are too hard to please in regard to the preacher's attainments and brilliancy and too easy to please with his personal character and devotion. Are not churches looking for "the eloquence of an orator, the organizing capacity of the director of a great business concern, the spiritual detachment of the ideal monk, the social urbanity of a successful doctor, and, a few would add, the knowledge of the expert scholar?"

Perhaps that's why there is a "dearth of preachers" and "the problem of the vacant pulpit." The church will have to get over looking "for ideal men" and the preacher must stop hunting "for ideal conditions." One can see at a glance that there is no spirituality in such a state of mind. A church need not expect a Paul for its minister, and the minister must not expect a call to the New Jerusalem. The New Jerusalem does not need pastors. It is a great thing to take an unpromising field and make it rival paradise. If pastors endeavored to make the most of their churches and churches resolutely worked to make the most of their pastors, one of our most vexatious problems would be solved.—Christian-Evangelist.

If churches would measure preachers by the right standard, they would not be so hard to please. As a Greek scholar is measured by his ability to translate and read the Greek language, so a preacher of the gospel should be measured by his ability to preach and practice the word of God. The man who can plainly and earnestly declare the conditions of salvation, tell people how to live a Christian life, and be one of the number to practice as he preaches, should be able to satisfy any church. Churches should not look to preachers for entertainment and development. Every Christian is under obligation to teach the word of God by his daily life. All Christians cannot be public proclaimers, but all should so live as to win sinners to the gospel of Jesus Christ. An earnest, consistent, Christian life is irresistible; its power and influence over the consciences of men are very great.

✡ ✡ ✡

The Religious Melting Pot.

Poets are looked upon by some as seers, and their keen, deep insight justifies the appraisement; but when Kipling said,

"O, East is East and West is West,
And never the twain shall meet."

he seems not to have foreseen what would come to pass. People of the West are going to the East to mingle with the Indian, the Chinese, and the Japanese, while in turn the East is coming West and is attempting to assimilate the people to the standards of the yellow, brown, and black peoples. These movements are through trade and religion. There are said to be seventy-six Buddhist temples in California, and we have been informed that the Mohammedans are getting ready to plant missions in this country. They will make converts, but we have no fear that they will make very many. America can never be converted to the Buddhist view that the highest life is Nirvana. America is awake. Nor will the United States ever allow Mohammedanism to place the sword in its hand. Of course there are those in our midst who want to take up the sword, but the overwhelming majority of our people believe in peace and will follow the Prince of Peace wherever he leads. But this will not be true unless the churches are faithful.

There is danger of a new corruption of Christianity—deeper and more dangerous than that which occurred when the attempts were made in Rome to amalgamate it with the so-called religion of the pagans. If Christ is to become supreme, his people must know his word and urge his ethics in fullness and purity.—Christian-Evangelist.

A Christian should be a light bearer wherever he dwells. He should bear the precious news of salvation to every people and to every race with whom he may live. Christians should be active in sowing the seed of the kingdom of God. Because we have the truth, so much the greater the reason for our vigilance and activity in the work of teaching the truth. If we sit idly by and do nothing, there is no reason why Mohammedanism and Buddhism, or any other "ism," may not flourish in this country. The man who is not busy doing the will of the Lord will be busy doing the will of Satan. Christians are the light of the world, the salt of the earth; but the salt must be brought in contact with the lost, and their light must not be put under a bushel. Activity in presenting the word of God against war and in teaching people to live peaceably with all men and in teaching them not to do evil for evil will be helpful in preventing wars in the future. In peace we should educate against war.

✡ ✡ ✡

Commonplace Things.

Our lives are filled with what are known as the "commonplace things." Our appreciation is dulled by our haste in keeping up certain standards that we have erected, but especially by an inevitable tendency to forget the old in seeking the new. In our sermonizing we do not make enough of what are considered the commonplace truths of the gospel. The commonplace is eschewed in our literature. The only place that we have left for it is conversation in which heart comes face to face with heart. The following lines from Blanche Goodwin, in the Watchman-Examiner, finely illustrates our point:

"God bless the commonplace! We strain and fret
Through wearisome and unproductive days
Striving to carve new destinies and blaze
A trail through unaccustomed lands. We let
The feverish years possess us and forget,
In our tense seeking for untrodden ways,
The common heritage. Nor care to raise
Altars to dear familiar things—and yet
When shadows lengthen and the busy hum
Of life falls faintly on half-hearing ears,
With vision dimmed and feeble step we come
Back to the homely joys of bygone years—
Love and a hearthstone and a dear, worn face,
And through our tears we bless the commonplace."
—Christian Advocate.

As Christians, we should ever be ready and anxious to do whatever we do well. The little duties that make up the day, if well done each day, will qualify us for a noble and useful life. The boy who prepares the kindling for his mother should do so cheerfully and well. The girl who sweeps the floor and makes the beds should do her best. No boy, no girl, nor any one else, should be satisfied with a failure to do the best that can be done in every little act of life. "Behold, how great a matter a little fire kindleth." A word or an act, considered alone, appears to be a very little thing; a letter by itself attracts very little attention. It takes letters to make words, words to make sentences, sentences to make paragraphs, paragraphs to make pages, and pages to make books. No matter how small the task we are called upon to perform, no matter how often it has to be done, we should never be contented to do it in an indifferent way. Doing the very best in all the commonplace things of life will fit us for a life of usefulness and bring us at last to a peaceful and serene old age.

✡ ✡ ✡

The World a Workshop.

Our estimate of the world must largely depend upon whether we regard it as a home to live in or a shop to work in. I do not wonder at any one quarreling with nature and abusing the world if he seeks to find here a home. The world will not supply the thing that he demands; nature has no provision to meet and gratify his expectation. For us men at least, "This is not your rest!" seems the legend graven upon all the features and conditions—nay, even upon the circumstances of human life. But a place may be a very bad home and yet a very good workshop; and, if it be this, a sensible workman will not find fault with it because it is so far from eligible as a permanent dwelling place.—W. Hay Aitken.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

"The Gospel of Love and Forgiveness."

BY J. C. M'Q.

Pessimism is abroad in the land. Frequently one hears that the church failed during the war and that it is a failure now. It is evident that a spirit of faultfinding and seeking something to criticize is very prevalent. Instead of thinking no evil, men appear to be looking for the shortcomings of others and not taking an inventory of their own spiritual condition.

William C. Allen, in The Herald of Gospel Liberty, writes of spiritual death after the war. In a tour of New Zealand, Australia, England, and South Africa, he states he came in contact with church leaders, many of whom he heard refer to the "spiritual death" about them. In Capetown, General Smuts, premier of South Africa, who was the one living statesman at the Paris Peace Conference, said to him: "I met in Paris many Americans at the Peace Conference. They were fine men. I know how they feel. Never has there been so much hatred in the world; never have people everywhere hated one another so much; never has hatred been so great and so deep. I know all about it. If the ministers of the gospel would cease preaching so much about personal salvation and think of the salvation of the world, they would help deliver the world from the mess it is in, and not only save others, but save themselves. The preachers should stop preaching theology and with a broad view preach the gospel of love and forgiveness. That is the need of the world to-day."

While I do not believe that preachers should cease to point out the way of salvation to sinners, neither do I believe that the church of the Lord Jesus Christ is a failure. Men may fail, individuals may fail, but the church of God—never! Christ says: "Upon this rock I will build my church, and the gates of Hades shall not prevail against it." Elijah under the juniper tree felt that his whole life work was a failure and that every one but himself had gone wrong. The Lord assured him that he had seven thousand who had not bowed the knee to Baal. While the multitudes may walk in the broad way, I firmly believe that there will always be a number of godly, righteous people on the earth. It is often true that a man himself has not the spirit of Christ, so he concludes that the whole world has gone wrong, he thinks that everybody is drunk but himself. It is the duty of every one to preach and practice the truth of Jesus Christ, and, when he has done this, leave God to manage the world instead of undertaking to manage it himself. If all Christians would get the beam out of their own eyes, then they would see more clearly how to get the mote out of their brothers' eyes. The Bible nowhere tells us to advertise to the world the sins of our brother against us before going to him and seeking to get him to rectify the wrong.

Christians may greatly benefit the world and bring themselves nearer heaven by cultivating a spirit of love and forgiveness. Without this spirit of forgiveness, no one will be forgiven by Christ. Christ says: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.) It matters not how many times our brother has sinned against us, God requires us to forgive him an indefinite number of times. "Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." (Matt. 18: 21, 22.) Again, the Holy Spirit tells us: "And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother." (Matt. 18: 15.) It should be emphasized that Christ did not say, "If thy brother sin against thee, go, and publish his fault in the papers," or, "go, and write to or tell others about it;" but he said "go, show him his fault between thee and him alone." Are we pursuing this course to-day? Are we proving to the world that we believe that there is a reality in the religion of Jesus Christ by practicing this command, as well as the other commands of the Lord Jesus Christ? Are we demonstrating to the world that we follow the truth and that we love the Lord Jesus Christ more than we do our own selfish interests? It takes all of this, and even more, for Christians to fill full the following passage: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 16.) A great hindrance to our practicing as God requires at this point is that we think more highly of ourselves than we should. We place our own interests above the kingdom of God; we overestimate our own importance; we forget that we must die and pass off the stage of action, and that the world will move on and never miss us. No man has ever been so great and so important that another cannot rise up and do the work that he has done. Our

humility should be manifest in our daily practices and in our conversation. Humility is manifest when one controls his own spirit and puts down all wicked aspirations and ambitions. Solomon says: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.) We talk about humility and we write about it as being the most admired virtue of all, and yet it is the least practiced. God loves a humble, contrite spirit. Without humility and contrition of spirit, God will never own us as his own; without a contrite spirit, he will never be near us or approve us. "Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." (Ps. 34: 18.) When we know that our brother has violated the law of God, and there can be no doubt about it, then we should go to him in a spirit of meekness and seek to restore him. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.) The Bible nowhere tells us to whisper his trespasses in the ears of others, while we tell them to keep it a secret. God's way, and the righteous way, is to go to the man, remembering that he is our brother, and in a spirit of humility and meekness, realizing our own weakness, seek to restore him to the truth.

The Holy Spirit admonishes us to love as brethren. "There should be a tie that binds all Christians together that is not known to the world." When our brethren do err from the truth, we should not forget that the great apostle Peter sinned a most grievous sin, that he even cursed and denied the Lord. "In many things we all stumble." The Holy Spirit is clear in his admonition as to the manner in which we should treat our brethren. "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; let him seek peace, and pursue it, for the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil. And who is he that will harm you, if ye be zealous of that which is good? But even if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Pet. 3: 8-15.) I should like to encourage our readers to look after the virtues and not the faults of our brethren. I should like to encourage them to be kind and gentle, loving one another, while standing firm for truth and righteousness. Instead of magnifying the failings and faults of brethren, how much better would it be to minify their faults and magnify their virtues! As Christ said of the woman who was taken in the act of adultery, so I would say of the critics and faultfinders of the day: "Let him that is guiltless cast the first stone." The world stands so in need of salvation, there is so much good that needs to be done, that every one of us should seek to be a helper and not a "knocker." If we will only combine kindness with firmness for the truth and lead the life of self-denial that God desires us to lead, and will keep our hearts pure, we will be useful and happy here and glorified in the world to come.

It seems to me there is no maxim for a noble life like this: Count always your highest moments your truest moments. Believe that in the time when you were the greatest and most spiritual man, then you were your truest self. —Phillips Brooks.

SELECTIONS BY THE EDITOR

Religion must be as big and free as life or it cannot occupy a position of leadership in this time in which men are seeking the way of life.—Harry Foster Burns.

I am not concerned that I have no place,
I am concerned how I may fit myself for one;
I am not concerned that I am not known,
I seek to be worthy to be known. —Confucius.

Blessed be the man whose work drives him. Something must drive men; and if it is wholesome industry, they have no time for a thousand torments and temptations.—Beecher.

If a man can write a better book, preach a better sermon, or make a better mouse trap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door.—Emerson.

Build a little fence of trust around to-day,
Fill the space with loving deeds and therein stay;
Look not through the sheltering bars upon to-morrow,
God will help thee bear what comes of joy or sorrow.
—Mary Frances Butts.

Men give me credit for genius, but all the genius I have lies in this: When I have a subject on hand, I study it profoundly. The effect I make, they call the fruit of genius; it is, however, the fruit of labor and thought.—Alexander Hamilton.

We may perish from all memory of mankind, but our work will not perish, for he that doeth the will of God abideth forever; and if we are engaged in his work, we link ourselves to his permanency and his almightiness, and our work will go down to help the men who are to come after. —J. A. Broadus.

The birth of a little child reveals God; the helplessness of a little child proves providence; the innocence of a little child illustrates heaven; the death of a little child implies immortality. Surely no little one sent into an earthly home, even for a day, and bequeathing these beautiful and sublime lessons, can be thought to have come and gone in vain.—W. R. Alger.

A little work, a little play
To keep us going—and so, good day!
A little warmth, a little light
Of love's bestowing—and so, good night!
A little fun to match the sorrow
Of each day's growing—and so, good morrow!
A little trust that when we die
We reap our sowing! And so—good-by!
—George Du Maurier.

There are more opportunities than there are young men to take advantage of them. You say the country has grown larger, that life is more complex, and that as a result the personal incentive has vanished in proportion. Everything in that is perfectly correct except the conclusion. The country is bigger and life is more complex; but who will gainsay that if the country has grown bigger, and the opportunities have with it, and that if life is more complex, it at least results in a greater variety of opportunities?—James J. Hill.

One of the most important discoveries of all time in medical science was made recently, if later tests verify the claims. The greater credence is to be given to the announcement because it comes from the United States public health service in the Hawaiian Islands. It is said that already forty-eight cases of leprosy have been cured by the new specific. The patients were under treatment for about a year and paroled as cured. Though nearly eight months have elapsed, no trace of the disease has reappeared. Credit for the discovery is given to Prof. L. E. Dean, head of the chemical department of the college of Hawaii.—Exchange.

AT HOME AND ABROAD

F. W. Smith is engaged in a meeting at Lafayette, Tenn.

C. E. W. Dorris preached at Trinity Lane, this city, on last Lord's day.

F. B. Srygley preached at Lawrence Avenue, this city, last Lord's day and the night following.

J. T. Harris, of Lawrenceburg, Tenn., closed a meeting at Mount Hebron, near Charlotte, Tenn., with three baptisms.

W. E. Morgan has changed his address from Childress to Quanah, Texas. He begins full-time work at the latter place this week.

Dr. J. S. Ward preached at Franklin, Ky., last Lord's day and night, and will preach at the Fanning Orphan School every night this week.

R. L. Hays paid us a visit last Thursday. He is making strenuous efforts to get the new house of worship at Spring Hill seated for winter use.

From T. B. Clark, Childress, Texas, November 18: "Interest was fine in the work here yesterday morning. We were rained out at night."

H. E. Winkler called to see us Monday morning. He is just in from meeting work and is looking well. We are always glad to have him call.

W. Clarence Cooke has changed his address from Lewisburg, Tenn., to Tracy City, Tenn., Box 87. He reports the work as progressing nicely at that place.

J. M. Gainer, of Fayetteville, Tenn., reports the congregation there as being very much in earnest and as progressing nicely in the great work of saving souls.

H. T. King, of McMinnville, Tenn., came in to see us a few minutes last week. He reports things going on nicely in the church there since Brother Martin's fine meeting.

E. A. Elam is in Fort Worth, Texas, this week, conducting a meeting for the Southside-Central Church. He was to begin last Lord's day, and may be in that State several weeks.

From Leslie G. Thomas, Flint, Mich., November 7: "I preached twice to-day to the church here. I hope the brethren will soon realize that we must work if we expect to win a crown."

The meeting conducted by S. M. Jones at Reid Avenue, this city, closed last week with three additions. Brother Jones preached last Lord's day and night following at Gallatin, Tenn.

From J. C. Mosley, Ravenscroft, Tenn., November 10: "I have been here with James Dennis in a meeting. I go to-night to Neverfail, and then to Eastland. I am still preaching continually."

From Charles F. Hardin, Springfield, Mo., November 14: "The meeting at Belle Plaine, Kan., conducted by M. S. Mason and myself, resulted in seventeen added to the church, fifteen by baptism."

G. W. Riggs preached at Berea, in Williamson County, Tenn., on the first Lord's day in this month, and one was baptized. He preached at Franklin at night. Last Lord's day he preached at Schochoh, Ky.

W. P. Freeman, of Gallatin, Tenn., called to see us last Saturday. He reports the church at Gallatin moving on about as usual. The protracted meeting there closed on Wednesday of last week with twelve additions.

N. W. Deacon, of Henderson, Tenn., has just returned from a trip to Fairfield, Wartrace, and Bellbuckle, Tenn., where he has been looking over some farm lands. He paid us a very pleasant call on his way through Nashville.

From W. Curtis Porter, Monette, Ark., November 7: "I filled my appointment at Black Oak to-day. We had a large crowd, good attention, and two restorations. We also had two restorations at my appointment there last month."

From W. D. Bills, San Antonio, Texas, November 11: "Excellent services at Denver Heights, this city, Sunday. Large crowds at both services, with eight additions. We plan a new congregation for the city in the near future."

Recently we enjoyed a visit from O. W. Rawlings, of Savannah, Ga. He reports the church growing in interest in that place, and seems very much devoted to the work. He is laboring to build up a strong church in Savannah.

J. S. Trotter preached at Liberty, Tenn., last Lord's day, where he baptized one and officiated in the marriage of a couple. The interest was fine. He expects to preach at Cayce's Chapel, in Williamson County, Tenn., next Lord's day.

From T. M. Carney, San Angelo, Texas, November 9: "My second year's labor with San Angelo church of Christ starts off encouragingly. Two accessions last Lord's day—one by identification and one by confession and baptism. We are hopeful. Pray for us."

From R. L. Colley, Millville, Ark., November 8: "I spent a very pleasant day yesterday with the people at Waldo. We had three excellent services. Three were buried with their Lord in baptism and one was restored. Waldo is wide-awake to their duty. They are going on unto perfection with the Lord's work."

Sister R. L. Crowell writes from Brunswick, Ga., November 9: "We have eight members meeting every Lord's day, and we have six children and must open a class for them. Brother Claus and our small band want to have a meeting here this month, and we are trying to secure a house, but so far have not secured one."

C. E. Wooldridge has been very busy since going to Texas. He has been forced to build a new house. He has labored with his own hands at putting up the house until he was almost worn out, and then has taken a rest by holding a protracted meeting for eight or ten days. He has held three protracted meetings since going to Texas.

From Ben West, Fort Worth, Texas, November 8: "Large crowds at the Northside Church yesterday, and three additions. The mission meeting we held in Rosen Heights Addition resulted in seventy-three additions—several baptized and restored to fellowship and others identified. Lots purchased and a temporary house built soon is planned."

Changes of address: Mrs. A. B. Collins, from Belvidere, to Lexie, Tenn.; Clarence Scott, from Murray, Ky., Route 2, to Paris, Tenn., Route 3; R. F. Anthony, from Conway to Enola, Ark.; Mrs. J. L. Nollins, from 1624 Russell Street, to 1108 Sixth Avenue, North, Nashville, Tenn.; Mrs. R. H. Summers, from Manchester, Tenn., to 504 Russell Street, Nashville, Tenn.

We have the following interesting note from J. H. Womack, of Sulphur, Okla.: "Please find inclosed two dollars and fifty cents, the price of one year's subscription to the Gospel Advocate for J. T. Greenwood, Route 1, Box 25, Sulphur, Okla. This is one of our Indian converts. I gave him two copies to-day to read, and he gave me the money to pay for it for one year."

From William P. Walker, Dinuba, Cal., November 8: "Yesterday was my second Sunday with the church here. Our audiences were larger than they were the preceding Sunday. The congregation, though small in numbers, is strong in faith and good works. I am devoting my time exclusively to the work in Dinuba. We expect to issue interesting reports in the future."

J. M. Gainer, of Fayetteville, Tenn., writes under date of November 13: "I wish to say that we are all pleased with the editorial stand taken by the Gospel Advocate against speculative and destructive opinions which are being advanced in many quarters. The cause of Christ is well represented here by a zealous, faithful congregation, great in well doing as well as numbers."

J. A. Cullum writes from Willow, Okla., November 10: "Please announce in the Gospel Advocate that, beginning on December 1, my permanent address will be Elk City, Okla., where I will be engaged in regular work with one of the best congregations in Oklahoma. Their singing is fine, and they have a mind to work. J. W. Dunn will hold our meeting in April. Correspondents will please note change in address."

Some one sends us five questions for answer in the "Query Department," but fails to give his name; so we will not answer the questions, as we must have the name of the querist before answering. If the querist does not wish his name given to the public, it will be withheld. We are holding the queries; so if the brother who sent them sees this and will give his name, they will be promptly answered.

The meeting at Russell Street church of Christ, this city, closed on the night of November 9. There were five confessions on the last day. Twelve were baptized and two took

membership during the meeting. Brother Martin did some very fine preaching. The church was very much edified and strengthened. Churches wanting a good evangelist to hold a meeting for them will not make a mistake in writing to T. Q. Martin, St. Marys, W. Va.

From J. S. Newman, Clifton, Texas, November 10: "I want to say a few words to the faithful in regard to the call that has been made by W. J. Johnson and other brethren at Amite, La. This is a neglected field, and this call should have the consideration of all the faithful. From my knowledge of that country, I believe it is a worthy call, and I trust that the brethren will liberally help those who are making such a great sacrifice to establish the cause there."

From M. S. Mason, Springfield, Mo., November 8: "I closed at Cox's Chapel, near Zalmo, Mo., on October 10. No additions, but much good seed sown. I spent a pleasant week at home, and began at Belle Plaine, Kan., on October 17, closing there on November 7 with seventeen additions. I began at Milan, Kan., yesterday for a three-weeks' effort. Good interest, considering bad weather. I was ably assisted at Belle Plaine by Charles F. Hardin. He is a fine singer and a very promising preacher. I have May, 1921, yet open for protracted-meeting work."

My articles on woman suffrage are bearing fruit—not exactly in the way that I had expected, but still it appears that my labors are not in vain. Jeff Morris, of Franklin, Tenn., Route 4, says: "I wish to join Sister Howard in commending your articles on woman suffrage, and wish to say further that if any good, kind-hearted, Christian woman that has a desire to become the wife of a man who believes in being a Christian and who does not believe in woman suffrage sees this letter and will send me her name and address, I shall be glad to correspond with her with a view to matrimony."

Frank L. Cox, of Hollis, Okla., writing to Brother McQuiddy under date of November 8, says: "I received my first copy of the Gospel Advocate yesterday. I pronounce it a splendid paper. May God bless and direct you in the part you play. I am willing and anxious to assist you and the paper all that I possibly can. I am working with the church of Christ at this place. We have a church of near two hundred members. I came here in September last to work with the brethren for a year at least. I am a young man, twenty-five years of age, and have been in the ministry for six years."

U. G. Wilkinson writes from Comanche, Okla., November 1: "I was at Marlow yesterday, and tried to preach for the brethren. We had an interesting service, although the weather was rainy. The church at Marlow seems to be doing well. Since returning home from Hot Springs, Ark., I am unable to tell that I am much improved yet in health, though I hope to be able to return to Arkansas again this winter and take further treatment. I certainly appreciate the kindness of the brethren, and my prayers are that God will bless his faithful children everywhere. I rejoice to see so many good reports from the field. Brethren, remember me in your prayers."

K. C. Moser, of Longview, Texas, writes to J. C. McQuiddy as follows: "I can no longer refrain from expressing my appreciation of your great paper. I mean nothing to the disparagement of other good papers of the brotherhood when I say that the Gospel Advocate is among the best, if not the best. Your writers must be godly men. To say the least, their writings certainly reflect the spirit of Christ. I am not personally acquainted with you or your staff of writers; but if on personal acquaintance I should be forced to change my opinion, I would be greatly disappointed. As long as you continue to teach the truth in the spirit of Christ, backed by your godly lives, I am anxious to cast in my mite toward holding up your hands while you fight the Lord's battles."

Tice Elkins writes from Fort Worth, Texas, November 8: "We had fine services at Southside-Central Church yesterday. Two more precious souls obeyed the Lord in baptism at the night service. A good, healthy, steady growth going on, with members happy and working. We are looking forward with joy to Brother Elam's meeting here. Brethren who expect to attend the debate here between Elder Brogdon (Methodist) and myself will please note that the date is changed to November 30, 7:30 P.M., in order not to conflict with Brother Elam's meeting. I hope a goodly number of preachers will attend, for I may need them. My daughter, who was operated upon at St. Joseph's Infirmary a week ago, is better, and will recover, I am sure. These are hard blows my family are enduring, but 'our God liveth.'"

On November 8 we received from L. Meyer, of Atlanta, Ga., the following telegram: "If G. Dallas Smith will be buried in Tennessee, wire when and where at my expense." This was the first intimation we had received that G. Dallas Smith was dead. Later L. F. Mason and wife passed through Nashville on their way to Morrison, Tenn., to bury their baby, which was only six weeks old. Brother Mason informed us that Brother Smith had died suddenly in Cleburne, Texas. The intention was first to bring his body to Tennessee for burial, but it was afterwards decided to bury him in Texas. The Gospel Advocate deeply deplores his loss. He was an able preacher and was doing a good work for the Master. His "Outlines of Bible Study" has been used extensively by the churches with great profit. We shall expect some one to prepare a more extended notice of his life and death for our columns.

From Vina Hooper, McGregor, Ga.: "I am glad to tell our brethren that when I returned from Tennessee this fall I found the members of the McGregor church of Christ still meeting each Lord's day and doing what they could for our Master. Last June, before I left McGregor, we made a call for help to lift some of our debts. At that time we needed about five hundred and fifty dollars to pay indebtedness. We have received about half that amount. As winter is coming on, we must purchase windows and a stove, besides ceiling, etc. I feel personally responsible for bills already made, and shall do what I can to help pay them off. Will each person who feels an interest in this great work please send us a liberal contribution at once? Raising money here among our nine members is quite different to what it is in our large congregations at other places. Please send all donations to me at McGregor, Ga., or to S. B. Swann, McGregor, Ga.

From D. S. Ligon, Denton, Texas, November 11: "I am still at home on account of the cancerous sore on my left cheek, but am glad to say that it is getting along nicely now. I think it will be well soon. I wish to say to the brethren near Denton that I am going to be at home this winter, and if any churches close or even one hundred miles away need preaching, I shall be glad to assist in the Lord's work. I want to be kept busy doing all I can to advance the Master's cause. I heard a good sermon last Lord's day here at home, delivered by R. L. Whiteside. He said many timely things on the subject, "Things We Need to Notice These Days." Brother Smith was away Sunday; but he is still preaching for the church here, and seems to be doing his best. I was very much grieved at the very sad news of the death of our good brother, G. Dallas Smith; but, thanks be to the good Lord, we should not grieve for him as for one who had no hope."

W. D. Black writes from Holdenville, Okla., November 8: "Yesterday was a good day with us at the church of Christ, this city. D. F. Draper, of Fort Worth, Texas, was with us, and preached on Saturday night, Sunday, and Sunday night, and at Spaulding in the afternoon. We had an excellent audience at each service, and especially at the eleven-o'clock service we had a crowded house. One very devoted Christian lady placed her membership with the congregation, having recently moved here. Brother Draper, in that splendid style of teaching peculiar to himself, gave us some good lessons, which were enjoyed by all present, I am sure. Judging from the crowded house at the eleven-o'clock service, we are sure that the interest at this place is holding up. It may be possible that I can now give all my time, or at least the greater part of it, to the work at this place through the winter months. Let us press the fight, and work *now;* for 'the night cometh, when no man can work.'"

M. B. Delk writes from Santa Rosa, Cal., November 6: "At present our school enrollment is more than seventy. We have new pupils every few days. This is very encouraging, and we feel that our efforts are not all in vain. At our last Wednesday-night Bible study two were baptized. Both are students in our school. We are to start a mission at Sebastopol, if we can get a hall. It is a good place for Christian workers, as there is no church of Christ there. We feel that we can spend our Sunday afternoons more profitably this way than otherwise. On Friday afternoon, November 5, our high-school students had a debate. The subject was: 'Resolved, that education is of more benefit to humanity than money.' The debaters showed they had studied their subjects quite a bit. There seems a little prospect of two of our boys debating with two Mormon boys. There are two Brighamite preachers in town. They are only boys and have been preaching about eleven months. It seems that Salt Lake City is sending out boys only."

QUERY DEPARTMENT

W. A. Totty, of Denver, Tenn., asks an explanation of Heb. 6: 17, 18. The particular point on which he wishes information is what the "two immutable things" spoken of in verse 18 are. This passage reads: "Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us."

"Immutable" means something that does not change; it is unalterable, fixed and permanent. The "two immutable things" are the word of his promise and his oath referred to in verse 17. ✡ ✡ ✡

Tim Walker, of Fort Henry, Tenn., sends the following query: "We understand in John 3: 5, when Jesus made reference to the kingdom of God, that he was speaking of the church of Christ. If we have a correct understanding of this passage, what is the kingdom that Peter speaks of in 2 Pet. 1: 11? Is it a fact that 'everlasting' means without beginning or ending?"

John 3: 5 reads: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." The man who believes and is baptized is saved, is born of water and the Spirit, and hence is in the church of Christ, or the kingdom of God. 2 Pet. 1: 11 says: "For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." The word here rendered "everlasting" means "without end, everlasting." Men who are faithful unto death, who through life endure trials and tribulations until death, will be saved eternally, and thus enter the everlasting kingdom, never to be lost.

✡ ✡ ✡

John M. Rice, of Merkel, Texas, says: "I am sending three questions, and beg for a consideration of them: (1) If every citizen in the United States was a member of the church of Jesus Christ, would there be a need of civil government? (2) If there should be a need of civil government, if all were Christians, and some wicked nation should invade this civil government composed of Christians, should this civil government, composed of Christians, use the sword of the civil government to put down the evildoer? (3) If this government should use the sword and kill, would it be the individual or the government killing?"

No man can ever know that the hypothetical conditions presented by the querist will ever arise. As Christians, we should keeep our hearts free from envy, jealousy, and hatred. Christ teaches us not to be angry with our brother, as anger may develop into murder. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.) There is so much bitterness manifested among brethren and against each other that there is great danger of many being lost. This is an actual condition that should be cured. Each and every one is due himself a careful introspection.

1. As the Bible is intended for all time and people, it appears from the thirteenth chapter of Romans that there will always be "civil government."

2. If the Bible teaches that any human government will ever be composed of all Christians, I have never discovered it. It is not my province to deal with untaught questions. (Deut. 29: 29.)

3. Because the government uses the sword to kill is no reason why the individual Christian should kill in war or anywhere else. The Christian should uphold his government and support it in any proper and scriptural way, but should not violate his own conscience or do anything which is not warranted by the word of God. It is always humane and Christian to dress the wounds of the wounded, to feed the hungry and starving, and to relieve the affliction of the suffering. It is antichristian to hate, kill, and murder. ✡ ✡ ✡

Sisters Russ and Mattie Hill send the following to the "Query Department:" "Please tell us, one or all of you, what to do. The men are urging us to vote—say this is necessary to save the boys from war. We have a great horror of war, and the thought of the boys' having to go is terrible. But when the last war came up we took the advice of the Gospel Advocate and studied Brother Lipscomb's 'Civil Government,' trying to learn what to do. We cannot think it right for a Christian to vote or hold office, and cannot believe all the good women in the world can do any good going to the polls. But the men cannot see it that way. What say you? What shall we do?"

I have written two articles recently and two at an earlier date on the question of woman suffrage and woman's entering politics and holding office. If our sisters will read these, they will see what I think about women's voting and holding office. I am sure that they will lose more than they gain by going into politics. The men who have been active in voting, who have been active in holding office and active in politics, did not prevent by their votes the last awful and cruel war. In time of peace, when people are disposed to listen and to receive the truth, Christians should teach against carnal warfare. Now is a good time to show that war is antichristian and to urge Christians to lead peaceable, quiet, and godly lives. I do not see, neither have I ever understood, how a Christian could delight in shooting or killing any man. Christians, as such, cannot engage, by active participation in shooting and killing men, in carnal warfare. They should obey the civil government and stand by it in noncombatant service, in feeding the hungry and caring for the wounded, and go just as far with the government, without any violation of the law of God, as is possible. As women are to be keepers at home, it seems to me that they should not be encouraged, and that men should not urge them, to enter politics, to hold office, and to make campaign speeches, or to do anything else that leads them to violate the law of God.

✡ ✡ ✡

G. C. Mayo, of Milan, Tenn., seeks for an explanation of Heb. 12: 6-8; 1 Cor. 5: 11.

The first passage reads: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons." This scripture is very simple. The Lord chastens those whom he loves and scourges every son whom he receives. God chastens his children for their good, just as a father corrects his child for its good. If we are not chastened, it is clear evidence that we are bastards, and not sons. Every one whom God loves and whom he receives, he chastens. Chastisement is a sure proof of God's love.

The other passage reads: "But as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." This may mean either an ordinary meal or the Lord's Supper. Certainly Christians are not to eat with fornicators, the covetous, idolaters, drunkards, extortioners, or revilers at the Lord's table or even in an ordinary meal. "With such a one no, not to eat" means not to eat any meal. Eating with such men would imply a brotherly recognition. In the days of the New Testament, eating with a man meant really more than it does now.

WHY HAVE CATARRH?

So Disagreeable to Yourself and All About You.

Catarrh is generally conceded to be a constitutional disease. Therefore it requires a constitutional remedy like Hood's Sarsaparilla which reaches every part of the system by thoroughly purifying and enriching the blood. This medicine removes the cause of the trouble, which if not checked may lead to more serious disease.

In 46 years of use and test Hood's Sarsaparilla has relieved many cases as told by voluntary letters of commendation. Why not get a bottle today and give it a trial? It combines economy and efficiency. Keep Hood's Pills on hand as a family cathartic.

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

The Kingdom Question.

BY T. W. PHILLIPS.

The question of the kingdom of this article shall be the "kingdom of God's dear Son," "the kingdom of God," and "the church of the first-born." In Dan. 2: 44 we read about a kingdom that God said he would "set up." He said he would set it up "in the days of these kings"—that is, the days of the kings of the Babylonians, Persians, Grecians, and Romans. He said, too, that the kingdom that he would set up would "break in pieces and consume all these kingdoms," and that it should "stand forever." God did this very thing by Jesus Christ, through whom and by whom he did all things: "For by him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things, were created by him, and for him: and he is before all things, and by him all things consist." (Col. 1: 16, 17.) Hence, Jesus said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 17, 18.) He proceeded to prepare material before his death for this great institution; and after his resurrection from the dead he taught his disciples for a period of forty days concerning the kingdom of God (Acts 1: 3), but commanded them not to depart from Jerusalem until they were inspired to be his witnesses first in Jerusalem, then Judea, then Samaria, and then to all the world, or the uttermost parts of the earth. They obeyed him; and when the day of Pentecost was come, the Holy Spirit came and the work of the new institution started. (Acts 2.) This is in accord with Zechariah, the prophet, who said: "Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6: 12, 13.) That "the Branch" is Christ, I presume no Bible reader will question; and "them both," between whom the counsel of peace should be, is none else than Christ as both King and Priest upon the throne of David, as the key-keeper understood it after the Holy Spirit came to inspire him, and as he preached it in his sermon on Pentecost in Jerusalem when he said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." (Acts 2: 29, 30.) The Lord had prepared the throne in heaven. (Ps. 103: 19.) "Therefore being by the right hand of God exalted, . . . he hath shed forth this, which ye now see and hear." (Acts 2: 33.) Peter then preached that God had raised up Jesus and made him "both Lord and Christ." (Verse 36.) Both Lord and Christ, exalted now at God's right hand, seated on David's throne, he reigns as meditorial King, and will reign until the last enemy is destroyed, which is death. (1 Cor. 15: 25, 26.) But his kingdom "is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14: 17.) A fountain has been "opened to the house of David and to the inhabitants of Jerusalem for sin

50 Years Ago

a young man who practiced medicine in a rural district became famous and was called in consultation in many towns and cities because of his success in the treatment of disease. This was Dr. Pierce who afterward moved to Buffalo, N. Y. He made up his mind to place some of his medicines before the public, and he put up what he called his "Favorite Prescription," and placed it with the druggists in every state in the Union.

For *fifty years* Dr. Pierce's Favorite Prescription has sold more largely throughout the United States than any other medicine of like character. It's the testimony of thousands of women that it has benefited or entirely eradicated such distressing ailments as women are prone to. It is now sold by druggists in tablet form as well as liquid.

NEWBERRY, S. C.—"After using Doctor Pierce's Favorite Prescription I feel like a new woman. My friends all tell me I look so much better. I am more than pleased with the result. I know that I can't praise any one of Dr. Pierce's remedies too highly. I always keep them on hand in order to keep well."—MRS. LELIA SUFER, Route 1—Box 62.

Rheumatism

A REMARKABLE HOME TREATMENT GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, some of them from seventy to eighty years old, and results were the same as in my own case.

I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 827G Durston Bldg., Syracuse, N.Y.
Mr. Jackson is responsible. Above statement true.

To Reduce Fever
Relieve Headaches
and Neuralgic Pains

Use

Safety Aspitone First

Aspitone is very efficient and absolutely safe to use as it **does not depress the heart** even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists

and uncleanness." (Zech. 13: 1.) "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." (Zech. 14: 9.) Jesus said that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24: 47)—right where the prophets said it should begin. (Isa. 2: 1-3; Mich. 4: 1-8.) "The kingdom shall come to the daughter of Jerusalem," "even the first dominion." "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Love, joy, and peace, with the word of truth, the gospel of our salvation, is the only weapon now that a child of God should use.

"I was in the Spirit on the Lord's day;" "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." (Rev. 1: 9, 10.) The Father "hath translated us into the kingdom of his dear Son." (Col. 1: 13.) Then let us "walk worthy of God, who hath called us unto his kingdom and glory." (1 Thess. 2: 12.) On the Lord's day let us gather around the Lord's table in his kingdom (Luke 22: 29, 30), and let us never forget that we are citizens of the kingdom of heaven, and that we are to "shine as lights in the world, holding forth the word of life" (Phil. 2: 15, 16). Then when our Lord comes he will find us as "wise virgins," not walking in darkness, and will not, therefore, come upon us as a thief in the night." (1 Thess. 5: 4, 5.) When the trumpet shall sound, the Lord will descend from heaven, and we shall all be caught up in the clouds to meet the Lord in the air. The dead will rise first, and the living will be changed, "in a moment, in the twinkling of an eye," and we will all, both good and bad, be caught up in the air, and the final separation will take place; and when our Lord has gathered out of his kingdom "all things that offend and them which do iniquity," he will then deliver up the kingdom to God, even the Father, and Christ will be our Elder Brother, and we will be heirs of God and joint heirs with the Lord Jesus Christ. John, the forerunner, came preaching the near approach of the kingdom, and Jesus commissioned the twelve and the seventy to go and preach the near approach of the coming kingdom. Jesus taught his disciples to pray for the kingdom to come, and he taught the disciples to "seek first the kingdom of God," promising that all necessary things should be added.

This old diabolical rot, that the kingdom has not yet come, and that Jesus will come and reign literally a thousand years on this old earth and then set up his kingdom, is of sinful man and not of God.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

ACHES
women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy
CAPUDINE
IT'S LIQUID—QUICK EFFECT.

Say You Want "Diamond Dyes"

Don't Spoil or Streak your Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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

PILES DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

TREMENDOUS VALUE FOR 10c.

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

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send ten cents for eight weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The ten cents does not repay the editor, but he is glad to invest in new friends.

Use

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

For coughs, colds, influenza, croup and threatened pneumonia, wounds, abrasions, burns, bruises and sunburn. Will not blister delicate membranes.

Eucapine Salve reduces inflammation of the skin and mucous membrane and whether applied directly to the inflamed surface, for external injury or its volatile oil inhaled for pulmonary trouble; it is dependable and efficacious. 50c per 2 oz. jar. At your druggist's or by mail from the manufacturers.

Piedmont Laboratories, Inc.,
Clinton, S. C.

An Important Question.

BY THOMAS H. BURTON.

Is it possible that the first house of worship for the church of Christ in this State is going to have to be mortgaged, and that to a sectarian, before we get the money to finish it? Will this be an odor of sweet smell, a sacrifice well pleasing unto God? Is this letting the light of almost two million souls shine as it should? Shall we at this very critical moment in this State be compelled to let the news go out to the world that we are not able to build one little house that will cost about six thousand dollars, or shall we pay all bills and announce to the public that we owe no man anything on the house? Brother, don't you think the latter will be the better plan? To be able to make this announcement will be the best advertisement for the cause that we can put out at this time. It will do more good than any preacher can for twelve months. Several brethren and congregations have been very liberal in their giving, and we have on hand about three thousand dollars, but we have only a few more weeks to raise the remainder in order to have it by the time the house is finished. Brethren, come on with your part and make it possible for us to have one house in this State, out of debt, by the first time we meet in it. Is it possible for us to be well pleasing in the sight of God unless we do all the good we can in this world as we pass along? Is it possible for you to study the lesson for November 7 and not be made to feel more keenly the necessity of laying up treasures in heaven? Is it possible for us to lay up treasures in heaven without contributing of our means? Is it possible to lay them up otherwise? If not, how does our bank account in heaven compare with the one on earth? Brethren, send in your contributions at once, and as soon as we get what we need to finish the house I will notify you through the papers. Send all communications and contributions to the writer; or, if it suits you better, just send to the editor of this paper, and he will forward to me.

A negro Christian once said: "Faith is lying down flat on the promises, and looking up." Senator Spencer says: "Faith is taking God at his word." There is no disagreement between the two definitions.—Exchange.

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy

Write For Free Eye Care Book Murine Co., Chicago, U.S.A.

To rise with Christ—it is awaking
Into the brightness of God's face;
It is to see his splendor breaking
Through every form, in every place,
And all along the heavenly way
Unfolds the dawn of his great day.
—Selected.

160 Hens 1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes me: "I have fed two boxes of 'More Eggs' to my hens and I think they have broken the egg record. I have 160 white Leghorns and in exactly 21 days I got 125 dozen eggs." Any poultry raiser can easily make big profits this fall and winter by increasing the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with the results. Now is the time to give "More Eggs" to your hens while prices are high and profits big.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo. guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Results!—Read These Letters!

First Time Hens Laid During Moult

I have used your "More Eggs" Tonic since last fall and can surely say it has amply paid me. I have had chickens for 7 years and this is the first time they have ever laid through their moulting season.
MRS. C. LUGINBUHL, Norwood, Ohio.

Loafers Before, Layers Now

My hens have laid through moulting this year. It is the first time since I had chickens. They have always been loafers until I used "More Eggs". Now they are good layers.
MRS. H. J. SCHULZE, Pittsburgh, Kans.

24 Eggs a Day During Moulting

Your "More Eggs" Tonic certainly puts hens in good condition for laying. I had 175 hens that were moulting and I began feeding them your Tonic and got nearly 2 doz. eggs a day.
S. J. FRANKENBERGER, Loganton, Penn.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7258 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

To abort a cold and prevent complications take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

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

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

The Double Nature of Man. No. 9.

BY TICE ELKINS.

We will now examine the evidence of inspiration on the subject of immortality. Let us commune for a moment with the spirits of the illustrious dead—illustrious, not for feats of valor, nor for conquests achieved on the blood-stained fields of carnage and death, but illustrious for moral excellence, for exalted piety, for ardent and undying faith. Let us inquire: What was their faith, and what were their hopes? Hear the response in the triumphant language of the godly, yet afflicted, man of Uz: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19: 25.) Hear it also in the words of the monarch minstrel: "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." (Ps. 73: 26.)

The same faith and the same expectations characterized the language of the great apostle to the Gentiles: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6-8.) Can this be the language of dying men? Yes, it is even so. It is the language of men whose bosoms swelled with the expectation of immortal life. In them the fruits of faith in the blessed Redeemer had ripened into full and glorious maturity. Whatever may be the change that takes place in death, it is evidently one that does not destroy the identity of the individual. The rich man who lifted up his eyes in hell, being in torments, had not only the remembrance of his luxurious and godless life, but also remembered his connection with five brethren, who had most probably been his companions in pleasure and sin. Our personal identity we carry with us into the future life. But how is it done?

In this life there seems to be a bodily identity, as well as a mental identity. In what this bodily identity consists is not so easy to determine. An unceasing process of change is ever going on in our physical system. To-day we are not what we were yesterday, and to-morrow we shall not be what we are to-day. Yet, somehow, we think and speak of ourselves as the same. This flux and efflux of the system may go on for a half a century, till every particle of it has been changed many times, and yet we are the same persons—our identity remains the same. Think of the bodily changes of half a century! Rising from infancy to mature life, and even beyond the decrepitude of old age, and yet the bodily identity is unchanged. But at death this body is dropped in the dust. The identity carried forward into another life then is not that of the body. It must be identity of soul. And all along in the unfolding of the future life, prior to the resurrection, this identity of the soul, as the very soul that once inhabited the earthly body, is either roundly asserted or distinctly implied.

How clearly is this expressed in that inimitable prayer of our blessed Redeemer for his followers: "Father, I will that they also, whom thou hast given me, be with me where I am!" (John 17: 24.) Not spirits newly created, however exalted and glorious, but these identical followers and companions of his earthly life. This same identity was proclaimed from the cross of Calvary and amid the thrilling scenes of the crucifixion: "To-day shalt thou"—not some other newly

A LETTER FOR WOMEN

From a Woman Whose Serious Illness Was Overcome by Lydia E. Pinkham's Vegetable Compound.

Garnett, Kas.—"I first took Lydia E. Pinkham's Vegetable Compound for a complete nervous breakdown following the birth of my oldest child. I got up too soon which caused serious female trouble. I was so weak that I was not able to be on my feet but very little and could not do my housework at all. I had a bad pain in my left side and it would pain terribly if I stepped off a curb-stone. One day one of your booklets was thrown in the yard and I read every word in it. There were so many who had been helped by your medicine that I wanted to try it and my husband went to town and got me a bottle. It seemed as though I felt relief after the second dose, so I kept on until I had taken five bottles and by that time I was as well as I could wish. About a year later I gave birth to a ten pound boy, and have had two more children since and my health has been fine. If I ever have trouble of any kind I am going to take your medicine for I give it all the praise for my good health. I always recommend your medicine whenever I can."—Mrs. EVA E. SHAY, Garnett, Kansas.

created spirit, but "thou," crucified, penitent, dying companion in suffering—"be with me in paradise." Our dust returns to the earth, but our spirits return to God who gave them. When the days of our years shall "be cut off," we shall not become extinct, but "fly away." The assassin may kill the body, but is "not able to kill the soul;" and as touching those called dead, "God is not the God of the dead, but of the living." And "we know that if our earthly house of this tabernacle [this body] were dissolved," we do not cease to be, but are simply "absent from the body." And then that magnificent apocalyptic vision: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord?" A more explicit recognition of the conscious existence of the soul after the death of the body it would be difficult to embody in any form of words. The bodies of these martyrs were slain, those bodies were still disunited from the soul; and yet there was not only conscious being, but conscious identity of themselves as the sufferers of wrong from wicked men.

It is useless to raise any quibble about the form or speech of disembodied spirits. Such objectors only place their ignorance in opposition to the boundless possibilities of the spiritual realm. We might have given many more proof texts, but these are sufficient wherever the Bible is authority.

The Lowrey-Clark Debate.

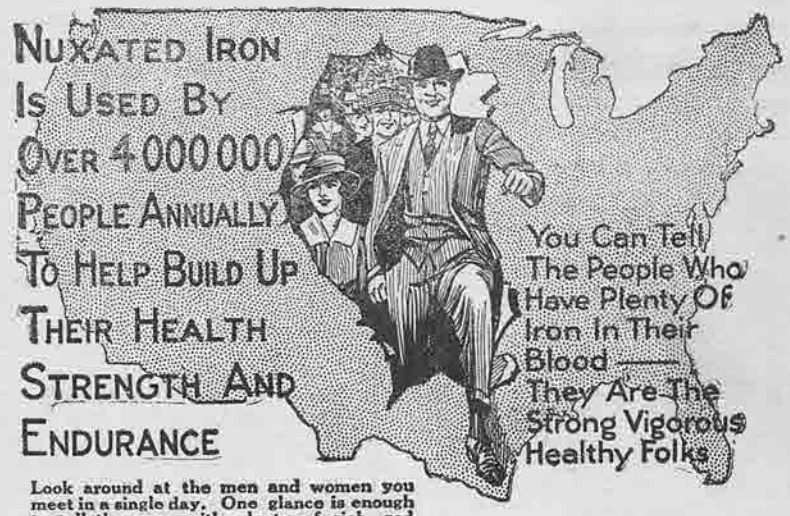
BY JAMES E. LAIRD.

This debate was held at Paragould, Ark., beginning on October 19 and continuing four days. The following propositions were discussed: "The church of which I am a member, known as the Missionary Baptist Church, is scriptural in origin, doctrine, name, and practice." John R. Clark affirmed; J. P. Lowrey denied. "The church of which I am a member, known as the church of Christ, is scriptural in origin, doctrine, name, and practice." J. P. Lowrey affirmed; John R. Clark denied.

Clark is not a strong debater. He spends most of his time in abusing his opponent, mud-slinging, and misrepresentations. I was told that some of his own brethren from Cardwell, Mo., who attended the debate, were not satisfied with his defense of their doctrine, and said they would have another man to meet Brother Lowrey.

Brother Lowrey did his work well in defending the truth, and did it in a Christian spirit. Some brethren think there is nothing to be gained in meeting such a man as Clark is. I think that depends on the kind of man you meet him with. If he is met by a Christian gentleman, as Brother Lowrey is, it will exalt the cause of Christ, and the better element of the Baptists will become disgusted, as they did on this occasion.

This debate did good, as was shown in the few nights Brother Lowrey preached after the debate, when three came from the Baptists and took their stand with the cause of Christ.



Look around at the men and women you meet in a single day. One glance is enough to tell the ones with plenty of rich, red blood, strength and physical energy to back up their mental power and make them a success in whatever they undertake.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, says that to help make strong, keen, red-blooded Americans there is nothing so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over four million people annually, and it has been used and endorsed by such men as Ignace Jan Paderewski, Ex-Premier of Poland and Master Pianist; United States Judge G. W. Atkinson, of the Court of Claims of Washington; also former Health Commissioner Wm. R. Kerr, of Chicago, and others. Nuxated Iron is dispensed by all good druggists everywhere.

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

40 Cords a Day

Easily Sawed by One Man with new OTTAWA. Get your own fuel at less than 2c a cord, then supply big demand for fire wood at $20 a cord up. **Beat the Coal Shortage!**

OTTAWA LOG SAW

Over 4 H-P. 310 strokes a minute. Wheel-mounted. Easy to move, cheap and easy to run. Engine runs other machinery when not sawing. New clutch lever starts and stops saw while engine runs. **Cash or Easy Payments. 30 Days' Trial. 10-Year Guarantee. Send for Big FREE BOOK and Special Low Factory Price NOW. Write to**

Ottawa Mfg. Co.
2889 Wood St.
Ottawa, Kansas.

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

In answering advertisements, please mention this paper.

Where Did We Get the Bible?

TALKS ON THE BIBLE. NO. 3.

1. How many books are in the Bible?
2. Who wrote the books of the Bible?
3. In what form was the Bible first produced?
4. In what language was the Old Testament first written?
5. In what language was the New Testament first written?

All these questions, and dozens more of interest to you, are answered in **The Wonderful Story.** Write to-day for it to

THOMAS NELSON & SONS,
Authorized Publishers American Standard Bible,
385-U Fourth Avenue, New York City.

The American Standard Bible text is used in 75 per cent of all Sunday-school periodicals, because it is recognized as the most accurate version that has ever been produced.

The American Standard Bible text is used by over 13,000,000 Sunday-school scholars to study their lessons from. They realize that they cannot procure a more reliable version of the Scriptures.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

NOT WORKING, BUT TIRED OUT

When one feels always tired without working, or suffers from backache, lumbago, rheumatic pains, sore muscles, or stiff joints, it is not always easy to locate the source of trouble, but very frequently it can be traced to overworked, weakened, or diseased kidneys. Mrs. L. Gibson, Twelfth and Edison Streets, La Junta, Colo., writes: "My kidneys were giving me a great deal of trouble for some time. I took Foley Kidney Pills, and they helped me right away."

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

CHURCH NEWS

Alabama.

Montgomery, November 8.—Yesterday was a big day for the church of Christ worshiping on Highland Avenue. We had a good hearing at both services. Three were added by relationship. All have a mind to work. Never have I met with a more generous people than these. They are not satisfied unless they are doing something for others, something to promote the cause of Christ. Their last act of kindness toward me was in the form of a nice Ford sedan. With this car I shall be able to reach more people. May the Lord ever bless them in their work of faith and labor of love.—J. H. Hines.

Bridgeport, November 9.—The meeting at Athens, Tenn., continued from the first to the fifth Sunday in October. Attendance, attention, and interest were fine from the first to the last service. Eight were baptized; about twenty-five converted from the errors of the "progressives;" fifty-four enrolled: a fine, well-located lot, one hundred feet by one hundred and fifty feet, bought and paid for, with the restrictive clause in the deed, and a good subscription started to build a house of worship. The disciples are working faithfully, and prospects for the building of a house of worship soon are fine. Pray for this work. Brethren Walter Davis, of Trenton, Ga., and Joe Casteel, of Cleveland, Tenn., Route 7, were with me in the meeting, leading the song service and helping in other ways. They are fine brethren. Brother W. C. Phillips, of Cleveland, has done good work at Athens, and Brother Vernon Rozar has also labored faithfully there the past few months. May the Lord bless all who in any way contributed to the success of the Lord's cause at Athens. The disciples at Athens will need help to build. Send them a contribution. Send to James Dye, 315 Ohio Street, Athens, Tenn.—Charles Holder.

Arkansas.

Millville, November 3.—I have recently closed a meeting at Camden, Ark., the county seat of Ouchita County. There has never been a loyal congregation in the town. We set in order a small band of loyal brethren. They have bought the Catholic meetinghouse for two thousand dollars. The first payment of seven hundred dollars is to be made on November 18. These brethren are not able to make this payment alone, and we are asking those who are interested in the spread of the gospel of Christ in destitute places to help us as liberally as possible, that we may be able to meet this payment and hold the property. It is splendidly located and an excellent building. Any amount will be appreciated. Send all contributions to S. T. Garner, Camden, Ark.—R. L. Colley.

Kentucky.

Louisville, November 9.—The work here is moving along with fine interest. Reports from Campbell Street Church say that Brother Kurfees has stirred the church with strong doc-

Lungs Weak?

Generous Offer to Tuberculosis Sufferers of Trial of SANOSIN SANOLEUM, Embracing Europe's Remarkable Expectorant, SANOSIN.

Noted medical scientists—Drs. Danelius, Summerfield, Wolff, Noel, Gauther, Essers—declare SANOSIN most valuable treatment for pulmonary ailments. Felix Wolff, Court Physician, Directory of the Sanitarium for Consumptives in Reiboldsgrun, Germany, highly recommends it. SANOSIN has been officially recommended to the Berlin Medical Association. Dr. C. W. A. Essers, Amsterdam, Holland, declares it a "moral obligation to make SANOSIN known to the whole human race." American sufferers, rich or poor, can use this remarkable home treatment that has met with such success in Europe. SANOSIN SANOLEUM is designed to produce calm, restful sleep without morphine or similar deadening drugs, and to bring almost immediate relief from coughing, blood spitting, and night sweats. SANOSIN SANOLEUM is an inexpensive home treatment of genuine merit, and is proving a blessing to all suffering from Tuberculosis, Bronchitis, Asthma, Catarrh, Whooping Cough, etc. Send for FREE BOOKLET (with testimonials) explaining this treatment and how a trial can be made in your own home at our risk. Address **SANOSIN SANOLEUM, 222 N. Wabash Ave., Chicago, Ill. Dept. 260.**

Show this to some unfortunate.

MORE PAY FOR TEACHERS

We have hundreds of demands for teachers at greatly increased salaries. Send in your name to-day for enrollment. **South Atlantic Teachers' Agency, 306 Walton Building, Atlanta, Ga.**

Everything About Cuticura Soap Suggests Efficiency

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

CANCER

It's successful treatment without use of the knife. Hundreds of satisfied patients testify to this method. Write for free book. Tells how to care for patients suffering from cancer. Address DR. W. O. BYE, - Kansas City, Mo.

GUARANTEED 5 YEARS

To introduce our new Jewelry Catalog we offer this beautiful Watch, Waldemar Knife and chain for $2.98. Watch is size 14, gold plated, highly polished case; Knife and chain are both excellent in finish. If not fully satisfied, your money will be cheerfully refunded without question.

Only $2.98

McINERNY & CO.
Dept. 3
4838 Champlain Ave. - - Chicago, Ill.

trinal sermons, just the thing we need to-day. The work at F Street is making progress. One wanderer returned last Sunday. We feel that Brother Smithson is teaching the plain truth. The King's Hall brethren have broken ground for their new building. You can't beat them; they are made of the right sort of material. Brother Jarratt Smith preaches regularly for the Parkland Church. Brother Pendergrass, of Denton, Texas, has moved in to give us a lift. Brother McCasland was at King's Hall last Sunday. I have been out in the highways and the byways. —R. A. Craig.

Mississippi.

Jackson, November 5.—Our work in Jackson is progressing surely, but slowly. The cottage prayer meetings are interesting and profitable. Personally, people are becoming more acquainted with us and New Testament truths. We meet regularly on Sunday in the W. O. W. Hall—at 10 A.M. for Bible study and at 11 A.M. for worship. Those who come enjoy and are benefited by these services; but it seems exceedingly difficult to get others but members to attend. Our growth will be much faster when we can have a house of our own in which to meet, which I hope will not be long off, for we can only get use of the hall on Sundays; and being up-town and on the third floor, only those really interested and personally invited find us. There are none who just drop in. I have located two members who have been here for some time without attending service anywhere, not having learned of our meeting. They have promised to be with us in the future. Several have promised to attend next Sunday and hear the preaching who have as yet never done so. I preached in a meeting in Charleston, Miss., which resulted in eighteen baptisms and a spiritual awakening that I believe will long be felt for good. People in Mississippi are slower to accept the unadulterated gospel than they are in Tennessee. It is so new to them that it is hard for them to see that one can become, be, live, die, and be saved as a Christian only, and that denominations are not only unnecessary, but a hindrance. I trust and pray that I shall be spared to continue the effort until many here shall fall in love with plain, simple, New Testament Christianity, and we shall yet see an active congregation in this city as a radiating center from which the entire State shall be turned to Christ. All readers of the Gospel Advocate are requested to notify me of any one here in whom they are interested, that I may visit them.—Matthew C. Cayce.

Texas.

Ponta, October 30.—We are engaged in a fine meeting at this place. Brother John T. Ramsey, of Beaumont, is doing the preaching. Ten have been baptized to date—one Methodist.—Dr. J. H. Herd.

Dallas, November 2.—I came in today from Corpus Christi, where I spent eight days preaching. While there were no additions, the meeting was not a failure, by any means. This is the place where the brotherhood was called upon last year to help rebuild the church house that was destroyed by the awful hurricane that destroyed about one-third of the city of ten thousand people and took the lives of several hundred. The wrecks and ruins are still visible. The brotherhood responded nobly to the call for help and enabled the brethren, with what they themselves were able to do, to erect a beautiful, modern, stucco building. One of the purest and best preachers of the brotherhood lives at Corpus Christi—C. W. Sewell, a son of the lamented Jesse L. Sewell. Brother Sewell is not as strong and active as he once was, but is yet able to do lots of good teaching, and does it. He preached a number of years for the church at a great sacrifice, and passed with the church through many fires of persecution by false brethren, but he and the church survived it all. Brother Sewell begged the church to let him give up the work, and after much insistence they consented; but they have him to take thirty-five dollars each month. He served as a most faithful elder, and is, indeed, a scriptural one. Brother Sewell's father baptized my father in Tennessee years ago. Both have passed to the great beyond. Brother Berry is the preacher at Corpus Christi now, and is doing a good work. He is both a good preacher and a good singer. I found several Tennesseeans there, and alternated my preaching with bay fishing and duck hunting, and made good at both.—J. B. Nelson.

STANDS OFF A LOT OF DOCTOR BILLS

Recommends Pe-ru-na for Catarrh of the Stomach, Colds and Grip

"I have used Pe-ru-na for several years and can heartily recommend for catarrh of the stomach or entire system. I always get benefit from it for colds and grip. It stands off lots of doctor bills and makes one feel like a new person."
R. F. SUTTLES,
R. F. D. No. 8, Box 51, Waynesburg, Kentucky.

It is wise to keep a bottle of Pe-ru-na in the house for emergencies. Coughs and colds may usually be relieved by few doses of Pe-ru-na taken in time. Nasal catarrh, indigestion, constipation, diarrhoea, rheumatism or other troubles due to a catarrhal condition of the mucous membranes all call for Pe-ru-na as the successful treatment. The health building, strength restoring qualities of this well known remedy are especially marked after a protracted sickness, the grip or Spanish Flu.

PE-RU-NA is justly proud of its record of fifty years as health protector for the whole family.

TABLETS OR LIQUID SOLD EVERYWHERE

Read This! Do Not Fail to Read This!

MAKE YOUR HOME HAPPY WITH A HOME MUSIC BOX. The most wonderful and cheapest musical instrument ever invented. Thousands sold. A child can play it and be amused and entertained for hours.

You can sing with it, and so teach the children to sing. Everybody surprised and pleased. Our list of 1,000 tunes includes hymns and songs. Make grandpa and grandma smile as you play the old songs they love so well. All kinds of music to choose from—marches, popular songs, hymns, Sunday-school songs, etc. A fine gift for the holidays or other occasions. Just the thing to entertain a party.

Only $8.00 for this wonderful instrument, with four tunes, your choice, free. Extra tunes, 25c each.

Does not wind up, else it would cost $35.00 and play no better music. You can repeat a piece or change to another in an instant. Best to send full price with order, but $2.00 will be accepted, the rest payable on receipt by express, C. O. D., with charges. Lasts for years. Send 2c for catalogue.

STANDARD MFG. CO., Dept. G. A., Box 1179, City Hall Sta., New York, N. Y.

WINTERSMITH'S CHILL TONIC

Sold for 50 years for Malaria and as a General Tonic. Helps build you up.

If Not Sold by Your Druggist, Write ARTHUR PETER & CO., Louisville, Ky.

CUT THIS OUT—IT IS WORTH MONEY

Cut out this slip, inclose with 5c, and mail it to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package contaning Foley's Honey and Tar Compound, for coughs, colds, and croup; Foley Kidney Pills, for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headaches, and sluggish bowels.

TETTERINE for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

Home-made Remedy Stops Coughs Quickly

The best cough medicine you ever used. A family supply easily and quickly made. Saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

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

NOTICE!

We want to get in touch with all the brethren who are interested in Christian education and who want to locate where there is a good Christian college. For further information, write to

S. L. BRADLEY,
Morrilton, Ark.

DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Gripe or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

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

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

Why Not Have a Share In It?

BY O. G. VINCENT.

One of the most prosperous and promising mission stations we have in Japan is the Kamitomizaka work. The late William J. Bishop, whose very life was sacrificed for the cause of Christ in that country, did much to make this work a success. If he invested his life in this mission, surely we can invest money. After Brother Bishop went to his reward, the responsibility of seeing to this mission fell upon me. Apart from the support of Brother Hiratsuka, the consecrated and loyal evangelist, this native church is self-supporting. In addition to defraying the current expenses of its regular needs, these brethren are "laying by in store" about forty yen a month on the lot fund. It is not possible for them to pay for the lot they contracted for without our assistance. The lot purchased cost about thirteen thousand yen (six thousand five hundred dollars). Since our return I have raised something like two thousand dollars, one brother giving one thousand for this purpose. Other interested brethren, especially Brother W. W. Freeman, of Abilene, Texas, who has been appointed treasurer of this fund by the church there, have helped. I do not know just now exactly the amount in hand, but I am sure that there is much yet to be secured. I have on hands twenty-two dollars which will be forwarded to Brother Freeman soon. Almost every letter from Brother Hiratsuka reports one or more baptisms. This is not all; for his reports show that the new converts, as well as the older members, are growing in grace and in the knowledge of the Lord Jesus. Brethren, if you could personally visit this work and see the devotion, faith, and loyalty of the Kamitomizaka brethren, you would not hesitate one moment to help and to ask others to have a share in their plans for the Lord's cause. Will you help? How much will you give monthly or quarterly until the lot is paid for? I am willing to receive and forward your gift; but it is preferable to send it to Brother Freeman, whose address is given above, and who is doing this service under the direction of the Abilene church. Every dollar you give will reach Japan without any cost to you. This plan is in perfect harmony with the New Testament, and the call is worthy and the need is urgent. In the name of the Lord Jesus, and for his sake, let me request you to respond liberally and promptly. My address is 2813 Linden Avenue, Knoxville, Tenn.

In answering advertisements, please mention the Gospel Advocate.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

TREMENDOUS VALUE FOR 10c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world eight weeks for ten cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Ten cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.

Physicians and surgeons treated free at the hospital.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

Opportunity at Oakland, Miss.

BY W. A. BURFORD.

The little congregation of loyal Christians at Oakland, Miss., now meeting every Lord's day for worship in the chapel of the High School building, are making an effort to build for themselves a house of worship. A good lot in the heart of town, with the restrictive clause in the deed, has been secured and paid for. They have already raised about one thousand dollars with which to buy material, and their estimate is that it will take about two thousand dollars to buy the material. After the building material is secured, carpenters who are members of the congregation will build the house. All members of the congregation have subscribed and paid in to the full amount of their ability; but they are determined to succeed, and will continue to make sacrifices in order to have a house of their own. Oakland is a splendid center in which to expend money as a missionary venture. The citizens of the town are kindly disposed toward our plea, and prospects are bright here for the future of the cause of Christ. Therefore it is in the fullest assurance of confidence that we are asking our brethren and friends everywhere to help us in this work. "It is more blessed to give than to receive." Send donations to W. A. Burford, secretary and treasurer, or to the Oakland Bank, Oakland, Miss.

Select Thoughts.

The standard of practical holy living has been so low among Christians that the least degree of real devotedness of life and walk is looked upon with surprise and often with disapprobation by a large portion of the church; and, for the most part, the followers of the Lord Jesus Christ are satisfied with a life so conformed to the world, and so like it in almost every respect, that to a casual observer no difference is discernible.—Selected.

For the sake of the child in our midst, we must talk of Thee in unspoken words of small things, done in love; for the sake of the aged, we must translate Thee in terms of consideration and patience; for the sake of the poor, in his pride, we must speak in simplicity; for the sake of the rich, in his pride, we must speak in power. For the sake of the work we have chosen to do, we must give up freedom of action, and wear at every moment bonds.—Selected.

Christian testimony is far too frequently limited to the ordained ministry, or to a few Christian workers, as distinct from the large body of Christian people. It ought to be true of every genuine follower of Christ that he is able to admonish, able to express spiritual experiences, able to bear witness to his Master's grace, able to lead a soul to Christ, able to help fellow Christians in spiritual difficulty, able to work for the Master, either at home or abroad.—W. H. Griffith Thomas.

One of the most convincing arguments for immortality is the undying appetite of the soul for knowledge, love, progress. As we approach the turn of life it never occurs to us that it is time to fold our arms, close our eyes, and bid farewell to nature, poetry, art, friendship, business. . . . We build houses, begin books, undertake operations, just as if we were to live forever, which shows, I think, that the sense of immortality destroys all sense of death as we grow old.—J. F. Clarke.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

HOW TO GET RID OF CATARRH

A SIMPLE, SAFE, INEXPENSIVE METHOD THAT CLEARS OUT THE HEAD, NOSE, AND THROAT.

There is no disease more offensive or disagreeable or no disease that will lead to as much serious trouble as catarrh. You can now get rid of it by a simple, safe, pleasant home remedy discovered by Dr. Blosser, a catarrh specialist.

Dr. Blosser's Remedy is composed of medicinal herbs, flowers, and berries, which you smoke in a dainty pipe or cigarette. The smoke-vapor is inhaled into all the air passages of the head, nose, throat, and lungs. It contains no cubebs or tobacco, and may be used by women and children as well as men.

This medicated smoke carries medicine where sprays, douches, and ointments cannot possibly reach. Its effect is soothing and healing and is entirely harmless. If you are a sufferer from catarrh, asthma, catarrhal deafness, or subject to frequent colds, you should try this Remedy without delay.

Any well-stocked drug store can supply Dr. Blosser's Remedy in cigarettes or powder for smoking in a pipe, or will order it for you. Satisfactory results guaranteed by a genuine, money-back offer.

A trial package will be mailed postpaid to any sufferer for ten cents (coin or stamps) by **The Blosser Co.**, 44DD, Atlanta, Ga., to prove its delightful and remarkable effectiveness.—Advt.

Funerals.

BY J. J. VANHOUTIN.

About as far back as we can trace funerals it was the custom to bury the dead out of sight. Tombs and graves were usually considered sacred places, and funeral orations were customary many years ago. Gregory Nanzianzin gave the oration at Constantine's burial, also a memorial oration to his honor the next year. Abraham buried his dead. Shem, the great type of Christ in twenty-one similarities, was buried. The Lord buried the great man Moses; he did not cremate him; and Mrs. Alexander said of his burial:

> The angel of God upturned the sod,
> And laid the dead man there.
> That was the grandest funeral
> That ever passed on earth;
> Yet no man heard the tramping,
> Or saw the train go forth.

I wish I had space to give the entire poem. What near relation there must have been between God and Moses before his death! The Lord of life and glory condescend to bury the dead body of a man! What a wonderful thought! Shall we follow the example and bury our dead out of sight, like God and Abraham did?

David was buried with all the honors of a king and prophet, and his tomb was kept and protected until after the resurrection of Christ, because he prophesied of Christ's resurrection and was the only one that personated him in the grave. On the day of Pentecost, Peter said: "His sepulcher is with us unto this day." (Acts 2: 29.) Dr. Randel, who many years ago visited the place, said: "They could have opened the tomb of the embalmed singer of Israel and viewed the remains." King Alexander, who drank nine pints of poisoned wine and died from the effects, was taken to his grave by the greatest military guard ever known since Joseph was given the pride of the Egyptian army to bury his father. It took about two years to prepare for it. The hearse and harness were made; sixty-four mules—sixteen abreast—were hitched to the hearse, then six hundred horses, and each horse was led by a soldier. But when Jesus was buried, we only find about seven men assisting. How unlike the burial of Alexander! No gold-burnished hearse drawn by sixty-four of the largest mules that could be found, with six hundred horses hitched in the lead. Yet the burial given to the "Jesus of Nazareth," the Savior of the world, was far the greatest and most honorable. Funerals now are very expensive; and while the high cost of living is great, it is cheaper to live than to die. When Jesus was buried, they did not have a casket; they use to be called "coffins." As long as a man lives he does not have to pay for one. Funeral sermons are in great demand, but the price is not usually on an average with the casket. When Lazarus died, Jesus was sent for; when Sister Dorcas died, the apostle Peter was sent for; but nothing is said about preaching a funeral, yet each one restored the dead person to life. Such as that is beyond the power of man. But now, if a true Christian dies and a true gospel preacher is sent for, he ought to be able to give some words of comfort to the bereaved ones.

This is a good time to cling to the "things that cannot be shaken." No harm can come to the devout Christian if he can say: "Have Thine own way."—Exchange.

The heart of the Christian will not fail when he sees the shaking of the nations or the powers of heaven. He will not be troubled or disquieted by fears, as though evil were about to gain victory over good. Our Lord's promise is that from amid the clouds and the storm, the sign of the Son of man shall come forth with power and great glory.—J. C. Hare.

Don't Wear a Truss

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

C. E. BROOKS, 443G State St., Marshall, Mich.

"THE SANITARY" Individual Communion **CUPS**

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Vapo Cresolene

Used for more than forty years. The benefit derived from it is unquestionable.

Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

FOOT TROUBLES

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

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

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

In answering advertisements, please mention the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 48. NASHVILLE, TENN., NOVEMBER 25, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE..... 1137
OUR CONTRIBUTORS 1138
The Rich Man and Lazarus—Georgia and the Far Southern Field—That Apology—Los Angeles Notes—Sketch of G. Dallas Smith.
EDITORIAL 1142
"Wrangling in the Papers"—The Divine Preventive—God's Love for the World.
HOME READING 1145
CURRENT THOUGHT 1146
QUERY DEPARTMENT 1147
AT HOME AND ABROAD..... 1148
The Colorado Springs Meeting..... 1150
An Appeal to the Disciples of Christ Everywhere..... 1151
The Double Nature of Man (No. 10)..... 1152
An Interesting Trip 1154
OBITUARIES 1156
Tanabata—An Inheritance Incorruptible..... 1158
Progress in Jackson, Miss..... 1160

Edifying as the Need May Be

BY A. B. LIPSCOMB

Progress of David Lipscomb College.

I am asked almost daily, "How are things moving along at David Lipscomb College?" Some of these come from honest inquirers who have the interests of the school at heart; others are prompted chiefly by curiosity; while a few, perhaps, are scenting trouble. It often appears to me that there is an unfortunate craving in the make-up of some people to have things go wrong, if for no other reason than that they may sit back with an air of superior wisdom and say, "I told you so." They lack that love which Paul says "thinketh no evil." Just now there is no occasion for alarm, but there are reasons for rejoicing. I sincerely believe that we are moving forward along lines of greater usefulness, and yet there is the feeling that we have just started in our effort to make things better. There is certainly always room for improvement. The sure-enough Christian is contented, but he is never satisfied. Satiety leads to indifference, and indifference is just another name for sin. In the conduct of the affairs of the college we are holding on to some good methods and rules left by our predecessors, and we are trying at the same time to profit by known mistakes. We all make mistakes. The only people who do not make mistakes are in the cemetery. The teachers oldest in service tell me that the scholarship of students has never been quite so good as it is at present. This is encouraging, and we attribute it to the fact that we have stressed the point that if any student willfully and persistently neglects to study he cannot remain. Idleness is just as much a breach of the rules as profanity. As Washington Gadden said: "I have received no man's money for which I did not render a just return." We do not care to take money from hard-working and self-sacrificing parents in order to harbor their children in a state of idleness. Better to have a smaller number of bona fide students than to boast of a larger number in which some are exerting a corrupting influence. Managing a school in which both sexes and all ages and grades are represented is not an easy task. It is not smooth sailing even for a single day. Many little vexing problems come up for solution, and there is great need of patience, forbearance, firmness, and kindness. It is our daily prayer that God may guide us in the work. If we did not feel that it was for his glory, we would quit and go to Florida for fishing and recreation or else to Reelfoot Lake and shoot ducks. But there are too many and two wonderful possibilities wrapped up in the students committed to our care to think of such a thing. Some of these may be classified as raw material upon which we chisel day after day; but there are diamonds in that material, and, with the help of God, we shall bring them out.

☼ ☼ ☼

Controlling the Boys.

Thanks to the indefatigable efforts of the Christian woman whom we selected for matron of the girls' new dormitory, the conduct of the young ladies has evoked many expressions of praise. She not only makes rules for their good behavior, but sees to it that they are observed. The control of the boys' dormitory has always been regarded as a more difficult task. We refer especially to the younger boys. Our young men are as fine a group of Christians as may be found anywhere in the land. It requires no special effort to keep them within proper bounds. But controlling the younger element is another matter. The president of the college has assigned this task to a "control committee" consisting of the dean and two other members of the faculty. Here again we are encouraged by some of the older teachers who tell us that the order maintained is the best in years. Whatever success has been attained is largely due to a system of supervised study which was altogether experimental in this college. All of the boys and young men who stay in this dormitory assemble each evening in a large, well-appointed study hall and prepare the next day's work under the eyes of teachers. The experiment thus far has brought forth good results. Quiet has prevailed where otherwise pandemonium might have broken loose. True enough, a few of the boys have chafed under this ruling. But we have tried to make it clear that the arrangement is a privilege and not a punitive measure.

☼ ☼ ☼

Emphasis Upon Bible Study.

We have not forgotten the main purpose of the two great-hearted men who founded this school and gave the best of their lives for its advancement. More care and thought have been taken in the selection and arrangement of the Bible classes than in any other division. Every student, young and old, is drilled daily in the study of this wonderful Book. Brother Pittman through years of experience has become an adept in this field. He teaches the beginners, who are not included in the primary and grammar departments, and, in addition, has a class for advanced students. Brother Srygley is teaching a class in Genesis and, in addition, has a class in "Bible Topics," which is a new

and very interesting feature of our Bible study. Every boy or girl who leaves that class, having finished the course, will certainly go out well grounded in the principles of the Christian religion and will be ready to give an answer to their faith. The writer teaches a class in Mark, and will also cover Romans before this term is ended. Every teacher in every department keeps a careful record of every student's progress, and where a student is delinquent it is promptly reported to the faculty, that remedial measures may be taken. Monthly reports are mailed to parents and a careful record of every student is kept in the office files for future reference. Wholesome exercise is required of all the students and teachers, and this part of our training has become one of the most interesting and pleasant features of the daily routine. The literary programs provided by the four literary societies thus far have been of an unusually high standard. The launching of a college monthly is another new and interesting feature. It is intended through this medium to tell the news of the college to its hundreds of friends scattered over the country. The best bit of news so far is that at a recent prayer-meeting service where the talks were made by some of the older boys six students came forward to confess their blessed Savior and put him on in baptism during the same hour. This, we believe, is a good index to the spiritual atmosphere which all of us working together have sought to create. I have endeavored in this hastily written screed to answer the question, "How are things moving along at David Lipscomb College?" As for the other items which I may have failed to mention, let me say in brief but sincere utterance, "Come and see." The doors are not kept open on cold winter days, but there is always a warm welcome awaiting you. Meanwhile do not overlook the important fact that the second term begins just after the Christmas holidays, and we would be pleased to send you a catalogue.

OUR CONTRIBUTORS

The Rich Man and Lazarus.

BY JAMES E. CHESSOR.

In the parable—if it be a parable—of the rich man and Lazarus it is the character of the rich man that our Savior presents for our more extended consideration. The beggar figures prominently, yet secondarily, in the drama; more is said about Dives. Accordingly, in this study I shall confine myself almost solely to a brief analysis of the latter's character as portrayed in the tragedy of his earth-life, not forgetting to allow proper emphasis to rest upon the denouement couched in the solemn words of Abraham.

The case of the rich man may be outlined by pointing out his mistaken course in time—"in thy lifetime"—and the result that followed in eternity. There are, indeed, two distinct acts in the drama—one staged in "this present world;" the other, in "the world to come." The fundamental weakness of Dives' character is embraced in his mistaken course in life, and the reward reaped finally is the manifest destiny of such a course.

The rich man was not a miser. This is evident from the definition of the word: "A covetous, grasping, mean person; especially, one having wealth who lives miserably for the sake of saving and increasing his hoard." (Webster.) In other words, a miser is a person of great or it may be small means, who spends every available moment of his time and devotes every ounce of his energy to the hoarding up of anything of supposed or real value; who by hook or crook gets all he can and, I may say, "cans" all he gets; whose treasure is laid up "where moth and rust doth consume, and where thieves break through and steal." In his blind and miserable cupidity he denies himself all the luxuries and many of the common comforts of life, clothes himself in "vile raiment," endures the pangs of hunger and cold, and invites many of the diseases that prey upon the human family.

If Dives had been a miser, he would not have "clothed himself in purple [symbol of royalty and affluence] and fine linen;" no miser ever did that. Silas Marner, a typical miser of literature, went about the village of Raveloe clad in tatters, "selling linen to great ladies for gold." If the rich man had been a miser, he would not have "fared sumptuously every day;" no miser ever did that. But Dives was a luxurious, high liver. He banqueted his friends. Moreover, his lavish expenditures were made without grudge. The symptoms of the disease that ate its way into his heart, poisoned his life and proved his undoing, are not the symptoms of the malady that preyed upon the life of Silas Marner, of Scrooge, or of Shylock.

But the cardinal mistake of Dives' life and career lay in his false attitude toward life—toward humanity. It was the attitude of utter indifference toward the masses—selfish indifference. "The wretch concentered all in self!" He spent his wealth with lavish hand, but upon self and the pampered objects of his selfishness. He was interested never so much as in the man Dives, and to him he paid the tribute of his idolatry. His world, his horizon, his life, were circumscribed within the same narrow limits of this idolatry. He bought clothing—rich, glittering apparel—but not to clothe the poor; it was to array the man Dives. He provided food—extravagant banquets—but not to feed the starving; it was for the man Dives and his circle of friends. He "received good things," but gave nothing to suffering humanity begging crumbs at his gate. His careless indifference, settling upon him like a stealthy, slow disease, had blunted his sentiments of benevolence. A state of spiritual coma had seared his soul. His conscience was dead.

The rich man possessed sufficient intelligence to have been a great blessing in his environment. It was not a lack of wisdom that deprived him of spiritual vision. It is probable that he possessed a high order of intelligence. Whether he had amassed his fortune or inherited it matters little; the fact that he controlled it so well as to keep it in his own coffers, shut away from the demands of charity and available only to his own lusts and vanity, is proof that he possessed the qualities of the shrewd financier. I do not think that a clear conception of one's responsibility in the sight of God requires extraordinary intelligence. It depends not so much upon the structure of the brain as upon the qualities of the heart, the hidden motives that impel action. The rich man was the more blameworthy because he possessed talent that yielded no returns and light that did not shine.

The rich man may have prided himself upon his liberality as money kings are accustomed to do nowadays. In all probability Dives pitied Lazarus as one of the unfortunates of earth who stood in need of nothing so much as death—relief from his sufferings. It is likely that he commented casually upon the sorrowful plight of the beggar. "Poor fellow! Sore all over! Greatly afflicted! He will be better off dead!" If the rich man did not so express himself, he was less a hypocrite than many who otherwise play his rôle perfectly to-day.

But Dives was blinded by the glare and glitter of gold. Its canker had eaten into the core of his heart. His distorted life consisted in the abundance of the things he pos-

sessed. He was blind in the light of day. Utter indifference had wrought his ruin. Hence, Lazarus lay in the shadow of Dives' gilded mansion at the gate of luxury, unknown in life and unwept in death. It was the sin of neglect—the sin of the ages—the sin peculiarly of the present time. Christians, beware! This sin of indifference is not confined to the rich alone. It is widespread. The judgment alone will declare the extent of the evil. The multitudes who in the great day shall ask in their utter surprise, "Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" whom the Master shall answer, "Inasmuch as ye did it not unto one of these least, ye did it not unto me," are the many who for like cause shall share Dives' anguish.

The rich man and Lazarus make their exit and the scene shifts from time to eternity. "And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried." Each had taken his place "in the silent halls of death," had become "brother to the insensible clod." In death they reach a common level. The body clothed in purple and fine linen and the body full of sores must be resolved to the original elements. Death was no respecter of persons. The imperious summons came alike to rich and poor and the grave claimed them for his own. What does it matter whether Lazarus was buried, or whether Dives was accorded a funeral comporting with his station and splendor in life? The "dust had returned to the earth as it was." The cold hand of death had written "finis" upon the tabernacle of clay.

But death had not ended all. The curtain rises suddenly, and beyond the grave stretches eternity—vast, incomprehensible. Lazarus rests in Abraham's bosom. Dives lifts up his eyes in Hades, being in torments. Lazarus is comforted; Dives is in anguish. The beggar has become rich; the rich man has become poor. They have exchanged planes.

Now let us first note briefly the state of the beggar, and then we shall bid him farewell. Poor and miserable on earth, Lazarus has become immensely rich and happy beyond power of words to describe. He was carried by the angels to Abraham's bosom. "By the angels." There is a beauty in that phrase that lingers in the heart of the disciple of Christ. He has not read about those messengers of God without associating them with holiness, immortality, the society of heaven. He has not read unmoved how they rejoice when sinners repent. He remembers the ministrations accorded the Savior by the heavenly host and the part performed by them in bringing to earth the plan of salvation. Death indeed loses its terror to that disciple whose faith assures him that the angels "shall bear his weary spirit to that sinless, summer land." He yields to the inevitable as one who "wraps the drapery of his couch about him and lies down to pleasant dreams."

The angels bore Lazarus to the bosom of "Father Abraham," the adored progenitor of the children of Israel. Evidently Lazarus was a Jew, and he was comforted on the bosom of the father of his nation. Gentiles cannot appreciate this picture of supernal happiness as can Jews. We know what a blissful joy of childhood it is to be pillowed upon mother's breast and rocked in sleep within her tender encircling arms. If ever we get a glimpse of heaven in this life, it is while thus nestling close to her throbbing heart of love and sympathy, cares unknown, mother-confidence perfect, safe in her care. It is the child's dream of paradise. But the Hebrew abides on the bosom of "faithful Abraham" through eternity. In few words Jesus thus drew a graphic portrait satisfying the Hebrew conception of paradise. It was all that Jewish heart could wish.

But the rich man had become wretchedly poor. His abject plight beggars description. He had come to worse than crumbs. Dives had not a drop of water to cool his tongue! "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame." What abject poverty! What wretched misery! Lazarus was never so poor and wretched and miserable on earth as Dives in eternity. In eternity, if afforded a choice, I would rather lie in squalid rags, with dogs to lick my sores, crying with outstretched hand, "Crumbs, crumbs!" than to writhe in a flame, making the arches of hell resound with the fruitless plea, "Water, water!" Jesus drew an adequate portrait of eternal punishment, and all that run may read and understand.

The rich man had experienced utter surprise. "How hath the mighty fallen!" When he lifts up his eyes, an untoward and unexpected environment greets his vision. His plane is far below Lazarus. A man of affluence and station on earth, it is unthinkable that he should come to such a lot. Precipitated into a place of torments and anguish with the suddenness of the death summons, how utterly unprepared is he for his doom! A light breaks upon him. Gathering his wits, he recalls his earth-life. He had not thought seriously whither his course was tending. He had not deliberately purposed to be lost. He knew that his five brothers, thoughtless and profligate like himself, were drifting the downward way. Without warning, they, too, inevitably would come into that place of woe and share his surprise and anguish.

Dives alone was responsible for his destiny. He had sown the wind of prodigality and wantonness and reaped the whirlwind of destruction. He was not *sent* to the place of endless woe—he *went* to that place. His five brothers were coming there of their own volition. "Lest they come into this place of torment" was Dives' piteous plea. Dives had eaten of the fruit of his own way, and his brothers were walking in his steps. The lost go to their doom by following their own counsel and despite the vicarious suffering of Christ to save them.

There is an awful finis to this tragic drama. It ends in unalterable doom. Not a glimmer of hope is held forth for Dives. The gulf is fixed for all eternity. The idea of the second chance is refuted with awful solemnity. That vagary did not originate at that time in the mind of Abraham in paradise—he refuted it; it did not originate in Dives' mind in Hades—he did not entertain it. It sprang from the fertile imagination of man on earth since that time, and it was inspired by the devil.

The doctrine of annihilation also is refuted with equal solemnity. No doubt the incorrigible would welcome annihilation. But no such hope is held forth for them. The rich man was a conscious soul. His faculties were intact. He was told to remember, and he employed this power. He had not gone out as a candle dipped in water. "Son, remember," said Abraham, "that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish." He was Dives in eternity who had been Dives in time—the same character. Act I. had ended with *death*: Act II. begins with *doom*. The footlights of hell glimmer in the awful abyss. The curtain of eternity falls. The lesson is for us who linger on time's stage of activity. May we profit by Dives' mistake.

This is what our Lord bids Christian men and women to do: to take up this hard and painful cross and follow him up this hard and painful path; and when we look again, we see a long train of men, women, and even children winding up that path, each bearing a heavy cross also. But as He who went first carried not that cross alone, but Simon the Cyrenian helped him; so, too, to all that train is One ever present, ever lending a hand to bear the heavy cross through the difficult places of that steep and stony road.—Dean Butler.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Remembering the Poor.

God has ever been mindful of the poor. His tender consideration of the needy is distinctly outstanding. He who feeds the ravens and keeps watch at the sparrow's fall could not fail to hear the widow's moan, the orphan's cry, and the poor man's sigh. He gave the children of Israel very definite instructions relative to the treatment of their poverty-stricken countrymen. "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the sojourner." (Lev. 19: 9, 10.) Even in the matter of offering sacrifices Jehovah made provisions for those of severely limited means. "If his means suffice not for a lamb, then he shall bring his trespass offering for that wherein he hath sinned, two turtledoves, or two young pigeons, unto Jehovah; one for a sin offering, and the other for a burnt offering. . . . But if his means suffice not for two turtledoves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, the tenth part of an ephah of fine flour for a sin offering." (Lev. 5: 7-11.) On account of their poverty, Joseph and Mary availed themselves of a similar sacrificial provision in behalf of the needy. (Luke 2: 24; Lev. 12: 8.)

Christ was distinctly considerate of the poor. He could well sympathize with them, for he was reared by parents who lived in humble circumstances. Paul recognized this fact when he wrote to the Corinthians: "Though he [Christ] was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8: 9.) From the humbler walks of life he selected the twelve, his future apostles and ambassadors. In the busy days of his heaven-born ministry the imprisoned Baptist sent disciples to inquire of Jesus: "Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." (Matt. 11: 3-5.) It will be observed that in his reply Jesus puts the preaching of the gospel to the poor last as the climax of his argument and the crowning evidence of his Messiahship. He loved the needy and destitute, and brought to them a message of hope and inspiration. By the example of the rich man and Lazarus he showed them how, in death, the worldly rich lost their property and the poor their poverty. He made it possible for every Lazarus, who desires, to become an "heir of God, and joint heir with Christ." Even after he had returned to the Father he continued to speak through the apostles in behalf of the poor, for we read: "James and Cephas and John, they who were reputed to be pillars, . . . would that we [Paul and Barnabas] should remember the poor; which very thing I was also zealous to do." (Gal. 2: 9, 10.)

Those who are following Christ to-day will not neglect the poor. "Whoso mocketh the poor reproacheth his Maker" (Prov. 17: 5); but "he that hath pity upon the poor lendeth unto Jehovah" (Prov. 19: 17). The early church cared for the poor, and that care has long been proverbial. Of the generous-hearted Dorcas it was said after she was dead: "All the widows stood by him [Peter] weeping, and showing the coats and garments which Dorcas made, while she was with them." (Acts 9: 39.) There are good sisters living to-day whose passing will cause great weeping among the poor widows and orphans. Recently a sister in Atlanta whose husband is practically an invalid fell into severe circumstances on account of the sickness of two of her children and herself, and immediately three congregations—West End Avenue, East Point, and South Pryor Street—in different ways responded to her needs. These congregations regularly look after the wants of widows and orphans. Brethren elsewhere do the same. This is to be commended, for it is pure religion. (James 1: 27.) The lack of employment and the approaching hardships of the inevitable winter render it necessary for us all to be more attentive to the wants of the destitute and needy. "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard." (Prov. 21: 13.) Thus, in this respect, as well as in all others, "whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.)

That Apology.

Brother J. C. McQuiddy: I am glad to note in the Gospel Advocate of October 7 you consider one J. D. Tant worthy of an apology from you on account of certain treatment given him by the Advocate in the long ago. While said treatment caused some of my friends and myself to lose respect for the Advocate, for we felt like I did not have fair treatment, yet I assure you with all love that I accept your apology in full, and we will rub out and be brethren, as we were in the long ago.

It is also true that my language is blunt and plain; but having been reared in the West, where we all use plain speech, and being an Irishman also (for I'd be ashamed to be anything else), we all use language out there that can be understood; and when I heard many of my brethren, especially among the pure-hearted preachers, claiming that my language was offensive because I said "bull" in the pulpit, I hardly knew what to do. After all, a preacher must try to please the Lord instead of man in preaching the gospel.

David could not wear Saul's armor to fight Goliath, yet he won the victory. Paul's brethren said his speech was contemptible, yet he fought a good fight. Also, Paul said: "To the pure all things are pure, but to the defiled is nothing pure." Many of my brethren who are shocked at my speech, I believe cannot show up a better moral life than I can.

In Arkansas, where I live now, when hunters begin to boast of their great hunting ability by telling about how sorry a hunter their brother is, his hand is always called by showing the coon skins and his hunting is judged by the coons he has killed. For thirty years I have been on the firing line preaching it straight and trying to please the Lord. While I do not have the education that Brother Ledlow, of Texas, says now preachers must have in order to preach the gospel to the Texas churches, yet when I think of more than three thousand people I have baptized and more than fifty boys I have started out to preaching, I am willing to count coon skins with any of these college fellows. I shall not quit preaching to go to college now to learn smooth language that will please my brethren, but shall continue to preach the gospel straight and keep in touch with the Lord, and keep myself unspotted from the world, and work and pray for the salvation of all men I may influence, for I am more anxious to fill heaven than I am to get a college education so I can use language that will please my brethren; for I well know I must soon give an account of my stewardship to God, and I think if I have preached the gospel and lived right that God will give me one hundred per cent on language, and Freed and Hardeman will give me one hundred per cent on penmanship, and then I will be on the safe side. In love,

J. D. TANT, Rogers, Ark.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do. —Selected.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

A Correction.

In giving the names of our elders, in the issue of November 4, I failed to include the name of W. Edgar Miller; hence, I now give his name that the readers may know we have seven elders, not just six. And I am making this correction, not because Brother Miller is sensitive and would feel, in the least, hurt at me for not giving his name, but for the truth's sake. He is one of the best and most lovable men I have ever seen. We should love the truth—not simply the truth the Bible teaches, but love to speak the truth fully about everything of which we write or speak.

☼ ☼ ☼

H. Ishiguro.

On Lord's-day evening, November 7, and on Wednesday night following, we were favored with visits by Brother H. Ishiguro, of Japan. He was on his way to Abilene, Texas, where he is to enter college and better prepare himself for work. The good people at the head of Abilene Christian College agree to take him and help him all they can at their own expense. Every one of our schools and colleges should do this much, at least, toward preparing missionaries for the foreign field and for work among foreigners in the home land. He needed money to get there. A check from Brother W. W. Freeman, of Abilene, for thirty dollars, with twenty-five dollars added to it by Brother L. D. Perkins, of Armona, Cal., with the forty dollars the church here gave him, enabled him to go on his way rejoicing.

Ozaki, who is now doing missionary work among his people in this city under the direction of a church not known in the Scriptures, came with Brother Ishiguro and acted as his interpreter, as Brother Ishiguro cannot speak English. By catechizing Ishiguro through Ozaki, the latter was brought into consideration of why and when we eat the Lord's Supper, what sinners are taught to do to be saved, and how people are baptized. Ozaki admitted that his church did not eat the Lord's Supper so often and that he had never been baptized. At the close he asked to make a statement of his own. In this statement we were very much impressed with the expression of a strong desire for the truth, without addition or subtraction. He criticized the Congregationalists, with whom he had formerly labored, for taking only that part of the Bible that suited them and, as he stated, "throwing the other away." It is my desire and determination to stay in touch with this man and do all within my power to get him to see the fullness of the gospel of Christ. If I succeed, we will have won a very much-needed addition to our local forces, as he can then go to those of his own nation here and teach them fully of Christ and his church. May the Lord grant this.

☼ ☼ ☼

An Ugly Picture.

From a letter recently received I submit the following:

It is my prayer that we can keep down petty differences that are now dividing the brotherhood in all parts of the country. When will our brethren learn to dismount hobbies and don the whole armor of God and present a solid phalanx to the enemy? We are such sticklers for "tithing mint and anise and cummin," and yet sadly neglect the weightier matters. It is bad enough to ride questions that are plainly taught, to the exclusion of other lessons just as essential; but when we seize our speculative lariat and rope in some wild theory or dream, tame it to our bidding, and proceed to gallop up and down the country, and, with a whoop and yell, frighten the more timid and less informed till they either surrender or fall in line to help us arouse a greater commotion, this I say is calamitous and ought not to be tolerated.

Since arriving on the coast, I learn that within a radius of something like two hundred miles of me the churches have been disturbed by such untaught questions as "the right hand of fellowship" to induct members into the local congregation, taking the Lord's Supper after sundown, laying the contribution on the table, opposing the division of the members into classes for Bible study on Lord's day, and opposition to the establishing of schools in which one or more Bible lessons may be taught each day, and one of the most hurtful hobbies now on the coast is that of trying to force the congregations to use only one cup in the communion.

Well, how does that sound? Bad, you say? It is bad, and I quoted it for the purpose of saying that we not only have heathens in Japan that need to be Christianized, but that we have a few in the church that need to put their heads in the pure water of God's truth and let them soak about six months before they ever again try to play the rôle of preacher or teacher. As stated in last week's issue, certainly common sense has a place in our lives as Christians. A real good supply of common sense—a thing God holds us duty bound to use where he has not legislated—would settle all the trouble that has ever arisen over any of the things mentioned by our brother. The church in her beauty and glory is too often never seen by some simply because of the way the cause of our Lord is misrepresented by some who claim to represent it. Let the elders of every local church remember that God holds them accountable when they allow "crankification," instead of sanctification and devotion to the truth as it is in Christ Jesus, to be the outstanding characteristic of the church they oversee and feed.

Sketch of G. Dallas Smith.

BY A. O. COLLEY.

On November 7, 1920, G. Dallas Smith breathed his last and passed away. He was born in Obion County, Tenn., in March, 1870, being a little more than fifty years old at the time of his death. He was a very useful man, active in the Lord's work almost to the last. He was taken suddenly ill on Saturday night and passed away on Sunday, at 11:15 A.M. He was a systematic writer and a forcible speaker, having the gift to say what he cared to say on any subject in a very clear way. He was always firm and very positive, but respectful to those who differed from him. He lived a consistent life, and was respected by his neighbors and loved by the church. Dr. E. V. Wood, now of Dallas, Texas, and the writer had charge of the funeral services. We were assisted by all the preaching brethren that were there.

Brother Smith has labored in a number of States, but his principal labors were in Tennessee, Kentucky, Arkansas, and Texas. He was preaching for the church at Cleburne, Texas, when he died. His father was a gospel preacher, and he has two brothers who are able preachers—R. D. Smith, who is preaching for the church at Denton, Texas, and John T. Smith, who is now preaching for the church at Lubbock, Texas.

Brother Smith leaves a wife and four children. They range in age from three to sixteen years. I pray that the Lord in his own good way may abundantly bless Sister Smith and these children in their sorrow.

He that has a pure heart will never cease to pray, and he who will be constant in prayer shall know what it is to have a pure heart.—La Combe.

It is the genius of Christianity to have transfigured sacrifice by displaying it to us as the reverse of the medal called "Love."—H. R. Haweis.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS.
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

"Wrangling in the Papers"—The Divine Preventive.

BY M. C. K.

Occasionally the complaint comes to our office that there is "too much wrangling in the papers." It is proper to say, first of all, and it is here freely admitted, that, to the full extent that there is any "wrangling" in the papers at all, to that extent there is too much of it. To wrangle is "to dispute angrily, to brawl," and of course there should be none of this at all, either in the papers or anywhere else; but this does not mean that there should not be dignified discussion, honorable controversy or debate in search for the truth. There are times when the proper defense of truth and opposition to error demand it; yet even when this is the case and discussion is projected upon the high plane worthy of Christians, if there is overmuch of it, as has apparently been the case in the recent past, people become tired of it, and some of them are apt to refer to it as "wrangling." While it is not proper to characterize such discussions as "wrangling," yet it is further freely admitted here that it would be pleasanter and better in every way if even such controversy among brethren, though entirely legitimate in itself, could be avoided; but there is no honorable way for Christians to avoid it even among themselves, except when *all* of them faithfully apply the divine remedy for such a situation.

The purpose of the present article is to point out that remedy; and I assure the reader in advance that whenever and wherever that remedy is faithfully applied it will not only stop all controversy, but it will simultaneously bring about that glorious and happy consummation among Christians when, in the language of inspiration, they will "all speak the same thing" and, with "no divisions among" them, will all "be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) But it is also true that when the divine prescription against differences and disputations is ignored, then faithful Christians cannot honorably avoid controversy, and they are distinctly commanded "to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3) and to "fight the good fight of the faith" (1 Tim. 6: 12).

Let it be noted here that, in harmony with these inspired injunctions, our Lord himself was not only one of the greatest controversialists of his age, but one of the greatest that has ever appeared in the history of his church. How can it be accounted for in his case? No one can justly charge that he was reckless and delighted to "dispute" with his brethren, and yet he engaged in controversy. There is only one way to account for it, and that is, he encountered men who joined issue with him, calling in question the truth which he taught, and then the battle began. Can any one fail to see that, if those thus joining issue with him had cordially accepted the truth he taught, there would have been no controversy?

Then, what is the remedy? Among those who love the Bible and want nothing except what is taught therein, two things will be found to constitute an infallible remedy against all wrangling, and even against hurtful differences and discussions over doctrine at all. The first essential thing is that, in all our preaching and in all our newspaper articles, we teach nothing except what we can read in the Bible either in so many words or in words that are equivalent. If a thing is taught in the Bible, it can be read in the Bible; and it can be read even by the humblest person who knows nothing at all about the hairsplitting differences which are bandied by theological gladiators in the arena of religious debate. If it be something which we merely *think* is taught in the Bible, then let us not preach it in our pulpits nor write it in our papers. If we do, it will be certain to cause controversy, and possibly wrangling.

But would this course be a sure remedy against wrangling and controversy? Most assuredly it would. For example, imagine a company of believers in the Bible disputing or controverting with each other over the question where Jesus the Christ was born. There is but one passage in the New Testament on the subject, which says: "Now when Jesus was born in Bethlehem of Judea." (Matt. 2: 1.) Is there any room for dispute there, or for different and conflicting positions? Not with those who are willing to take what the New Testament says. The only possible way for controversy would be for somebody to contradict or call in question what the New Testament says. Then, in precisely the same way, could not every step which sinners are commanded to take for remission of sins and every step which Christians are commanded to take in living the Christian life be taught by simply giving what the New Testament says?

But some one says: "All the things required of Christians are not expressed in terms quite so terse and clear as are those which state where Jesus was born." It is pertinent to ask, in reply, if such things are not taught with at least

sufficient clearness and terseness to be *beyond doubt and dispute*, then how can men ever *certainly know* that they are doing what is taught in the New Testament? For example, with all who without prejudice are willing to abide by a plain "Thus saith the Lord," no more and no less, where is the room for difference and dispute over the action, subject, and design of Christian baptism? Where is the room for difference and dispute over meeting upon the first day of the week to worship God? Where is the room for difference and dispute over what may be done in that worship? Where is the room for difference and dispute over the local churches sending and communicating with faithful missionaries to sustain them in preaching the gospel to the lost at home and abroad? Where is the room for difference and dispute over the kingdom of God, the second coming of Christ, or prophecy whether fulfilled or unfulfilled? In fine, where is the room for difference and dispute over anything whatever in the way of an essential duty of Christians to either God or man? To all of these questions the answer is, there is no room at all until somebody advances and begins to teach an opinion about these things, which is merely what he *thinks*, and which is not taught in the New Testament. This will inevitably result in differences and will gender strife and controversy. Hence, we are positively commanded to avoid or refuse just such untaught questions. "But foolish and ignorant questionings refuse, knowing that they gender strife." (2 Tim. 2: 23.) "If any man teacheth a different doctrine, and consenteth not to sound words, . . . he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men," etc. (1 Tim. 6: 3-5.) In short and in fine, as long as we say what God says on any subject whatever, no more and no less, there is no room for controversy, and there will be no controversy until somebody says something else. In the passage just quoted, Paul distinctly refers to those teaching their opinions as "knowing nothing"—that is, they cannot *know* what they are teaching is true, but are merely teaching what they *think* is taught in the Bible, but which is not what God says, and thus they are "doting about questionings and disputes of words." In proportion, therefore, as those who preach and those who write for the papers strive to follow this divine rule, not only "wrangling," but even controversy itself, will cease, and Christians will "all speak the same thing."

This will be followed, the Lord willing, with another study on the same question.

God's Love for the World.

BY J. C. M'Q.

I am requested to write an article on the love of God. I judge that the one who makes the request wishes an article on God's boundless love for the children of men. This subject is so broad, so wide, so high, and so deep that I must confess my inability to grasp it or to write on it as I would like. God showed his love for man by placing him in the garden of Eden and giving him the privilege of eating of every tree of the garden, save the tree of the knowledge of good and evil. In order that man might be happy in his Edenic home, God created for him a helpmeet. In contentment and joy they lived in the garden of Eden until "the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise." Then "she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat." This was a positive transgression and violation of Gen. 2: 16, 17: "And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." In Abraham and his seed God promised to bless all the nations of the earth. God's love for the world is manifest in deed rather than in word. The beloved disciple, John, says: "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; and such we are." (1 John 3: 1.) God's every act toward man indicates love on his part. Again, we read: "Again we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him." (1 John 4: 16.) The highest demonstration that God has made of his love is the gift of his own dearly beloved Son to the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) In this God gives us an example of his love that we would do well to imitate. It is said that he "gave his only begotten Son." To what did he give him? He did not give him to a life of ease, pleasure, and luxury, but he gave him to a life of comparative obscurity, poverty, and ceaseless toil. As in the beginning, before his birth of a woman, Christ was called "the Word" and was God manifest in the flesh, the very thought of taking upon his divine nature a fleshly nature must have been a sacrifice to him. The thought of giving up heaven with all of its glories and the companionship of his Heavenly Father certainly was not a pleasing one. And then his birth was a lowly one. Being born in a manger where the cattle fed and among the poor and lowly was not a birth calculated to please the royal. He was brought up in comparative obscurity. He did not have the advantages of a college or university education. It was considered that no good could come out of Nazareth, where he was brought up. Just think of giving up heaven to dwell in such a home as Nazareth! Think of laying aside his princely robes and giving up the companionship of his Father to dwell with Joseph and Mary in such a despised home as Nazareth! Not only this, but we are told that he had no home of his own. While he often visited Mary and Martha at Bethany, yet, when tired of the unceasing strife and tribulation of life, he had no place to call his home—no place where he could rest free from the disturbances of the outside world. "And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." (Matt. 8: 20.)

Is there a murmuring, complaining disciple or preacher lamenting his hard lot in this world? Is there one who thinks he does not have enough of the good things of this life? If so, I would suggest to that one that, before murmuring at the hard lot that is his in doing the Master's work, he reflect that "a disciple is not above his teacher, nor the servant above his lord. It is enough for the disciple that he be as his teacher, and the servant as his lord." (Matt. 10: 24.) Christ's whole life was one filled with words of kindness and deeds of love. He never lost an opportunity to comfort the despondent, to lift up the fallen, and to point the erring to the Lamb of God who taketh away the sins of the world. He healed the sick, opened the eyes of the blind, and raised the dead. He toiled ceaselessly for the salvation of the lost and ruined race. He worked while it was day, knowing that "the night of death cometh, when no man can work."

Will you behold him in the garden of Gethsemane? See him there bowed beneath the sins of the whole world! Like needles they are goading and pressing him at every pore. How awful, how terrible is his agony in the very shadow of the cross! Realizing how awful the pangs of such a death would be, sweating until the sweat became as great drops of blood, in his anguish he cried out and prayed, saying: "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." (Matt. 26: 39.) Think of the wondrous love of God that gave his Son to such suffering as this! Any

one who imagines that the Father did not love the world, after reading the scene in the garden of Gethsemane, must indeed be lacking in gratitude and appreciation. If it had been possible for God to save the world without giving his Son to the terrible death of the cross, he certainly would have done so. How loving, how compassionate, and how merciful of our Heavenly Father to give his only Son to such terrible agony and suffering in the shadow of the cruel cross!

After this, follow him as he is tried by the wicked rabble; see them as they bow the knee in derision, as they mock him, as they spit upon him, and as they crown him with a crown of thorns. Hear Pilate in his judgment hall say: "I find in him no evil at all." The decision of the judge is, "He is innocent;" but the harder Pilate tries to liberate him, the greater the tumult. They cry: "Away with him! Away with him! Crucify him! Give us Barabbas, the robber, in his stead, and crucify Jesus!" They take him and nail him to the rugged Roman cross; they drive the cruel spikes through his hands and through his feet; they pierce his side until the water and blood flow out! While thus dying on the cross he prays: "Father, forgive them, for they know not what they do." Again, as his suffering becomes more severe and unbearable, he cries out: "My God, my God, why hast thou forsaken me?" God so loved the world that he put his only begotten Son to the most severe test; he left him to that terrible, awful feeling of loneliness and despair that crushes the soul. Christ is taken down from the cross and buried in Joseph's new tomb. On the third and appointed morn he comes forth a conqueror over death, hell, and the grave. In his resurrection he "brought life and immortality to light."

From this brief sketch of the life and death of Christ we gain but a faint conception of the wonderful love of our Heavenly Father. No wonder the Holy Spirit says, "God is love." All the writers in the world, with all the angels in heaven, I imagine, will never be able to fully portray the boundless, wonderful love of our God. And "if God so loved us, we also ought to love one another." God loved us in order that we might love him. If we love God, we love our brother also.

"Had I the voice of Greeks and Jews,
And nobler speech than angels use;
Were I inspired to preach and tell
All that is done in heaven and hell;
Or were I to distribute all my store
To feed the hungry, clothe the poor,
And give my body to the flame
To gain a martyr's glorious name—
If love be absent, still I'm found
A clanging brass and an empty sound."

Cheering Reports.

While some people are complaining about business, the Gospel Advocate is still doing well, and many of its subscribers are doing what they can to increase the circulation of the paper. A good brother from one of our neighboring cities was in to see us to-day. He said that he was deeply interested in the Advocate and that he meant to get some one in his city to give a thorough canvass in order to increase the circulation of the paper in that city. Our friends could greatly help us in this way. If some one in every city would work in behalf of the paper and see his friends and acquaintances, the circulation of the paper could soon be doubled. Just at this time such help and cooperation would be greatly appreciated. Our readers should not lose sight of the fact that the paper on which the Advocate is published is costing us over three times what it formerly did. This, with the high cost of labor, makes it very hard on publishers of religious papers. While we are not on the pessimistic list and have no fears about the Advocate's continuing its work, yet our burden would be the lighter if we had an increased list of subscribers. It requires just as much to set the type for one paper as it does for one hundred thousand.

We are now approaching the end of the year, which is the time when many people subscribe for a paper. Any one may subscribe for the paper now at the regular subscription price of $2.50 per year and receive it until January 1, 1922. We are offering it for one month and nearly a half without charge as an inducement to new readers. Every old subscriber who appreciates the Advocate should promptly go to work and send us a number of new subscribers.

It is our earnest desire to greatly improve the paper. Every reader can help us do this, not only by sending us new subscribers, but also by furnishing us items of interest from his community. Reports of meetings, additions to the churches, and the general interest manifested by the churches are all read with much interest. Christians should be especially active in view of the fact that religious interest is at a low ebb and people seem to be in a faultfinding mood. Nothing but Christianity will overcome the religious indifference and moral laxity that are now existing. We ask some one in every congregation to go to work at once to make up a club of subscribers to the Gospel Advocate. By a little effort many can be induced to become readers of the paper. Those who have read the paper in the past and have lapsed can easily be reënlisted. If you need any sample copies for the work, write us. We will cheerfully furnish you renewal blanks and any information that you may desire.

An Appeal.

Sometime ago attention was called to the fact that the brethren in Colorado were endeavoring to secure the services of E. E. Shoulders to assist Brother E. C. Fuqua in his evangelistic work. An appeal was made for one hundred dollars per month, suggesting that four different churches each give twenty-five dollars per month. So far, it seems, no church has responded to this appeal. Some church in Georgia has offered Brother Shoulders a good support to undertake the work there. They are pressing him for a "yes" or "no" answer. Brother Shoulders desires to stay in Colorado; but he says if the churches do not take this matter of support up until the first of the year, he hardly sees how he can get through to the first of the year with no more support than the Denver church can give and is giving. Brother John D. Evans says: "The outlook is discouraging just at a time which seems the most propitious. If we lose Brother Shoulders from the field, we would feel woefully discouraged. The report from Colorado Springs as to interest is excellent. Pueblo and the Springs both are excellent fields. Of course Brother Shoulders cannot live on twenty-five dollars per month—about the amount the Denver church is contributing." Brother Evans is contributing personally to the work. I have stated these facts again in order that the churches may see them and in order that at least four churches will respond by writing John D. Evans, 12 Broadway, Denver, Col., assuring him that each will contribute twenty-five dollars per month. As the necessity seems to be urgent, it would be better for four churches to send at once fifty dollars each, the fifty dollars to apply on the three hundred to be contributed by each during the year. I feel confident that this sum will be raised.

The Sum of Happiness.

BY CLARA COX EPPERSON.

It is learning through all things to sing;
It's finding joy in everything;
It's doing one's duty every day,
And learning "Thy will be done" to say:
It's striving all other lives to bless;
And this is the sum of happiness.

Home Reading

Trust.

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

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

✡ ✡ ✡

"Go Cheerfully."

Little Go Cheerfully worked away patiently at the pair of moccasins she was making. They were her first pair, and she sewed the beads on with pride. She was sure that her mother would praise her, and perhaps even her father would say that she had done well. Every stitch was just as perfect as she could make it. It was so much more of an accomplishment to make moccasins than to string beads or quills.

When she had finished them she took some red paint and painted right down in each little heel her name—Go Cheerfully—so that every one would be sure to know who had made them; then she laid them proudly on top of the basket of moccasins her mother was going to sell in the village that afternoon. Surely some one would want them; they were so pretty.

Now it happened that Annie Bell Lee's mother went to the village that afternoon also to buy her little girl a pair of moccasins. Annie Bell had about everything that it was possible to buy for a little girl, and her mother had thought a long time before she had thought of the dear little Indian moccasins as a gift for her daughter.

The pair that Go Cheerfully had made were so cunning it was no wonder that Annie Bell's mother selected them in preference to any others, and she felt sure that her little girl would be pleased with them, too. She was sorry to remember how hard it was to please Annie Bell.

Nowhere in all the country was there a prettier little girl than she. Her long golden hair was marveled over by all who saw it, and her blue eyes and rosy cheeks called forth admiration; but no one had ever said that she was a willing and dutiful child.

When her mother gave her the moccasins, she straightway took off her little patent-leather pumps to try them on. They were a perfect fit. She put on one, then she held up the other and inspected it carefully. The crudely fashioned letters in the heel attracted her attention: "Go Cheerfully." She looked at her mother, but her mother did not even know of the letters and was busily sewing.

She took off the moccasin on her foot, and there was "Go Cheerfully" again: then she put them both on and sat by the fire thinking. In a moment her mamma looked up from her work: "I wish you would bring me the scissors, dear," she said.

Now Annie Bell's first inclination was to grumble. She did not like to run errands; but the words "Go Cheerfully" in the bottom of her little shoes seemed to prick her. She found herself saying, "All right, mamma," and in a flash she was away for them.

"Go cheerfully: Go Cheerfully!" They were such pretty moccasins. The dainty bead work on the toes fascinated her. They seemed made especially for her. Never before had she realized how unwilling she was; but now when she was inclined to lag there were the words to remind her. Sometimes it seemed that they almost burned her little heels, and in the end she always obeyed them.

"I wonder what has come over my little girl lately? She is so kind to her mother."

Annie Bell Lee was sitting at her mother's feet winding yarn, and her mother reached over and laid a hand upon her beautiful hair.

"I just have to mind my moccasins, that's all," Annie Bell admitted; and then she slipped them off and let her mother read the words, and neither of them guessed that, after all, it was only a little girl's name.—Maud M. Huey.

✡ ✡ ✡

How a Good Man Was Saved.

One night John Paton was very tired and went to bed early; he fell into a sound sleep. His little dog, Clutha, lay by his bedside.

It was a dark night when Clutha jumped up and began to pull at the bedclothes. "Bow, wow! Bow, wow, wow, wow!" she barked, frantically.

John Paton woke up—quickly he aroused his two friends. They saw that dark shadows were passing to and fro outside the window. He and his friends kneeled down and asked God to take care of them.

Just then a glare of light flashed into the room. Men passed with flaming torches. They set fire to the reed fence. In a few minutes the house would catch. The wicked savages were outside, with knives and clubs to kill him.

The brave man stepped outside his door. He cut the burning reed fence and threw it away from his house. Seven or eight savages jumped out and surrounded him; their clubs were raised.

"Kill him! kill him!" some one yelled.

John Paton said a quick prayer to God.

"Dare to strike me, and my God will punish you!" he cried. "He takes care of us. He will punish you for burning his church, and for hating his people, and for all your badness! We have been doing you good, and you want to kill us! But our God is right here. He is here; he will take care of us. He will punish you!"

They howled in rage. They called some one to strike the first blow, yet no one dared.

Now comes the wonderful part of the story. A rushing, roaring sound came up from the south; it was like the noise of some great engine. Every savage stopped to listen.

It was a tornado! One of the most dreadful kind of storms was coming!

Then the wind blew. The rain poured in torrents and put out the fire.

"That is Jehovah's rain! Truly their God is fighting for them, and helping them. Run! Run away!"

Then the savages threw down their torches; and in a few minutes every cannibal, with face drawn with fright, was running for his life! John Paton and his friends were not harmed and their home was spared.—Selected.

✡ ✡ ✡

Faith is a thing that presupposes a searching after till it finds the God in whom man lives and moves and has his being; the half-unconscious consciousness that there is a glory which God, the alone great and good and glorious, destines for and can alone bestow upon man.—Selected.

✡ ✡ ✡

Nothing soothes the sorrowing like prayer and service for others.—Selected.

Current Thought

Walking With God.

In the story of the long ago Enoch stands as in some respects the most wonderful character of all—he "walked with God." This does not just imply that Enoch had physical comradeship with God. It means that Enoch, in mind and affection, kept close to God.

The Christian, whatever his calling or temptations, commences his daily walk with God in prayer. Before his head leaves the pillow the plans and duties of the day are laid before God. In essence he petitions: "My Father, be with me as I associate with others; give me courage, patience, skill. Help me to bear my burdens. Watch over my business affairs to thy honor and for my good. Lord, send me light. My pathway is so often very, very dark that I need thy light to guide me more than I can understand. Above all, thy will be done!"

And God answers him. God drives into his inmost soul some richly sacred thoughts that abide with him throughout the day: "My son, I am thy light in the darkness. Keep close to me; be obedient to the simple teachings of my holy Christ; steady thy life with frequent thoughts of me. Do not run before me, for then thou shalt lose me; do not lag behind, else darkness overtake thee. Walk with me beyond the eventide until thine eyes are closed in sleep. More tenderly than the stars I will watch over thee; and through thee shall my perfect will be done."

So each of us, like Enoch in the old, old story, can walk with God.—William C. Allen, in Christian Standard.

Every one who walks with God will be useful and happy. There is no higher occupation than walking with God. No wonder that God reached down and took Enoch home without his suffering the pangs of death. How blessed and how sweet is companionship and comradeship with God! Every child of God should delight to begin each day by devoting some time to prayer. In prayer we commune with our God; in earnest prayer we shut the world out and lock ourselves in with God. Christian soldier, let the highest ambition of your life be to walk with God.

✡ ✡ ✡

Digging at Duty.

Many a man now eminent in his trade or profession has begun in a humble way, as an apprentice or novitiate, and by sheer resourcefulness and downright hard work has beaten his way to success. A former superintendent of motive power on the Pennsylvania lines thus described his rise to his important position: "I got in there [on the system] and was given a change to dig, and I dug!" Another official of the same road once sized up the human-power situation in this fashion: "The fellows learn that the longest poles knock the most plums." When a young man is given a chance to do even the humblest work, the only way to begin is to begin. If he is afforded an opportunity to dig, let him dig in! There is a man in Scripture who weakly declared: "I cannot dig." That was pretty bad, although he had grace enough to add: "To beg I am ashamed." Not every man, indeed, can work as a day laborer. There are still those, plenty of them, who even in these days of steam shovels and electric motors sell their muscles or bend their backs literally in aging toil. But most people to-day, while engaged many of them in manual employments, must use their wits to spare their backs and strive to attain a skill which will relieve toil of its most tiresome forms of drudgery. Yet, however we may arrange it, there will nevertheless remain a certain amount of downright demand which can be met and countered only by digging in. The practice that makes perfect is often a laborious calculation, an intense application of brain power, an unsparing devotion, or an emotional strain which leaves the subject of the process the worst-tired man at the end of the day that there is to be found anywhere in town. Especially when the feelings and sympathies, as well as the mind and muscles, are strained is the tire intense and persistent. Nevertheless, it is only by toil and sacrifice and perseverance that life's highest prizes are won. It rests with us to determine, when confronted with any unfamiliar, yet promising situation, whether we shall "give it up" before we try, or try with a vehemence of zeal, a resoluteness of purpose, and a persistence of activity which simply wring prosperity out of poverty, and conquer circumstance by sheer force of character. "I cannot dig!" "I dug!" Here are two types of men, one a failure and the other a force. Which type are you?—Zion's Herald.

Men are sometimes sorry for the wrongs they have committed, but no one has ever repented of having done his duty. The sweetest moments of life are those that one spends in doing his duty. It is always pleasant to take a backward glance reviewing the things that we have done that we know to be right and for the honor and glory of God; it is with deep regret that we reflect on the sins of our youth and the mistakes that we have made. When we realize these things, how strange it is that we will not always be faithful in doing our duty!

✡ ✡ ✡

The Blessedness of Being in Want.

The Laodicean curse rests upon the church which is fully satisfied with itself; which says, "I have need of nothing." To be contented in the light of a religion which calls for eternal enlargement, to be complacent in the face of a world so full of need, this is a great sin. Christ seeks to keep his people fired with a holy discontent, the pursuit of perfection, and a passion for the extension of the kingdom.

This is the burden of the Savior's prayers and preaching. He saw to it that they who wrote his message to the churches should teach the doctrine of "greater things," of life abundant, of a pressing on, of "more and more."

The church is blessed that hungers and thirsts after righteousness. The secret of a great life is to know how to be filled and to be hungry, both to abound and to be in want. The mark of the successful church is to do well the work in hand, with eye and heart to the larger task and the fuller day.—Christian Standard.

No church or Christian should ever be fully satisfied with work done. The man who is doing the best that he can and who is striving to grow in grace and in the knowledge of the truth is always looking out for something better than he has known. He does not act as though he had fully attained all that is good and as if there were nothing more to be acquired. Like Paul, he presses forward to the goal for the mark of the prize of the high calling of God in Christ Jesus. The most faithful, earnest Christians are not satisfied with what they have accomplished. The great Elijah felt that his life-work had been a failure. However, a faithful Christian does not murmur and complain when called upon to endure hardships. When he has done his best, like Paul, he learns in whatever state he is to be content; he knows how to abound and how to be in want; he knows how to be filled and how to be hungry. He can even rejoice when he looks back upon the tribulations through which he has passed, realizing that such trials have worked out for his good and for the furtherance of the gospel of Christ.

✡ ✡ ✡

Sanctuary.

See how they throng, the angry multitude,
And press on Him, with blows and curses; now
Inclose Him fast, to thrust Him to the brow
Of the steep rock; but swift He will elude
Their hatred, who the stormy winds subdued,
As startled waves fall backward from the prow
Of a swift boat, He goes, they know not how,
To pray within some mountain solitude.
So, Lord, when cares and sorrows roughly crowd,
And madly push me to some steep despair;
When sins, and earth's dull pleasures, cry aloud
And snatch to hold me in their subtle snare;
Filled with Thy strength, may I pass through their grasp,
And find my mountain fastness in Thy clasp!

—Mary Alethea Woodward, in Exchange.

QUERY DEPARTMENT

E. L. Billops, Milan, Tenn., inquires to know the meaning of James 5: 13, 14, wishing to know if it is scriptural for the elders of the church to go to a brother's home upon request and pray for the recovery of the sick.

James 5: 13, 14 reads: "Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." It is very probable that anointing with oil to heal the sick belonged to the miraculous age of the church. Oil was used for healing in the days of Christ. The Samaritan bound up the wounds of the man who fell among robbers, "pouring on them oil and wine." (Luke 10: 34.) "And they cast out many demons, and anointed with oil many that were sick, and healed them." (Mark 6: 13.) It is certainly right for the elders to pray for the recovery of the sick. "The prayer of faith shall save him that is sick." The prayer for the sick should be according to God's will and in faith.

✡ ✡ ✡

D. S. Black wishes to know if a Christian can fall away and be forever lost. Some one has taken the position that when a man is once a son, he is always a son. This may be true, but many a father has disowned or disinherited his son. The Bible is clear in the teaching that the Christian can apostatize and finally be lost. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.) The Holy Spirit says: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." (Gal. 5: 4.) Again, we read: "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb. The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire." (2 Pet. 2: 20-22.) This should certainly settle the question with those who accept the Bible.

✡ ✡ ✡

Tim Walker sends the following questions, to which he requests an answer through the "Query Department:" "(1) Can an alien sinner sin against the Holy Ghost? (2) Does Heb. 10: 26-29 prove an example of the sin against the Holy Ghost? (3) Those Christians that went back under the Mosaic law, could they have been restored to covenant relationship with God if they had repented and prayed to God for the forgiveness of their sins, as did Simon in Acts 8: 19-22?

1. An alien sinner can sin against the Holy Spirit the same as a Christian. Any sin persisted in until one holds the truth in unrighteousness and is given over to reprobacy of heart is a sin against the Holy Spirit. Men could reject the teaching of John the Baptist and the teaching of Christ during his personal ministry, and later accept the teaching of the Spirit and be saved; but the man who rejects and refuses to accept the teaching of the Spirit will never have another way offered and so cannot be saved. Jesus is the last sacrifice for sin, and the way of salvation offered through him by the Spirit is the only way.

2. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10: 26-29.) No other way will be offered the man who does this. If he does not repent of such action, it will become the sin against the Holy Spirit.

3. Christians who went back to the law of Moses by repentance and prayer would be forgiven as any other erring Christian.

✡ ✡ ✡

H. L. Meeks, Blytheville, Ark., sounds a note of warning to me to be cautious, and asks three questions in order to nullify any evil my answer to a querist might do. He says: "In the Gospel Advocate of October 7 I find this statement in your reply to a correspondent of Lindale, Texas: 'There is no positive command that requires one to be present upon each first day of the week.' It is not my aim to defend or condemn the church at Lindale; but, believing as I do that the above statement from your pen might easily prove to be a dangerous stumblingblock in the path of a weak brother, I desire to ask the following questions in the hope that they —with the answers following—may serve to remove the stumblingblock: (1) Wherein does the exhortation in Heb. 10: 25 lack the force of a positive command? (2) Is the first part of Heb. 10: 25, 'not forsaking the assembling of ourselves together,' any less a command then the last part of Matt. 28: 19, 'baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?' (3) In Heb. 10, if we willfully forsake the assembly of verse 25, do we not commit the sin of verse 26, and, unless we repent and pray for forgiveness, may we not expect the punishment of verse 27?"

1. The exhortation of Heb. 10: 25 is an admonition and not a positive command. The passage reads: "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." If any one is sick, he is not expected to heed this exhortation. If one has a valid reason, he is not expected to meet to break bread. If a wife or a loved one is dying, one would not meet to break bread. One who truly loves the Lord will not make excuses for not meeting to worship God; he really delights to be present at the worship. There is much diversity of opinion as to what day "the day" refers. Macknight, Stuart, Milligan, Myer, and many others refer "day" to the destruction of the Jewish nation.

2. In answering the first question, I have answered the second. One is an exhortation, the other is a command.

3. Those who willfully reject Christ will never be forgiven so long as they reject him, hence should not meet at all. There will be no other sacrifice for sin, as Christ is the last sacrifice.

An example should be as forceful with a Christian as a command. If we really love Jesus, we will find pleasure in meeting to break bread on the first day of the week. If without a valid reason we prefer to be somewhere else on the first day of the week than at the worship, there is something radically wrong with our hearts. "By their fruits ye shall know them."

What God requires is an undivided will—a yielding will, desiring only what he desires, rejecting only what he rejects, and both unreservedly. Where such a mind is, everything turns to good, and its very amusements become good works. Happy indeed is such a one.—Fénelon.

AT HOME AND ABROAD

S. I. Jones preached at Laguardo, Tenn., last Sunday.

J. W. Dickson preached at Flat Rock last Lord's day at both services.

F. B. Srygley preached at Belmont Avenue Church, this city, last Sunday.

The Bellbuckle congregation enjoyed two sermons from Mitchell Pullias last Lord's day.

Charles R. Brewer preached at Tullahoma, Tenn., last Lord's day and the evening following.

The Charlotte Pike congregation, this city, enjoyed a sermon from J. A. Allen last Lord's day.

Andy T. Ritchie preached two sermons at Foster Street church of Christ, this city, last Lord's day.

W. W. Bates preached at the Twelfth Avenue church of Christ, this city, last Lord's day and evening.

Leonard Jackson preached at both services of the Lindsey Avenue Church, this city, last Lord's day.

H. E. Winkler began a meeting at Springfield, Mo., on November 21, to continue ten days or two weeks.

C. E. W. Dorris conducted both services at the Rothchild Avenue Church, this city, on last Lord's day.

W. S. Long was unexpectedly called home from Texas. His present address is Box 1423, Washington, D. C.

The services at the David Lipscomb College last Sunday were conducted by H. S. Lipscomb, dean of the institution.

John Beasley conducted the morning services at Joseph Avenue Church, this city, last Sunday, and one was added to the church.

R. V. Cawthon preached at Donelson, Tenn., on Lord's-day-morning, and began a protracted meeting that night at Pleasant Hill (Jericho).

G. W. Riggs preached at Hill's Chapel on Lord's day, but they had no service at night. He will preach at Riggs Cross Roads next Lord's day.

Louis J. Tackett, of Fort Worth, Texas, called to see us a few minutes last Saturday. He is an elder in the Lynnwood congregation of that city.

D. W. Nay is in a protracted meeting at Fresno, Cal., with the Orchard Avenue congregation, with large crowds and fine interest. The meeting will continue indefinitely.

H. W. Wrye continues the meeting at Fifth Street, this city, with good interest. Up to this writing there have been eleven additions. The meeting will continue throughout this week.

C. R. Nichol, of Clifton, Texas, recently closed an interesting meeting at Hartsville, Tenn.; also one at Dickson Springs, Tenn. At this writing he is in a meeting at Groveton, Texas.

The contribution at the Charlotte Avenue church of Christ on Lord's day, November 14, was $397.63, as follows: Special for building fund, $290.40; for a "home mission," $60; regular contribution, $47.25.

F. W. Smith expresses deep regret over the death of G. Dallas Smith, and says that in him a very efficient, able, and consecrated worker has been lost. The writer of this joins Brother Smith in this sentiment.

J. V. A. Traylor writes from Smyrna, Tenn., November 18: "I preached to a large audience at Oakland Church, near Clarksville, Tenn., last Sunday (November 14). The church there is in a good working condition."

Dr. J. S. Ward held a meeting at the Fanning Orphan School last week, which closed on Saturday night. At last report there had been fourteen baptisms. He preached at Owen's Chapel last Sunday and night following.

F. W. Smith has returned from an interesting meeting at Lafayette, Tenn. This is the home congregation of W. H. Carter, who frequently contributes to our columns and is so well and favorably known by our readers.

From Leslie G. Thomas, Flint, Mich., November 15: "Yesterday I was with the church in Akron and preached twice. Our work in this State is still growing. A snow is on the ground, but we do not expect to go into winter quarters before spring."

J. W. Grant preached at both services of the Reid Avenue Church, this city, on Lord's day. There was a fair attendance, with fine attention and interest, at both services. This church sets the Lord's table at night for those unable to attend in the morning.

John W. Fry, treasurer of the Tennessee Orphans' Home, was among our callers last Friday. He reports the Home as in good condition, and is as enthusiastic in the work as usual. He promises to do what he can to extend the circulation of the Gospel Advocate in the church at Columbia.

From L. F. Mason, Manchester, Tenn., November 15: "I preached to large crowds both morning and night at Manchester yesterday. The church here is alive and active, and has some of the best people in its membership. I shall return to Texas this week. I will preach at Wylie, Texas, next Lord's day."

Mrs. W. J. Hogan writes to encourage us in the work of editing the Gospel Advocate. She says she enjoys the paper very much, and enjoyed especially Brother Dunn's recent letter. She would be glad to see more church news from Alabama, and would like to see some good man such as S. H. Hall at work in that State.

James E. Scobey preached on last Lord's day at Leiper's Fork, Tenn., to a very large and attentive audience. Last Tuesday night a week ago he preached the funeral of Joseph L. Sweeney, who had been a member of the church of Christ for sixty years. Brother Scobey is expected to preach at Donelson, Tenn., next Lord's day.

H. Leo Boles was in to see us a few minutes last week. He had just closed a meeting at Childersburg, Ala. There were no additions, but good attendance, attention, and interest. Brother Boles began a meeting at Hilles Chapel, Hopkinsville, Ky., on last Lord's day. He continues his articles with us on Old Testament characters.

R. C. White came in last week from a short meeting with Bethany Church, near Franklin, Ky. The weather was bad, the attendance poor, and no visible results; but he hopes some good was done by his efforts there. He will probably hold a meeting at Yokeley's Grove, near the same place, before closing his meeting work for the winter.

I. B. Bradley, of Dickson, Tenn., called to see us last Friday. He reports having received the full amount asked for to bring Sister Sarah Andrews home from Japan, and the funds now on the way to her. Brother Bradley and wife will leave next week for Avon Park, Fla., for the winter. He has some interests there, and may locate there permanently.

From Sister Jennie Clarke, Luling, Texas, November 16: "The children of the Belle Haven Orphans' Home are all well and doing good work in school. Several of the girls sent samples of their handiwork to the county fair at Lockhart last week and received premiums. Do not forget to send Thanksgiving offerings for the benefit of the Home. Start your Christmas boxes early."

P. R. Slater, of Shelbyville, Ky., who has been very active in the Master's service, has now reached an age that he cannot mix and mingle very much with the brethren. He feels this deprivation keenly. He is afflicted with deafness, besides the infirmities of old age. Brethren in his community would do well to visit him and cheer him as much as possible in his declining years.

From R. A. Craig, Louisville, Ky., November 15: "Last Sunday I was at Harrisonville. We had fine attendance at both services. There were three additions at the morning service and one at the night service. The Harrisonville work is something to be proud of. There is as good material there for church work as one could wish to find. With the help of the Lord, we will reach a still higher plane of usefulness."

O. C. Lambreth, who is now residing in the city and attending Peabody College and also preaching once a month for the Belmont Avenue church of Christ, was in to see us last Saturday. He is out of the college for a while on account of his health, and while out he is devoting his time to soliciting subscribers to the Gospel Advocate. Any courtesies shown him will be greatly appreciated by the management.

From R. E. L. Taylor, Decherd, Tenn., November 17: "I am at home with my wife. She is down sick, this being

the third week. I cannot fill my appointments until she gets better. Brethren, I ask an interest in your prayers for me and mine, that we may all soon be up and out again. My daughter has been very bad off, but she is very much improved now. My address will be Lecanto, Fla., after December 10, if all get well so that we can leave."

Changes of address: J. P. Wright, from Farmersville, Texas, to Anna, Texas; Foy E. Wallace, Sr., from Longview, Texas, to San Benito, Texas, Route 2; Lem Martin, from 3101 South Grant Street to 437 Downing Street, Denver, Col.; J. T. Harrison, from 135 Tift Street to 8 Shelton Avenue, Atlanta, Ga.; Mrs. W. Murray, from 1538 West Thirty-first Street to 610 East Tenth Street, Oklahoma City, Okla.; H. F. Pendergrass, from 823 West Texas Street, Denison, Texas, to 100 East Breckinridge Street, Louisville, Ky.; J. H. Monk, from 161 Kentucky Avenue, S. E., to 1740 Euclid Street, N. W., Apartment 50, Washington, D. C.

From Mrs. J. A. Yancey, Jennie Ark., November 17: "I have organized a Sunday school at this place, to begin next Sunday. The Baptists were running the Sunday school when I came here in August. They have disbanded; so I am going to try to plant the church of Christ here. I have permission to use the school building. I am the only member of the church here; but I hope to get others interested, and then get a preacher to come and preach for us. I would be glad to know if any of our preachers are located anywhere in this part of the country. People here are very indifferent about the Lord's work. They do not seem to know one day from the other. 'The harvest is plenteous, but the laborers are few.'"

We have the following note from W. M. Oakley: "We began a meeting at Riddleton, Tenn., November 8 and closed on the following Sunday night. The rain and sudden change in the weather hindered the meeting much, but it was well attended and some interest was shown. Riddleton has been neglected and the church has suffered for the lack of some one to lead. Only a few sisters are keeping house for the Lord; but they are in earnest and are determined to hold together until the good Lord sends them help. While we had no additions to the church, all seemed to think much good was done. One young lady who made confession the last night of C. R. Nichol's meeting was baptized. We promised to return sometime in the near future and finish the meeting under more favorable circumstances. They were all good to the preacher."

E. E. Shoulders writes encouragingly of the work at Colorado Springs, Col.: "I will make Colorado Springs my headquarters this winter and coming spring until protracted-meeting season. We have a splendid congregation here; and while it is going good, we think best to spend a little time with it this winter. We have close to thirty members now. There are others whom we think can be interested to take part in the work and be more active in their Christian duties. It is probable that by late spring at least fifty members can be rounded up. The church at present is meeting in the Y. M. C. A. auditorium, and will continue to meet in this hall until other arrangements can be made. We had two good services yesterday. Last evening the audience was larger than any time during our meeting. Yesterday's contribution went to fourteen dollars and forty cents. We are all very much pleased with the start and hope to keep on growing. We want any one coming to Colorado Springs to live to let it be known at once. Any one who has a friend here will please write me at once, and I shall be glad to call on him."

J. Y. McQuigg writes from Abilene, Texas, November 10: "The school is fine; the enrollment up to to-day reached four hundred and seventy. We have two hundred and fifty-one in eight mission classes that recite each Wednesday night after prayer meeting. Four hundred and fifty meet on Lord's-day morning at ten o'clock for an hour's Bible study; the worship is at eleven o'clock. All students that are Christians are urged to identify themselves with the congregation, thus placing themselves under the watch care of the elders, which they have nearly all done. Fifty-two names were added a week ago last Lord's day. We are having a great deal of rain, which is damaging the cotton very much, for it is nearly all open. W. S. Long was with us last night and made a most excellent talk; but the audience was small, made up almost entirely of students. A very nice little offering was made for paying for the church house in Washington. The congregation had given one hundred dollars previous to this. The congregation has Brother Cypert employed as an evangelist for his whole time. He has held one meeting at Cisco, and organized a congregation of forty-six. He is now in a similar work at Seymour. He is to go mainly to destitute places for quite a while, as there are so many of them."

Alonzo Jones (colored), of Nashville, Tenn., makes the following report: "On the fourth Lord's day in July I began my first meeting with the congregation at Santa Fé, Tenn. Three precious souls made the good confession. On August 1 I began a meeting with the little band at Center Star, near Shady Grove, Tenn. Five were baptized and two reclaimed. On August 8 I began with the Pleasant Union congregation. It rained nearly every day, but the interest was fine. The meeting closed on August 13 with twelve additions. On August 15 I began in Fort Cooper. Three precious souls obeyed the gospel and the church was greatly edified. On August 22 I began at Mount Levana, near Match, Tenn. Two obeyed the gospel. On August 29 I began with the New River congregation, near Fayette, Ala. The meeting closed on September 3 with ten additions. On September 12 I began in Widener, Ark., a destitute field. Five accepted the gospel of Christ. On the third Lord's day in September I began a meeting near Smithville, Miss. Interest was fine and the church was greatly edified. The meeting was well supported by the white people. On October 17 I preached near Fosterville, Tenn., and one young man from the Methodists obeyed the gospel. I am glad to report that A. M. Burton remembered me with the value of sixty dollars as a contribution to me in my work for the Master. J. C. Shepherd, of Berry, Ala., expressed his willingness to help me in my hard struggle. This noble white brother has stood by me for three years. I hope to always prove worthy."

From A. A. Bunner, Cleveland, Ohio, November 10: "My meeting at Daybrook, in Monongalia County, W. Va., of thirteen days' duration, in October, resulted in two confessions and baptisms and the brethren greatly encouraged and built up in the faith of the gospel of Christ. All loyal preachers of the church of Christ who may feel able to do so are asked to send one dollar each to Noah Brothers, Route 1, Box 31, Willow, W. Va., to help pay off the indebtedness on the church house at Naish Springs, W. Va. I will be one of five hundred preachers who will agree to do this, and I feel sure that many will join me in this good and much-needed work. Send at once, and help those good and loyal brethren in their time of need. The church of Christ in Cleveland meets every Lord's day at 9:30 A.M. for Bible study and at 10:30 A.M. for preaching and worship, at 10601 Virginia Block, Superior Avenue. Brethren who may be in the city over Lord's day should take a Superior Avenue car at the Public Square and get off at East One Hundred and Fifth Street and walk a half square to Virginia Block. They have a good and lively congregation, and strangers are always welcome. We expect, God willing, to soon build a house of worship we can call our own. Any one having friends or relatives in this city who are members of the church of Christ and who have not been able to locate our place of meeting are requested to drop us a letter giving their street and number, and we will look them up. My address is 1800 West Fifty-fourth Street."

Will W. Slater, of Fort Smith, Ark., writes, November 15: "This leaves me in a meeting at Estancia, New Mexico. I will continue over next Sunday. We are having a very good meeting, all things considered. I find that the church here has been torn asunder two or three times in the past by hobbies of different kinds. The 'college question,' the 'Sunday-school question,' the 'women's work question,' and many other questions have hindered the work here. After viewing the situation, I put on my 'skinning clothes,' and think I shall keep them on all this week. I do hope to accomplish something worth while in the Master's name. There are some mighty fine folks here, folks who would do things for God if they had half a show. There is a fine opportunity for building up the church is this country if the brethren will quit fighting and go to work. I closed the meeting at Harveyville, Kan., on Sunday night, November 7. We had a very good meeting, all things considered. The meeting closed without visible results, but the brethren seemed to think that much good was accomplished. They engaged me for another meeting in 1921. It was my first trip to Kansas, and I enjoyed it very much. There are some fine brethren at Harveyville. I find that the spirit of 'Sommerism' or 'collegism' has invaded that country, and several churches have been divided over the 'college' question. Sad, sad indeed, is the thought! When will the children of God lay down all 'isms,' hobbies, contentions, and all discord among themselves, and marshal their forces together and center their every effort against sin, ungodliness, and unrighteousness? May God speed the day when this shall be done. Then, and not before, will we see the cause prosper on the earth as it has never done before. May God bless the faithful."

BAD BLOOD

Impure, Thin, Weak, Afflicts the Great Majority of People

Whether in scrofula, sores, boils, and eruptions; or as rheumatism with agonizing pains and aches in limbs, joints or muscles; as catarrh with its disagreeable inflammation and discharge; in disturbed digestion, or debility and tired feeling,—it is corrected by Hood's Sarsaparilla, that most economical and reliable blood remedy and building-up tonic. Thousands use this medicine and praise it for wonderful relief. Made from the most valuable remedies that physicians know, and unparalleled in character, quality, taste and curative power. For a cathartic use Hood's Pills.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE:
CLINTON, S.C.

The Colorado Springs Meeting.

BY E. C. FUQUA.

The meeting at Colorado Springs, Col., after continuing over three Lord's days, closed a few days ago. Brother E. E. Shoulders assisted me in this meeting. We worked hard to get a hearing, doing the widest advertising we have yet done in any meeting. We had a fair hearing, and we feel that our efforts were not in vain. "It pays to advertise."

To those not familiar with conditions at Colorado Springs I wish to say: For a few years—a year or two at least—there has been what is now known as a "Sommerite" faction there, holding the house that was built before such a faction existed in that city. I say "built," though perhaps I should say built with considerable money contributed to that purpose before there was such a faction there, for through my own influence, and the work of Brethren B. A. McCollum and C. E. Coleman, considerable money was raised to build that house; and I think Brother John D. Evans also was instrumental in assisting in these funds. Now not one of us can preach in the house, notwithstanding we have not changed in faith, doctrine, or practice since our labors there years ago, when the house money was being raised. Others have control of the house, and will, I suppose, keep it.

By a system of elimination the faction there has concentrated into a one-hundred-per-cent Review "family," and holds the Review policies and dogmas intact. Those who were not in sympathy with these Sommerisms, though in perfect accord with the "faith which was once for all delivered unto the saints," were, in some instances, withdrawn from; and in other instances, knowing this would be the outcome of their continued association sooner or later, they found it unpleasant to continue in the face of the inevitable and withdrew themselves from the factionistic spirit. Thus the peculiar tenets of Sommerism were made a test of fellowship to the destroying of the best material in the congregation.

The principal tenet was the far-famed "college question," which by the Sommer people had been injected into the church there as a test of fellowship; and all who would not renounce the "colleges" were regarded as "new digressives," and were made the object of unrelenting hatred by those who had received this new article of faith from the Review.

My acquaintance with conditions at Colorado Springs goes back fourteen years, and in this time I am certain that no person there has held to or taught any "collegism" as it is interpreted by the Sommerite faction. It was never mentioned there except by the Review and its sympathizers; hence, the division that has been caused over this alleged "question" has been caused *in toto* by the Review and its sympathizers. Such a "question" has never been raised in Colorado at all, except by these Review parties.

My effort in the meeting was to ignore this matter as a cause sufficient to divide a congregation and try to get those who had urged it as such a cause to drop it for the sake of the fellowship of their unoffending brethren in Christ, who, while not participating in any manner with any "college," were nevertheless not willing to have this "question" made into a test of fellowship.

In this determination I went to see certain parties of the faction, whom I had known and so pleasantly worked with in the years gone by, and invited them to hear me now as they heard

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess colomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

me in the past, assuring them that I had not changed in anything since then; but up till the close of the meeting not one had the courage to defy the ruling spirit of Sommerism and pay me the courtesy of a hearing. Indeed, "Ephraim is wedded to his idols!"

I then placed handbills in each home, and I further mailed to each one a nice card, setting forth the situation as I understood it, and earnestly asking each one, in the interest of the unity of the faith in that city, to let us "reason together," if peradventure a reconciliation might be effected. But till now no reply has been received, and not a face was seen at our meeting. We were, therefore, led to the conclusion that these erring brethren have exactly what they want—a division which leaves a congregation of one-hundred-per-cent Review readers. The Review is more to them than the loving fellowship of their brethren in Christ, and they seem not to hesitate to advertise this fact to the whole world.

Having exhausted every means of cementing the two into one again, finding the Review laid as a barrier to their fellowship or a stumblingblock before their feet, I gathered together those who were willing to have Christ alone rule over them—some twenty-five souls—and put them to work for him. They are now meeting in the Y. M. C. A. auditorium, I think, and steps are being taken to provide themselves with a permanent place in which to conduct the Lord's worship and work. We fully believe that others now linked up with the faction will come to see the error of their way and take their stand with those who love the Lord more than a weekly newspaper; and in this hope I instructed the brethren in the teaching of Christ regarding receiving one another, "but not for decision of scruples." (Rom. 14: 1.) I taught them that love will abolish all differences between them where these are not matters of divine law; and that if any desired to fellowship them, and preferred to read the Gospel Advocate, the Leader, the Firm Foundation, or the Review, or all of these, or none of them, that was to cut no figure in their fellowship of that party, provided he loved the Lord and wanted to do his will. In this way they are to help one another in love. I believe the church at Colorado Springs will grow in influence, as it consists of most excellent people, who have the Lord's will at heart and who are zealous for his cause. In this he will bless them.

Hard Colds.—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

Hyomei
THE BREATH of the FOREST

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vaporized air formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating cold in the head, spasmodic croup, clergyman's sore throat, hay fever and all forms of bronchial catarrh. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.00; extra bottle inhalant 75c. At druggists or by mail, if your druggist cannot supply it.

BOOTH'S HYOMEI CO., 12 W. Green St., Ithaca, N. Y.

An Appeal to the Disciples of Christ Everywhere.

BY S. R. CASSIUS.

Brethren, I am sending you a personal letter that I may interest you in one of the greatest educational projects ever undertaken by the colored disciples of Christ in the United States. I fear that there have been far too many half-hearted attempts made toward the evangelization of my race, and that, because of the real position that the American negro holds in the body of this great nation, no great good has been done.

It has been the spirit of our great missionary workers to class us with the uncivilized peoples of heathen lands. They have failed to note the fact that we as a race use the same Bible, worship the same God, and hope for the same immortality as they themselves. They fail to realize that we have emerged from that state of ignorance that the emancipation from slavery found us in fifty-seven years ago. Then we were a body of three and a half millions of ignorant ex-slaves, without home, clothes, or very many real friends, and no form of religion that we could give an intelligent reason for. Now we are a body of people numbering more than thirteen millions, forming about one-eighth of the population of the United States.

The educational system of this country has set before us many doors of opportunity that we must in some way enter if we would keep pace with the upward trend of civilization and human progress. We have located a school in Nashville, Tenn., that great "Athens" of negro education, about four blocks from Fisk University. The place has seven and one-half acres of land and a large, twelve-room brick house, and is an ideal location. It cost seven thousand dollars. We paid one thousand dollars down, and have another thousand ready to meet the next payment. We need five thousand dollars to clear the debt and five thousand more to build a dormitory and a workshop. We have changed the name of the school to the "Nashville Christian Institute," and have chosen the following men as trustees: J. R. Holmes, president, Capersville, Tenn.; P. H. Black, treasurer, 1027 Twenty-first Avenue, North, Nashville, Tenn.; Dr. J. D. Fowler, secretary, 1720 Jefferson Street, Nashville, Tenn.; Elder S. R. Cassius, financial representative, 1019 Harrison Avenue, Guthrie, Okla. Money sent to any of the above persons will be thankfully received and honestly used.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system, by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

"THE SANITARY" Individual Communion **CUPS**

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Mr. Church Treasurer!

If the Loose-Leaf Plan is best for the Business Man, it must be best for the CHURCH TREASURER.

? Up-to-date
Economical
Efficient

Why not use the Unified Loose Leaf instead of Bound Books? Adapted to any envelope system and size membership. Supplned by your dealer, or

Arthur H. Strouse Pub. Co.
Dept. K, 431 So. Dearborn St., Chicago, Ill.

FOOT TROUBLES

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

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

"WHITKNIT HOSIERY"

At Sacrifice Prices

Silk and Lusterized Lisle—Fashioned
At less than fifty per cent of retail prices.
"WHITKNIT HOSIERY" Meets the Call
To advertise our "WHITKNIT" Hosiery, we offer beautiful Silk Hosiery at greatly reduced prices. Direct to consumer at factory prices.
Style 555—10-thread silk hose, 3 pair, $2.75, delivered.
Style 550—12-thread silk hose, 3 pair, $3.25 delivered.
Style 560—12-thread silk half hose, 6 pair, $4.50.
Colors: Black, navy, dark brown, and white.
Ladies' sizes: 8, 8½, 9, 9½, 10.
Men's sizes: 9½, 10, 10½, 11.
Ladies' silk lisle hose, Style 500, box of 6 pair, for $2.75. (Black, brown, white.)
No inferior goods shipped under our **Trade "WHITKNIT" Name**
Goods ready for delivery November 15 to December 15.
Satisfaction guaranteed, or money refunded.
In ordering, state quality, size, style, and color. Remit; P. O. money order or cashier's check.
WANTED—Dealers to handle "WHITKNIT." Write for agency in your town. Address
WHITKNIT HOSIERY COMPANY,
Hendersonville, N. C.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

The Double Nature of Man. No. 10.

BY TICE ELKINS.

The objection to immortality of mind is sometimes made that the mind comes into life with the body, waxes into maturity with it, grows old with it, and dies with it. The inference the skeptic draws from this is that the mind also dies with the body. There is something striking in this objection. It appeals to the common observation of life, and at first view seems to be sustained by the facts of human history; but on closer observation we shall find the facts of history fail to confirm it. The full vigor of body is often, perhaps generally, attained by the age of twenty-five or thirty, while the full vigor of intellect is rarely attained before the age of forty or fifty. Instances almost without number are coming to our observation in which there is a most vigorous growth of intellect when the body has already begun to decline with age. A single instance of gray hairs, a debilitated body incasing a soul vigorous in all its mental and moral powers, is sufficient to demonstrate that this position and assumption is utterly untenable. And who has not seen such instances again and again?

Besides all this, we have already shown, from incontrovertible facts, that the most vigorous intellects are not unfrequently incumbered with weak and sickly bodies; nay, that even amidst the torpor of approaching death the mind often retains its full vigor up to the last moment of its earthly existence. This analogy of the materialist, by which he would reason from the death of the body to the death of the mind, utterly fails in its essential links, and, therefore, however attractive and imposing its enunciation, it is, when subjected to the rigid scrutiny of science and fact, found to be without conclusiveness and force.

Again, it is objected that those punitive words, "perish," "destruction," and "death," in the Bible, indicate the utter annihilation of every living principle, and, therefore, contradict the doctrine that the mind is immortal. The objector claims that when it is said, "Except ye repent, ye shall all likewise perish" (Luke 13: 3) and that the wicked "shall be punished with everlasting destruction" (2 Thess. 1: 1-9), and that "the soul that sinneth it shall die" (Ezek. 18: 3), that these and kindred passages imply that the souls thus condemned will be utterly annihilated and absolutely cease to exist. This would indeed upset our doctrine of the soul's essential immortality by the will of God. But do the passages teach such a doctrine? Do the words contain such a breadth of meaning?

No one will contend that such a

CURED HER FITS

Mrs. D. Martin, of New York, writes that her fits were stopped with a medicine sent to her by a Milwaukee resident, and suggests that every one suffering from fits write R. F. Lepso, 198 Island Avenue, Milwaukee, Wis., who will send them a bottle of the same kind of medicine she used—free.

SOUTH IS TURNING AGAINST CALOMEL

Mr. Dodson, the "Liver Tone" Man, Responsible for Change for the Better.

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

Complexion Worries

don't last long if you use TETTERINE. It insures a soft, velvety skin, free from pimples and other skin sores. Pleasant, antiseptic, healing. Fine for baby's rash, prickly heat, hives, and eczema. 50c at all druggists' or from Shuptrine Co., Savannah, Ga.

Try This For Sore Throat

On retiring fill your nostrils with Eucapine Salve. Sniff the salve back into the air passages of the head and throat until it reaches the tonsils and uvula and you taste the salve. This is best done lying down, pillow under back, head thrown back that the melting salve may reach the head cavities. Also turn the head down and forward and to right and left; to flow the salve over the inflamed surfaces in the cavities of the head. In the morning the pain and soreness will be gone. To make sure place Eucapine Salve on the back of the tongue with your finger. Same treatment for colds, nose sores, catarrhal headaches, catarrh of the head, nose and throat. If you swallow a little it won't hurt you. You'll soon learn to think that one of your very best friends is

Eucapine Salve

Antiseptic Analgesic Antiphlogistic
(Prevents Infection)(Relieves Pain)(Allays Inflammation)
50c the jar at your druggist's or by mail from
Piedmont Laboratories, Inc.,
Clinton, S. C.

Warming relief for rheumatic aches.

HE'S just used Sloan's Liniment and the quick comfort had brought a smile of pleasure to his face. Good for aches resulting from weather exposure, sprains, strains, lame back, overworked muscles. *Penetrates without rubbing.* All druggists have it.

35¢ 70¢ $1.40

Sloan's Liniment Pain's enemy

Stop Pimples

Put an end to skin troubles and clear the complexion with TETTERINE. A pleasant and particularly effective salve used for years for all skin troubles. Soothing, pleasant, antiseptic, healing. 60c at all druggists' or from **Shuptrine Co.**, Savannah, Ga.

Three **Best Grade** Pencils (assorted colors in holly box), with **your name** stamped **in gold**, sent **Postpaid** for **50 cents**. A most pleasing gift for boys and girls. Send check, money order, or U. S. Postage. Orders filled within 48 hours.

F. O. BALLARD, The "Pencil Man," 10 Spruce St., N. Y. City.

MORE PAY FOR TEACHERS

We have hundreds of demands for teachers at greatly increased salaries. Send in your name to-day for enrollment. **South Atlantic Teachers' Agency, 306 Walton Building, Atlanta, Ga.**

For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers, **Piedmont Laboratories, Inc., Clinton, S. C.**

meaning is necessarily deduced from any philological analysis of them. We have a short method, then, to take with the objector, and which will show how mistaken are his interpretations and how groundless his assumptions. "Lord, save us, we perish" (Matt. 8: 25), said his disciples, when trembling in apprehension, not of annihilation, but of drowning. "It cannot be that a prophet perish out of Jerusalem" (Luke 13: 33) means nothing more certainly than being put to death. The prodigal exclaims, "I perish with hunger" (Luke 15: 17), when he fears no more than starving. Annihilation evidently did not enter into his thoughts. So with suffering destruction: it is not to be annihilated, but to be banished "from the presence of the Lord, and from the glory of his power." (2 Thess. 1: 9.) When God makes complaint against his people, "O Israel, thou hast destroyed thyself; but in me is thine help" (Hos. 13: 9), he cannot mean that they had annihilated themselves; for what avail would be his promises of help to beings that had become utterly annihilated? What mockery to assume even to address them!

Still less reason to suppose that the punishment of death implies the annihilation of the condemned; for, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5: 12.) If the objector takes this in its full force, I do not see how he is to escape the utter annihilation of the whole race; but if he assumes that there is a second death, not necessarily included in this, and which does imply annihilation, then let us see what light the Bible sheds upon the nature of this second death. We are here told that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21: 8.) This certainly cannot be annihilation; for into this lake are to be cast, as partakers of this second death, the devil, and the beast, and the false prophet, and death and hell, and they shall be tormented day and night forever and ever. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night."

Trials do not weaken us; they only show us that we are weak.

160 Hens 1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes me: "I have fed two boxes of 'More Eggs' to my hens and I think they have broken the egg record. I have 160 white Leghorns and in exactly 21 days I got 125 dozen eggs." Any poultry raiser can easily make big profits this fall and winter by increasing the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with the results. Now is the time to give "More Eggs" to your hens while prices are high and profits big.

$1.00 Package FREE

Send the coupon below. **Don't send any money** Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo. guarantees if you are not absolutely satisfied, your dollar will be returned **at any time** within 30 days—on request. No risks to you. 400,000 users praise Reefer's "More Eggs."

Results!—Read These Letters!

First Time Hens Laid During Moult

I have used your "More Eggs" Tonic since last fall and can surely say it has amply paid me. I have had chickens for 7 years and this is the **first time they have ever laid through their moulting season.**

MRS. C. LUGINBUHL, Norwood, Ohio.

Loafers Before, Layers Now

My hens have **laid through moulting this year.** It is the first time since I had chickens. They have always been loafers until I used "More Eggs". Now they are good layers.

MRS. H. J. SCHULZE, Pittsburgh, Kans.

24 Eggs a Day During Moulting

Your "More Eggs" Tonic certainly **puts hens in good condition for laying.** I had 175 hens that were moulting and I began feeding them your Tonic and got nearly 2 doz. eggs a day.

S. J. FRANKENBERGER, Loganton, Penn.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being **FREE.** Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7258 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 **at any time** within 30 days, if **both** of these packages do not prove satisfactory in every way.

Name .....

Address .....

PILES

DON'T BE CUT

Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.

In answering advertisements, please mention the Gospel Advocate.

ALL WRONG WAS HER LIVER

Before Taking Black-Draught, Missouri Lady Was Troubled With Constipation, Headache, and Bad Taste In Mouth.

Grandin, Mo.—Mrs. Susa Brooks, of this place, writes:

"Sometime ago I was in a bad fix, with stomach and liver trouble. I did not feel good at any time. I was very constipated and had headaches from this condition, and had a continual hurting in my stomach and bad taste in the mouth. Could tell my liver was all wrong.

"I had known of Black-Draught, so decided to try it myself. I began with a large dose or doses, gradually getting to smaller doses. It regulated my bowels, relieved me of the hurting in my stomach, cleaned off my liver, and made me feel like a new person."

If you get up in the morning feeling as tired as you did when you went to bed—achy, coated tongue, bad taste in mouth, sallow complexion—then your liver has not done its full duty, and your system has absorbed the poisons which your liver should have taken away.

An occasional dose of Thedford's Black-Draught will help this important organ to function properly.

Get a package of Thedford's Black-Draught liver medicine to-day.

Druggists sell it, or can get it for you.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

In answering advertisements, please mention the Gospel Advocate.

An Interesting Trip.

BY ANDY T. RITCHIE.

On Saturday morning, October 30, I left Nashville over the Nashville, Chattanooga and St. Louis Railway for Clifty, Tenn., for a few-days' meeting with the faithful few who for the time being are domiciled here.

The first place out from Nashville of any special commercial importance is Murfreesboro, the thriving capital of Rutherford County. Besides being the seat of the county courts and a town of considerable business interests, it has its name placed in history as the scene of some of the bloody battles of the Civil War. On July 13, 1862, the Union and Confederate armies met in battle there. The Union lost 33 killed, 62 wounded, and 800 prisoners and missing. Again, on December 31, 1863, on Stones River, near this city, the Northern armies lost 1,533 killed, 7,245 wounded, and 2,800 prisoners and missing, while the Confederate ranks were depleted by a loss of 1,456 killed.

In the beautiful cemetery at Murfreesboro is the mortal dust of 5,602 of the nation's dead who gave their lives in what is known as "the lost cause." Strange it is that men will volunteer to suffer, bleed, and die for a human cause the success of which is uncertain, and still refuse to lend their aid to a cause whose mission is divine and whose success is assured.

Bellbuckle was our next town of note. It has been placed on the map of the educational world by being the home of the noted Webb School. It is doubtful if any private school of modern times has added more intellectual strength to the literature of the South than has this institution. Bellbuckle is also known to many of our brethren as the home of our unassuming, but godly and efficient, preacher, C. M. Gleaves. Brother Gleaves, being a broom maker by trade, knows how to sweep out sin in high places, and is doing untold good in the Master's cause.

Wartrace possibly would have received no mention in these notes had it not been that at Clifty I met a Sister Thoroughgood, whose home was there. She spent a few days with us in the Clifty meeting, and impressed me as being so faithful and so "thoroughly good," as the name implies, I was compelled to remember and mention that place. I was glad to hear from her that the cause of Christ in that town was in a thriving condition and that peace, harmony, and brotherly love abide.

At Tullahoma, the capital of Coffee County, I left the main line of the Nashville, Chattanooga and St. Louis Railway and took a train on the Sparta Branch, and erelong stopped

PAINS NEARLY DOUBLED ME UP

Nothing Helped Me Until I Took Lydia E. Pinkham's Vegetable Compound.

Wyandotte, Mich.—"For the last four years I have doctored off and on without help. I have had pains every month so bad that I would nearly double up. Sometimes I could not sweep a room without stopping to rest, and everything I ate upset my stomach. Three years ago I lost a child and suffered so badly that I was out of my head at times. My bowels did not move for days and I could not eat without suffering. The doctor could not help me and one day I told my husband that I could not stand the pain any longer and sent him to the drug-store to get me a bottle of Lydia E. Pinkham's Vegetable Compound and threw the doctor's medicine away. After taking three bottles of Vegetable Compound and using two bottles of Lydia E. Pinkham's Sanative Wash I could do my own housework. If it had not been for your medicine I don't know where I would be today and I am never without a bottle of it in the house. You may publish this if you like that it may help some other woman."—Mrs. MARY STENDER, 120 Orange St., Wyandotte, Mich.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1539 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

Lungs Weak?

Generous Offer to Tuberculosis Sufferers of Trial of SANOSIN SANOLEUM, Embracing Europe's Remarkable Expectorant, SANOSIN.

Noted medical scientists—Drs. Danelius, Summerfield, Wolff, Noel, Gauther, Essers—declare SANOSIN most valuable treatment for pulmonary ailments. Felix Wolff, Court Physician, Directory of the Sanitarium for Consumptives in Reiboldsgrun, Germany, highly recommends it. SANOSIN has been officially recommended to the Berlin Medical Association. Dr. C. W. A. Essers, Amsterdam, Holland, declares it a "moral obligation to make SANOSIN known to the whole human race." American sufferers, rich or poor, can use this remarkable home treatment that has met with such success in Europe. SANOSIN SANOLEUM is designed to produce calm, restful sleep without morphine or similar deadening drugs, and to bring almost immediate relief from coughing, blood spitting, and night sweats. SANOSIN SANOLEUM is an inexpensive home treatment of genuine merit, and is proving a blessing to all suffering from Tuberculosis, Bronchitis, Asthma, Catarrh, Whooping Cough, etc. Send for FREE BOOKLET (with testimonials) explaining this treatment and how a trial can be made in your own home at our risk. Address **SANOSIN SANOLEUM, 222 N. Wabash Ave., Chicago, Ill. Dept. 260.**

Show this to some unfortunate.

AN ENEMY TO GOOD HEALTH

Good health has no greater enemy than constipation. You cannot "keep fit" for work or play if the bowels are irregular or clogged with a decomposed mass of undigested food from which the blood picks up disease-causing impurities and carries them throughout the entire system. Foley Cathartic Tablets are mild, but sure in action. They banish billousness, sick headache, sour stomach, and other ills caused by indigestion. Take one to-night and you will feel better in the morning.

STOP

Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

for a few minutes at the quiet little city of McMinnville, which has the distinction of housing the well-known and able brother, Price Billingsley, editor of the Gospel Advance, a splendid religious paper that adds material strength to the literature of the church of Christ and that should be read and studied by every Christian.

After passing several smaller places en route, we crossed the noted little Caney Fork River just above the big dam that supplies the city of Nashville, as well as several smaller cities, with electric light and power.

Sparta was the next town of note, and is remembered as the scene of a "civil" war battle. Brother Dan Gunn lives here, and many Tennessee brethren regard him as being true to name and of no small caliber.

Leaving Sparta, we began to slowly climb the steep incline of the Cumberland Mountains. After a steady climb of six miles we reached Bon Air station, on the topmost peak of the Cumberlands, two thousand feet above the sea level.

The sunset view that one beholds as the train wends its way along the steep side of these noted mountains is beautiful beyond description.

I have stood on the top of the Pyramid of Cheops, near Cairo, Egypt, and viewed the wandering of the Nile till its trail was lost in the haze fifty miles away; I have been pulled to the summit of the Lebanon Mountains in Syria, by a cog railway engine, and scanned the valleys below; I have stood on Nebo's lofty height and viewed the "promised land;" I have been aboard an ocean steamer as she lay at anchor in the beautiful Bay of Naples, and in awe I stood on her deck and gazed with wonder upon the angry Mount Vesuvius as she was in the act of sending forth a destructive eruption; I have crossed the famous Alps and looked both above and below at her beds of perpetual snow; but none of these scenes revealed a more liberal work of art nor a more lavish opening of Nature's hand than the awe-inspiring view of the Cumberland Mountains.

Bon Air is the summer home of the manager of the Bon Air Coal Company, and its land and mine holdings throughout this section are immense.

But finally we reached Clifty. This is the end of the matter. This is the terminus of the Sparta Branch of the Nashville, Chattanooga and St. Louis Railway; and when one sees Clifty, he does not see how a wagon, much less a railroad, could go farther. But the Ransom-Benedict Company, of Nashville, has accomplished the impossible and built a standard-gauge road of their own six miles into the virgin forest and are hauling material for the construction of a big band mill here. They have the timber grant for forty thousand acres of this mountain timber and are negotiating for twelve thousand more.

This is strictly a coal-mining and lumber camp. There are a few fine brethren and sisters here, but the masses are nonchurchgoing people.

I am making my home with Brother J. B. Sanders, one of the lumber company's foremen. His wife is the daughter of old Brother Harper Eskridge, who has for many years been a pillar in the congregation at Philippi, in Davidson County. Brother and Sister Sanders are doing all in their power to make me comfortable and the meeting a success. They are succeeding admirably as to the first, but the meeting is not what I should like. However, we are preaching to growing crowds with increasing interest, and we hope to do some good in the name of Christ.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

GUARANTEED 5 YEARS

To introduce our new Jewelry Catalog we offer this beautiful Watch, Waldemar Knife and chain for $2.98. Watch is size 14, gold plated, highly polished case; Knife and chain are both excellent in finish. If not fully satisfied, your money will be cheerfully refunded without question.

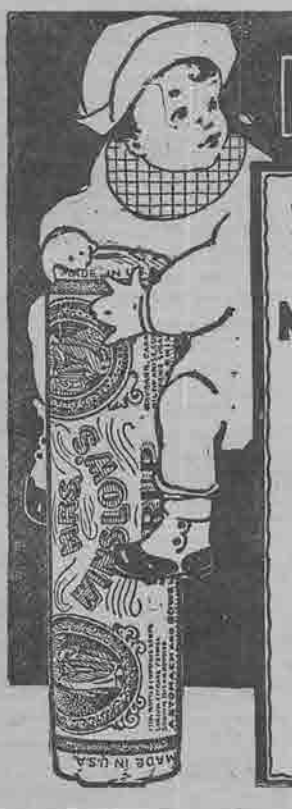
Only $2.98

McINERNY & CO.
Dept. 3
4838 Champlain Ave. - - Chicago, Ill.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets



Harmless, purely vegetable infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

"Bless Its Heart—It's Happy Now"
because its healthy stomach digests food properly, and bowels act as they should, after using

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

It is a real pleasure to give this invaluable preparation—and babies and young children like to take it. Mrs. Winslow's Syrup never fails to overcome constipation and brings remarkably quick and gratifying relief in wind colic, diarrhoea, flatulency and the many ther similar troubles. Add a few drops, depending on age, to each feeding, it keeps baby's bowels regular.

It is the best remedy that medical skill has ever devised and endorsed for teething babies, as may be quickly proven by reading the complete formula below which appears on every label.

Senna	Sodium Citrate	Oil of Anise	Caraway
Rhubarb	Sodium Bicarbonate	Fennel	Coriander
Glycerins			Sugar Syrup

At All Druggists

ANGLO-AMERICAN DRUG CO., 215-217 Fulton St., New York
General Selling Agents: Harold F. Ritchie & Co., Inc.
New York London Toronto

Read This! Do Not Fail to Read This!

MAKE YOUR HOME HAPPY WITH A HOME MUSIC BOX. The most wonderful and cheapest musical instrument ever invented. Thousands sold. A child can play it and be amused and entertained for hours.

You can sing with it, and so teach the children to sing. Everybody surprised and pleased. Our list of 1,000 tunes includes hymns and songs. Make grandpa and grandma smile as you play the old songs they love so well. All kinds of music to choose from—marches, popular songs, hymns, Sunday-school songs, etc. A fine gift for the holidays or other occasions. Just the thing to entertain a party.

Only $8.00 for this wonderful instrument, with four tunes, your choice, free. Extra tunes, 25c each.

Does not wind up, else it would cost $35.00 and play no better music. You can repeat a piece or change to another in an instant. Best to send full price with order, but $2.00 will be accepted, the rest payable on receipt by express, C. O. D., with charges. Lasts for years. Send 2c for catalogue.

STANDARD MFG. CO., Dept. G. A., Box 1179, City Hall Sta., New York, N. Y.

OBITUARIES

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

Davis.

Lester Davis was born on February 15, 1902. He obeyed the gospel in October, 1915, and on October 28, 1920, the white-winged messenger called him away from the sorrows and trials of time to that home where sorrows never come. I have known Lester from childhood, and a better, purer boy I have never known. The church at Bethlehem has lost a faithful member. He leaves a host of relatives and friends to mourn his departure. I would say to the sorrowing ones: Sorrow not as those who are hopeless.

HIS SUNDAY-SCHOOL TEACHER.

Wall.

On October 21, 1920, the death angel visited the home of Ona Wall and wife, of Ada, Okla., and claimed our sweet baby, Leona, aged nineteen months. Besides her parents, she leaves a grandmother, with many relatives and friends, to mourn her death. After all that loving hands could do, she passed away, and her little spirit went to be with Jesus. We grieve not as those who have no hope, for we know that our dear, sweet little Leona is in the arms of Jesus; and our desire is to so live that when we are called we will be permitted to meet our darling in glory, where we will never say good-by and where all will be happiness with Jesus and loved ones forever.

PAPA, MAMMA, AND GRANDMOTHER.

Cummings.

Mrs. Louisa Cummings, wife of W. L. Cummings, on October 29, 1920, left her husband, three daughters, and one son, and went to the home where changes never come. She was the youngest daughter of "Aunt Betsey Biggers, of blessed memory, and obeyed the gospel about the time she was grown; and not long after her obedience she was married to Brother Cummings. She was a home-keeper, for she was always at home. She loved her home. She was a good wife, a good mother, a good neighbor, and a good friend. But she has finished her work on earth, her toil is ended, and thus comes rest to the weary. While she never lived near so that she could attend church often, her faith abode in her Savior to the end. But all is over now, and we will see her no more here, and can only say farewell till in the sweet by and by we can meet again.

C. PETTY.

Collins.

John Ogden Collins was born near East Liverpool, Ohio, on April 14, 1843, and moved to Indiana in 1853 with his parents, Stephen Aquinas

Collins and Mary Alpha Collins. At the age of sixteen years he enlisted in the Federal Army, through which he served his country faithfully. In 1867 he was married to Sarah Ann Dormer, near Morristown, Ind., to which union six children were born, two of which died in infancy. Losing his wife, he married Mrs. Mary A. Raleigh, who lived only five years. He then married Mrs. Susan Agnes Lazenby, to which union two daughters were born, both of whom are living. On February 19, 1899, the death angel took his companion to a better land, and on October 31, 1920, the dear Savior called him to come up higher. He passed so peacefully over we can safely say he is asleep in Jesus. He obeyed the gospel fifty-five years ago and ever lived true to the cause of Christ. He lived to see his six children become members of the one body. He was a true and loving husband and father and a kind friend to all. He feared neither death nor the grave. Four of his daughters were at his bedside when the summons came.

G. B. LAMBRIGHT.

The Author of the "Glory Song."

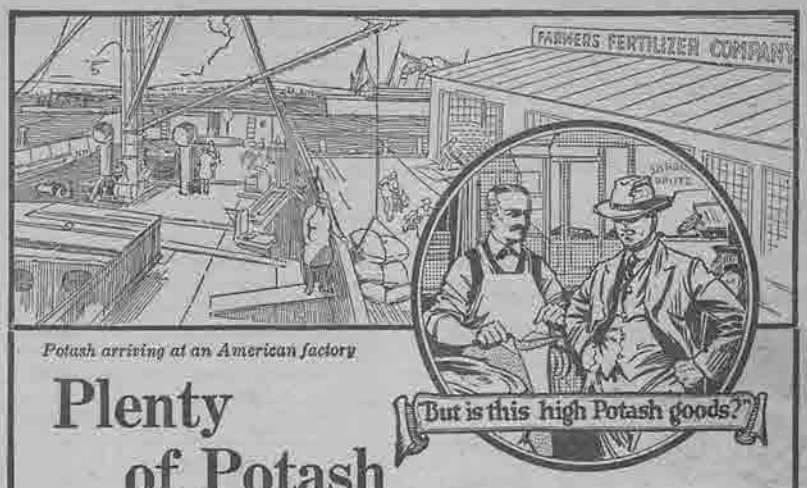
The man who set the world to singing the "Glory Song" has himself been called to the land of glory. Charles M. Alexander, who taught multitudes to sing,

"When all my labors and trials are o'er,
And I am safe on that beautiful shore,
Yet just a smile from my Savior, I know,
Will through the ages be glory for me,"

has finished his earthly labors and is now on "that beautiful shore" enjoying the bliss of the Savior's face.

As an organizer and director of chorus choirs, Mr. Alexander was probably unsurpassed in the world's history; but it was his winsome and radiant personality and his love for souls and for the word of God that made him loved and admired by multitudes the world around. It is not surprising that millions of copies of his hymn book were sold and that millions of Testaments were distributed through the Pocket Testament League, of which he was the director and president.—Selected.

The world demands that we shall be just; religion calls upon us to be generous. Public sentiment demands that you hold up your corner; Christianity calls upon you to remember the poor fellow who has fallen down while trying to hold up his corner.



Potash arriving at an American factory

Plenty of Potash

AFTER five years of Potash famine there is now plenty of Potash to be had at prices that will permit it to be used at a good profit.

When Potash in mixed fertilizers was sold at five dollars per unit, everybody exclaimed that the price was "prohibitive." This was a state of mind. As a matter of fact, when the records of long continued experiments, east, south, and west, were carefully gone over it was found that there were plenty of cases where the crop increase from the use of Potash on corn, wheat, oats, cotton, tobacco, potatoes, vegetables and fruit returned over five dollars per unit, even valuing the crops at prices current before 1914.

Now prices of Potash are less than one-half of these "prohibitive prices," and prices of farm products are still high enough to make the purchase of the five to ten per cent Potash fertilizers a very profitable investment when yields alone are considered.

But this is not all. The shipping and keeping quality of many of our truck, fruit and special crops has suffered from lack of Potash.

Plant diseases have increased for the same reason.

Our best lands have been overworked to the limit and need restoration.

The fertilizer manufacturer who really has the foresight to understand that he serves his own and his customers' interest best by furnishing what his community really needs will return to the formulas that were found most profitable for his community before the Potash famine upset things. Indeed this is putting the case mildly, for provision should be made not only to restore the old high Potash formulas, but to use additional Potash to restore the drain on the soil during the past five years.

We never advised the use of Potash on soils where we had reason to believe it would not prove profitable, and never shall do so.

There is not a single crop on which Potash has not been found profitable on many types of soil.

In the readjustment period when farmers must use every means to assure success it is of utmost importance that they should not be turned aside in their efforts to buy fertilizers with a reasonable (five to ten) per cent. of Potash.

Potash Pays

and after five years of Potash famine it will pay better than ever.

It takes time to produce and ship Potash and large stocks are not carried at Potash works.

Therefore it is imperative that you notify your dealer at once what brands of fertilizer you will require and that you should not be induced to change your order on any claim that the right kind of goods cannot be secured. Stick to it and you can get what you know you want.

SOIL AND CROP SERVICE
POTASH SYNDICATE
H. A. HUSTON, Manager
42 Broadway New York

TIME WILL TELL

Regardless of circumstances no statements concerning the merits of an article can be so adequately proven as by time itself. An article without merit will die. An article with merit will be everlastingly on demand. Just so with

GRAY'S INTMENT

for ninety-nine years a family word in every household. Almost a century ago the same claims were made of its merits as today; that it is healing and antiseptic, the very best aid in cases of boils, burns, scalds, bruises, cuts and sores of all kinds. Ninety-nine years have proven its merits. If your druggist hasn't it write W. F. GRAY & CO., 818 Gray Bldg., Nashville, Tenn., for a free sample.

USE MURINE FOR YOUR EYES often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine

"YOUR MEDICINE IS O. K."

Mrs. Charles Rule, New Diggins, Wis., writes: "Your medicine is O. K. I think Foley's Honey and Tar is the best for coughs. I think your medicine is all you say it is. I know I would never be without out. You may use my name." Foley's Honey and Tar acts quickly, checks coughs, colds, and croup, cuts the phlegm, opens air passages, and allays irritation. It stops sleep-disturbing coughing at night. Children like it. Contains no opiates.

For a Smooth Skin

Nothing is more softening, soothing, and effective than TETTERINE. For years recommended as the skin's very best friend. Puts an end to pimples. Healing, antiseptic. Excellent for babies. 50c at all druggists' or from Shuptrine Co., Savannah, Ga.

Rosy Cheeks & Satin Skin

Because of her rosy cheeks and satin skin a woman attracts the admiration of all men. When the

young woman peers in her glass, she may see pimples and blotches and she immediately goes to the drug store for paint, powders and beauty creams, when she should go there for a blood medicine and stomach alterative known as "Golden Medical Discovery." This vegetable tonic and blood alterative clears the skin, beautifies it, increases the blood supply and the circulation, while pimples, boils and eruptions vanish quickly. Ask your nearest druggist for Dr. Pierce's Golden Medical Discovery in tablet or liquid form or send 10c. for trial package of tablets to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

TREMENDOUS VALUE FOR 10c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world eight weeks for ten cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Ten cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores. Arthur Peter & Co., Louisville, Ky.

In answering advertisements, please mention this paper.

How to Prepare for a Happy Day.

Start with a prayer; one smile—
As broad as you can make it;
Ten breaths of good fresh air—
As deep as you can take it.
Water, outside and in,
With cloth, toothbrush and tumbler;
While dressing, happy thoughts;
And never be a grumbler.
(Decide on kind words you
Can speak when others greet you;
On ways that you can serve
With lips and hands and feet, too).
When dressed all clean and sweet,
With your "shining morning face,"
You'll be prepared for happiness
At every turn and place.
—H. Oxley Stengel.

Tanabata.

BY SARAH ANDREWS.

As previously stated, the town of Okitsu is built in a very narrow strip of country between the sea and the mountains. It being very warm in the valley on August 20, I resorted to the mountain side for a few hours' study, writing, meditation, and prayer. As I went from the house out into the long street, I saw branches of bamboo, with many slips of different colored paper attached, erected at the entrance of many of the houses. This is the day of a Buddhist festival, called the "Tanabata," when it is believed that two stars of the different sex meet as they cross a great river called the "Heavenly River." This meeting is supposed to happen once each year. The Buddhists make a festival for the occasion, and offer vegetables, sake (or whisky made from the rice), etc., as offerings, with a request that they become more skillful in manual work. They write on each slip of paper something as original as possible, hoping to become more clever in writing the difficult Chinese characters. After the festival is over, I am told, they set these bedecked bamboo branches afloat on the bay or river. To what deep delusion and superstition the mind of man can go when he has no knowledge of the true God!

An Inheritance Incorruptible.

BY F. E. EXUM.

A material inheritance of any value is a thing to be desired. We regard a person as fortunate who receives an inheritance in land, money, or houses. An inheritance of this kind, if rightly used, is a blessing to the receiver while it lasts and he lives. All our material possessions in this world are subject to corruption and decay. They endure for a little while and then decay and finally vanish, or we pass on and leave them to others. These temporal possessions are bequeathed to us by our fathers; but our Heavenly Father has eternal possessions to be inherited by all his faithful children. Jesus himself refers to them as mansions; and the apostle Paul says it has

NUXATED IRON

For Red Blood, Strength And Endurance

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

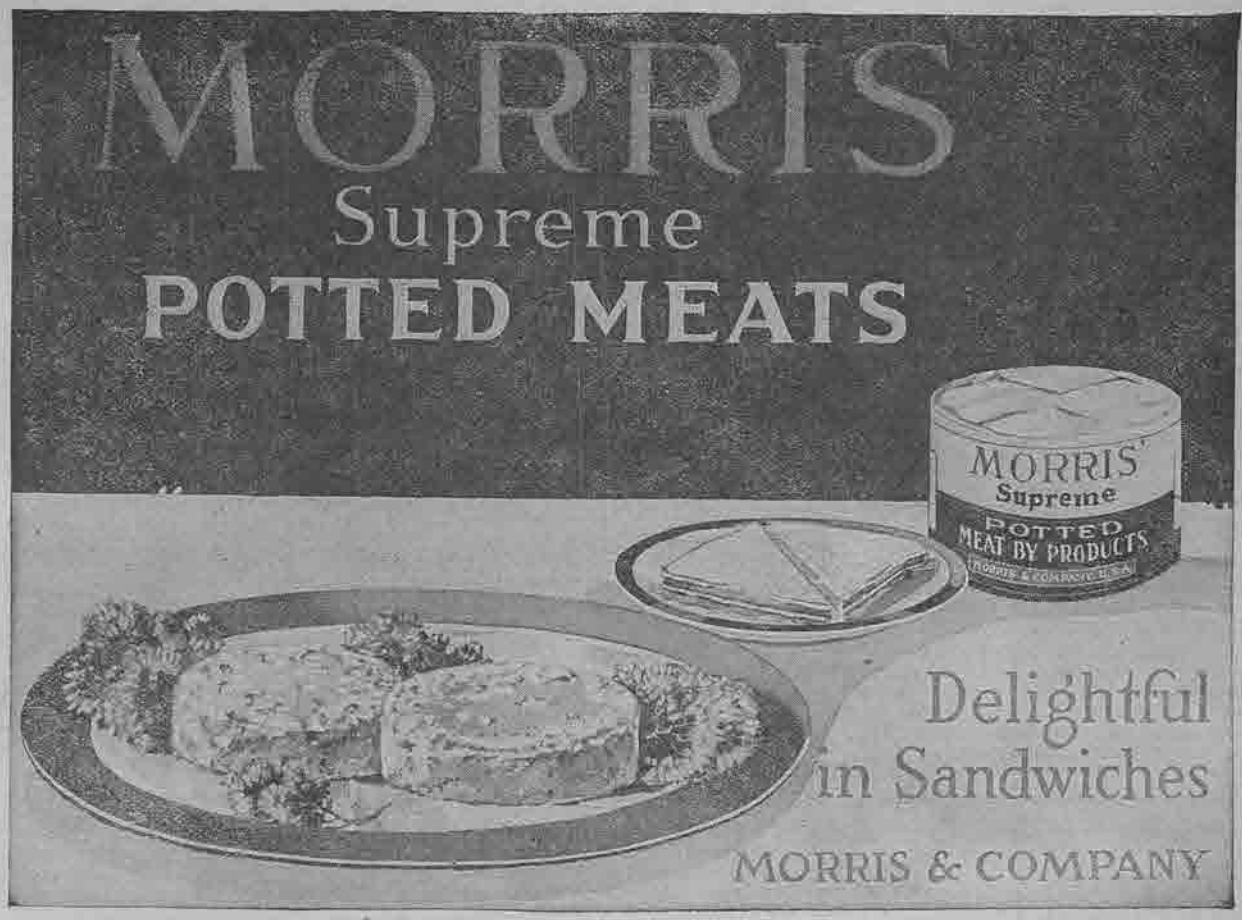
It is no longer necessary to suffer agonies that are caused by misfit shoes; for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's EzWear Shoes are built to give every possible foot comfort; they are soft and stylish, and do not need breaking in. They fit like the proverbial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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.



not "entered into the heart of man the things which God hath prepared for them that love him." The difference between the average man of the world and a faithful Christian is caused by the object of their affections. The former concentrates his time and attention on accumulating temporal possessions, while the latter seeks after those things that are eternal. The apostle Peter, writing concerning the Christian's inheritance, says: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." This inheritance is not only incorruptible, but undefiled. Only those who have washed their robes and made them white in the blood of the Lamb will be qualified to receive it. Continuing, the apostle says that this inheritance is "reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." We cannot be impressed too forcibly with the importance of being ready to receive our eternal inheritance. Heaven is a prepared place for a people who have prepared themselves to receive it.

Because suffering is in the world we have no right to say that it is God's will it should remain there.

The Power of Prayer.

The Bible account of the power of prayer is the best we can have. Jacob prays—Esau's revenge is changed to fraternal love. Joseph prays—he is delivered from the prison of Egypt. Moses prays—Amalek is discomfited, Israel triumphs. David prays—Ahithophel goes out and hangs himself. Asa prays—Israel gains a glorious victory. Jehoshaphat prays—God turns away his anger and smiles. Elisha prays—a child is restored to life. Isaiah prays—one hundred and eighty-four thousand Assyrians are dead. Hezekiah prays—the sundial is turned back. Mordecai prays—Haman is hanged, Israel is delivered. Nehemiah prays—the king's heart is softened in a moment. Ezra prays—the walls of Jerusalem begin to rise. The church prays—the Holy Spirit is poured out. Paul and Silas pray—the prison is shaken, the doors are opened and every one's bands are loosed.—Selected.

Christianity in Industry.

The Christian standpoint in industrial relations, as in all other human relations, was expressed by the Founder of Christianity in a single sentence, "Thou shalt love thy neighbor as thyself." The world-wide industrial unrest which exists in the present reconstruction period following the war is at bottom a blind, groping effort to substitute the law of warm-blooded love for the law of cold-blooded justice in the relations between employer and employed.

Love demands not only that you refrain from injuring your fellow men, but that you actively promote their welfare in every way in your power. —Christian Herald.

RECIPE FOR GRAY HAIR.

To ½ pint of water add 1 ounce of bay rum, a small box of Barbo Compound, and ¼ ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

TREMENDOUS VALUE FOR 10c.

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

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send ten cents for eight weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The ten cents does not repay the editor, but he is glad to invest in new friends.

In answering advertisements, please mention the Gospel Advocate.

ECZEMA

ALSO CALLED TETTER, SALT RHEUM, PRURITUS, MILK CRUST, WATER POISON, WEEPING SKIN, ETC.

I believe eczema can be cured to stay. I mean just what I say—C-U-R-E-D, not merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting twelve years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured; all I ask is just a chance to prove my claims. If you write me TO-DAY, I will send you a **FREE TRIAL** of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me to-day I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.

DR. J. E. CANNADY,
1226 Court Block, Sedalia, Mo.

Reference: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

"Diamond Dyes" Don't Spot, Run

Don't Risk Material in Poor Dyes that Fade or Streak

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

NOTICE!

We want to get in touch with all the brethren who are interested in Christian education and who want to locate where there is a good Christian college. For further information, write to

S. L. BRADLEY,
Morrilton, Ark.

Vapo Cresolene — Used for more than forty years. The benefit derived from it is unquestionable.

Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

Progress in Jackson, Miss.

BY M. C. CAYCE.

At last we have succeeded in arranging for use of the W. O. W. Hall for a series of services, as will be seen from the following announcement, which, by a personal canvass, I am putting into the homes of the people:

You are cordially invited and earnestly requested to attend a series of gospel services to be held in W. O. W. Hall, on President Street, opposite the City Hall, by the church of Christ, with preaching by M. C. Cayce, of Nashville, Tenn., beginning on Sunday, November 14, at 11 A.M., and continuing with services each night.

These services are intended to bring us all closer to God and his truth, and closer together in love, and are held in the interest of the salvation of souls. So you can well afford to come, and invite your friends to come, as no theories or private opinions of men shall be presented, but the Bible alone shall be our theme as written, without addition, subtraction, or alteration. "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1: 18.)

Let us allow God's word to be our teacher and our guide. Bring the children, understand and enjoy and be benefited by coming, for every sermon is to be preached in simplicity of word and in love to all. Begin with the first service and miss none of them. Be in time to enjoy and assist in the live, spiritual song service that precedes every sermon, which will be led by Joe R. Ridley, of Nashville, Tenn.

(1) "Show us one thing we teach, practice, or advocate, for which we cannot give a 'Thus saith the Lord,' and we will quit it." (2) "Show us one thing the word of God requires us to teach, practice, or advocate, that we are neglecting, and we will begin it at once."

The Woodmen have a hall in addition to their regular meeting room, that we can now use for a while at night. At last Sunday's service, which was profitable and enjoyable, one of the trustees of the hall was present, and he was so well pleased that he publicly expressed to us a hearty welcome to continue use of the hall for our Lord's-day services and also at night for our meeting.

I have also mailed each member a letter, as follows:

Inclosed I hand you an announcement of a meeting that we hope will result in great good, with your cooperation, work, and prayer. As you know, we are few in number in this city, and therefore it will require a united effort on our part if much is accomplished. Saving souls is a work greater than which there is no other. You are interested, I know. Individual work on the part of each of us is indispensable.

May I depend on your presence at every service? Your personal activity in inviting and urging others to attend? Your earnest prayers for God to bless our efforts? And we shall see a spiritual awakening, souls converted, ourselves revived, and the cause we love so well strengthened and increased. Let us all continue in unceasing consecrated service and prayer until we have in this city a live congregation worshiping in its own house.

Please make a special effort to be with us at the opening service on next Sunday morning, and God will reward your every sacrifice.

We need more workers in this field and more attention called to its needs. We feel encouraged over the work.

We are greatly pleased to publish the above from Mississippi. This editor has done considerable work in the State, and knows something of the difficulties encountered there. He is rejoiced to know that so good a worker as Brother Cayce is devoted to that work, and bids him a hearty "God-speed" in it.

SIMPLE MIXTURE MAKES HENS LAY

BY W. S. BURGESS.

Any poultry raiser can greatly increase his profits easily and quickly by taking advantage of the thirty-five years' experience of a successful poultryman.

A lifelong study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form, and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted; so for a limited time any reader of this paper can get a big double-size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets thirty days. If at the end of that time your hens are not laying two or three times as many eggs, if you are not more than satisfied in every way, the tablets are to cost you nothing. If completely satisfied, this big double-size box costs you only $1 on this introductory offer. Simply send name—post card will do—to **Milk Products Company**, 158 Creamery Building, Kansas City, Mo., and the big box of tablets will be mailed immediately, postpaid.

Cuticura Talcum

Fascinatingly Fragrant

Always Healthful

Sample free of Cuticura Laboratories, Dept. V, Malden, Mass. Everywhere 25c.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address.

Medicated Ear Drum. Pat. Nov. 3, 1908.

GEO. P. WAY, Artificial Ear Drum Co. (Inc.)
203 Adelaide St., Detroit, Mich.

GOSPEL ADVOCATE

Volume LXII. No. 49. NASHVILLE, TENN., DECEMBER 2, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 1161
OUR CONTRIBUTORS 1162
Facing the Inevitable—The Source of True Happiness—Georgia and the Far Southern Field—Shall We Prepare for Death?—Los Angeles Notes—Fragments—Smiles—Missionary Funds Forwarded—Memories.
CURRENT THOUGHT 1168
HOME READING 1169
EDITORIAL 1170
Brotherly Love.
MISCELLANEOUS 1172
QUERY DEPARTMENT 1174
Another Opportunity Offered—Neglect 1175
CHURCH NEWS 1176, 1180
OBITUARIES 1178
Gentry—Elam—Gregory—Newton—Farmer.
Tant-Agee Debate 1181
Sacrifice 1182
Among the Colored Folks 1184

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Love That Grows Indignant.

The most frequent criticism that I hear concerning the Gospel Advocate is that "there is too much argument and not a little quarreling in its columns." No doubt this criticism is sometimes deserved. But more often it is made by some thoughtless individual who does not distinguish between a journal of plain speech and one that holds to the "please-all" policy. He does not appreciate the fact that there are two opposite sides in the Christian's life. Jesus is called both a Lamb and a Lion. It is right that even love should grow indignant. Some Christians have been known to make a mistake in discerning what is meant by "the Christian spirit." They speak of the loving-kindness and gentleness of Christ as though these virtues made up his whole life. They lose sight of the fact that his heart burned with righteous indignation, not against sinners, but against sin in high places. His antagonism was so great that his disciples remembered the prophecy spoken of him: "Zeal for thy house shall eat me up." There are times when love must be indignant. The spiritual kingdom of Jesus is a kingdom of righteousness as well as of peace. Surely a Christian does not love righteousness as he should, nor is he working hard for that kingdom, who is not indignant at sin. An English writer said he had found boys enough who loved God; he "wanted to find one who hated the devil."

☼ ☼ ☼

The Unpleasant But Necessary Task.

It was not a pleasant task for Jesus to cleanse the temple, but it was supremely necessary. Nor is it pleasant to-day for an individual Christian to point out sin or for a church to deal with its disorderly members. We know from experience that it is not pleasant for a religious paper to point out and condemn the peculiar doctrines of some who would belittle the established kingdom of Christ and destroy the unity of God's people, working under the guise of prophetic enlightenment. But if the danger is here (and it appears to be), let no Christian fail to speak out plainly for fear he will not manifest the Christian spirit; for it is the true Christian spirit that compels him to speak out. To do less than this is moral cowardice. Men may be measured by the spirit in which they undertake disagreeable but necessary tasks. Sin in God's spiritual house is just as wicked as sin outside. Gross wickedness in the home congregation ought to be more repellant than the heresy of any denomination. That individual who can sing, "O, how I love Jesus!" and then never be stirred into a holy hatred of sin, has nothing but a maudlin religious sentiment. The religious world is full of it. It crops out ever and anon in men's views of things. The great plainness of speech used by Paul is generally avoided in our day for fear somebody's feelings will be wounded or some schoolboy friendship will be broken. The disposition is to modify, to excuse, or to condone, rather than to rebuke sharply them that are in error. Adam's weakness toward his wife is called "tenderness;" Abraham's lie is called "equivocation;" Noah's drunkenness is called "the weakness of old age;" Solomon's idolatry is called "policy." But Jesus did not mince his words. "It is written, My house shall be called a house of prayer; but ye make it a den of robbers."

☼ ☼ ☼

The Indignation That Is Selfish.

I would not leave the impression that indignation among us is scarce or rarely expressed. There is plenty of it in our lives, but it is usually of the selfish kind. A brilliant woman writer aptly says: "We become indignant over trifles. The street car does not stop, or somebody carelessly knocks off our hat, or a servant disappoints us; and we are all aflame. Our comfort has been molested, our rights have been entrenched upon, our dignity has been affronted, and we are downright mad. Ravelings and shavings can set us blazing. But in the presence of gigantic outrages perpetrated on the helpless and the weak, some of us are as calm as a summer morning." Is this not a true picture of the average man's indignation? Ready enough to become indignant at a little thing that concerns his welfare, but playing neutral and saying nothing when the truth of God is assailed. Let us cultivate and express, whenever and wherever necessary, the honest indignation of our hearts.

Say not, "The days are evil—who's to blame?"
And fold the hands and acquiesce—O, shame!
Stand up, speak out, and bravely, in God's name.

The Ever-Needed Lesson of Reverence.

We should learn from the episode of Jesus' cleansing the temple the much-needed lesson of reverence. It is certainly true that there does not attach to the meetinghouse to-day the importance and sanctity that belonged to the Jewish temple. We all understand that Christians themselves are God's spiritual house and should sanctify their bodies in accord with this solemn truth. And yet, because the meetinghouse is our place of public worship, it should be a house where reverence is at a premium. There is a way in which we may make it a house of merchandise. "Beware of setting up your business in the temple of public worship," warns a forceful preacher. It is related that the captain of a whaling vessel went ashore one Sunday and attended a church service. The minister spoke to him after the sermon and found that no impression had been made upon his mind. "The fact is, sir," the captain acknowledged, "all the while you were preaching, I was thinking where I should likely find a whale. There is no room in my heart for anything but whales." We are not surprised that a whale should take up a good deal of room in a man's heart. But there are smaller things than whales that engross our thoughts in the hour of worship. Sometimes it is football; sometimes it is a party; sometimes it is a business engagement; sometimes it is a matter of buying or selling; sometimes it is the payment of a debt. But whatever it is or however small a thing it may seem that takes the room in our hearts away from Jesus, it is too big to be there. Let us not desecrate the courts of the Lord with thoughts about business or other cares, with thoughts that are vain and frivolous, or with thoughts that are merely indifferent. Let us, on the other hand, worship God with such sincerity and reverence that, if Jesus should suddenly appear in our midst, we would not behold the Lion of Judah come to disown us and to drive us out, but would be ready to say: "Behold, the Lamb of God, that taketh away the sin of the world!"

Book Notices.

If you are in need of a good abridged Bible dictionary, send us $2.50 for a copy of Smith's Peloubet Edition. This is one of the best dictionaries of the Bible that I have examined.

Have you read "Sunshine; or, Uncle Minor's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, $1.50.

Send us $1.25 for a copy of "Sweeney's Sermons." This is a book of sermons by John S. Sweeney—one of the best books of sermons published. Sweeney carries conviction with the statement of his position. He is noted for brevity, clearness, and force of statement. Every young preacher should have a copy of this book of sermons.

Have you seen a copy of "Adventism and the Bible?" This is one of the very best books for you to buy at the present time. Adventism is a live subject. Adventists are active and are propagating their doctrines. If you want to be thoroughly prepared to meet them and to expose the errors of Adventism, you should send us at once $1.25 for a copy of "Adventism and the Bible."

We have on hand a few copies of "Biographies and Sermons," edited by F. D. Srygley. This is a book of sermons by a number of our best-known preachers. It is well worth a careful perusal. A brief history of the life of each preacher accompanies his sermon. A picture of the preacher also is given with each sketch. Price, $1.50. If you want this book, you should order at once, as we have just a few copies that have been left over through mistake.

OUR CONTRIBUTORS

Facing the Inevitable.

BY R. P. CUFF.

REJECTION OF FATALISM.

One has said: "He alone is great who by a life heroic conquers fate." There are others who propose to believe there is no such thing as fate. It all depends upon a definition of terms. If by fate is meant "the necessity, or compelling principle, of nature," surely we must accept the fact. For compelling forces are recurrent to our lives. How many times have we known the young man who had planned to complete a course in college and then something would happen to upset his plans! Maybe the family's breadwinner died, and that made it impracticable for Jerry to resume his college work. He must stay at home now, for a while at least. That was brought about by fate as already defined. But when the term signifies a predetermined lot or event; when it is used by the fatalist, who says that man is a result of blind chance and that all things are subject to fate—when it denotes a thing fatal to the Christian principles and to the doctrine that Jehovah has created and maintained the universe, it must, of course, be cast aside. Man faces no such inevitable as that of being the product of blind chance.

THE JOYFUL NOTE OF A BLIND MAN'S SPEECH.

But a few days ago the present writer listened to the speech of a blind man. This man spoke constantly in strains of encouragement. His words were vibrant with the joy of life. He said: "I don't know of anything more hurtful to me than for some one to come and say: 'Well, sir, you have come to the worst misfortune that could ever befall any one in life.'" Continuing, he said: "It's nothing of the kind. I still have wondrous blessings." Then he called attention to the happiness prevalent among the blind. He told how the accomplishments of certain blind, as Helen Keller, are held before them in their training courses. Said he: "You never saw a lazy blind man. They keep busy and keep happy." That man, judging from the buoyancy of his tone, knew how to face the inevitable.

MOURN NOT OVER A LOWLY LOT.

Occasional moments of semi discouragement may come to us. We should be made the wiser and the better because of them. But we should never go about showing signs of continued discouragement and despondency. We should never be ready to presage calamity, nor even when some things not wholly to our liking confront us to "give away" and wail for weeks because we have had to face the inevitable, but smile, carry about us a halo of joy, and fill our work with zest and power. Mourning over that which is lost and the supposed lowly state to which one has been brought deflowers his mental, physical, and perhaps even the moral powers, and, to say the least of it, unfits him for the very best immediate activity.

NEVER LOSE FAITH IN MAN.

Though sometimes we may have been disappointed in character—that is, deceived as to a fellow's intentions and general trend of behavior; though a once-held confidant may "right-about face" and break the ties of friendship, our faith in men should still abide. Even if it be a man in whom we have once had the highest confidence as a church member, but who finally comes to disavow his loyalty, our faith should not be shattered into fragments nor our hope destroyed. While I am urging faith in man, that does not

indicate that he should be overestimated through failure to recognize human tendencies which crop out as weakness in action, but rather that he should be thought of as having a rational mind to which the teachings of God may appeal. There is something good about him. Divinity is present there. He is God's creature. Not all men are rogues. Not all men are libertines. Not all are prodigal; not all miserly. Though it seems inevitable that we stand face to face with the mistakes of men, yet do not lose faith in man.

LIFE IN AN OCEAN OF THE UNKNOWN.

Nor should faith in God be lost. "We live in a little island of sense and fact in the midst of an ocean of the unknown." We are not able at once to comprehend the great scope of infinitude. But the faculties with which we are endowed enable us to see what we ought. It is as if we were walking in the morning mists, able to see the next step to take, but unable to view the far-away scenes. To use the figure, it is good for us to walk in the mists and be obliged to confess the intelligence and power back of the movements of the universe. Admission of Jehovah's being is inevitable.

MAN'S INITIATIVE HELPS DETERMINE HIS DESTINY.

Though endowed with marvelous faculties and met continually with compelling forces, man has an initiative of his own. His destiny is not wholly determined by what is given to him. Consignment to eternal abiding place is not predetermined. He must decide; he must act. He must use the powers that God gave him. He must be submissive to God's will. "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." (Rev. 22: 14.)

The Source of True Happiness.

BY CLARA COX EPPERSON.

In Brother A. B. Lipscomb's article in the Gospel Advocate of October 21, entitled "Having a Good Time," there is some wonderful philosophy on true living and the simple enjoyments of life. He says that we miss a lot of good times by not seeing the opportunity of a good time when it is right before us, by waiting for something great and unusual to happen to bring happiness, and by seeking new and foreign lands for sight-seeing, when the mountains and valleys of home offer wonders untold. But he goes still further into the actual root of happiness, which is deeply implanted in one's own heart regardless of environment, and says: "The art of happiness is personal; it is self-taught; it is independent of money and place." When one has just been on a journey and realizes that the world is rushing hither and thither, spending money recklessly and uselessly in the mad chase after happiness, it is good to find some real philosophers in the world of to-day, who tell us just where happiness is to be found. The reason the Greeks and Romans of old were so able to meet the trials of the world so wonderfully was the teaching of the philosophers of those times; and in modern times we need more of philosophy and less of doctrines, more of the spirit and less of the letter of the law, more of the beauty of the world and less of bitterness taught to make us live nobly and well.

"He prayeth best who loveth best
All things both great and small;
And the dear God who loveth us,
He made and loveth all."

Along the line of thought brought out by Brother Lipscomb is a little book by David Grayson that I have just finished reading. It is such a wonderful little book, written by a man who lives close to the soil and very close to God, who paints to us the wonders that he finds in the things around him and the joy and beauty of a simple life spent in just doing the things the hands find to do from day to day and seeking after no new fields of endeavor or pleasure. Below I am giving some quotations from this helpful little book; but it would be well for the restless, the unhappy, the disappointed, the bitter in spirit, to have a copy of this little book on his table, near at hand, for the dark hour, for it radiates pure sunshine.

On fraternity, he says: "Sometimes it has seemed to me that the faculty of reaching out and touching one's neighbor where he really lives is the greatest of all human achievements."

On accumulating the things of this life, he says: "The farther I run, the more I feel like casting aside all such impediments, lest I fail to arrive at the far goal of my endeavor. I like to think of an old Japanese nobleman I once read about, who ornamented his house with a single vase at a time, living with it, absorbing its message of beauty, and, when he tired of it, replacing it with another. I wonder if he had the right way, and we, with so many objects to hang on our walls, place on our shelves, drape on our chairs, and spread on our floors, have mistaken our course and placed our hearts upon the multiplicity rather than the quality of our possessions."

Of people he says: "What a lot of kindness and common human nature—childlike simplicity, if you will—there is in people once you get them down together and persuade them that the things they think serious are not serious at all!"

Of the power within one's self to be happy he says: "I love sometimes to have a day alone—a riotous day. Sometimes I do not care to see even my best friends; but I give myself up to the full enjoyment of the world around me."

On the line of thought brought out by Brother Lipscomb, David Grayson says: "Is it not marvelous how far afield some of us are willing to travel in pursuit of that beauty which we leave behind us at home? We mistake unfamiliarity for beauty; we darken our perceptions with idle foreignness." "For want of that ardent inner curiosity which is the only true foundation for the appreciation of beauty—for beauty is inward, not outward—we find ourselves hastening from land to land, gathering mere curious resemblances which, like unassimilated property, possess no power of fecundation. With what pathetic diligence we collect peaks and passes in Switzerland; how we come laden from England with vain cathedrals! "Things grow old and stale, not because they are old, but because we cease to see them."

Of old age he says: "Objects fall into categories for them and wear little sure channels in the brain. A mountain is a mountain, a tree a tree to them, a field forever a field. Life solidifies itself in words. And finally how everything wearies them! And that is old age!"

Speaking of travel, he says: "I am gnawed by the tooth of unrest—to what end? Often as I travel I ask myself that question, and I have never had a convincing answer."

"And O the joy that is never won,
But follows forever the journeying sun!"

"After all, the Open Road must return to the Beaten Path. The Open Road is for adventure; and adventure is not the food of life, but the spice." "Thus I came back this evening from rioting in my fields. As I walked down the lane I heard the soft tinkle of a cowbell; a certain earthy exhalation, as of work, came out of the bare fields; the duties of my daily life crowded upon me, bringing a pleasant calmness of spirit; and I said to myself: 'Lord be praised for that which is common.'"

On being where one belongs he says: "Joy of life seems to me to arise from a sense of being where one belongs, as I feel right here; of being foursquare with the life we have chosen. All the discontented people I know are trying sedulously to be something they are not, to do some things they cannot do. We try to grow poetry where plumbing would thrive grandly, not knowing that plumb-

ing is as important and honorable and necessary to this earth as poetry. I understood it perfectly; I, too, followed long after false gods. Consuming my days with infinite distractions of travel, I missed, as one who attempts two occupations at once, the sure satisfaction of either. Beholding the exterior of cities and of men, I was deceived with shadows; my life took no hold upon that which is deep and true." "Did it ever occur to you that you are unhappy because your feet are not somewhere firm planted upon the soil of reality?" "It is the feeling of being necessary, of being desired, flowing into a man, that produces the satisfaction of contentment." "Believe that everything belongs somewhere: each thing has its fitting and luminous place within this mosaic of human life." "In such a big and beautiful world there should be no room for the fever of unhappiness and discontent."

Of adventure he says: "It is a strane thing: Adventure. I looked for her high and I looked for her low, and she passed my door in a tattered garment—unheeded. For I had neither the eye of simplicity nor the heart of humility. One day I looked for her anew, and I saw her beckoning from the Open Road; and underneath the tags and tatters I caught a gleam of her celestial garment; and I went with her into a new world."

Speaking of an old man, he says: "What a triumph, then, is every fine old man! To have come out of a long life with a spirit still sunny—is not that an heroic accomplishment?" "He lets the world go by and waits with patience the logic of events."

Of happiness again he says: "I think sometimes that the nearer a man can place himself in the full current of natural things, the happier he is. If he can become a part of the Universal Process and know that he is a part, that is happiness. And there are spiritual values, too; for how can a man know God without yielding himself fully to the processes of God?"

On friendship, he says: "It is not the substance of what we say to one another that makes us friends, nor yet the manner of saying it; nor is it what you do or I do; nor is it what I give you or you give me; nor is it because we entertain the same views or respond to the same emotions. All these things may serve to bring us nearer together, but no one of them can of itself kindle the divine fire of friendship. A friend is one with whom we are fond of being when no business is afoot nor any entertainment contemplated. A man may well be silent with a friend." "It is not short of miraculous how with cultivation one's capacity for friendship increases."

In regard to the greatest and highest development, Grayson quotes:

"Now I see the secret of the making of the best persons:
It is to grow in the open air and to eat and sleep with the earth."

With gratitude to Brother Lipscomb and David Grayson.

Second Term Begins January 3, 1921.

The second term at David Lipscomb College begins on January 3, 1921. Those who desire to be enrolled as students should make application at once in order that there may be no disappointment in securing room. There will be accommodations for a few young men and young women who are earnestly seeking an education that is worth while. Courses of study have been arranged so that a student will receive full credit for each term of work taken. We have a high standard of scholarship and conduct, and the present student body is securing good results. A system of supervised study has been introduced. Students are kept under the control and influence of Christian teachers during every hour of the day and night. We have the best facilities and equipment in the history of the institution. For catalogue containing full information, address A. B. Lipscomb, President, David Lipscomb College, Nashville, Tenn.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Concerning Preachers and Preaching.

"It was God's good pleasure through the foolishness of the preaching to save them that believe." (1 Cor. 1: 21.)

"I would ask a strange question," said old Latimer: "'Who is the most diligent preacher in all England, and passeth all the rest in doing his office?' I can tell you, for I know who he is; I know him well. And will ye know who he is? I will tell you. It is the devil. He is the most diligent preacher of all others; he is never out of his diocese; ye shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way, call for him when ye will; the most diligent in all the realm, he is ever at the plow; ye shall never find him idle, I warrant you; and his office is to hinder religion, to maintain superstition, to set up idolatry, to devise as many ways as can be to deface and obscure God's glory." So writes Latimer. Whether he answered his own question correctly in every detail or not, there is enough truth in what he says to justify our consideration. The devil is an ever-active, ever-watchful foe. "While men slept, his enemy came and sowed tares." (Matt. 13: 25.) What would be the result, if all preachers were as diligent in preaching the gospel?

✡ ✡ ✡

The Preacher With a Definite Message.

God never intended that men should preach doubts. The souls of men are not edified by the preaching of pious uncertainties. At this point Spurgeon has well said: "Preach certainties, for God was one eternal Yea." If he were something that might be this or that, it might be well that they should go to Athens and bow before the unknown god, preach an unknown doctrine, and try to learn an unknown tongue. In Pompeii I saw a god-maker, and was amused at his expertness. He made all parts of the body except the face, and that he left until he knew what the purchaser required. He could thus produce Venus or Minerva, or any of the multitudinous goddesses that might be wanted. This is the case with many theologians. They are definite about everything which does not happen to be in dispute. As to the rest, they are prepared to put on the face according to the company in which they are found." "Preach the word." (2 Tim. 4: 2.) "And it shall be, like people, like priest." (Hos. 4: 9.) "Am I now seeking the favor of men, or of God? or am I striving to please men? If I were still pleasing men, I should not be a servant of Christ." (Gal. 1: 10.)

✡ ✡ ✡

The Unprepared Preacher.

Spurgeon tells of a preacher who was wont to neglect his studies to hunt the hare, and he went out one day and met an old Quaker, who said: "If I were a hare, I would get into a place where thou wouldest never find me." "Where would that be?" inquired the preacher. "I would get into thy study." A great number of hares and rabbits might shelter themselves in some preachers' studies without any serious probabilities of molestation. Oftentimes the preacher who endeavors to preach a sermon without preparation plays the rôle of the hunter who tries to fire his gun which is not loaded. Paul gave Timothy a timely admonition when he wrote: "Till I come, give heed to reading, to exhortation, to teaching." (1 Tim. 4: 13.) Again: "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." (Verse 16.) Finally: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15.)

Appropriate Preaching.

"And with many such parables spake he the word unto them, as they were able to hear it." (Mark 4: 33.) Commenting on this passage, Thomas Brooks has very pertinently said: "Not as he was able to have spoken; he could have expressed himself at a higher rate than any mortal can; he could have soared to the clouds; he could have knit such knots that they could never untie, but he would not; he delighted to speak to his hearers' shallow capacities." In agreement with this principle, the great Teacher said: "I have yet many things to say unto you, but ye cannot bear them now." (John 16: 12.) Many a great sermon has failed to produce the desired effect, because the times were out of joint: the message was not adapted to the needs of the hearer. During one of the great wars a good kind of man went into a hospital distributing tracts, and he gave a tract on "The Sin of Dancing" to a man who had lost both his legs in battle. The man's intention was good, but his act was not altogether appropriate. "A word fitly spoken is like apples of gold in network of silver." (Prov. 25: 11.)

Shall We Prepare For Death?

In the Word and Work of February, 1917, page 54, Brother Boll goes after us for teaching men to prepare for death instead of teaching them to prepare for the second coming of Christ. Here are a few of his remarkable remarks: "The Bible nowhere tells us to be prepared for death." "The second coming of the Lord, never death, is the goal of the Christian's life; and he is always to be ready for the Lord's returning, never for dying."

The question is not stated properly. The Bible "teaches" some things that it does not say in so many words. It teaches a great many things by necessary inference and by example that are not couched in the words of a command or precept. He is like Charles T. Russell, who took great delight in asking Christians to find the expression "immortal soul" in the Bible. It is not there, neither are the words "mortal soul" there. But there is teaching in the Bible from which we necessarily infer that the soul is immortal—never to be annihilated.

It is just so with this idea. The Bible in many places teaches that men should be prepared for death. Take this passage: "When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die." (Ezek. 18: 26.) Now, if this does not teach man to be ready for death, what does it teach? Of course this is the Old Testament; but, remember, Brother Boll did not restrict his statement to the New Testament, but included the whole Bible.

Here is another statement worthy of notice because it goes so wide of the mark: "Of course, if he is prepared for the Lord's coming, he will be prepared to die, should death come first; but if his aim is to get ready to die, he may fail to be ready for either event. For death, under normal circumstances, seems a remote contingency, and men may feel reasonably secure in regard to it; but the Lord's return may occur suddenly, at any moment, when we think not."

Now, I do not wish to be understood as discouraging men from getting ready for Christ's coming. I believe in his coming, and think it will indeed be the greatest event since his ascension for the world in general. But that a Bible scholar could be found who would deny that men should be prepared for either event all the time! There is not much practical difference between Brother Boll and the rest of the church of Christ. We all agree that men should be prepared for either event all the time. Then why should all the emphasis be placed on the second coming of Christ, unless it is to magnify the difference and make the breach wider?

Now listen to this: "But if his aim is to get ready to die, he may fail to be ready for either event." This statement is untrue and ridiculous. If a man aims to get ready to die, we all know he might fail unless he puts forth strong effort. But it is just as true the other way. A man might "aim" to get ready for Christ's coming, and yet he might fail to be ready for either event. If not, why not? The truth is, there is nothing to this "preparing" but simply living as God teaches. A man might "aim" to do a thing and never do it; but if a man is really ready to die, it is ridiculous to intimate that he is not ready for Christ's coming.

But hear him again: "Death under normal circumstances seems a remote contingency, and men feel reasonably secure in regard to it; but the Lord's return may occur very suddenly, at any moment." The above statement is not true, either according to Scripture or experience. How can death be called "a remote contingency," when every human being is subject to death? Out of about two hundred generations which have been born upon the earth, only one generation is alive to-day, and it is fast going as the others have gone. Besides, who is so foolish as not to know that death "may come suddenly, at any moment?" There is no truer adage than this: "The old must die, and the young may die." So far as the certainty of one or the other is concerned, let us ask Brother Boll one question: "Brother Boll, do you know positively that Christ will come while you are on earth?" Of course you would say, "No." But here is another question: "Brother Boll, do you know positively that death is going to overtake you sometime?" You are bound to answer, "Yes." Well, then, how can any one claim that the coming of Christ is a less "remote contingency" than death?

Since the beginning of the Christian era about seventy-five generations have been born on the earth without seeing Christ come again, but all of them have died. The coming of Christ was really in that case the "remote contingency," while death proved to be the certainty. Then the lesson is plainly taught that Christ may not come in my time. But not so with death; it is a certainty—it will surely come.

Certainly Brother Boll will not deny that those who die in the Lord will be prepared for him when he comes. But here are some references which seem to me to teach that men should prepare for death: "The night cometh, when no man can work." (John 9: 4.) Unless we call Christ's second coming "night," we will have to let it apply to death. "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee." (Luke 12: 19, 20.) This picture certainly warns men against being unprepared for death.

Brother Boll emphatically says that death is never held up as the goal of the Christian. Then what does this mean? "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors." (Rev. 14: 13.) Once A. T. Jones, the Adventist preacher, with whom I debated for sixty-three nights, challenged me to find in the Bible any passage that said a Christian could gain anything by dying. I just turned and read the following: "For to me to live is Christ, and to die is gain." (Phil. 1: 21.) Then death is gain to any one who is prepared for death. See? Paul further said he had "the desire to depart and be with Christ; for it is very far better." (Phil. 1: 23.) Now, notice this says nothing about Christ's coming to Paul, but Paul was going to Christ. No matter whether the Christian goes to Christ or Christ comes to him, "where Jesus is, 'tis heaven there." Then let all this quibbling cease, and let every child of God be prepared for Christ's coming to us or our going to him, whichever event occurs first.

Let us, as Christians, not look at death as an eternal sleep, nor as an unbearable ordeal; but if we are really Christians, death is gain, for it is only a departing to be with Christ.—Earnest C. Love, in Pacific Christian.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Our First Death.

At nine o'clock, Monday morning, November 8, 1920, the first death came among us since my coming to this congregation; and it took from us one of our best—namely, Sister K. B. Copeland, who was born on November 10, 1858, making her sojourn on earth sixty-one years, eleven months, and twenty-eight days. She became a member of the church of Christ at the early age of fourteen, and was with this congregation more than ten years, these being her last.

I cannot feel as I once did about death. If the Bible teaches anything at all, it teaches that the death of one of God's children is better for that one. Study carefully Ps. 116: 15; Phil. 1: 23; 2 Cor. 5: 6-8; Rev. 14: 13, and you find it plainly stated that such a death is "precious in the sight of the Lord"—that it is "far better" than abiding here—that it means "to be at home with the Lord;" hence, it is "blessed."

Just here a thought has come to my mind, and it seems that the only way I can now dispose of it is to simply tell it and go on. To save me, I have been utterly unable to understand all this twaddle in which some strive so hard to make a difference between being prepared for death and for the second coming of Christ, or that it is more blessed to be living in the flesh when Christ does come than to have gone to him before he comes. I say again, I am wholly unable to see one grain of sense in it. I would like for some one to tell me the difference in going to Christ and his coming to us. I heard a man who makes it his business to lecture on the second coming of Christ, and who strives to teach that we should prepare for the second coming of Christ and not for death, and in his hallucination he exclaimed: "Brethren, I am looking for the Up-taker, not the undertaker!" He certainly had forgotten, for the moment, if not entirely, that the Bible unmistakably teaches that the "Up-taker" certainly comes to his children in death. He takes charge of the soul, and it is my understanding that he takes it up. Of course the undertaker takes charge of our bodies, but the "Up-taker" takes charge of the soul; hence, it is "at home with the Lord," and is "far better" than remaining in the flesh. Pardon me for using the word "Up-taker" in speaking of Christ. It is not my word. But I want some one to tell me why they make Christ an "Up-taker" to his people only at his second coming. I want some one to tell me one single advantage I will have, if I live to see him come while I am in the flesh, over those disciples that get out of the flesh before he comes. Is it not true that those of us in the flesh when he comes must get out of it before we can meet him? What does 1 Cor. 15: 50-53 mean? Has our dear Sister Copeland lost one thing by dying before the second coming of Christ? Teach, and teach again and again, the second coming of Christ, for the blessed Book abounds in such teaching, and the church of our Lord declares it every Lord's day when they commemorate his death; but stop this knocking the idea of being prepared for death, for the Book certainly teaches us to be prepared for it. "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2: 10.) Christ himself prepared for it: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.)

It gives me so much joy to say that Sister Copeland gave us every reason for believing she was faithful. No member in this congregation has encouraged us more than she. The last three Lord's days she was able to attend services she visited our home on her way to the evening services, for the purpose of saying a word of cheer to Mrs. Hall, who had not been very well. She had one of the most encouraging smiles and the heartiest handshake I believe I have ever seen and felt. That she loved the church and rejoiced to see it grow and prosper was a certainty. When a few of the faithful here saw that I needed a machine to try to halfway do the work that sorely needs to be done, she quickly instructed Brother Lee to put her name down for fifty dollars, and this, too, in the face of the fact that she was not overloaded with this world's goods, but had to work for her living.

We will miss her, but her memory will be cherished, and the thought of her love and devotion to the truth will inspire us to push onward and upward till Christ shall come or calls us unto himself.

☼ ☼ ☼

A Good Day.

It seemed that I just had to say something about last Lord's day, for it was, indeed, great. The largest crowd we have had at both the forenoon and evening services, and the collections, counting the forty-two dollars and twenty-five cents raised on Wednesday night before, amounted to one hundred and thirty-six dollars and ninety-two cents. Brother Everett White, of Fresno, with his wife and Sister Baldy, were with us. The former was Brother Larimore's daughter and the latter his niece, and we loved them the moment we learned this. I am glad to say we do not feel far away from our Eastern friends, because of the many we meet here related to our old friends or acquainted with them. Here is Sister Ella Elam Miller, the sister of Brother E. A. Elam, and to say we love her expresses it mildly. But there are many others from Nashville and other Southern cities in Tennessee and adjoining States whom we either knew or with whose close friends or relatives we were acquainted.

As the day draws to a close, here comes Brother and Sister Godfrey, Brother and Sister Edgar Miller, Brother and Sister Lee and his mother and daughter, for a short stay with us before going to the evening services. The day was, indeed, a glorious day. I pray that the Lord may give me grace to meet every demand upon me.

Fragments.

BY H. C. FLEMING.

"Gather up the fragments that remain, that nothing be lost." (John 6: 12.)

Many fragments are around us both in physical and spiritual affairs. If we attempt to gather them all, we will have much more than twelve basketfuls; but this is written with the thought of picking up here and there some of them.

In physical matters this is highly necessary, especially in these times when so many are in need of the substances to sustain life; but much more so in reference to everlasting life, because the Word is so haggled by men.

As physical life is sustained by small and seemingly unimportant things, so with the spiritual. He who rejects what is necessary to either must die. It cannot make any difference if he thinks to the contrary.

Whence come the substances that sustain this life? Why do men search the world over to find seeds that produce different kinds of food? Why do they not make such seeds and thereby save the hunting for them? Yea, why do they not extract from the abundance of elements all around us the food that we need instead of waiting for it to grow? These questions are simple, and the answers are likewise—the lack of power.

By thus reasoning we can understand that all things

come from a power far greater than that which man possesses.

When a man eats an apple, does he think how it came to be? Yes, the *how*. Man has the power to think and reason, but the brute will consume its food and lie down to sleep without any thought of the hows and whys of it. Are there any people who act in this manner? Yes, many. Then what do they lack? The love, reverence, and fear of Him who created all things.

When we are in distress, we are grateful to any who assist us, and many times we are in need of help which man cannot supply. At such times what are our thoughts? Do we then look to our fellow man for help? No, our cry is then: "Save, Lord, or I perish." When death is near us, we make this request because we do not wish to die, and we realize that by man's power there is no help. At such a time how blessed the thought if we can say, like Job: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth!" (Job 19: 25.)

Why, then, should we not gather up the fragments of God's word, that nothing be lost?

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.) O blessed promise to the weary and worn! Shall we wait until death is near to heed this call? No, no, for we know not the day nor the hour when it will come.

We are helpless within ourselves alone to become such as the Lord would have us to be. What, then, shall we do? See Acts 16: 31-33; 3: 19; 2: 38, 39; 8: 12, 34-39; John 12: 48. Then Read Rom. 12: 1; Tit. 2: 11, 12; 2 Cor. 6: 12; 2 Pet. 1: 5-11.

Smiles.

BY W. M. WILSON.

The man who smiles is an inspiration. He drives the dark clouds from our skies. As the sun in heaven gives color to the somber clouds, the man who smiles cheers and brightens the lives with which he has to do.

As we go back in memory we recall the sweet, sunny face of a very dear friend whose smiles cheered and brightened the life of his fellow man. He was such a sunshiny Christian, so sweet in disposition that he was known as "Smiling Dave."

It is just as easy to smile as to have the corners of the mouth drawn down; to be a sunbeam as to cast a shadow; to be a rose (not the last of the summer, but the first of the season) whose petals radiate and scintillate the light and beauty of the flower of which they are a part.

Look at the ugly thorn spiked to puncture you, an emblem of some men whom everybody shuns.

MAKE SOMEBODY SMILE TO-DAY.

Make somebody smile to-day,
Or count when sets the eve'ning sun
The day lost, if you can't say
You've cheered and helped some one.
As sunshine gives tints to the clouds,
Why not you, like the sunshine, be
Bright'ning the lives which darkness shrouds
As for eternity?

Make somebody's life more sweet
Ere ends another day on earth,
Whether on the road or street—
Show your intrinsic worth.
Give fullest measure o'er and o'er
In smiles ere sets another sun,
And happiness will bless the door
Of some despondent one.

Make somebody smile to-day;
'Twill bring sweet rest and calm repose
To the way worn aged and gray,
When weary eyelids close.
"Good night," and "pleasant dreams," "dear friend,"
If spoken with a sunny smile—
"Well, may the angels thee attend,
And guard thee o'er life's mile."

Missionary Funds Forwarded.

BY NELLIE STRAITON.

The following represents the amounts I have received and forwarded during the third quarter of this year:

July—To Miss Lillie Cypert, Japan, $100; I. B. Bradley, for Miss Sarah Andrews, Japan, $6.27; E. S. Jelley, India, $6.27; Mr. and Mrs. Max Langpaap, traveling expenses, South Africa, $10.

August—Miss Lillie Cypert, Japan, $100.

September—Miss Lillie Cypert, Japan, $100; I. B. Bradley, for Miss Sarah Andrews, $10.50; J. M. McCaleb, soon to return to Japan, $25; Z. C. Thompson, for Mr. and Mrs. W. N. Short, traveling expenses, South Africa, $10; A. B. Lipscomb, for E. S. Jelley, India, $30.

One donor who sends regularly each month one dollar from herself and one dollar from another sister asked me in one of her recent letters if it did not give me too much trouble to handle such small amounts. I immediately replied that I was very glad indeed to receive just such regular gifts, and that I wished there were hundreds of others giving as faithfully as she was.

Another contributor sent one hundred dollars a short time ago. She can contribute only in the fall of the year; but because she cannot give more often she does not make that an excuse for not giving at all. She has sent regularly once each year for the past four years, and this year she gave more than twice as much as she did four years ago.

There are many others who are contributing through me to mission work. The amounts vary in size from one dollar to one hundred dollars, and the regularity varies from once a month to once a year. But there should be twice, three times—yea, ten times as many people giving to mission work as there are at present. The most important point is not how much you give or how often you give, but whether you give at all or not, and, if you do give, whether you give cheerfully, liberally, and for Jesus' sake. Do you give in this way?

Memories.

BY JOSIE KITTRELL KIRK.

Yesterday, just as the twilight nestled on the bosom of the land,
Some One came to my darling and took her trusting hand,
Whispering, O, so softly: "Come and go with me;
Down through the valley of silence I will pilot thee."

I seemed to know the angels were watching and waiting to greet;
And when well on her journey she whispered, "It is so sweet."
I followed near to the city, watching her eyes so bright;
But alas! she silently hastened on, and left me, and it was night.

I cried aloud in my anguish: "O, please do not leave me alone!"
But He sent back a message of calm rebuke: "She's gone to the love-lit home."
And, amid the pangs of heartache, my soul with peace did thrill;
For something soothed my spirit, and I knew it was His will.

That yesterday, with its twilight, in the past has been buried for years,
But still the memory of a sister in youth inspires me to sacred tears;
Inspires me to higher living, for I am not left alone.
I must, as she, live for others, that I, too, may some day go home.

Christ's rising is God's victory and our victory in each and every one of these fields of conflict—victory inevitable and indubitable. For Christ's rising is but the complete showing forth of the sort of universe this is in which we live; it is a universe divine to the core, in whose nature it is written from the beginning of creation that truth, love, and holiness must triumph.—Selected.

CURRENT THOUGHT

What Will the President-Elect Do?

It would seem that the matter which is engrossing the attention of our national capital is the question whether Mr. Harding will allow an inaugural ball on his taking the high duties of the presidency. This question is being vigorously discussed and is apparently taking precedence of the mighty problems which this country faces. It is said that Nero fiddled and the populace indulged in orgies while Rome burned. The American people will not be much better if in the midst of serious and mighty questions capable of taxing the mental energies of our greatest statesmen they allow themselves to make paramount the question: "Will there be an inaugural ball?" God save us in these days of peril!—Christian Advocate.

It would be encouraging to know that the President would not have an inaugural ball. If the chief executive of the nation would set all religionists a good example by declining such a ball, the effect would be fine on the whole country. Regardless of what people think of the dance, one thing is certain—it does not fit a man for the duties and responsibilities of life. The young man or the young lady who spends the night or the greater part of it in such revelry is wholly incapacitated for business the next day. Let us pray and hope that the President may lead the people by giving us a Christian example.

✡ ✡ ✡

Firing the Minister.

Some one has said: "They no longer burn ministers at the stake, but they still fire them sometimes."

There is no poetry in the statement, but, unfortunately, it does contain considerable truth. Too many ministers are "sent on," when they should be kept.

Differences will arise in any congregation. David Harum said: "All folks have some human natur, and some have more than tothers." And so long as human nature remains, there will be occasions of disturbance—even in the best-regulated congregations.

Unfortunately, when trouble "brews" in a church, the minister is likely to become involved. Strive as he may to keep "hands off," something usually occurs to make him somebody's target. And quite too frequently the result is the minister's resignation.

Church trouble should never obtain, of course. However, when it does sweep in, it should be swept out as speedily as possible; and when it is at all possible to miss the minister, the broom should not hit him.

It is our conviction that so long as the preacher is sound in the faith, morally clean, and energetic, he should be retained. The longer he remains in a community, the better he can serve it. Whether there be troubles to adjust or not, and even if the minister has become "an old song," if he is a good man and preaches the gospel faithfully, keep him. Help him in his work—make him powerful by "sticking to him" and "talking him up."—Christian Standard.

No preacher should preach for a church after he has worn out his usefulness. The church should not depend on the preacher to furnish entertainment for it. A man should be so spiritually inclined and so Spirit-filled that he finds his chief enjoyment in the religion of Jesus Christ. Paul stayed at Ephesus three years. Doubtless he would not have remained there so long if his term of usefulness had been worn out. Just so every preacher should stay in a place so long as he can do as much or more good there as anywhere else. When he finds that he can do more good elsewhere, he should change his location.

✡ ✡ ✡

The Public Invited to Join!

On the bulletin board of a Cleveland church there recently appeared the following:

Dr. —— Preaches Sunday Evening.
Subject:
"All We Like Sheep Have Gone Astray."
The Public Invited to Join Us.

—Western Recorder.

The World's Need of Fools.

"I like books about philosophers and dreamers and anybody who is a little off his dot. I like the people best who are busy about the impracticable and the ideal things in their heart of hearts all the time." (Julian Grenfell.)

There is no higher form of courage than the courage needed to do the things in faith and hope for which the world will call you a fool. It does not hurt nearly so much to be despised as a rogue as it does to be scorned as a fool. Yet every great advance which has been made for God and humanity has been headed by the men who have been the fools of God.

Paul held high rank in the company. Festus was only voicing the popular opinion when he wrote Paul down as a man whose mind had been unhinged by mental strain. Greek and Jew found common ground in deriding the foolishness of his preaching. Nevertheless, the preaching of the Jew of Tarsus has revolutionized the thought of the world. In tragic, grand array the martyrs of the early church pass by—men who went to awful deaths, women who went to experiences infinitely worse, rather than offer a few grains of corn or sprinkle a pinch of incense on a heathen altar. What utter fools they were, when a little compromise would have saved them from it all! The centuries pass. In humble, grave array the early Quakers move across the stage—women who, stripped to the waist, were flogged at the cart tail through the streets of university towns; men who literally rotted in damp, underground prisons; and all for no greater crime than the refusing to forsake the assembling of themselves together. With the perversity of the fool they clung to their principles and endured all things for the sake of the Name. What a mighty host John Wesley leads of men and women who were the world's laughingstock because they went not in the world's way.—Christian Standard.

Men who have the courage of their convictions and are strong enough to do things that the world considers foolish are very much needed. God did not choose the wise things of this world, but the foolish, to confound the mighty. The man who does that which God requires him to do and who is led by the Holy Spirit often appears mad and unbalanced to the world. While Festus regarded Paul as mentally unbalanced and believed that he put too high an estimate on the religion of Jesus Christ, yet the influence of Paul lives, while Festus is forgotten and unknown to the world to-day. We should rejoice when we are counted worthy to suffer trials and persecution for the cause of Christ.

✡ ✡ ✡

How to Use the Bible.

When in sorrow read John 14.
When men fail you read Ps 27.
Before church service read Ps. 51.
When you have sinned read Ps. 84.
When you are in danger read Ps 91.
When you worry read Matt. 6: 19-24.
When you have the blues read Ps. 139.
When you are discouraged read Isa. 40.
When doubts come to you try John 7: 17.
When you are lonely or fearful read Ps. 23.
For Jesus' idea of a Christian read Matt. 5.
When you forget your blessings read Ps. 103.
When your faith needs stirring read Heb. 11.
When you grow bitter or critical read 1 Cor. 13.
For James' idea of religion read James 1: 19-27.
When you feel down and out read 1 Cor. 3: 12-17.
When you want courage for your task read Josh. 1.
When the world seems bigger than God read Ps. 90.
When you want rest and peace read Matt. 11: 22-30.
When you leave home for labor or travel read Ps. 121.
When your prayers grow narrow or selfish read Ps. 67.
When you want Christian assurances read Rom. 7: 1-30.

Why not follow Ps 119: 11 and bide some of these in your memory?—Selected.

It would be well to heed the suggestions given above as to the manner in which we should use the Bible. When one wishes to know just what to do to be saved, he should read the Acts of the Apostles. When one is a disbeliever, he should read Matthew, Mark, Luke, and John—the eighty-nine chapters of the gospel. When one would be lighted and guided to the throne of God and when one desires to live a consistent Christian life, he should read the Epistles. We cannot be too thoughtful about reading and studying the word of God.

MISCELLANY

From J. D. Tant, Rogers, Ark.: "I have just closed a fine debate with the Baptists at Centralia, Okla. Not an unkind word spoken on either side, not a misrepresentation made. Moderators only acted to call time. All parted the best of friends. It was strictly a Bible investigation for truth. Such debates always do good. Brother Williams preached after the debate, and baptized two. I have been instrumental in the hands of God in building up a congregation at Centralia during the past year, and they have bought a church house, paid for it, and meet each Lord's day to teach their children and worship the Lord."

From J. C. Mosley, Orme, Tenn.: "I have just landed here, and had a fine crowd the first night. I stayed at the home of Charles Holder, in Bridgeport, Ala., Monday night. Brother Holder is doing a good work in mission fields. If all our brethren would stop putting so many dimes into picture shows, circuses, tobacco, cigars, cigarettes, dopes, gasoline for joy riding, toys, and many other things they could do without, and send it to such workers as Brother Holder, they would come a long way nearer going to heaven than they will to continue to support the devil's power. Spend not your money for that which is not bread."

William C. Start writes from Harptree, Saskatchewan, Canada, November 22: "I have great pleasure in announcing the result of a three weeks' mission meeting held at the Harptree Schoolhouse by our esteemed brother, H. A. Rodgers, of Carman, Manitoba. The meeting began on Sunday evening, October 24, and continued till November 14. The residents showed their appreciation by their regular attendance every night, the schoolhouse being filled to its full capacity. The most gratifying result was that thirty-five persons confessed their faith and were baptized; also another person who had previously been baptized was received into the church."

From R. E. L. Taylor, Decherd, Tenn., November 26: "My wife is very sick yet. I am tied at home, and cannot fill any appointments. We cannot tell when she will be so that I can go to my appointments again. Our physician says it will be a month yet, if she does well, before she will be up and able to do anything. Paul says: 'Whether one member suffer, all the members suffer with it.' (1 Cor. 12: 26.) The Lord said: 'I was sick, and ye visited me.' (Matt. 25: 36.) Paul said: 'For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory.' (2 Cor. 4: 17.) I will be on the firing line again as soon as my wife gets up. Brethren, pray for me and mine."

From William P. Walker, Dinuba, Cal., November 22: "Yesterday was my fourth Sunday with the Dinuba congregation. The audiences were larger than any preceding Sunday. Our Sunday school is making remarkable improvement. On Tuesday night we have a class for young men. Our Bible class meets on Wednesday night. The congregation is doing some good work, but we are aiming at 'higher ground.' Since I came to this State L. D. Perkins, of Armona, has been to see me; also Halliday Trice, of Fresno, and D. W. Nay, of Passadena. E. C. Love and S. H. Hall have written to me. All these brethren have given me a warm welcome to the 'Golden State.' Their words of love and encouragement were indeed appreciated."

From U. G. Wilkinson, Comanche, Okla., November 22: "Last week I attended the special meeting of preachers and others at Shawnee, Okla., but found that I was not yet sufficiently recovered to endure the strain incidental to such services, and so I returned home after one day. I very much enjoyed and appreciated what I had the privilege of participating in, and I am sure the meeting throughout was a good one. A movement was inaugurated and set on foot to build a Christian college in Oklahoma. Jesse P. Sewell, of Abilene Christian College, was with us at Comanche yesterday and gave us a fine lecture on Christian education, which seemed to be so much enjoyed by all. The church at Comanche seems to be in splendid condition John M. Rice will be with us to-night to begin a few-nights' meeting. May the Lord bless all his faithful children."

My articles on woman suffrage are bearing fruit in a way that I had not anticipated. If I can prove a blessing to Brother Morris and some good woman, I shall greatly rejoice. Lena W. Nance, of Good Springs, Tenn., writes: "I wish to join Sister Howard and Brother Jeff Morris in their commendations of the pieces on woman suffrage. We have a large congregation, and there was only one sister who voted, and she was the only Christian in her family. The Gospel Advocate has been a blessing to me in teaching me my Christian duty. We, as Christians, should ask ourselves the question, 'Are we walking with God?' not 'Is God walking with us?' God is unchangeable; we depart from him. As long as we walk with him, he blesses us, comforts and strengthens us; but when we stray, we lose the blessing. I hope Brother Morris will receive lots of answers to his letter. I would enjoy corresponding with him if we were acquainted, because he is a Christian. I am partial to Christians."

W. S. Long writes as follows concerning the new house of worship in Washington, D. C.: "I have just returned from a long and busy trip among the churches of Christ, where I have been trying to raise the means to pay for and seat our new house of worship. Only half of the means was raised in cash and pledges. We feel that every cent of pledges will come to us, even to one hundred per cent. Our new pews have been ordered, and we need all that has been promised for that part of the work to come as soon as possible. Our new place of worship is at Fourteenth and Meridian Place. Take Fourteenth car, N. W. After December 1 we shall meet in the new house at the following hours: Bible school, Sunday, 9:30 A.M.; preaching and communion, 11 A.M. and 7:30 P.M.; prayer meeting and Bible study, Thursday, 7:30 P.M. Those who wish to reach me by letter may write W. S. Long, P. O. Box 1423, or, on arriving, may call telephone Linc. 585 or Linc. 1583J, or N. 8452. Let us have an encouraging letter from you. If you have relatives here, send names and addresses."

From L. Meade Williams, Tulare, Cal., November 21: "The church at this place is doing the best work this year of any year in its history. We have good attendance each Lord's day. We have no preacher laboring with us now. The church at this place was started in 1916, and to-day we have a nice little congregation of people, who are striving to worship 'as it is written.' On account of the delay in the work, we will not be able to get into our new house of worship much before the first of the year. Some weeks ago we asked for help from the brethren at large, but so far they have not responded as we expected they might, and especially is it true of the congregations along the Pacific Coast. We have told the brethren that, if any desired to have fellowship in this work we would gladly receive any amount, be it small or great, but we have never asked any person or any church to send any specified amount; and if any one has asked any person or church to give us any certain amount, it has been without the sanction or knowledge of the congregation in Tulare. Now we are making this final appeal to the brethren everywhere. We are simply asking that you give this matter your prayerful attention and give as you purpose in your heart, and we will be satisfied. When our house is complete we will have a very desirable place of worship; and if the brethren at large will only come to our relief now, we think we can take care of the situation in the future. Send your donations to either A. J. Phillips or J. W. Dingman or to me."

E. G. Burton writes from Columbia, Tenn., under date of November 22: "In the absence of Brother Slayden from the church of Christ here yesterday, Dr. E. A. Timmons preached, and took as his subject 'Suffrage.' He read as an introductory lesson the third chapter of Isaiah, the first Testament history that the fall of all the great nations of the tenth chapter, all in connection; and showed from Old Testament history that the fall of the great nations of the past was due to disobedient women. Dr. Timmons is like most men. He knows there is nothing like a good woman—good wives and good mothers—and warns them as well as men to be careful and satisfied to work in harmony with God's way in all things. The sermon was well delivered and in perfect harmony with Bible teaching; and it is a subject that, to my mind, should be discussed more than it has been and is being discussed at this time. Old Testament history, showing the fall of the great nations, is not all; but the New Testament teaches as well that woman should not usurp authority over man, and in Eph. 5: 2 we learn that the husband is to be the head of the wife. So it is not because of the love we should have for our wives, altogether, that we should furnish the protection; but, first of all, it is God's will, revealed to us by inspiration; and if we want this great nation of ours to be destroyed, the surest thing to bring it about is disobedience to him. It seems that we are a people prone to believe of the Bible just what we want to believe, and that we have but little respect for that part of God's word that is not in harmony with what we want to believe. We must respect God or suffer the consequences, as he is no respecter of persons."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

EDITORIAL

Brotherly Love.

BY J. C. M'Q.

It would be difficult to overestimate the value of brotherly love. The Holy Spirit says that "he who loveth God loveth his brother also." (1 John 4: 21.) Again, the Spirit says: "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God." (Verse 7.) The apostle Paul, in Heb. 13: 1, admonishes: "Let love of the brethren continue." A man may be a member of the church, may stand high in the estimation of the people, may attend the Lord's-day worship on each first day of the week, may give to the poor and needy, may contribute regularly to the support of missions, and yet he may be a lost man because he does not love his brother.

Many men appear to be liberal and in earnest and appear to be consistent Christians, but these same men harbor malice toward their brethren. The Spirit says: "He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." (1 John 2: 9-11.)

This is not all. There are men who are bitterly opposed to fighting, who write much against war, and yet in their hearts they are murderers. The Holy Spirit declares: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.) Such men are lost. If we would be saved from our sins, if we would "shine as lights in the midst of a crooked and perverse generation," we must be free from malice and must not hate any man. Jesus Christ was not an enemy to any man. While men hated him, mocked him, and spit upon him, yet he never hated one single human being, but prayed the Father's forgiveness upon the men who nailed him to the cross. Murderers are not all wearing stripes behind prison bars, but they are mixing and mingling with men, they are in business, they are in the churches, they are in prayer meetings; in fact, they are everywhere. How often do we see two men sitting in the same church, claiming to have the same hope of blissful immortality, and yet they so hate each other that they will not speak to each other. Malice rankles in the heart of each, and each despises the other. Men in such a frame of mind, though making loud profession of Christianity and offering long and seemingly earnest prayers, are murderers at heart, and, without repentance and forgiveness, will never hear the welcome approval, "Well done!"

The purpose and effort of Christ is not simply to stop the outward act of killing, but to expel all malice and hatred from the heart. Men must have pure hearts before they can have pure lives. Men must meditate upon, dwell upon, and think upon that which is pure and holy before they can bring forth the peaceable fruits of righteousness. "Out of the abundance of the heart the mouth speaketh." "A good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things." A man may accidentally kill a man, and yet not be a murderer at heart; he may not be vicious, and may be innocent in the sight of God.

Christ died to redeem us from hatred, from evil thinking, and from all that is calculated to lead us down to destruction. In the Sermon on the Mount he says: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5: 21-24.) Anger in the heart may lead to murder in the life. "Behold, how great a matter a little fire kindleth!" Christians who would be free from murder and who would stand approved and accepted by Jehovah must put all wrath and malice out of their hearts; for, if they do not, it is sure to break out in their lives. How hard, how impossible it is to treat with due consideration the man that we hate! The follower of the meek and lowly Nazarene will not permit himself to hate and despise any man.

If we would be accepted by God, we must forgive those who sin against us. In vain do we talk about baptism and about the power of the gospel so long as we refuse to forgive those who sin against us. So long as in this condition we are in darkness, and the condemnation of Jehovah rests upon us. The Savior has spoken so forcefully and pointedly upon this subject that no responsible being can

misunderstand him. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.) In vain do we offer our gifts upon the altar so long as we remember that our brother hath aught against us and yet refuse to be reconciled toward him. If we are meeting around the Lord's table, or if we are making offerings unto our God, and remember that our brother hath aught against us, we should leave our gift before the altar and be reconciled to our brother, and then come and offer our gift. Until we come in this spirit of humility, forgiveness, and submission, we must know that we stand condemned in the sight of Jehovah.

A man who really forgives puts the sins of his brother forever behind his back. Just as God casts our sins into the heart of the mighty deep, just as he remembers them no more, even so we should forgive and forget the transgressions of those who have sinned against us. There are many who are ready to forgive, as they claim, and yet say they cannot forget. The man who acts thus does not forgive much. He reminds me of the old negro who was the servant of a preacher and physician. The old negro was very, very sick, and the physician thought that he could not get well. He told him that he thought he would die, and, as he loved him, if he had anything against anybody, he should forgive him. The old darky said that there was that negro, Zeke, who had always opposed him in everything, and that he could not forgive him. The doctor told him that he must forgive Zeke if he would be forgiven, and suggested that they pray. They prayed together for a short while, when the old servant said: "Massa, I knows what Ise gwine ter do. If I don't get well, Ise gwine ter forgive him; but if I does get well, dat nigger sho' better git out uf my way!" Whenever we refuse to go to our brother against whom we have sinned and ask him to forgive us, we should remember that the devil has taken charge of us. If we have the spirit of the meek and lowly Nazarene, if we are Spirit-filled and Spirit-guided by him, we will cheerfully go to our brother against whom we have sinned and say, "I have sinned," and ask his forgiveness.

We should determine to be a blessing to all whether or not they like and appreciate us. Few men can resist our appeals if we are really followers of that which is good. "Let brotherly love continue." "And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him." (1 John 4: 16.)

PELOUBET'S NOTES FOR 1921 NOW READY.

"Peloubet's Notes" has been issued for forty-seven years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. It is rich in material, comprehensive in its scope, and practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. The editor of The Outlook says: "We give first place to Peloubet's." Marion Lawrance, the noted Sunday-school worker, writes: "How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these 'Notes.'"

Send for your copy to-day. Price, $2.10, postpaid. Address the McQuiddy Printing Company, Nashville, Tenn.

Sermons and Sermon Material.

(The titles appear under the authors' names.)

ABERNETHY, ARTHUR TALMAGE.
"Center Shots at Sin" $1.50

ADCOCK, ADAM K.
"The Glorious Gospel" 1.00

BOOK, W. H.
"Columbus Tabernacle Sermons," two volumes; per volume 1.00
"The Indiana Pulpit" 1.25
"Sermons for the People" 1.25

BOTELER, MATTIE M.
"Lights on Scripture Truths" ..... .85
"Sermon Notes from the Ministry of Jesus" 1.25

BRANDT, JOHN L.
"Soul-Saving Revival Sermons" 1.00

BROWN, WILL H.
"Illustrative Incidents for Public Speakers" 1.50
"Patriotic Illustrations for Public Speakers" 1.50
"Stories of the Great War for Public Speakers" ... 1.50
"Wit and Humor for Public Speakers" 1.50

COOMBS, J. V.
"The Christ of the Church" 1.00

DARSIE, GEORGE.
"Before the Throne" ..... .85

DUTT, MEADE E.
"Jesus Christ in Human Experience" 1.50

ERRETT, ISAAC.
"Evenings with the Bible," three volumes; per volume 1.00
"Bible Readings," two volumes; per volume..... 1.50
"The Querists' Drawer" 1.50

FARIS, JOHN T.
"How It Was Done in Harmony" 1.00

LORD, J. A.
"On the Lord's Day" 1.25

MCGARVEY, J. W.
"Biblical Criticism" 1.25
"Lands of the Bible" 2.00
"Jesus and Jonah" ..... .50
"Sermons" 1.25
"New Commentary on Acts" 1.50
"Commentary on Matthew and Mark 1.50

MCGARVEY-PENDLETON.
"Commentary on Thessalonians, Corinthians, Galatians, and Romans 1.65
"The Fourfold Gospel" 1.65

MEACHAM, EDGAR JONES.
"Training to Teach" 1.00

MOFFETT, ROBERT.
"Seeking the Old Paths" 1.00

PITTMAN, J. C. FERDINAND.
"Bible Truths Illustrated" 1.50

RUTLEDGE, GEORGE F.
"Pushing the World Along" 1.00

SWEENEY, Z. T.
"The Spirit and the Word" 1.25
"Pulpit Diagrams" 1.25

UPDIKE, J. V.
"Updike's Sermons" 1.25

WILSON, LOUIS C.
"Twentieth Century Sermons and Addresses" 1.50

ZOLLARS, E. V.
"Baccalaureate and Convocation Sermons" 1.75
"The Commission Executed" 1.25

Send all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

AT HOME AND ABROAD

A. J. Traylor delivered two sermons at Hill's Chapel last Lord's day.

Lytton Alley preached two sermons at Pilcher Avenue, this city, last Sunday.

Mitchell Pullias filled his monthly appointment at Oakland, Tenn., last Lord's day.

Dr. J. S. Ward preached at Adairville, Ky., last Lord's day, both morning and evening.

F. B. Srygley was with the Lindsey Avenue congregation, this city, at both services last Lord's day.

The Belmont Avenue congregation, this city, enjoyed two sermons from James A. Allen last Sunday.

Last Lord's day C. E. W. Dorris preached two sermons at the Joe Johnston Avenue Church, this city.

Porter Sanders preached two excellent sermons last Sunday for the Twelfth Avenue congregation, this city.

On last Lord's day J. Leonard Jackson was with the Lawrence Avenue congregation, Waverly Place, this city.

Last Sunday the morning and evening services at the David Lipscomb College were conducted by Brother Seers.

W. N. Ferguson preached at Clarksville, Tenn., on November 21, and at Eighth Avenue, North, this city, last Lord's day.

On last Sunday the Charlotte Pike congregation, in West Nashville, had with them A. S. Derryberry, who preached two sermons.

Russell King preached for the Chapel Avenue congregation, in East Nashville, last Lord's day. Additions are being made to the house.

Aruna Clark, of East Lake, Tenn., will take new subscribers to the Gospel Advocate. We shall appreciate any encouragement given Brother Clark.

G. W. Riggs preached at Riggs Cross Roads last Sunday, and at the Belmont Avenue Church, this city, at night. He left for his home in California on Wednesday.

G. W. Jarrett reports that he is in a fine meeting at New Smyrna, Fla. He desires to spend the winter with some Florida congregation, if wanted. Write him as above.

J. V. A. Traylor writes: "H. Leo Boles and I are engaged in a good meeting in Hopkinsville, Ky. The interest is fine and there have been two additions up to this time."

J. E. Acuff preached two sermons last Sunday for the Grandview Heights Church, and in the afternoon conducted the funeral of T. M. Smoot, a member of that congregation.

Our old friend and brother, A. Ellmore, of Gunter, Texas, promises to write for the Gospel Advocate and also to speak a word in behalf of the paper. Will not others do likewise?

We enjoyed a visit from R. H. Young, of Lebanon, Tenn., last Friday. He is working on the farm during the week and preaching as opportunity presents itself on Lord's day.

A. L. McCorkle has left the State Hospital, Blackfoot, Idaho, and left no address. If he will give us his new address and the old one in same notice, we will gladly send him his paper.

From Mrs. Mattie Long, Lawrenceburg, Tenn.: "Long may the Gospel Advocate and its workers live to send out the pure, unadulterated word of God, is the prayer of one that loves the truth."

Otis J. Haynes, of Hermitage, Ark., has been devoting his time to missionary work. He has made great sacrifices in order to spread the gospel. He expects to labor in a new destitute field next year.

Minor Wilson writes from Buckhorn, New Mexico, November 18: "I have baptized thirty-four since I came here. I have read the Gospel Advocate twenty-nine years, and expect to read it as long as I live."

Sister Cornelia Donavan, of Russell Street, this city, is very much gratified with the work of the Gospel Advocate. She is also interested in the Tennessee Orphans' Home, and is planning to help it in the future.

Mrs. Albert H. Bryan writes from West Point, Miss., November 22: "There are only a faithful few in West Point, meeting in the courthouse." Can Brother Cayce help Sister Bryan and the "faithful few" there?

J. W. Atkisson, of 4518A Brilliant Avenue, St. Louis, Mo., wishes to learn where he can purchase the writings of Judge Jeremiah S. Black. Any one who can furnish him with the information will greatly oblige him.

E. A. Elam at this writing is in Fort Worth, Texas, preaching twice a day and three times on Sunday. We are not informed as to the number of additions. We are looking for him back in Tennessee before very long.

From J. W. Brents, Dawson, Texas, November 26: "Arrangements have been made whereby I am to labor with the church of Christ in Athens, Ala. I will have more to say of this work when I get lined up. W. Curtis Porter will take my place here."

From W. E. Morgan, Quanah, Texas, November 23: "I commenced full-time work with the church here on November 14. The outlook is encouraging. One young man from the Methodists made the good confession last Sunday night and will be baptized this week."

From John W. Hedge, Gunter, Texas, November 22: "We had two good services at the Seventh and Beech Street church of Christ in Durant, Okla., yesterday. Robert Swinney was with us and led the singing. We predict greater things for this church in the future."

From D. H. Jackson, Toronto, Canada, November 22: "Dr. L. K. Harding is laboring with the Bathurst Street congregation for two months. Brother Harding has already won the hearts of the people, and we expect much will be accomplished by his stay with us."

Thomas H. Burton, of Union, S. C., recently sent us a list of new subscribers to the Gospel Advocate. A. A. Bunner, of Cleveland, Ohio, also sent us several new subscribers. The brethren are getting active in behalf of the Advocate, so we are looking for good results in a short time.

A sister wishes to know if there is a loyal congregation of disciples in Toledo, Ohio. We are unable to give the information. If any one sees this and knows of a loyal congregation and will furnish the information to this office, it will be greatly appreciated and will be forwarded to the sister.

Sister Clara Noel, 1516 Sweetbrier Avenue, Nashville, Tenn., writes as follows: "I always find the Gospel Advocate so helpful, and especially has it been a great comfort since the long months of my recent illness. May its editors live long to teach the truth 'as it is written,' is my earnest prayer."

J. L. Hines and wife called to see us last Saturday. Brother Hines has been laboring at Meaford, Ontario, Canada, but is now going to Monticello, Ky., to labor there. He spent last Lord's day in Mount Juliet with his wife's people. Brother Hines promises to send reports to the Gospel Advocate.

From Frank L. Cox, Hollis, Okla., November 22: "Yesterday was a bright and joy-filled day for us. Every member seemed to be glad that he lived in sunny Oklahoma. Services were well attended. One young man made the confession we so much like to hear. Prospects are growing brighter and brighter."

After continuing over three Lord's days, H. W. Wrye closed a meeting last Sunday night at Fifth Street Church, East Nashville, with twenty-five baptisms, four restorations, and two memberships—thirty-one in all. Brother Wrye has gone to Pikeville, Tenn., where he expects to labor regularly for a time.

From E. P. Watson, Dickson, Tenn., November 22: "I. B. Bradley preached for us yesterday and last night, and gave us two most excellent discourses. He stays right with the Book, and knows the Book well. Brother Bradley has done a great work with the church here, but is now leaving to spend the winter in Florida."

From W. D. Bills, San Antonio, Texas, November 22: "Two excellent services at Denver Heights, this city, yesterday, with five additions. A fine physician came to us from the 'digressives.' Our work is going fine; thirteen additions so far this month. A new congregation in the city will be started about the first of the year."

From L. D. Perkins, Armona, Cal.: "I had the pleasure of uniting in marriage Mrs. Sallie A. Todd, of Tulare, Cal., and Mr. Samuel C. Gardner, of Corcoran, Cal., Sunday. Both are faithful and devoted members of the church.

Brother Gardner lived at Obion, Tenn., before coming to California. They will make their home in Tulare."

From O. M. Reynolds, Madill, Okla., November 22: "I am having unusual coöperation from the churches at Madill, in my new field of activity. One has been immersed and six added by relation since coming to Madill. I am a strong believer in the same 'old paths' for which the Gospel Advocate has made a victorious fight. Press the battle!"

We recently received the following from Willie Hunter, Livingston, Tenn., Route 1: "I am at home for a while. We have a newcomer in our home—an eleven-pound boy, named 'David Harold.' It seems that the Gospel Advocate is growing better and more interesting all the time. Why doesn't Brother Larimore write more? Success to the cause."

From Horace W. Busby, Bishop, Texas, November 20: "Austin Taylor and I have just begun our meeting with the church here. Prospects good. Our meeting at Sinton was a success. Large crowds, good interest, and nineteen additions. I have been at home in Fort Worth the past week, enjoying E. A. Elam's preaching at the Central Church. He is great!"

Clayton Gall writes from Wichita, Kan., November 22: "We were in a promising meeting at Mulvane, Kan., when the public became alarmed at the diphtheria, as it spread over town, and the meeting closed abruptly. A. J. Rhodes, the preacher there for several years, is a true yokefellow. The church there is prospering. I am now at Peck, with good interest."

From B. W. Davis, Ashland City, Tenn.: "I wish to say that I am interested in every good work. I believe the Gospel Advocate to be, without a doubt, the best paper in the brotherhood, and I am ready to do all I can to increase its circulation and help in every way possible. I hope to have some good reports to send you at an early date, as I will start at once to push the paper."

From J. S. Daugherty, Kirbyville, Texas, November 22: "I was with the faithful and energetic congregation in Port Arthur for two services yesterday. I preached for these brethren once a month for two years and held three meetings for them before the great World War. It was indeed a pleasure and an inspiration to me to be called back to serve them again. I am to preach for them again next month."

William Oakley called in to see us last week. He had preached at Gassaway on Saturday night and on Lord's day and at night. He was much encouraged by the fine attendance at all three services. He will continue to visit them once a month for a while. He also pays the Auburn church monthly visits, and says they are doing well. He will be with the church at Ashland City on the first Lord's day in December.

Rue Porter writes from Bristow, Okla., November 23: "I am now at Neosho, Mo., in the second week of an interesting meeting. Three have been added by membership, and four have made the good confession. Brethren are 'of the same mind and the same judgment,' which makes the work pleasant. I go to Waldo, Ark., for a debate with W. E. Sherrill (Baptist), December 27-31. I can arrange for a meeting or two in Tennessee in May or June."

E. L. Whitaker, of Henderson, Tenn., says: "I want to commend your articles on woman suffrage. They are timely and to the point. I wish they were in pamphlet form. I could use five hundred or more." I have received a number of commendations of my articles on woman suffrage, and should be glad to hear from others who agree with Brother Whitaker that it would be well to publish the four articles in pamphlet form. If the demand is sufficient, I shall be glad to do so.

From T. S. Bain, Muskogee, Okla., November 15: "I preached for the church at Haskell, Okla., Sunday morning, and for the East Okmulgee Avenue Church here at night. Brother Oliphant went to Tulsa, Okla., Sunday, and Brother Irvine preached at Porum. Brother Foster left for New Mexico recently, and will preach for the churches there this winter. The church at Muskogee is in a prosperous condition. We now have a membership of ninety-three. May God bless all the faithful everywhere."

From T. H. Matheson, Bowie, Texas, November 23: "Other arrangements compel me to close my efforts with the Bowie brethren after next Lord's day. Our work together has been pleasant, and I am sad to think that I will soon deliver what may be my last message with them. I will soon be kept busy on the plains of Texas, New Mexico, and Oklahoma. I expect to move to Guymon, Okla., where the brethren are building a residence for us. I shall begin a mission meeting at Cheek, Okla., on December 1."

From Lee Sanders, Miami, Texas, November 22: "Our work here is moving along nicely. I have recently baptized three young people. Two of them are now taking an active part in the work. I think we are now in shape to do some good here. The brethren have just bought a home for the preacher, and I am sure it will add much to our interest in the work. I am asking the prayers of all the brethren that I may continue to prove myself worthy of the confidence of the saints here and succeed in saving many souls."

From John Hayes, Plant City, Fla., November 22: "I am entering the second week of a very interesting meeting in this city of eight thousand souls. Five have been baptized and one restored to the love and fellowship of the church. There is a small band of faithful Christians here. They have a good meetinghouse and are at peace among themselves, there being no hobby riders among them, and they are in earnest about the Master's work. My next meeting will be at Miakka, a few miles from my home, Bradentown."

From Herbert E. Winkler, Springfield, Mo., November 24: "J. W. Brents, who was to conduct the meeting here, having sustained a broken arm by a kicking car, which we all regret, I was wired to come and assist in the meeting in his stead. Reaching here at 9 P.M. last Saturday night on 'the slow train through Arkansas' from Memphis, Tenn., we were able to begin the meeting on Lord's-day morning. It is progressing nicely, with good crowds and interest. M. S. Mason and Charles F. Hardin are away in meetings."

L. F. Mason paid this office a pleasant visit last week. He was passing from Warren County to his home in Whitewright, Texas. He contemplates doing a month's mission work in Niles, Mich., right soon, where he thinks the opportunity very favorable for him to establish a loyal church. He is not able to finance the work himself, and would like the brethren and churches who know him and his work to send to his aid. Will you be one to help? Send to him at Whitewright, Texas, and he will receipt you for the same.

T. R. Allen, of Justin, Texas, writes that he has a daughter, Mrs. U. S. Johnson, living at 1113 Lafayette Street, St. Joseph, Mo., who is a member of the church of Christ and is anxious to find a loyal congregation with which she can worship. She objects to the use of instrumental music and societies. She has been endeavoring to find a loyal band of disciples in St. Joseph, but, so far, has been unable to do so. If there should be one in St. Joseph or near by who sees this and knows of a loyal church in St. Joseph and will give the information to this sister, a favor will be conferred upon her.

W. L. Oliphant, Muskogee, Okla., writes under date of November 15: "I have just returned home from Tulsa, where I have been visiting J. Will Henley's meeting. Brother Henley is doing some splendid preaching. I was with the home forces—East Okmulgee Avenue—on the first Lord's day in this month. We had large crowds despite the bad weather. Quite a few of our folks have a mind to work and we are pressing forward in Jesus' name. We have A. M. Foster engaged for a meeting this winter, which will be our third meeting since April. We also have Brother Henley engaged for May, 1921. Press the fight."

Dr. J. J. Horton gives the following report of meetings since August 1: "My first meeting was held at Owen's Cross Roads, Ala., and continued ten days, with twenty-two baptisms and nine from the sects who were satisfied with their baptism. My second meeting was at County Line, in Moore County, and continued eight days, with no visible results. I next held a mission tent meeting at Maysville, Ala., which resulted in eight baptisms. My next meeting was at Christiana, Tenn. Four were baptized and one was restored to fellowship. My meeting at West Huntsville, Ala., continued twelve days. No additions. This church needs a more thorough consecration to God, with more personal work. My next meeting was held at New Zion Church, west of Christiana, Tenn., and five obeyed the gospel. There were four baptisms at monthly meetings at different places. Three meetings were called off because of the bad, rainy weather. I am now preaching regularly every Lord's day to different churches, feeding the sheep and lambs, hoping to inspire them to do greater things for the cause of our Lord. I am highly pleased with the Gospel Advocate, and wish for it a larger circulation, with long life and much joy to its editors."

QUERY DEPARTMENT

BY J. C. McQUIDDY.

J. W. Dunn, of Irving, Texas, wishes to know what the word "revelation" means, and wishes to know if it carries the idea of making everything perfectly plain. He asks the following questions: (1) Does the word "revelation" carry the idea every time, "made plain to man, that he who will may understand?" (2) Can a matter be said to be a revelation, at the same time beyond man's power to comprehend? (3) Can we say all teachings from God, whether of things past, present, or future, can be correctly called a "revelation?" (4) Did the prophets speak revelations they themselves did not and could not understand? Is the same true of the apostles? (5) In just what way can we correctly use the word "revelation?"

1. The word "revelation" does not carry the idea that everything mentioned is so plain that "the wayfaring man, though a fool, shall not err therein." The way of salvation, or the fundamentals of salvation, are so clearly revealed that all responsible persons may understand them. There is much in the Bible that we cannot fully understand or comprehend. If the last man that lives on the earth had the combined knowledge of every man that had lived between himself and Adam, he would not be able to fully comprehend all that the Bible teaches. No man is able to tell just why the just should die for the unjust.

2. Certainly a matter may be called a revelation of God and yet be beyond man's power to comprehend. One man may understand a revelation, while another may not be able to understand it because of the difference in ability to understand, yet every responsible being has sufficient ability to understand all that is necessary to his salvation.

3. While we may not be able to fully understand or comprehend all that is taught concerning the past, the present, or the future by Jehovah, yet we can understand what God requires us to do; hence, such teaching may be properly called a "revelation" to us. There is the God side and the human side of salvation. We are not able to fully understand or comprehend the God side, and it is not necessary for us to understand it. We are able to fully understand the human side, and thus be faithful in doing all that God requires us to do.

4. Yes, the prophets revealed things that they could not and did not understand. This is certainly true of Isaiah, as well as the other prophets. While the fifty-third chapter of Isaiah is a prophecy concerning the coming Christ, and one of the most tragic in the entire Bible, yet Isaiah could not know its import. Before the prophecy could be understood, it had to be fulfilled. After its fulfillment it is clear. The same is true of the apostles. While Peter said on the day of Pentecost, "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2: 39), he did not understand that this embraced the Gentiles. It took the vision on the housetop to convince Peter that he should not call the Gentiles "common or unclean."

5. When I speak of the revelation that God has made to men, I use the word in the sense of the things that he has revealed to us that we can do. I view the revelation from the man side, and not from the God side. No man, in this life, will ever be able to fully comprehend the God side. It was not for this purpose that the revelation was given; it was given in order that man might know his duty, in order that he might be guided and directed in the way of life and at last enter heaven, where, when the mists have cleared away, we shall see God and know him as he is. It was never intended that we should fully comprehend God in this life. The inferior cannot comprehend the superior.

Omitting name, place, and date, I give the following to our readers: "Will you kindly give your advice upon a matter in which there is a division of opinion in the church here? A brother, advanced in years, a recognized elder in the church, and counted, within and without the church, as a leader, has been censured by some for taking usury. The laws of this State provide for the forfeiture of all interest in contracts to pay more than eight per cent, and decline to assist a lender in the collection of either principal or interest where more than twenty per cent is contracted for, and provide that persons loaning money for more than twenty per cent shall be civilly liable to the State for two thousand dollars and a penalty of one hundred per cent thereon for the failure to pay such sum promptly when such contracts are made, and that such person shall be subject, criminally, to fine and imprisonment for making such contracts. The brother, before the church, confessed that he was accustomed to contract for the taking of more than twenty per cent, and that he had just paid four thousand dollars to satisfy the liability and penalty fixed by the last-mentioned law, but said to the congregation that he did not think or feel that he had done wrong or violated any divine law, as 'usury' is not so defined in the Scriptures as to show clearly what constitutes it; but, to satisfy the views of the congregation, he desired, publicly, to ask their forgiveness and to promise that the act would not be repeated. Upon this statement of facts, will you please advise what the congregation can lawfully do, and whether or not it is subject to settlement by majority vote, and will you please define 'usury' as you understand the Bible teaching on the subject?"

Any interest charged to a brother was usury under the law of Moses. Deut. 23: 19 reads: "Thou shalt not lend upon interest to thy brother; interest of money, interest of victuals, interest of anything that is lent upon interest." The man who charged twenty per cent and more on his money was certainly covetous and greedy; he loved money more than he loved right, and the love of money is "a root of all evil." He was covetous, of which the Holy Spirit says: "And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not." (2 Pet. 2: 3.) The person or persons to whom he charged so much interest must have been in dire straits. Again, as it was contrary to the law of the land to contract for more than twenty per cent, he violated the law of the land in making such a contract. We are commanded to be subject to "the powers that be." If the brother says he has truly repented and publicly confessed it, there is nothing for the church to do but to forgive him. However, if he has repented of his covetousness, he will not be guilty of it any more. He should prove himself by leading a life of godliness and a life that is above reproach. He should have a good report of all that are without, and so live and so act in the future as to demonstrate beyond all doubt that in deed and in truth he loathes his evil conduct. I do not see any need of a majority vote in the church. Why should the brethren take a vote, when he is now acting in harmony with the word of God and doing all that he can to amend for the wrongs that he has done? It may be added, however, that if his repentance is genuine and he wishes to do what God requires, he will restore, as far as possible, what he has wrongfully obtained. He should restore all he has taken over a reasonable rate of interest. When Zaccheus had wronged any one, he restored four fold. As the brother is looking in the right direction, the church should encourage him to continue in well-doing until he has entirely wiped out the wrong that he has done others. It is not becoming a Christian—it is wholly unreasonable and unmerciful, if not vicious—for a man to charge such a rate of interest. The borrower could hardly expect to use the money borrowed in a way that would enable him to pay such a rate of interest.

RHEUMATISM—RELIEF

From Its Dreadful Pains and Aches, Stiffness, Soreness—

Is properly to be sought in a good blood medicine, because authorities say rheumatism is a blood disease; acid has entered the blood, settling in the muscles and joints. That's what makes the sharp, sudden, shot-like pains, causing you to jump and cringe in agony.

Hood's Sarsaparilla comprises remedies that every physician prescribes for rheumatism, combined with other blood-purifying, tonic and strength-building ingredients in a formula vastly superior in make-up and in curative power. It does give positive relief. Thousands say so. So will you. For a fine laxative take Hood's Pills.

Women Who Suffer

Should find relief from their sufferings by taking the woman's temperance Tonic and Nervine, which has helped so many women, some of them right in your neighborhood. When the household cares and the worries of everyday life have dragged you down, made you unhappy, and there is nothing in life but headache, backache and worry, turn to the right prescription, one gotten up by Dr. Pierce fifty years ago, which has helped many thousands of women in this country. It is called Dr. Pierce's Favorite Prescription and can be had in every drug store in the land, in tablet or liquid form.

FRANKFORT, KY.—"After motherhood I had such miserable health for two years that I could not get around to do my own housework, most of the time I had to keep to my bed. My back ached and my nerves were in a terrible state. I doctored and took every medicine that was recommended to me, but it was not until I took Dr. Pierce's Favorite Prescription that I located the right medicine, and it very promptly relieved every symptom of feminine trouble, and eventually restored me to perfect health." MRS. DRUZY MERRIWETHER, No. 868 Wilkerson Street.

CANCERS CURED AT KELLAM HOSPITAL,

1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.

Physicians and surgeons treated free at the hospital.

Another Opportunity Offered.

BY O. E. BILLINGSLEY.

Loyal Christian men and women of Camden, Ark., have quit the digressive Christian Church there and are worshiping and working according to the divine appointments in the gospel of Christ. They have been meeting in the Jewish synagogue since they took a firm stand for Christ. They need a house of their own. They now have an opportunity to buy the Catholic meetinghouse (unused). They have undertaken to raise the money. It is very, very necessary that they succeed. They need considerable help. They are going their length. They are few, but worthy.

This bold stand should be encouraged. It is an important place, the capital of Ouachita County, with five thousand inhabitants. If there has ever been a worthy appeal, this one is worthy. Send money to S. T. Garner, Camden, Ark., and tell him you want to assist in securing a church home for the faithful there. You love the truth; you love the church of Christ; you love the faithful brethren. You want to help the kingdom of God. This is a good opportunity; now is the time. They are honest, true men and women. Help them.

Neglect.

BY FLAVIL HALL.

"How shall we escape, if we neglect so great a salvation?" (Heb. 2: 3.)

If one neglects the pressing duties in the various relationships of life, he makes room therein for thorns of remorse, annoyance, privation, and suffering, and their presence and wounds he cannot escape.

If a youth in school neglects his lessons, his experience in later life bitterly impresses him with his early folly. Parents are brought to inexpressible grief for neglecting the righteous training of their offspring. If a husband and father neglects the duty of providing for his wife and children, or the wife neglects her duties as homekeeper, it is fraught with unhappiness. If the children neglect the duties of respect and care for their parents, it will have its blighting effect. If employer and employee neglect the duties of courtesy, respect, and consideration they owe to one another, it is harmful to both.

But in no other relationship is neglect fraught with such dire consequences as in the things upon which the salvation of the soul directly depends. It is with this that the above Scripture quotation has to do. The connection in which the question is asked shows that to neglect the great salvation is to fail to give earnest heed to the things spoken by Christ and the apostles, and that such neglect results

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

TREMENDOUS VALUE FOR 10c.

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

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send ten cents for eight weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The ten cents does not repay the editor, but he is glad to invest in new friends.

GIVES PERMISSION TO USE NAME

Eugene Palmer, Lawrence, Mass., writes: "Foley's Honey and Tar relieved me of a cough from which I had been suffering for weeks. You have my full permission to use my name any time you wish in any advertising matter." This fine old family remedy is in great demand right now for colds, croup, and bronchial and grip coughs. Foley's Honey and Tar acts almost instantly, cuts the phlegm, soothes the raw and irritated membrane, clears breathing passages.

Sore Feet?

Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

Eucapine Salve

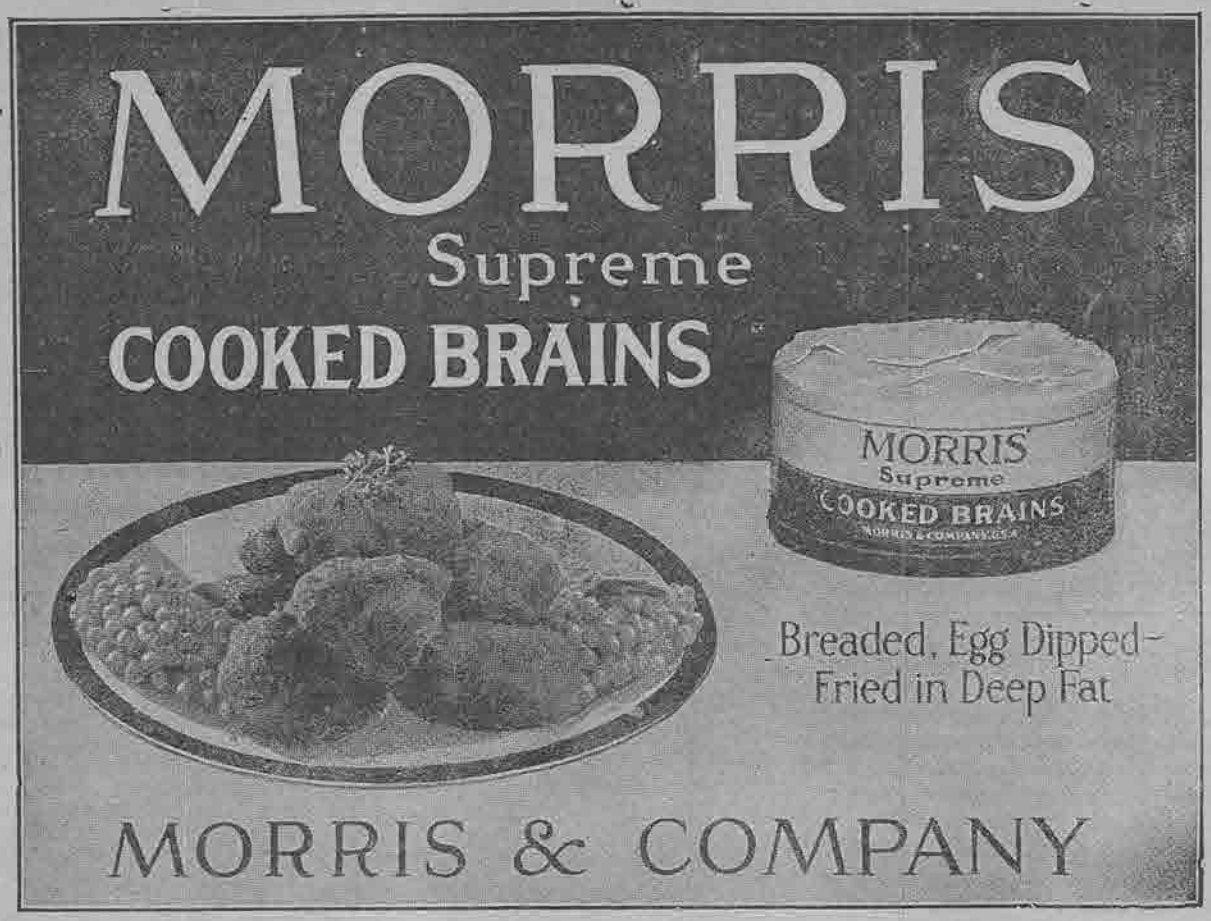
Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

Piedmont Laboratories, Inc.,

Clinton, S. C.



in drifting away from them. For "drift away," or "let them slip," as the Common Version reads, the margin is "run out as leaking vessels." This indicates the imminent calamity, anguish, and destruction of those who once hear the word and "with joy receive it," but do not continue to give heed to its teaching.

Then cling, my brother, to Jesus and his holy teaching, that your voyage for the haven of rest eternal may be successful. He will never forsake you, but will care for you in the rising waves of all the storms. Be not carried away by the world's empty allurements, lest, as a wrecked and "leaking vessel" in the grim darkness of the wild commotion of the ocean storm, you must sink in hopeless despair.

CHURCH NEWS

Arkansas.

Millville, November 23.—The brethren at Camden met in their new place of worship for the first time last Sunday. I preached to two large audiences. There were twenty-six who took membership there. They are a happy people and full of zeal, working earnestly for the continuation of the cause there. I shall move there next year to work with them.—R. L. Colley.

Kentucky.

Louisville, November 23.—Last Sunday I was at Bohon, in Mercer County, and spoke three times. The church there seems to be in a prosperous condition. The brethren all seem to like Brother Thomas D. Rose, their regular minister. I expect to go to the mountains soon and preach to the miners. The work in Louisville is moving along nicely. The King's Hall brethren have their new building nearly ready for occupancy. Brother Pendergrass will probably preach for some churches in the country. We have good reports from F Street. Brother Smithson says the work is very encouraging and that there has been quite an increase in attendance. We need more preachers for Kentucky. If interested in coming, write me at 1740 Chichester Avenue.—R. A. Craig.

Franklin, November 20.—Our meeting at Ravenscroft, Tenn., which began on October 31, closed on November 9. The meeting was well attended, and they told me that the people, and especially the young people, were more orderly than they had ever known them to be at any meeting conducted by our people. Brother Grant was with them in the summer. None were added during Brother Grant's meeting, and none were added during my stay with them; but, judging from the good things the people at Ravenscroft had to say of Brother Grant and his labors among them, and from the kindness shown to me, the good order maintained and the profound attention they gave at each service, I am made to believe that good was accomplished and that some day there will be an ingathering of souls into the fold of Christ at that place.—J. M. Dennis.

Missouri.

Chillicothe, November 22.—The meeting at Redline, Iowa, closed with nine additions. There were five men in the water for baptism at one time. The church is surrounded by Danish people on every side, most of whom, I believe, are Lutherans in belief—a hard place to labor; but there was a good attendance throughout the meeting, and marked interest from the close of the first week. From Redline I went to Harlan, and there was joined by our blind brother, I. D. Ames, and we continued the meeting there for three weeks. The first week a big gun from the Baptists was shelling the town, and the last week rain hindered; nevertheless, the crowds were excellent throughout the meeting. Brethren borrowed chairs from Redline and lined the aisles, and then some were turned away for lack of seating capacity. Three were added to the one body in this meeting. An effort was made at both Redline and Harlan by Review men to bar my coming, but they utterly failed, as did likewise the attempt to place Harlan under evangelistic rule and destroy their congregational independency.—Floyd M. Edwards.

Ohio.

Cleveland, November 10.—My meeting at Daybrook, in Monongalia County, W. Va., of thirteen days' duration, in October, resulted in two confessions and baptisms and the brethren greatly encouraged and built up in the faith of the gospel of Christ. All loyal preachers of the church of Christ who may feel able to do so are asked to send one dollar each to Brother Noah Brothers, Route 1, Box 31, Willow, W. Va., to help pay off the indebtedness on the church house at Naish Springs, W. Va. I will be one of five hundred preachers who will agree to do this, and I feel sure that many will join me in this good and much-needed work. Send at once, and help those good and

loyal brethren in their time of need. The church of Christ in Cleveland meets very Lord's day at 9:30 A.M. for Bible study and at 10:30 A.M. for preaching and worship, at 10601 Virginia Block, Superior Avenue. Brethren who may be in the city over Lord's day should take a Superior Avenue car at the Public Square and get off at East One Hundred and Fifth Street and walk a half square to Virginia Block. They have a good and lively congregation, and strangers are always welcome. We expect, God willing, to soon build a house of worship we can call our own. Any one having friends or relatives in this city who are members of the church of Christ and who have not been able to locate our place of meeting are requested to drop us a letter giving their street and number, and we will look them up. My address is 1800 West Fifty-fourth Street.—A. A. Bunner.

Oklahoma.

Altus, November 17.—I am just home from a preaching trip of almost six weeks in Oklahoma, Arkansas, and Mississippi. I preached in some destitute places, where the pure gospel had never been told in its purity and simplicity, void of sectism. I baptized three at Low's Schoolhouse, in Kiowa County, Okla., and set in order a congregation of ten members. I then went to Mississippi for two weeks' work in Benton and Tippah counties. Considering much rain and cold weather, we had a good hearing and six confessions. Much division among our so-called "loyal" brethren is now on over the individual cups, called the "second innovation," the organ being the first, with their hired pastors. Mission work is a thing of the past with such brethren and congregations. The great work of Christians is to evangelize, bringing men and a lost world to the true God and Savior of mankind. Let us be loyal to the true God and his word, going ourselves and sending out evangelists to the world. Pray for me. I am now nearing my seventy-first birthday.—H. H. Turner.

Pennsylvania.

Philadelphia, November 24.—On Saturday, November 20, I visited Washington, D. C., and was entertained by Brother and Sister J. W. Gibson. On Lord's-day morning it was my happy privilege to worship with the church of Christ meeting at the hall at Eighth and F Streets. By request, I spoke to the brethren, using as a subject, "How to Build Up the Church." I suggested that they pray it up (Acts 2: 42), attend it up (Heb. 10: 25), back it up (1 Cor. 16: 2), talk it up (1 Pet. 3: 15), and work it up (1 Cor. 3: 9). There has been a wonderful increase in attendance since my last visit, over a year ago. At noontime we were looked after by Brother and Sister A. B. Comer, and later in the day by a Sister Jones, all of whom came from the Southland. In the evening Brother W. S. Long delivered one of his characteristic discourses on "Following Christ." We visited the new church building, and consider that the brethren have made a wise purchase that will mean very much for the success of the cause of primitive Christianity in the nation's capital. Possession is to be had on the first Lord's day in December, and what a good thing it would be if the churches elsewhere would hasten their contributions so they could start in their new home out of debt!—E. E. Joynes.

Tennessee.

Hornbeak, November 23.—Brother John R. Williams, the West Tennessee evangelist, closed a meeting at Mount Zion, October 24, with five baptized and much good done otherwise. Brother Lannom, of Obion, held a meeting of one week at this place in July, with four baptized. We are hoping for better work at old Mount Zion in the future. Brother Williams is to preach there at two o'clock in the afternoon on each fourth Lord's day. He preaches at Hornbeak at 11 A.M. the same day.—Mrs. Homer Hogan.

Nashville, November 20.—On the third Sunday in October Brother I. B. Bradley and the writer began a meeting with the church of Christ at Cleveland, Tenn., and continued it fifteen days, the visible results being five additions by primary obedience. We found the little band there faithful and earnest workers in the Master's vineyard. However, several years ago seeds of discord had been sown, with the result that those who wanted to worship God only "as it is written" were forced to get out and build another house of worship; but they were not discouraged, but worked with a will, and now have a nice, commodious house at East Thirty-fifth Street, and they are determined to carry the banner of Christ on to victory. Brother W. C. Phillips, a loyal and true gospel preacher, lives there, and although he works every day, he preaches while he works, and is a power for good in Bradley County. Brother G. W. Farmer, who has been devoting most of his time to the work in East Tennessee, has just recently moved his family to Cleveland, and will devote all of his time to the work in that section of the State. East Tennessee is indeed a mission field, and it has been sadly neglected. Cleveland is headquarters for the "Holiness" people, and the "great head" of the Holiness church lives there. They are just completing a magnificent auditorium, with a seating capacity of about three or four thousand people, with arrangements for cooking, eating, and sleeping in connection. I made my home with Brother and Sister J. M. Carl, both of Williamson County. Sister Carl was the youngest daughter of old Brother Frank Davis, one of the strongest gospel preachers of his day, who died at his home near Hillsboro about thirty years ago. It was indeed a pleasure to be in the home of this godly, Christian family. The establishment of the cause there is largely due to the faithful efforts of Brother and Sister Carl. I have promised to go back to East Tennessee and teach some singing classes this winter, and also to assist Brother Farmer in some protracted meetings next summer.—J. D. Derryberry.

PILES DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 436-D Page Building, Marshall, Mich.

Don't Wear a Truss

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

C. E. BROOKS, 443G State St., Marshall, Mich.

No Skin Embarrassment

and no worry about your complexion if you use T5TTERINE for all pimples, rash, eczema, and other skin injuries and diseases. Softens the skin, clears the complexion. 60c at all druggists' or from Shuptrine Co., Savannah, Ga.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

Sure Relief

6 BELL-ANS Hot water Sure Relief

BELL-ANS FOR INDIGESTION

Where Did We Get the Bible?

TALKS ON THE BIBLE. NO. 3.

1. How many books are in the Bible?
2. Who wrote the books of the Bible?
3. In what form was the Bible first produced?
4. In what language was the Old Testament first written?
5. In what language was the New Testament first written?

All these questions and dozens more of interest to you, are answered in **The Wonderful Story.** Write today for it to

THOMAS NELSON & SONS,
Authorized Publishers American Standard Bible.
385-U Fourth Avenue, New York City.

The American Standard Bible text is used in 75 per cent of all Sunday-school periodicals, because it is recognized as the most accurate version that has ever been produced.

The American Standard Bible text is used by over 13,000,000 Sunday-school scholars to study their lessons from. They realize that they cannot procure a more reliable version of the Scriptures.

40 Cords a Day

Easily Sawed by One Man with new OTTAWA. Get your own fuel at less than 2c a cord, then supply big demand for fire wood at $20 a cord up. **Beat the Coal Shortage!**

OTTAWA LOG SAW

Over 4 H-P. 310 strokes a minute. Wheel-mounted. Easy to move, cheap and easy to run. Engine runs other machinery when not sawing. New clutch lever starts and stops saw while engine runs. **Cash or Easy Payments. 30 Days' Trial. 10-Year Guarantee. Send for Big FREE BOOK and Special Low Factory Price NOW. Write to**

Ottawa Mfg. Co.
2689 Wood St.
Ottawa, Kansas.

MORE PAY FOR TEACHERS

We have hundreds of demands for teachers at greatly increased salaries. Send in your name to-day for enrollment. **South Atlantic Teachers' Agency, 306 Walton Building, Atlanta, Ga.**

GUARANTEED 5 YEARS

To introduce our new Jewelry Catalog we offer this beautiful Watch, Waldemar Knife and chain for $2.98. Watch is size 14, gold plated, highly polished case; Knife and chain are both excellent in finish. If not fully satisfied, your money will be cheerfully refunded without question.

Only $2.98

McNERNY & CO.
Dept. 3
4838 Champlain Ave. - - Chicago, Ill.

OBITUARIES

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

Gentry.

With sadness I record the death of Sister Elizabeth Gentry, who departed this life on the morning of October 28, 1920, at her home in Nocona,, Texas. She was the wife of our beloved brother, R. W. Gentry, who is now left without her help. Sister Gentry was born on October 21, 1855. She was a member of the church of Christ about forty-five years. She was the mother of nine children. Three of her daughters crossed the river of death in advance of her. Her husband, six children, two sisters and four brothers, together with the members of the church of Christ and her many friends of the town, are left in sadness and grief over her departure. Funeral services were conducted by the writer, after which she was buried in the Nocona cemetery. In her death the family has lost a loving wife and mother; the church of Christ, a faithful, good sister; and the town, a precious, good woman. F. S. VANCE.

Elam.

After days of intense suffering, the close of life brought relief to Brother T. L. Elam. I knew him first in Alabama, where he was constant in his attendance at all meetings of the congregation. Brother Elam was a Bible student, and in our association his conversation would always be on sacred themes. He made his home with his daughter, Mrs. T. C. Martin, and his suffering was tempered always by the ministrations of her love and constant care. She and Brother Martin did all that humanity could do to make the declining years pleasant and easy. I will personally miss Brother Elam, because he seemed to be tender in his regard for me; and I was glad to be able to speak a few words of consolation and faith as we attended to his burial in the Shelbyville cemetery, his old home town. We join all those to whom he was dear because of fleshly ties in their time of sadness, and extend our sympathy to them.

J. M. GAINER.

Gregory.

On September 30, 1920, Brother J. H. Gregory, of Scottsboro, Ala., after a month's illness, passed out of this life. Brother Gregory came to Scottsboro many years ago, and for the greater part of his life there he was the chief factor in the life of the congregation; and the efforts of Sister and Brother Gregory were responsible for the maintenance of the Lord's work there when discouragement seemed ready to stifle it. It was my pleasure to be associated with Brother Gregory in business, as well as in the church, and I was wonderfully impressed with the fact that he handled all his legal duties

Rheumatism

A REMARKABLE HOME TREATMENT GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, some of them from seventy to eighty years old, and results were the same as in my own case.

I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 827G Durston Bldg., Syracuse, N.Y.
Mr. Jackson is responsible. Above statement true.

ACHES
women's aches, Sick and Nervous Headaches, Back aches — relieved quickly by the Reliable Remedy

CAPUDINE
IT'S LIQUID—QUICK EFFECT.

Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

Lungs Weak?

Generous Offer to Tuberculosis Sufferers of Trial of SANOSIN SANOLEUM, Embracing Europe's Remarkable Expectorant, SANOSIN.

Noted medical scientists—Drs. Danelius, Summerfield, Wolff, Noel, Gauther, Essers—declare SANOSIN most valuable treatment for pulmonary ailments. Felix Wolff, Court Physician, Directory of the Sanitarium for Consumptives in Reiboldsgrun, Germany, highly recommends it. SANOSIN has been officially recommended to the Berlin Medical Association. Dr. C. W. A. Essers, Amsterdam, Holland, declares it a "moral obligation to make SANOSIN known to the whole human race." American sufferers, rich or poor, can use this remarkable home treatment that has met with such success in Europe. SANOSIN SANOLEUM is designed to produce calm, restful sleep without morphine or similar deadening drugs, and to bring almost immediate relief from coughing, blood spitting, and night sweats. SANOSIN SANOLEUM is an inexpensive home treatment of genuine merit, and is proving a blessing to all suffering from Tuberculosis, Bronchitis, Asthma, Catarrh, Whooping Cough, etc. Send for FREE BOOKLET (with testimonials) explaining this treatment and how a trial can be made in your own home at our risk. Address **SANOSIN SANOLEUM, 222 N. Wabash Ave., Chicago, Ill. Dept. 260.**

Show this to some unfortunate.

NOTICE!

We want to get in touch with all the brethren who are interested in Christian education and who want to locate where there is a good Christian college. For further information, write to

S. L. BRADLEY,
Morrilton, Ark.

CANCER

It's successful treatment without use of the knife. Hundreds of satisfied patients testify to this method. Write for free book. Tells how to care for patients suffering from cancer. Address **DR. W. O. BYE, - Kansas City, Mo.**

MR. DODSON WARNS USERS OF CALOMEL

Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

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

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

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

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

in a way that attested to his Christian principles rather than worldly success. He regretted that he had not prepared himself to give his life to the proclamation of the gospel. He was exceedingly liberal, but in a quiet way. The funeral services were conducted by the writer at Fayetteville, Tenn., in the presence of many friends and relatives. Our tender and heartfelt love goes out to Sister Gregory in her bereavement.

J. M. GAINER.

Newton.

On November 4, 1920, at 2:30 A.M., Sister Margaret Newton passed from this to the other realm without sickness, suffering, or a sigh—simply fell asleep. By obedience to the Lord she was favored with a long life on earth, having lived seventy-one years. She was the mother of ten children, though only two survive her—Sisters Corner and Lindenblatt, who have been Christians since fourteen and sixteen years of age. Their mother herself obeyed the Lord at an early age. She had been a widow for twenty years. She was buried at Irving, Texas, surrounded by many friends and her brethren in Christ. It is said of her that "she had not an enemy on earth." I feel safe in saying she was among the best of mothers to be found. She was modest and unassuming, and lived a life of usefulness to her community and in honor to God. Such mothers are the salt of the earth, a blessing to any community. We sympathize with the church and her flesh in their great loss. Surely she was ready to go, and it is far better with her. May all be admonished and live an acceptable life with the Lord.

J. W. DUNN.

Farmer.

On November 11, 1920, Sister Mary Thomas Farmer passed away. She obeyed the gospel at a tender age, and until her departure at the age of fifty-two she wrought that which is good in the home and in the church with "a meek and quiet spirit, which is in the sight of God of great price," adorning the doctrine of God, our Savior, in all things. The memory of her gentleness and patience, her purity, chastity, and unfaltering faith and fidelity, is a rich heritage of hope for the husband, mother, sister, and brothers. She will be greatly missed by the Rothchilds Avenue congregation, where she worshiped since the beginning of the work there. It was fitting that the last sad rites be paid her memory in the place she loved so much and where she labored so long. In accordance with a request previously made by Sister Farmer, the three Derryberry brothers, Ridley, Oscar, and L. C., conducted the song service, and short talks were made by Brother S. P. Pittman and the writer. The body then was laid to rest beneath a wilderness of flowers, beautiful emblems of the resurrection, each conveying a silent yet eloquent message of love and sympathy.

J. E. ACUFF.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood, on which rheumatism depends, and cures the disease?

KIDNEY TROUBLE Is a deceptive disease—thousands have it and don't know it. If you want good results you can make no mistake by using Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. Sample size by Parcel Post, also pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

FOOT TROUBLES

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

According to the testimony of hundreds of people living in the Southland and elsewhere, J. R. Simon, of 1539 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

TREMENDOUS VALUE FOR 10c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world eight weeks for ten cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Ten cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

To Reduce Fever Relieve Headaches and Neuralgic Pains

Use

Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally, 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

PELOUBET'S
Select Notes
The World's Greatest Commentary on the International Sunday-School Lessons
By AMOS R. WELLS, Litt.D., LL.D.
IT IS
SCHOLARLY
CONDENSED
COMPREHENSIVE
PRACTICAL
These four words sum up its true value
Let us send you a pamphlet containing the first lesson taken from the volume of 1921
Volume for 1921 Now Ready
Price, $2.00 Net; $2.10 Delivered
W. A. WILDE COMPANY
120 BOYLSTON STREET, BOSTON, MASS.
Rand-McNally Building, Chicago
FOR SALE AT ALL BOOKSTORES

THIS WOMAN FOUND RELIEF

Men and women suffering from backache, rheumatic pains, stiff and swollen joints, lameness and soreness, will be glad to read how one woman found relief from kidney and bladder trouble. Mrs. G. Hyde, Homestead, Mich., writes: "I have been troubled with weak kidneys, and several times in the last ten years I had that terrible backache and tired-out feeling, scarcely able to do my work. Foley Kidney Pills made me feel like a new person."

"Diamond Dyes"
No Risk Then!
Don't Spoil or Streak Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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

CHURCH NEWS

Tennessee.

Dickson, November 18.—On the fourth Lord's day in October we closed our work with the good people at Browning, Mo. The last two weeks of our stay there we spent in a most excellent meeting in many ways. Many of the brethren pronounced it one of the best meetings in the history of the church. There were only three additions, but the best interest I ever saw in a meeting, taking everything into consideration. The church has some most excellent people in it, and we learned to esteem them highly for their work's sake. The last day was a sad day for us and the church, because of the ties of friendship and love that had grown up between us, realizing that to a great extent these were in a measure broken because of separation. In token of the appreciation the church had for us the brethren presented us with many gifts. May God's blessings ever attend the faithful ones there. We are now very pleasantly located with the brethren here, and we believe that this is one of the best, most loyal, and most liberal congregations to be found anywhere. They have shown us every kindness possible; even after paying moving expenses, they gave us a most liberal shower. We are well prepared with the necessities of life for some time. I have been trying to preach for eighteen years, and have been well cared for in all that time. I feel unworthy of the many acts of kindness and love the brethren have shown me from time to time. Brethren, pray for me, that I may always remain humble and accomplish the greatest good for the cause.—E. P. Watson.

Cleveland, November 22.—On September 22 I began a meeting with the church at Boon's Hill, Tenn., and continued it till October 2, with services twice each day through the meeting. Brother Pack led the singing, and did it well. If a song leader is needed, no mistake would be made in getting Brother Pack. While there were no additions to the church, yet we feel that much good was done for the cause of Christ. The attendance was good throughout, the church was strengthened, the outsiders said they had not heard such preaching before, much prejudice was removed and the way paved for a greater work in the future. On the first Lord's day in October I began a meeting with the church at Cyruston, Tenn., and continued it over the second Lord's day, with services twice each day throughout the meeting. It seemed to be right in the busiest season of the year for these people, and our day crowds were small, but the evening services were well attended and considerable interest was manifested. Three persons were baptized into Christ. There are some good brethren and sisters in this congregation, and it is to be hoped that more interest and zeal will be manifested at this place. Much good work remains in store for this congregation, if they will only get up and go to it. On the third Lord's day in October I began a short meeting with the church at Riceville, Tenn., which continued over the fourth Lord's day. We had small attendance at the day services, but good at the evening services. Three fine young people were baptized, and considerable interest was developed. I learned to love the people of Riceville and to become very much interested in the cause there. Our home while there was with Brother and Sister Robert Ericson; and a real home it was, too—just such as a preacher enjoys. The cause at Riceville is weak, but we hope and pray that it will grow stronger. There are some there who could be very useful, if they would only be interested to do so, but they seem to have lost all interest in the Lord's cause. It is so sad that the brethren will allow the world, the flesh, and the devil to so completely kill their every desire to serve the Lord. Let us hope and pray that they may do better, and let us all gather new courage and strength, and quicken our pace and fire our souls for "greater things for God."—George W. Farmer.

Texas.

Ranger, November 22.—I am now with the brethren at Ranger. I came here under a two-months' contract, and they have decided to use me permanently in the evangelization of Ranger. Most things look very encouraging for the cause here now. The orgy of excitement over the big discoveries of oil has subsided. Ranger is assuming the aspect of a real city. The local telephone company plans to equip to care for a city of forty thousand inhabitants. The Texas Pacific Railroad plans to build a depot to accommodate a city of forty thousand. We consider it an honor to work for the Master in a place such as this, that has just passed through two years of typical frontier life.—J. W. McKinney.

Eastland, November 22.—Eastland is the capital of Eastland County, Texas, and one of the fastest-growing cities in the "midcontinent oil fields." My son, O. E. Phillips, is the preacher for the church here. This church, under his leadership, has just completed the building of one of the best-equipped and most substantial church houses to be found in the Southwest, owned by our people. The meeting began on Wednesday night, November 17, and the writer is doing the preaching. The prospects are fine for a grand, good meeting. I have the good pleasure of making my home with my son and his splendid family. Pearl, his wife, is a grand little woman, and Paul and Miriam, their two children, are the joy and pride of the home. I feel that it is good for me to be here, and that my life in the world has not been in vain. When I left my home in Fort Worth, Brother E. A. Elam was "preaching the word" with ease and with great power. I learned to love him even more. He is indeed a great man of God. I am to be at Wellington, Texas, on December 1, for a twelve-days' meeting, and from there to Bynum, Texas, to close up the old year 1920, which in many respects has been one of the best years of my life of twenty-five years in evangelistic work. I mean to begin the new year 1921 in a gospel campaign at Gladewater, Texas. On to victory with the work of the Lord! Best wishes for the Gospel Advocate and all of her faithful readers!—T. W. Phillips.

West Virginia.

Buffalo, November 18.—In my last report I stated that I had received personal support to the amount of sixty-

one dollars and twenty-five cents. I was mistaken. It was ninety-four dollars and twenty-five cents; and this, with our own contributions, went into our house of worship. I did not use one penny of it for our own support. My work was gratis. Since October 6 I have received personal help to the amount of seventy-seven dollars and fifty-seven cents; and most of this has gone into the meetinghouse, because I was forced to put it in. I have also received, since October 6, one hundred and twenty-seven dollars to help finish the house of worship. By this means and the utmost self-denial upon our part, we have reduced our lumber bills to three hundred and twenty-four dollars, and three of us are responsible for that—and we are all poor men. This will ruin us, if the brethren do not help us out soon. We also need about one hundred dollars more to help finish the house. So you see we still need about four hundred dollars. We have done all we can here; and I am asking my brethren to help us out by the new year, or earlier if possible. Please do send your offering now, stating what it is for. We are using the house now, but we cannot use it when it gets colder unless we can raise some more money. We are doing a vast amount of teaching in this section, and we will hold a protracted meeting in the new house when it is finished. We preach up here in the winter time. Box 81, Buffalo, W. Va., is my address. —F. P. Fonner.

Tant-Agee Debate.

BY W. L. OLIPHANT.

The above discussion was held at Centralia, Okla., beginning on November 9. Three days were spent in discussion. The disputants were Brother J. D. Tant, of Rogers, Ark., the old "war horse" of the church of Christ, and Elder C. C. Agee, the noted Primitive Baptist debater, of Missouri. The question under consideration was: "Is salvation conditional or unconditional?" During the first day and a half Brother Tant affirmed that the eternal salvation of a sinner depended upon his hearing, believing, repenting, confessing, being baptized, and remaining faithful till death. Then Elder Agee affirmed that salvation is unconditional. Brother Tant successfully denied this during the last day and a half.

I shall not give a report of the discussion, further than to state that Agee admitted that, according to Primitive Baptist doctrine, a man can go to heaven without believing the Bible. He also admitted, when under the fire of Brother Tant's arguments, that "for" in Acts 2: 38 means "in order to."

I moderated for Brother Tant; Elder John Taylor, of Garfield, Ark., moderated for Agee.

I believe good will be the result of Brother Tant's defense of the truth.

They who seek the sad always find the Savior.

The "Matter With" America.

What's the matter with America these days?

Too many diamonds and not enough alarm clocks.

Too many silk skirts and not enough of blue flannel.

Too many pointed-toe shoes and not enough square-toed.

Too many serge suits and not enough overalls.

Too much decollete and not enough aprons.

Too many satin upholstered limousines and not enough cows.

Too many consumers and not enough producers.

Too much oil stock and not enough savings accounts.

Too much envy of the results of hard work and too little desire to emulate it.—Selected.

AGENTS $6 a Day

Should be easily made selling our Concentrated Non-Alcoholic Food Flavors, Soaps, Perfumes and Toilet Preparations. Over 100 kinds, put up in collapsible tubes. Ten times the strength of bottle extracts. Every home in city or country is a possible customer. Entirely new. Quick sellers. Good repeaters. Not sold in stores. No competition. 100 per cent. profit to agents. Little or no capital required. Elegant sample case for workers. Start now while it's new. Write today—a post card will do—for full particulars FREE

AMERICAN PRODUCTS CO., 2789 American Bldg., Cincinnati, O.

MOTHERS—Here are some little books you need. By Prof. Shannon, World-Famed Authority on questions of Social and Personal Purity. Two million in use. Three titles: "How to Tell the Story of Life," "Perfect Boyhood," "Perfect Girlhood". Cloth-binding 75c each; Paper 40c. Satisfaction or your money back. Order right now as you may never see this ad again. Address Dept. O, THE S. A. MULLIKIN CO., Official Publishers, Methodist Book Concern Bldg., Cincinnati, O. Agents wanted.

Beautiful Thoughts Compiled.

Meditate on your mercies and you minimize your miseries.

In simple trust like theirs who heard
Beside the Syrian Sea
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

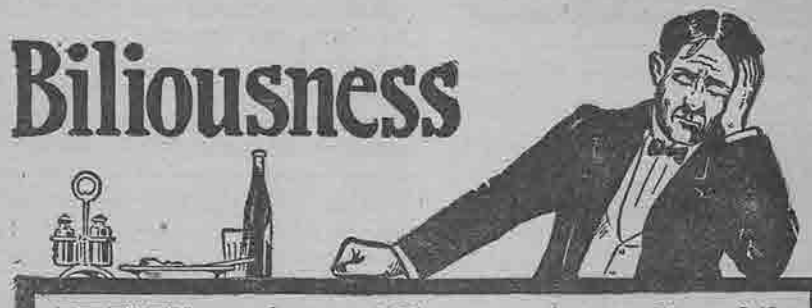
GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Keeps the Skin Clear

When troubled with pumples, sores, eczema, rash, and other skin troubles, apply TETTERINE. It is soothing, healing; softens the skin and clears the complexion. Excellent for babies. 60c at all druggists' or from Shuptrine Co., Savannah, Ga.

Biliousness



WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

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

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

Headache

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

RAMON'S LIVER PILLS

LEMON JUICE FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

Sacrifice.

BY M. JANE FLOYD.

What a wonderful word—"sacrifice"—and how often we hear it spoken, and yet how little we really know of it in this modern day!

Sacrifice is the giving up of something for another. That is merely the definition; but we never know what the term "sacrifice" means until we ourselves have really given up something and felt the dull heartache that follows such an action.

How does our Heavenly Father teach his children to really and truly sacrifice? We must first be taught how to do a thing before we can do it; and it is in God's law the same. God teaches us real sacrifice by taking our dearest and most cherished possessions away from us, perhaps for only a short while; and then, if we prove faithful through the acid test, he rewards us with something far better than that which was taken from us. In olden times the best and choicest animals were selected for sacrifice; so our dearest and most cherished possessions are often sacrificed in order that we may have our powers of faith and patience developed and strengthened thereby. We are thus taught how to really sacrifice by repeatedly giving up that which we hold dear and by exercising our faith in trusting the Lord to replace it with something better as a reward for loyalty and service. Our Father never takes away our treasures that he does not replace them with better ones; it has always been true in God's law since time began. We should bow in submission to God's holy will when he denies us anything, or when he takes some joy away, and patiently and faithfully watch and wait for that with which he replaces the loss.

We often are called upon to sacrifice the dearest, sweetest associations of those we love dearly at home and go out into the world among strangers, where our hearts are often caused to ache through the unkindness and coldness of those we meet; and we begin to wonder over it all, why is it so? Then it suddenly begins to dawn that God did it all for a purpose, and that we are better fitted to serve those around us by having suffered and sacrificed ourselves. We can now really and sympathetically minister to those whose lives are on the verge of a wreck, whose hearts are full of sorrow and whose bodies are torn with disease. We grow into selfish beings if we are never made to sacrifice. We lose the power to feel a heartache when others around us are suffering and giving up their treasured possessions.

With each sacrifice we make we gain strength to make a greater one the next time; and after repeated ef-

NERVOUS PROSTRATION

Mrs. J. Christman Proved That Lydia E. Pinkham's Vegetable Compound is a Remedy for this Trouble.

Binghamton, N. Y.—"I was in a very nervous condition for over a year, my mind was gloomy, could see no light on anything, could not work and could not have anyone to see me. Doctor's medicine did not help me and Lydia E. Pinkham's Vegetable Compound was recommended. I took it and am now well. I recommend it to all afflicted with nervous prostration."—Mrs. J. CHRISTMAN, 193 Oak Street, Binghamton, New York.

The success of Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, is unparalleled. It may be used with perfect confidence by women who suffer from nervous prostration, displacements, inflammation, ulceration, irregularities, periodic pains, backache, bearing-down feeling, flatulency, indigestion and dizziness. Lydia E. Pinkham's Vegetable Compound is the standard remedy for female ills.

If there are any complications about which you need advice write in confidence to Lydia E. Pinkham Medicine Co., Lynn, Mass.

Cuticura Soap AND OINTMENT Clear the Skin

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S. C.

To abort a cold and prevent complications take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

forts along this line we grow into the habit, so that we find a joy in giving up things instead of a sorrow.

The most striking picture of sacrifice is that of Abraham offering Isaac on the altar as a sacrifice to God. Abraham had such a faithful, loyal spirit of sacrifice toward God that he was willingly laying his cherished son, through whose seed he was promised the nations should be blessed, on the altar, and had proceeded so far as to raise the dagger ready to take his life, when the God of heaven through his angel stayed his hand, that he should not kill him; and thus he was rewarded for his faith in God and his loyalty in serving him.

In every instance God faithfully rewards him who unselfishly makes a sacrifice. When God calls on us to sacrifice, we should give up willingly that which he takes away, and ask him to give us faith and teach us to understand the reason; and then without swerving we should perform each and every duty placed upon us, awaiting with patience and faithfulness for the reward our Creator so lovingly bestows.

Selections.

As the corn ripens, it bends.

We live in so far as we sacrifice.

Little faith can pray, if it can do no more.

He is the freeman whom the truth makes free.

A lie never stops running when truth is on its track.

The world needs your witness as well as your work.

All great work accomplished is an outlook for larger work.

The best preparation for the future is the present well seen to.

Unless you bear with the faults of a friend, you betray your own.

Of the unspoken word thou art master; the spoken word is master of thee.

You will find it harder to uproot faults than to choke them by gaining virtues.

To get alone—to dare to be alone with God—is, I am persuaded, one of the best ways of doing anything in this world.

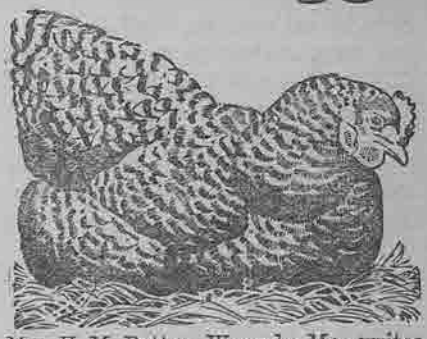
Benjamin Franklin gave the following good advice: "Do not anticipate trouble or worry about what may never happen."

Your first duty in life is toward your after-self. So live that your after-self—the man you ought to become—may in his time be actual and possible.

Any trouble or anxiety that leads you out of self to the Infinite One, that makes you feel helpless and lonely and in need of a human Helper and a human Comforter, thank God for it.

The essence of unbelief is not denial of the truth, but refusal to treat the truth as true; that is all. We are not measured by the truths that we deny, but by the truths that, recognizing, we still practically ignore.

160 Hens 1500 Eggs



Mrs. H. M. Patton, Waverly, Mo., writes me: "I have fed two boxes of 'More Eggs' to my hens and I think they have broken the egg record. I have 160 white Leghorns and in exactly 21 days I got 125 dozen eggs." Any poultry raiser can easily make big profits this fall and winter by increasing the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with the results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs".

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal. EDW. MEKKER, Pontiac, Mich.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs". I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.
MRS. LENA McBROON, Woodbury, Tenn.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 1258 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

If you prefer, enclose $1.00, cash or money order, with this coupon. This brings your order a little sooner. C. O. D. pkgs. sometimes take longer to handle in the Post Office.

Among the Colored Folks

Report of Meetings.

My meeting at Corinth, Miss., closed on November 5, with six additions and one restored. I have agreed to begin a meeting there early in the spring.

On the first Lord's day in November I visited the little band at Tishomingo, Miss. I do not believe I ever met a more devoted and earnest set of brethren and sisters in my life, and they certainly knew how to care for strangers. I am arranging to hold a meeting for them in the spring. Brother J. Hannon began this work about five years ago, and he is loved by them for his work's sake.

On November 9, 10, I visited the faithful few at Neshoba, Tenn.; and although it rained, they came out just the same. One was restored and there was much rejoicing.

On November 11, 12, I visited the church at Belen, Miss. This is a working congregation, doing a great work in sowing the seed of the kingdom all around them. This is a section where they farm for a living, and, as usual, they move a good deal; but wherever they go they tell the story of the cross, and by this means the gospel is carried into new fields. I learned while among them that four new mission points have been opened up recently by members who have moved from Belen. But when you go to the old church you cannot miss those that have moved, because the old church continues to convert others. To my mind, this is the old-time missionary way. This congregation is cared for by Brother James Hamilton. If we had more such men as he is located among the churches, many souls would be brought out of darkness into light. I have been asked to labor with them in their protracted-meeting work next year; and if I can arrange so that I can, I will gladly do so. I have labored with them two years before, and I yet remember how kind they were to wife and me.

On the second Lord's day in November I visited the congregation at Blackton, Ark. I have always enjoyed meeting with these brethren and sisters. They are planning to do a deal of mission work next year.

On November 15, 16, I met the little band at Cotton Plant, Ark. These are good and faithful people. One young lady made the good confession and was baptized. I have agreed to hold a meeting there next April. This is a fine mission field, and the future looks bright for the church.

I am now (November 17) at Newbern, Tenn., and will be here two nights. I expect to be in Obion, Tenn., next Lord's day, and on Monday I shall leave for home. I have been in this section seven weeks, and during this time fourteen precious souls have obeyed the gospel and two have been restored.

M. KEEBLE.

Our children are not listening for our doctrines; they are looking for our deeds.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

KEEPING WELL MEANS A CONSTANT FIGHT AGAINST CATARRH

Many diseases may be described as a catarrhal condition. Coughs, colds, nasal catarrh, stomach and bowel disorders are just a few of the very common ills due to catarrh.

Fight it! Fight catarrh with a remedy of assured merit, a remedy which has a reputation for usefulness extending over half a century—

DR. HARTMAN'S PE-RU-NA

Tablets or Liquid *Sold Everywhere*

Read This! Do Not Fail to Read This!

MAKE YOUR HOME HAPPY WITH A HOME MUSIC BOX. The most wonderful and cheapest musical instrument ever invented. Thousands sold. A child can play it and be amused and entertained for hours.

You can sing with it, and so teach the children to sing. Everybody surprised and pleased. Our list of 1,000 tunes includes hymns and songs. Make grandpa and grandma smile as you play the old songs they love so well. All kinds of music to choose from—marches, popular songs, hymns, Sunday-school songs, etc. A fine gift for the holidays or other occasions. Just the thing to entertain a party.

Only $8.00 for this wonderful instrument, with four tunes, your choice, free. Extra tunes, 25c each.

Does not wind up, else it would cost $35.00 and play no better music. You can repeat a piece or change to another in an instant. Best to send full price with order, but $2.00 will be accepted, the rest payable on receipt by express, C. O. D., with charges. Lasts for years. Send 2c for catalogue.

STANDARD MFG. CO., Dept. G. A., Box 1179, City Hall Sta., New York, N. Y.

When You Feel Shaky **WINTERSMITH'S CHILL TONIC** **Will Tone You Up.**

For Malarial Fevers and a General Tonic

If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.

PARKER'S HAIR BALSAM

Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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

For Baby's Rash

prickly heat, hives, and other skin eruptions or injuries, nothing is better than TETTERINE. Thousands of mothers swear by it. Puts an end to all minor skin troubles. Mild, but healing. 60c at all druggists' or from Shuptrine Co., Savannah, Ga.

Vapo Cresolene

Established 1879

Used for more than forty years. The benefit derived from it is unquestionable.

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

GOSPEL ADVOCATE

Volume LXII. No. 50. NASHVILLE, TENN., DECEMBER 9, 1920. $2.50 Per Year, in Advance.

CONTENTS.

EDIFYING AS THE NEED MAY BE..... 1185
A Brotherly Suggestion 1186

OUR CONTRIBUTORS 1187
The Lukewarm Child of God—Can an Unmarried Man be a Scriptural Elder?—"Another Speculator"—"J. C. McQuiddy's Course and F. W. Smith's Complaint"—News Items from Okitsu, Japan—The School of Christ—Los Angeles Notes.

EDITORIAL 1194
That "Group of Questions"—J. N. Armstrong's Effort at Proof—Must an Elder be a Married Man?

A Good Suggestion—The Light of the Gospel—The Narrow and the Broad Way 1198

MISCELLANY 1199

AT HOME AND ABROAD..... 1200
A Safe Investment 1202

Opportunity for Preachers—The Gospel Advocate Call—West Florida Mission 1204

Notes from California 1205

CHURCH NEWS 1207, 1214

OBITUARIES 1210
Reams—Liggett—Lankford—Gwinn—Thomason—Ellett—Wallace.

Notes from West Tennessee..... 1212
The Conditions in Colorado..... 1212

Edifying as the Need May Be

BY A. B. LIPSCOMB

The Climax at Cæsarea Philippi.

Those who have written thoughtfully concerning the life and teachings of Jesus often refer to Peter's confession of his Sonship at Cæsarea Philippi, related in Mark 8 and Matt. 16, as a notable climax in his earthly ministry. It is such a crucial point in the progress of his labors that they speak of certain things as happening either before or after Cæsarea Philippi. I desire in this article to point out the argument which has led to this justifiable conclusion.

In the first place, we should bear in mind the aim which Jesus had in all his training of the twelve chosen disciples. Jesus was never an aimless teacher. He did not shoot the arrows of his wisdom and prophetic utterance into the air. Unless we clearly recognize this point, we are apt to become confused in our study of some of his sayings and to wonder what he is driving at. A remarkable example of the Savior's aim in teaching is found in the account of his conversation with the Syrophœnician woman, who besought him that he would cast forth the devil out of her daughter. Jesus surprised the woman and everybody else within hearing distance, perhaps, when he said: "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs." (Mark 7: 27.) Our first impulse is to believe that this is an unkind speech. They appear to be words which ill become the gentle Nazarene. We wonder at the Savior's apparent indifference to the tearful plea of a troubled woman. It is because we do not think beneath the surface of things. We forget the purpose that lies behind the saying, the fixed goal of the Master's teaching. The purpose on this occasion was to draw out from the woman an expression of great faith. It is only when we finish the story of the miracle that we realize that Jesus made no mistake, after all. He looked into the bottom of the woman's heart at the very beginning and commended that which was the source of all her humility and perseverance.

☼ ☼ ☼

A Definite Training Course.

In like manner let us consider Jesus' aim in teaching the twelve, and note how that aim is accomplished at Cæsarea Philippi. We have read in the papers that General Foch in command of the allied forces worked out a strategic plan for their success many months before the victory was gained, and that every movement under his direction was in accord with that plan. Just so, observes J. M. Stifler in "The Fighting Saint," "no general ever knew more clearly what he meant to accomplish by a season's campaign than did Jesus in the short time of his ministry. He had a definite plan for the education of his disciples which they did not understand until after his ascension, but which is as plain to us as a carven statue when we look at his life with the object of finding it out." Let us see how he did it.

First he called the disciples. Some of them came away from their fishing nets and one gave up his political office. Before the call he attracted them, won their confidence. Whatever powers a preacher may possess, if he does not have an attractive personality, he will not accomplish much. By this I do not mean he must necessarily be good-looking or well dressed or even amiable in speech and manner. There is something more attractive than these superficial things. It is the force of a clean life, the call of an unquestioned character. John the Baptist grew up in the wilderness and preached in the wilderness, clothed in camel's hair, bound with a leathern girdle, but his character was an irresistible force. He was uncouth in dress and stern in his speech, but there was in him the charm of righteousness that cannot be denied. Savonarola, one of the heroes of the mediæval church, was a man of unprepossessing appearance, but there was such a power of real manhood as to stir the great city of Florence to the core. He spoke plainly, and the people heard him because of what he was. A queen trembled at his words, and the little street gamins bound themselves in solemn pact to help free the city from its notorious vices.

☼ ☼ ☼

An Ideal Translated Into Life.

As a second step in his education of the twelve, Jesus put before them an ideal—the Sermon on the Mount. This he followed up with the demonstration of his own life and powers. As we sometimes express the thought, "he practiced what he preached." He translated his own teachings into everyday experiences. Here again we may observe that the preacher who cannot back up his preaching with a

consistent life is doomed to failure in the final analysis. We are reminded of Emerson's oft-quoted words: "What you are speaks so loud I cannot hear what you say." It has always seemed irrelevant and a bit disgusting to me when men write long articles in the papers in an effort to convince the public that they have pursued the right course in regard to certain matters and that their cotemporaries have not. If they are, indeed, what they claim to be, the sensible public knows it, anyway; and their enemies will continue to misrepresent, it matters not what they write. I rather admire the answer of the man who said: "Let them say what they say." It is very much akin to the common-sense statement of Paul: "But with me it is a very small thing that I should be judged of you, or of man's judgment. . . . But he that judgeth me is the Lord." (1 Cor. 4: 3, 4.)

Jesus' next move was to send his disciples out to preach, to try it for themselves—the principle of learning by doing. This reminds us of the saying, "The best way to preach is to preach." The most successful evangelists that we have in the field are not those who have spent several years studying in some theological seminary, but those who by dint of hard work and unremitting sacrifice have learned how to preach. A certain amount of preparation is necessary, but there is enough of it included in Paul's advice: "Study to show thyself approved unto God." The best and safest course in homiletics is a careful study of God's word. It is the only course that we offer at David Lipscomb College. Any young man who heeds this divine admonition is ready at least to begin. He will find that, after all, experience is the best teacher.

We now approach the climax of Jesus' training course with his disciples. He has called them, attracted them, won their confidence; he has given them a great ideal and has translated his ideal into living deeds; he has sent them out on the principle of learning by doing. Last of all, he calls them aside and asks this pointed question: "Who am I?"

☼ ☼ ☼

Jesus' Patience in Teaching.

We should not fail to note the wonderful patience and forbearance that Jesus exercised in this training. We preachers need that lesson, too. We count too much upon the logic of our arguments and our persuasive gifts. We too easily grow discouraged. Oftentimes during a protracted meeting we are ready to shake the dust from our feet as a testimony against a congregation and to move on to a more favorable appointment. If we preach a week or two weeks and no one responds to the gospel invitation, save, perhaps, a child or two, we begin to sulk and to get down in the mouth. Let us remember that the great Teacher and the model Preacher labored nearly three years with his disciples before he asked for a confession. During that time they were slow to learn, so dull and stupid that their Teacher was constrained to exclaim: "O ye of little faith!" But Jesus never gave up. He went on with his teaching and preaching, ever hoping and praying that the lesson would be learned. When the examination day arrived at Cæsarea Philippi, his love and patience were rewarded. Simon Peter meets the test and speaks for them all in his immortal answer: "Thou art the Christ, the Son of the living God." True enough, the Father revealed and inspired his utterance, but Simon Peter believed it with all his heart. And that belief was the result of education.

☼ ☼ ☼

The Verdict Stands.

Peter never had occasion to change his verdict. He was never disappointed in Jesus' character. At the time when all Europe was afire with enthusiasm for Napoleon and his wonderful exploits, Beethoven dedicated his Symphony No. 3 to him. Months passed, and Napoleon stepped down in disgrace from the pedestal on which the people had enthroned him, and then Beethoven destroyed his dedication, exclaiming: "So this one, too, is nothing more than any ordinary man!" Peter and James and John and the rest began to follow Jesus in the belief that he was no ordinary man. They lived with him, shared his daily life and some of his daily thoughts, and the wonder of that life grew upon them. Never did they exclaim: "So this One, too, is nothing more than an ordinary man!" On the other hand, his life among them from day to day only deepened and strengthened their early convictions. And finally they came to that point where they were ready to tell the world that he was more than the greatest man and to declare that he was the Son of God. From that time forward they gave their lives to him in service, and one by one they counted it an honor to die in his name.

☼ ☼ ☼

When We Come to Our Caesarea Philippi.

For each one of us there is this crucial point in our lives. We come to our Cæsarea Philippi. We face the question of Jesus Christ: "Who am I, and what will you do with me?" How much does one need to learn and know before he can answer the question? What training or education must he have? How long must he be in school? Not so long as Simon Peter and the rest of the disciples; because he has the record of all that Jesus taught them, and it does not require three years to learn, if one is diligent and earnest in his quest. Let us be impressed with the fact that Jesus was not teaching those disciples for themselves alone. Through them he was teaching us. Nor was he praying for them alone. "Neither for these only do I pray, but for them also that believe on me through their word." (John 17: 20.) Nor was he working miracles for them alone. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31.)

A little girl once asked her mother: "How old must I be, mother, before I can be a Christian?" Her mother in turn asked: "How old will you have to be before you love me?" "Why, mother," she replied, "I have always loved you." "How old must you be before you can trust yourself wholly to me and my care?" continued the mother. "I always did; but tell me now what I wish to know." "How old will you have to be before you do what I wish you to do?" her mother asked. And the little girl, seeing clearly what her mother meant, whispered: "I can now without waiting to grow older."

Are you old enough to love Jesus, to trust yourself to him, to do what he wants you to do, and have you learned what he asks you to do? If so, the conclusion is plain enough: you are old enough to become a Christian.

A Brotherly Suggestion.

BY J. Y. M'QUIGG.

Brethren I want to beg of you all, especially of you would-be critics, to look up your Gospel Advocate of October 28 and re-read what Brother Whiteside says on your war record. It is so timely, so pointed, and so much in little that I want to thank him for saying it. I trust that this will put to shame those who have been guilty of engaging in this unpleasant and uncalled-for criticism instead of telling the 'old, old story of Jesus and his love.' To you who are so ready to criticize, let me beg of you that you, like the ancient Arab, quickly fold your tent and as silently steal away. Go and preach the gospel to a dying and sin-cursed world, humbly and lovingly, and do as he says—"let us have peace."

It is easy to see the good points of the man on a pedestal.—Exchange.

Our Contributors

The Lukewarm Child of God.

BY K. C. MOSER.

There are three stages to any completed work—the beginning, continuation, and finishing. Omit either, and the work is a failure. It is well to begin, better to continue, and best of all to finish.

"I glorified thee on the earth, having accomplished the work which thou hast given me to do." (John 17: 4.) Christ then prayed that the Father should glorify him. He claimed glory because he had completed his work. "He that endureth to the end, the same shall be saved." "I have fought the good fight, I have finished the course, I have kept the faith." (2 Tim. 4: 7.) Paul then lays claim to the crown on the ground that he had finished his work. Brother, can you claim the crown for the same reason? If not, you have no claim at all.

A proper understanding of your obligation as a child of God should stimulate all the Christian graces. (2 Pet. 1: 5-12.) It is unpardonable to close your eyes to facts. Facts meet us here, and they will meet us in the judgment. "They refused to have God in their knowledge." (Rom. 1: 28.) Their forgetting God did not cause him to cease to be, nor did it lessen their obligations. It only served to increase their condemnation. Forgetting obligations does not fulfill them. Have you forgot that "God is not mocked," and that "whatsoever a man soweth, that shall he also reap?" Then do not attempt the like by failure to do your duty. "See, I have set before thee this day life and good, and death and evil." (Deut. 30: 15.) No one in eternity can complain of his destiny. Excuses will not lessen agony.

Man's obligation to God is measured (1) by his relationship to him, (2) by God's love for man, (3) by man's ability, (4) by man's opportunities.

God is the Creator; man, the creature. It is the right of the Creator to command and the duty of the creature to obey. "Speak, Lord; for thy servant heareth." "Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12: 9.) Man can obey and live, disobey and die."

"For God so loved the world, that he gave his only begotten Son." (John 3: 16.) "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God." (1 John 3: 1.) "We love him, because he first loved us." (1 John 4: 19.) "The verse might be rendered: 'Let us therefore love him, because he first loved us.' Thus the Syriac and Vulgate." (Adam Clarke.)

God loved us, hence our obligation to love him. Our obligation is greater because he first loved us. But what is it to love God? "If ye love me, ye will keep my commandments." (John 14: 15.) This statement from Christ himself is the "conclusion of the whole matter." I will obey if I love Christ. If I do not obey, I do not love him.

Brother, weigh yourself on the divine balances. Will it be said of you as it was of Belshazzar: "Thou art weighed in the balances, and art found wanting?" Neither forgetfulness, neglect, nor excuses will even the balances; only duty performed will.

God demands that we worship him. (John 4: 20-25.) From Acts 20: 7 it is learned that the early disciples were accustomed to "break bread" on the Lord's day. History also testifies to this fact. The test is easy. "If ye love me, ye will keep my commandments." Neither business, social, nor any other obligation will excuse. God has graciously given man six days during which to work. The Lord's day belongs to him.

Two boys were walking along the road. Across the fence was an apple tree with seven apples on it. The good owner gave the boys six of the apples. He kept only one for himself. When the owner had gone, the boys stole the seventh apple.

Be careful! David once pronounced judgment against himself. Read about it in 2 Sam. 12. Careless child of God, "thou art the man." Having worked six days for self, will you steal the Lord's day? Yes, I say "steal," for it is the Lord's day. You are appropriating for your own benefit that which is not your own. But why do men do such things? "If ye love me, ye will keep my commandments." What has been said of worship on Lord's day can be said of all other obligations to God.

Ability is the basis of responsibility. God requires no impossibilities. It is, therefore, possible for every one to do his duty. If one cannot sing, then to sing is not his duty. But if he can worship on Lord's day and does not, he is guilty. Even of those who attend worship, many excuse themselves for their refusal to take some public part by saying, "I can't." Remember that man's obligation to God requires growth. Learn to be able to do. The new baby is not expected to walk. But it is expected to grow and to learn to walk. Are you determined to remain a "babe" forever? Peter tells the "newborn babes" to grow. (1 Pet. 2: 2.)

Greater opportunities mean greater responsibility. "And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more." (Luke 12: 48.)

Lukewarm child of God, read it again, then again. Memorize it, and repeat it to yourself daily—yea, hourly. Meditate upon it. Then tremble. You may have many opportunities; hence, the Lord will require much of you. Read verse 47: "And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes." Did you read your doom?

Hear this parable: "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. . . . What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it." (Isa. 5: 1-6.)

Note carefully the opportunities of the vineyard, and at the same time think of your own. It was planted on a fruitful hill, not in sterile soil. It was fenced, cleared of stones, and planted with the choicest vine. Expecting fruit, the owner built a tower and wine press. Then he asked: "What could have been done more to my vineyard, that I have not done in it?"

What was the result? "And he looked that it should bring forth grapes, and it brought forth wild grapes." What a lesson! It should make us all tremble. Count your blessings, and find them as numberless as the sands by the sea. Number, if you can, your opportunities. Then

imagine such ingratitude as will disappoint God. Are some determined to be lost? It does seem that it is so.

But what will be done? "I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it." The curse is fearful. If I could, I would not care to make it appear worse. I fear that only too many will here read their doom, unless they repent.

Many will not go to worship unless it is convenient. Let such ask themselves: "Was it convenient for the Lord to leave heaven and die for me? Did the crown of thorns feel comfortable; the nails that pierced his hands and feet, soothing?" Surely, unless all sense of gratitude is gone, repentance will follow. Had you lived when Christ was on earth, would you not have added a thorn to his crown, a nail to his hands, and a wound to his side? Would you have mocked him as he died for you? Then why mock him now? Why crucify him afresh? (Heb. 6: 4-7.)

The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (Luke 11: 32.) "Then began he to upbraid the cities wherein most of his mighty works were done [note the opportunities], because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you!" (Matt. 11: 20-22.) Read a little further in Matthew. Why will it be more tolerable for Tyre and Sidon than for those to whom Christ was talking? Here is the answer: Chorazin had greater opportunities than Tyre and Sidon. But what of man's present opportunities? How awful must be the destruction waiting so many!

The sheep have turned against their shepherd. He that once led through green pastures and by still waters has been driven out, and the sheep are wandering on bleak mountains of waste or making their beds on the burning sands of deserts. He that knew no want is now eating the husks from the devil's swine pen. The soul once restored is now famished and walking in paths of sin. The once anointed of the Lord is now afflicted by the enemy of souls. He that once feasted at the table prepared by the Lord is now gloating himself on the devil's dainties. He that once drank from the cup running over is sipping the bitter dregs from the hand of Satan. He that one time followed the good Shepherd, while goodness and mercy followed him, is now pursued by an evil conscience and followed by a train of evil consequences. He whose privilege it was to dwell in the house of the Lord forever has chosen demons for his companions, and for a home the house that was empty, swept, and garnished. And, finally, he that could once have walked through the valley and shadow of death, fearing no evil, now approaches the dark valley terrified, having not even a broken reed upon which to lean.

Of course some will offer excuses. But who will accept them? God will not, and man cannot. Throw your chaff away and offer the Lord only wheat. Before offering another excuse, turn and read Luke 14: 16-25. Here excuses were offered and as often refused. Just remember that whatever your excuse might be, it is worthless. Every excuse carries with it the germ of its own destruction. Every excuse offered only manifests a lack of love for the Lord. (John 14: 15.) Christ could have offered a thousand excuses for not dying for you, to your one for your not living for him.

Lukewarm brother, you need to repent in sackcloth and ashes. The Master said: "Repent" or "perish." "Awake, thou that sleepest, and arise from the dead." (Eph. 5: 14.) "No man, having put his hands to the plow, and looking back, is fit for the kingdom of God." (Luke 9: 62.) There is an end to God's patience.

"There is a line, by us unseen,
That crosses every path,
The hidden boundary between
God's patience and his wrath."

O careless one, turn or you will soon cross that line! "Why will you die?" May God help you to repent.

Can An Unmarried Man Be a Scriptural Elder?

BY H. LEO BOLES.

In answer to the above question, Brother J. C. McQuiddy has the following to say in the Gospel Advocate of October 14, 1920, in the "Query Department:"

C. S. Hawkins, of Auburntown, Tenn., wishes to know if it would be according to the Scriptures to appoint as elder a man not married, but who possesses the other qualifications as laid down in the New Testament for an elder. The Bible nowhere says that an elder must be a married man. It does say that he must be "the husband of one wife," which means that, if married, he must not be the husband of two wives or of three wives, and that he must not be divorced from a number of wives. Unfortunately, in the days of the New Testament polygamy was practiced by the people and divorces were freely given without the scriptural cause. Some women had many husbands and some men had many wives. Men who were divorced from wives or had more than one living wife were not qualified for elders.

In the above quotation, Brother McQuiddy states: "The Bible nowhere says that an elder must be a married man. It does say that he must be the husband of one wife, which means that, if married, he must not be the husband of two wives or of three wives, and that he must not be divorced from a number of wives." The statement expresses that it is not necessary for an elder to be a married man. I think that Brother McQuiddy is clearly in the wrong. Such teaching, I believe, is contrary to the will of God as revealed to us through the New Testament. The elder is spoken of in the New Testament under the names of "bishop," "presbyter," "shepherd," "overseer." These titles give a clearer view of the character, function, and relation of the elder. The name "elder" shows that he is to be selected from among the older class of men. This implies that he has arrived at the age to be classed among the married men. "The bishop therefore must be without reproach, the husband of one wife; . . . one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil." (1 Tim. 3: 2-6.) Again, Paul, in giving instruction to Titus about appointing elders, says: "If any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly." (Tit. 1: 6.) This shows that the elder is not only to be selected from the aged, but that he is to be the head of a family, "the husband of one wife," who has children which are old enough to be Christians and who have been trained by the father and have become Christians. The experience and responsibility of a Christian father have developed him so that he is prepared to take charge of the house of God. I do not say that his wife must be living at the time that he is selected, but the Scriptures do clearly teach that he must be a father and not a polygamist.

The expression "the husband of one wife" is as emphatic as that he must be without reproach, not self-willed, not soon angry, no brawler, no striker, etc. One of these qualifications is as definite as the other. This interpretation of the expression "the husband of one wife" is given and sanctioned by Biblical scholars. I submit quotations from scholars and commentaries as proof of the proposition that *the elder must be a married man.* The Greek

word used here for "husband" is "andros," which comes from the Greek word "aneer," and, as used in 1 Tim. 3: 2, 12; Tit. 1: 6, means "husband" as given by Thayer's Greek-English Lexicon of the New Testament. Adam Clarke says that this expression means: "He should be a married man, but he should be no polygamist; and have only one wife—that is, one at a time. It does not mean that, if he has been married, and his wife die, he should never marry another. . . . The apostle's meaning appears to be this: that he should not be a man who has divorced his wife and married another, nor one that has two wives at a time." (Clarke's Commentary on 1 Tim.) A commentary prepared by Jamieson, Fausset & Brown has the following to say on this point: "It is implied here also that he who has a wife and virtues is to be preferred to a bachelor; for who is himself bound to discharge the domestic duties mentioned here is likely to be more attractive to those who have similar ties, for he teaches them not only by precept, but also by example. The Jews teach, a priest should be neither unmarried nor childless, lest he be unmerciful." (Commentary on 1 Tim.) Conybeare and Howson, in the "Life, Time, and Travels of St. Paul," comment as follows on this expression: "In the corrupt facility of divorce allowed both by the Greek and Roman law, it was very common for a man and wife to separate, and marry other parties, during the life of one another. Thus a man might have two or three living wives; or, rather, women who had all successively been his wives. . . . We believe that it is this kind of successive polygamy, rather than simultaneous polygamy, which is here spoken of as disqualifying for the presbyterate."

I find only one authority that dissents from the above interpretation, and that is Macknight, a Scotch Presbyterian, who tries to uphold the Presbyterian Church, which is based on the presbytery. He seems to be confused in his attempt to explain away a clear statement of the apostle Paul. Macknight first says: "Therefore a bishop ought to be free from blame; the husband of one wife at a time," etc. Again, in his notes, he says: "The apostle's meaning, therefore, in these canons is, that such persons only are to be intrusted with sacred offices, who, in their married state, have contented themselves with one wife and with one husband at a time; because thereby they have showed themselves temperate in the use of sensual pleasures." After stating the above, he then says: "The direction I have been considering does not make it necessary, to one's being a bishop, that he be a married person. . . . The apostle's meaning is, that if such a person be married, he must, as was observed above, have only one wife at a time . . . Now, although it be not necessary to one's being a bishop that he be married, yet if a young unmarried man be made a bishop, it may be proper, for avoiding temptations, that he marry, if he have not the gift of continency." Again, Macknight, commenting on 1 Tim. 5: 16, says: "As it was required in a bishop that he should be a husband that he might have some experience in the affairs of life, so the female teacher was to be a widow; . . . and as it was required that a bishop should be the husband but of one wife at a time, so it was ordered that a widow should have been the wife but of one husband at a time." This shows that when Macknight lets his scholarship guide him in his interpretation, he says that a bishop is required to be a husband; but when his theology guides him, he says it is not necessary for the bishop to be a married man. It appears to me that the New Testament is clear enough in stating that the bishop must be the husband of one wife. You will note that Macknight also states that a young unmarried man may be an elder. This, to my mind, is a contradiction of the term "elder."

I have submitted the above in love for the truth and for the instruction of all who may be interested in coming to a full knowledge and clear understanding of what the will of the Lord is.

"Another Speculator."

BY EARNEST C. LOVE.

A few nights ago I was invited by a member of the Christian Church (digressive) to go hear their evangelist, who was holding a meeting for them. I went; and before I had listened ten minutes I recognized him as one of the new school of prophetic speculators.

After the meeting I asked him where he learned it. He promptly replied that he had learned it all out of the New Testament; but under cross-examination he admitted having read "Jesus is Coming," by Blackstone, and "Seiss on Revelation." It will be remembered that the former book was indorsed and recommended by Brother Boll, and was reviewed adversely by Brother McQuiddy.

This man is named Deeming, and is from Michigan, and has doubtless been under the same teachers that sidetracked Brother Boll. He showed a "spirit" very similar to that of the Highland congregation in Louisville in their dealings with Brethren Taylor and Rubel. I told him I did not believe he found Scripture to justify his speculations. He told me to come back next night and he would convince me.

The next night I was late getting there, and he referred to me in a very unpleasant way, so I was told by my daughter and others. He called me a "critic," and said he guessed I had "cold feet," or was only wanting to make trouble, or was a sneak, etc.; but when I came in, he said no more about it.

He invited all to come up and examine his chart and ask him questions; but he said if any one tried to start an argument, he would send him back to his seat. I went up and asked him a few questions, and he gave rough and discourteous answers, which showed he was afraid of his grounds.

If there is anything in our argument that Bible things should be called by Bible names, and I think there is, then these speculators are surely off on many things. Here are several expressions common in their speech, but not found in the Bible: "The imminency of Christ's coming," "the rapture," "the tribulation Christians," "the third coming of Christ," "the millennial kingdom," "the third, fourth, fifth, etc., resurrections," and such like.

He had a chart with this legend: "His Coming, 1933." That is very close to setting the date of his coming, is it not? He denied emphatically that the "man of sin" in 2 Thess. 2, and the "little horn" of Dan. 7 had ever come. Just like Brother Boll, he puts the fulfillment of Daniel and Revelation all in the future.

Several of our brethren expressed themselves as approving of the course of Brethren McQuiddy and Lipscomb in doing what they could to prevent such speculations from being imposed upon the church of Christ. I noticed many of the older members of the Christian Church took a back seat and looked bewildered, while some Adventists seemed to be enjoying the meeting greatly.

I suggest that we boost the Gospel Advocate and help out Brother McQuiddy in his fight for the "old paths."

Even in what seems life's little things ask the Master to help you to decide aright.—Selected.

Relief Fund.

Church at Lavergne, Tenn. (two offerings)	$23.13
"A Sister" and her Bible class, Fountain Creek, Tenn.	2.25
Miss Fanita Watkins, Fosterville, Tenn.	1.00
L. N. Gray and family, Mayfield, Ky.	15.00
Mrs. R. C. Underwood, Rosedale, Miss.	2.00
Oakland congregation, Montgomery County, Tenn.	30.40
Miss Maggie Young, Moulton, Ala.	5.00
Ralph Ring, Jefferson City, Tenn.	2.50
A. O. Ring, Jefferson City, Tenn.	.50
Lindsay A. Allen, Russellville, Ala.	1.00
Mrs. Alice Medearis, Nashville, Tenn.	2.00

"J. C. McQuiddy's Course and F. W. Smith's Complaint."

Our readers will remember the "Daniel Quilp" article, Brother McQuiddy's explanation, and my reply to it all. I was not alone in my conviction that the Daniel Quilp "trick" should be criticized. But along with my criticism I gave Brother McQuiddy's explanation complete to the readers of the Herald. Brother Smith raises a lamentation over my "misrepresentation" of Brother McQuiddy, and being moved by his sense of justice, writes a defense of Brother McQuiddy. He even heads that defense, "As a Matter of Simple Justice." But somehow in his desire to see that justice be done to Brother McQuiddy, he forgets to be just to others, and especially to me, whose "Travesty on Justice" he was criticizing. Though he said my article was a "violent," "unjust," and "untrue" attack on J. C. McQuiddy, the readers of the Gospel Advocate are forced to take Brother Smith's "ipse dixit" for the charge. For he gave them two hundred words of my article, "covering quite two pages," and these two hundred words were given in scraps through his article, covering two whole pages. No doubt he had good reasons for withholding my article from the readers of the Advocate. No doubt "there are those who will have their own judgment in the matter," too. But we must give Brother Smith credit for being skillful enough to keep up the Advocate's lately established practice of giving to its readers only one side of a question.

We are giving Brother Smith's entire criticism of the article which he failed to give to his readers, and are asking a careful reading of what he has to say.

It is plain that Brother Smith makes little or no effort to defend the Daniel Quilp deception. For the sake of right and wrong influence, I believe that wrong should be acknowledged and scripturally cleared up. But this is between Brother McQuiddy and his God. I leave it there.

I had far rather discuss Brother McQuiddy's war record with him. He is able, I take it, to take care of himself. It is his responsibility to defend his course, as a Christian, through the bloodiest war through which the world ever passed. And so far as I can see the responsibility cannot be shifted to another.

Brother Smith closes his defense saying: "I did hope and pray that the war question among preachers and church members generally would be left to rest; but since these attacks are coming from so many different quarters, I am in favor of threshing it out, so come on with your proof." I remind Brother Smith of the significant fact that but for Brother McQuiddy the question might have been "left to rest." For some reason, best known to himself, he has kept up a kind of one-sided discussion of the question in the Advocate, all the time encouraging others to let it rest. To the rest of us his continued effort was an attempt at justification of his own record. In the effort, too, his was the only wise, prudent, and proper course. No one else knew how to conduct himself in the war; no one else "with prudence and entire Christian propriety" knew how to refrain from indiscriminately preaching against war, at a time when such preaching would have done no good; no one else "with equal prudence and Christian propriety" stood by the government and did everything "he" could conscientiously do to help it and its soldiers." Brother McQuiddy himself is responsible for "these attacks" "coming from so many different quarters." If Brother Smith could have got Brother McQuiddy to let the question rest, perhaps the storm would not have arisen. Brother Smith explained why Daniel Quilp was drafted for the service. He says it was because of my "prejudice" against the Advocate and Brother McQuiddy, caused by the criticism of R. H. Boll. But are all "these attacks" from so many "different quarters" brought by brethren "prejudiced" against Brother McQuiddy because he criticized Boll? There must be some other cause for "these attacks," these "constant misrepresentations," and this avalanche of criticism against Brother McQuiddy There is a cause. I venture Brother Smith himself has been one of these critics. Of course the collating of an article is allowable any time one might need to do it. But why was it needed in this case? Why does Brother McQuiddy, now that the war is over, need to make this effort to get himself right before the public on the war question?

He has been inclined to boast of his wisdom and prudence, manifested in his war record. How does it happen that so many brethren from "so many different quarters" have so misunderstood him that they are now bringing "attacks" and making "constant misrepresentations" of him and his war record? If Brother McQuiddy did not "wobble;" if he were clear in his writings, unequivocal, why was he misunderstood, and why the need of collating? Why didn't he reprint some of those clear, strong articles teaching it is wrong for Christians to take up arms? I ask again, what was the matter with the parts in those writings that Brother Lipscomb didn't use? Did they make his position doubtful? Were they put in to satisfy the government that he was "patriotic" and was "standing by the government?" As I said before, other men who occupied Brother McQuiddy's position, at least the position of "Daniel Quilp," would not have to scrap their writings through a period of four years to get one short article to make clear their position. They were understood during the war, and since the war their position is not questioned. Why this difference between Brother McQuiddy and other brethren who indorse the "Daniel Quilp" article? Surely he was not as wise as he has been thinking he was. Since Brother McQuiddy had in the beginning of the war refused to publish a request for the names of all brethren who taught that Christians should not engage in carnal war; since he had also refused to publish a statement signed by E. G. Sewell, Srygley, F. W. Smith, A. B. Lipscomb, Boles, Karnes, and Elam of what brethren had taught on the subject; since he had refused to publish an article from Brother Elam that had not a word in it but naked quotations from God's word; and since he had published a strong article from the Literary Digest in favor of war, and in contrast, a weak article from a Quaker, claiming that the two were as strong as could be written from each viewpoint—since I knew these facts and others, and since I had noticed throughout the war his dubious course, I supposed he had done nothing to help conscientious boys to get noncombatant work. I am very glad to know that he did make some effort for such boys in the beginning of the war. I have no desire to take from Brother McQuiddy any merit, or credit, that is due him. I only wish there was more to his credit. If there were, maybe the brethren in "so many quarters" would not have misunderstood him, and he in turn would not have needed "Daniel Quilp, of Gainesboro, Tenn.," to help him out of trouble. I am glad Brother McQuiddy wrote the article that caused him to be called before Mr. Douglas, the District Attorney. But that article, we must remember, was written before he was threatened with arrest.

But do you remember what Brother McQuiddy said about his critics, about their "loud," "indiscriminate" and "unwise antiwar talk at the beginning?" Did you read in our issue of August 19, 1920, where he said that they suddenly hushed their "antiwar" talk and were in meek and constant subjection to "the powers that be" when the government warned them with its yawning prisons ready to receive all violators of the espionage act? Was it Mr. Douglas' warning and the "yawning prisons" ready to receive Brother McQuiddy that caused him to hush up his antiwar talk and to shut up Elam also? If he "suddenly hushed up" because of Mr. Douglas' "yawning prisons," why does he find fault with his critics for doing, as he says, the same thing, and rather in a taunting spirit refer to it? According to Mr. Douglas' testimony, Brother McQuiddy's own witness in the case, Brother McQuiddy made a change. "From that time on," Mr. Douglas says, Brother McQuiddy was satisfactory to the federal authority; that he came to respect him as a man for his sincere religious convictions and his "fine patriotism;" that so far as he could observe in the Advocate, and in his conversations with Brother McQuiddy, he found McQuiddy true to his convictions as a loyal Christian.

McQuiddy himself says: "My course differed from that of my critics in that I adopted with them the same sensible negative line of procedure so far as indiscriminate preaching against war was concerned, but I did all on the positive side that I could conscientiously do to stand by the government." Verily, here is the difference, and this difference is the cause of Brother McQuiddy's being attacked by brethren in various "quarters." "From that time on" Douglas saw McQuiddy's "fine patriotism" and observed him to be a "patriotic citizen." "From that time on" he straddled the fence.

Here is Brother McQuiddy's mistake. He became a "patriotic citizen," showed his "fine patriotism," but claims that he stood as he always stood and as the Advocate stood. Pressed out of measures he drafts "Daniel Quilp" and through Brother Lipscomb collates an article to show that he agrees with the rest of us. But Brother Lipscomb goes back to Brother McQuiddy's writings before this country was in war with Germany to get forty-eight lines out of the one hundred and sixteen lines composing that article. From an article in the Advocate of May 17, 1917, Brother Lipscomb takes forty-three other lines. It is believed this article was the article on account of which Mr. Douglas called Brother McQuiddy before him. If this be true, this leaves but twenty-five lines of "Daniel Quilp's" article written by Brother McQuiddy after his visit to the

attorney's office. Anyhow, all the "Daniel Quilp" article save twenty-five lines was written early in the war, within forty days after war was declared.

These twenty-five were taken from an article which appeared in the Advocate on July 26, 1917. Exactly following those twenty-five lines used by Brother Lipscomb are the following words: "Again, it should be apparent that those who take part in making the laws are logically bound to maintain and uphold those laws. The man who holds office, who votes, and who is an active member of the political government, when his nation is involved in war, is logically called upon to shoot, if necessary, in order to maintain the principles of his government. Men who have been voting and running for office and who have been active in war should not now plead exemption from military service, unless they are really converted and have decided not to vote and not to take any part in politics. For men who have always been active in politics to plead conscientious convictions against fighting is very inconsistent and makes a very bad impression upon those who are called upon to defend the country." How would these lines jingle with "Daniel Quilp's" article? I suspect ninety per cent of all the Christians in America regularly vote. In this article, therefore, Brother McQuiddy encouraged ninety per cent of the Christians in this country to go to war with their guns.

It is true that men who vote obligate themselves to go to war, if the country needs them. But thousands of Christians, faithful to the Lord, have not seen this truth, or light. It is much easier to show men that it is wrong to go to war than it is to show them that voting obligates to go to war. Even Alexander Campbell saw the former, but failed to accept the latter. What about a man who sees he should not kill in war, but has been voting all his life? Shall he respect his conscience and apply for exemption? Is he inconsistent with right? Should a man respect his conscience as for as his light goes? God says, to him that thinketh a thing to be wrong, to him it is wrong. I should like very much to see brethren in Christ consistent and logical, and I am teaching them on the subject of voting as I have opportunity; but I rejoice that they do see, thousands of them, that war is not only unchristian, but stoutly antichristian. I rejoice that they are not waiting to be "consistent" and "logical," but are ready to go to prison for their convictions that Christians cannot go to war. As I have said, the very article from which Brother Lipscomb took the twenty-five lines of the "Daniel Quilp" article encouraged every Christian in this country that had been voting and did not see he ought to quit, to "shoot" in war in defense of the government. It discouraged him from asking for exemption. Had Brother Smith ever read this encouragement to voting Christians to "shoot" in war? The same article closed with quotations from other papers that held the "conscientious objector" up for contemptuous gaze. These quotations are a true likeness to that ugly, vile, and antichristian talk that filled the country, and that created an indescribable hatred and bitterness against an advanced guard of the Lord's army, against those men in this country that dared to tell the geniuses of war that they owed obedience to the Lord Jesus Christ first, and, therefore, could not fight. It was this kind of teaching that prepared men, boys, and even women, in all parts of a "Christian country" to sneer at, kick, paint yellow, and imprison as brave hearts as ever met an army. It was this kind of teaching that brought upon President Wilson some most unjust criticism and that stigmatized Secretary Baker as "C. O. Baker." Near the time that Brother McQuiddy was preparing this article for publication, twelve or more of Brother McQuiddy's own brethren were sentenced for twenty years' imprisonment because their consciences could do no military service, and when the readers saw the article these brethren were sleeping in prison cells. At the close of the war, when the expert examining board of the Federal government put these men to the best tests known to the government, all these men were adjudged genuine. While the article was being prepared, other boys were meeting boards, pleading with military giants, and suffering all kinds of prosecution in all parts of this country, fighting for their consciences. Yet Brother McQuiddy prepared an article and published it to many thousands of readers that could only increase the already inflamed passions of bitterness against every man in this country who dared to say he had religious convictions against going to war. It was in articles like this, even articles in which Brother McQuiddy discouraged every Christian voter from asking for exemption, but encouraged him to get in the trenches with his gun and to "shoot" in defense of his country, that Attorney Douglas saw his "fine patriotism" and observed that he was a "patriotic citizen." It is from this article that shames every Christian voter in this country that would ask for exemption from fighting, and that encourages him to "shoot" for his country, that Brother Lipscomb takes his final lines with which to finish "Daniel Quilp's" article.

Mind you, that very article puts Brother McQuiddy himself (and F. W. Smith, too) into the trenches. For he has voted along through these years; and, I think, he has never had any scruples against it. Am I right, Brother McQuiddy?

No wonder a storm of criticism has come; no wonder he has been assailed from "many quarters." There is a real cause.

I regret Brother McQuiddy's predicament before the brotherhood. I have no desire to convict him or to press the matter further. But there is but one way for him to get right with the brethren, and that lies in frankness. If he has been voting himself and purposes to continue to do so, and believes that he and all such Christians should be ready to go to war with their guns at their country's call, let him say so. I am ready, in brotherly love, to bear with brethren who have not seen the truth that it is wrong for Christians to go to war, while we labor to teach them. They are our brethren, though in serious and hurtful error. I said in my other article that Brother McQuiddy has been in a hard place. I believe he in his own convictions has never accepted the antiwar position for Christians, but he knew the Advocate had so taught and that the two men who had given their lives to build up the Advocate had so led the readers to believe—many of them. So he tried to keep in line with the life long policy of the paper, while all the time his own convictions were contrary. I think he has been voting through these years, when he has had sufficient interest. But he knows the meaning of a vote, that it obligates one to "shoot" for the government when it is needed, and that to be "consistent" and logical one who votes should not ask for exemption from fighting, but should go with his gun at the call of his country. He was not wise enough to play the part. Hence his trouble and his "Quilp trick."

I hope if Brother Smith replies to this he will give my article to his readers. Remember, I gave all Brother McQuiddy said when I criticized him, and I am now giving all Brother Smith said in criticism of me. I hope he knows how to be fair.—J. N. Armstrong, in the Gospel Herald.

News Items From Okitsu, Japan.

BY SARAH ANDREWS.

Brother Sato, our oldest member, being near seventy, made a splendid talk at the worship last Sunday on John 12: 32: "I, if I be lifted up from the earth, will draw all men unto me." Brother Sato is indeed a man of God. His talks are always inspiring, as is his life. He is quite feeble, but seldom misses the services on Lord's day, and says he prays morning and evening for the work.

Brother Takeyama, who expected to leave Japan the first of next year to spend three years in America, part of which time he expected to study in David Lipscomb College, has been detained on account of the decline in his father's health. He says he still hopes to go, the Lord willing, as soon as circumstances will permit. He also finds it difficult just at the present to obtain a passport.

The work among the children continues interesting. There are one hundred and fifty children under our influence, including those of the Sunday school, kindergarten, and Bible class on Monday evenings. We can but hold fond hopes of a strong congregation here within the next few years. Prospects for the work at large are great, if facilities can be bettered. We are having vacation from kindergarten to-day and to-morrow, because the town has asked for the building to prepare for a Buddhist festival. We could do nothing but submit, since it is town property. It is not pleasant to use public property in a heathen land, but temporarily there seems to be no alternative. A building for the work, where we can live upstairs, and the Sunday school, kindergarten, proposed night school, Bible classes, and all church meetings be held downstairs, seems imperative to the future success of the work already begun here.

Brother Aoki, the former naval officer who was baptized in July, and who has since gone to Osaka to teach, was

with us on Lord's day, October 10. He is very anxious for a church of Christ to be established in Osaka, but feels himself too much a babe in Christ to undertake the work alone. He wants a wide-awake missionary to coöperate with him. Brother Aoki is a tactful, untiring worker, and it will be regrettable if a work cannot be established in Osaka, the second largest city in Japan, while he is there. The question is, will some one go to help? Brother Aoki expects to come back to Okitsu after a year and a half to help in the work here. He is especially enthusiastic over the prospects of a night school, and believes many young people will become Christians.

Murata San, the very earnest young Christian who worked such long hours in a wooden sandal factory here, has gone to Tokyo as an apprentice. His father would not allow him to come to worship on Lord's day, and hence the change to Tokyo. He has for sometime been persecuted rather severely on account of his faith and earnestness. His father attempted to burn the Bible I gave him when he was baptized, but he found it and took it with him. His father can neither read nor write. Murata San wishes to become a self-supporting worker for Christ.

A tortoise measuring more than five feet in circumference was caught in a net here a few days ago. A man paid quite a sum for its release, having a superstitious belief that he himself by this act would see good days. If every Christian without the selfish motive would pay the price of loving service and even sacrifice in order to carry out the commission, how many of earth's millions now caught in the net of sin and darkness could be brought into the glorious light and liberty of the children of God!

The Lord willing, I plan to spend next year in the homeland with the hopes that I may gain strength and a more thorough knowledge of God's word, that I may do more efficient work for the Master on returning to Japan. I have passage on the Steamship Columbia, sailing on January 7. This means that I will reach my home in Avon Park, Fla., about the same time in February, if all goes well. I am sorry to leave the work here, but believe the Japanese Christians can carry it forward temporarily. I hope to come back as soon as expedient. I can think of no better plan than to leave Oiki San and her mother here in charge of this Japanese house, where the Sunday meetings, etc., will be held as heretofore. The work among the children will continue to be carried on in the public hall. The expense of the work during my absence will be about forty dollars per month. There will be the house rent, Oiki San's expenses, the literature, and several small items. Beginning with January, if it is your desire to assist in meeting the above expenses, or if you prefer contributing toward the proposed building for the work, both of which are important, please send to my address, Avon Park, Fla., or to I. B. Bradley, Avon Park, Fla.

The School of Christ.

BY FRANK L. COX.

Life is a great school. Every person is a student. We are continually learning from birth until death. We learn through what we experience and by what others tell us. Many lessons we learn to our sorrow, others to our joy.

God has built three great schools for man—namely: (1) The patriarchial, or we shall call it the primary school; (2) the Jewish, or the grammar school; (3) and the church of Christ, or let us call it the high school.

(1) The Primary School. In this Abraham was the chief instructor. Its purposes was to prepare men for the law of Moses, or the grammar school; and when this purpose was fulfilled, this school passed into the background, and the next school in order was inaugurated at Mount Sinai.

(2) The Grammar School. Moses, by heavenly direction, was the teacher. Its purpose was to prepare people for the high school, or church of Christ. (Gal. 3: 24.) When this purpose was accomplished, the law of Moses passed away (Col. 2: 14), and the next shool in order was ushered in at Mount Zion (Isa. 2: 2, 3).

(3) The High School. God was its architect. The plan of this school long existed in his matchless mind. In the fullness of time and expectancy, Christ, coming with the design and clothed with full authority, hewed out the timber, placed it on the ground, and, after his departure from earth, set it in order. The house is the church of God. (1 Tim. 3: 15.) But for it to be a school, there must of necessity be a teacher. Christ, through the Spirit, is the teacher. (John 16: 13.) The apostles are the media through which he teaches. But there must be a textbook. The Bible is that great textbook, whose truths may with safety be relied upon for all time to come. Now the purpose of this school is to prepare men for heaven. This is the only institution upon earth that proposes to effect such a purpose. We do not expect this purpose to be accomplised until the end of the world, and at that time this school will give way to something grander.

Some of the things taught in this school are as follows: (1) Arithmetic. Here is addition: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." Here is subtraction: Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." And here is division: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2) Language. We are taught to make the proper use of our tongues. Many Christians need a great deal of drilling in the use of words. "A word fitly spoken is like apples of gold in pictures of silver." "If any man speak, let him speak as the oracles of God." (3) Astronomy. "The heavens declare the glory of God, and the firmament showeth his handiwork." The heavenly host tell us that God exists, and that he is a Being of infinite wisdom, power, and benevolence. (4) Geography. Christ talked about a kingdom. He tells us that the first thing we are to do in life is to get the map and find it. "Seek ye first the kingdom of God." But what is the kingdom of God? "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

After the schoolboy finishes his course, he faces an examination; and when the disciple of Christ completes his earthly course, there is an examination for him also. "It is appointed unto men once to die, but after this the judgment."

If the schoolboy passes his examination, he is permitted to enter a higher grade. This fills and thrills his heart with joy. And if the disciples of Christ stand the test in the day of judgment, our Master will promote us. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The amount of joy these words will bring to the faithful disciple of Christ, not one on earth is yet able to understand. But as it was spoken by the prophet concerning the gospel age, even so it may be said of the future world: "Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God has prepared for them that love him."

You do not feel in the spirit of prayer; you have no spiritual uplift; you are simply indifferent. Give that unhappy mood no heed. You know very well what you ought to do. You ought to present yourself before God; you ought to offer your prayers. Do that and the devout attitude, the bended knees, the folded hands, the quiet and the silence, the lips busied with holy words, will induce the consciousness of the divine presence and help you to pray in spirit and in truth, which becomes acceptable to God, which we should always strive for—to be acceptable in any things to Him.—Selected.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Another Good Letter.

If the readers will pardon me for letting appear the few flowers it contains for me, I will let the following letter from Brother J. A. Perdue, of Athens, Ga., written on November 16, appear in full, for the sake of reëmphasizing what he says should be emphasized more, and that our readers may see what he has to say of Brother Goodpasture's work in Atlanta:

Brother Hall: Your work in Atlanta, and in other parts of this State, was remarkably successful; but Los Angeles, where the interests are more varied and intricate, I am sure, affords you a wider field, and I am gratified to note how splendidly you are measuring up to these larger opportunities. With faith and earnestness you have entered into this difficult situation, and your disposition to be eternally at it, coupled with your unbounded enthusiasm, will certainly intensify the zeal of the brethren there; and if they do not grow "weary in well-doing," I shall confidently expect your work to grow like the proverbial "green bay tree." "Go to it;" you are "a workman that needeth not to be ashamed." *Do*, but do not *overdo*. *Work*, but do not *overwork*. Preach, but remember, there is a limit to human endurance. "Begin low, go slow, rise higher, catch fire, and sit down in a storm." May the Lord use you abundantly to accomplish great things in California.

You never said truer words, nor words that need more emphasis, than the following, taken from your Notes in the Gospel Advoate of October 21: "Second, without saying one word to encourage the idea of joining some human institution in order to get through the world, let me, in all frankness and seriousness, say that if all congregations were like some I have seen, you would have to join something to get along in the world; for some congregations make no effort whatever to keep up with their members, nor any effort to make it easy for newcomers to find them."

Do not worry about the Atlanta work. It is in good and capable hands. I have had the pleasure of only one visit to West End Avenue Church since Brother Goodpasture has been in Atlanta; but from what I then saw and heard, he is certainly "on the job." He faces forward, and his aim is for "bigger and better things."

I feel constrained to submit the following comments:

1. Again I must say, of all people under the sun, no people have a greater responsibility resting upon them than that resting upon us. The invulnerability of the plea we make stands unscathed by all the attacks of the centuries. That sectarianism, with all its contradictory doctrines, is wrong, is attested by the fact that the man has never yet lived that can defend it. That Christ established his church, and that it is the best that can be found, goes without controversy. That the doctrine and teaching of our Lord is beyond the possibility of being improved upon by man must be admitted. That to become identified with this blood-bought institution, and live whole-heartedly as its blood-sealed doctrine directs, is the best that man can possibly do for himself and makes him infallibly safe from every point of view, is axiomatic. These things cannot be doubted. David says, "The fool hath said in his heart, There is no God;" and only such could possibly call in question the statements above. He who takes a stand on these propositions is safe and can smile at every attack of the enemy and defy the combined powers of the evil one. All of this being true, I must say again, the logic of the situation demands the best there is in us, sacrifices that no other people make, and a joy that we ourselves do not understand. Just such lives did the apostles and early Christians live. Who ever made more sacrifices than the apostles? Study their history carefully. Who ever worked more untiringly? Indeed, one of them could exclaim: "Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears." (Acts 20: 31.) When ever, in the history of the world, was a movement more talked of and better known than the church of our Lord in the days of the apostles? These men *did* things—not by getting away off in a back alley and meeting in an old rickety, dilapidated building, seemingly afraid to let people know they were in town, and killing time by sitting on a broken-down fence with their fingers in their mouths and whining through their nose: "We can't do anything. The doctrine is unpopular. The people just won't attend our services." Such a picture some of us have seen, but never was such seen in the days of the apostles.

Heads up, brethren! Let your faces be radiant with a smile of hope and undoubting confidence! We have the greatest message in the world. Do some of us really believe it? We say well; but is it not possible that we do not believe what we say? What we do shows what we believe; and the little that many of us do forces the conclusion that in us is but little faith. We have a message that lifts up, the greatest that can be had, and we should never be satisfied without advertising it, talking it, proclaiming it. Better look up that word "proclaim," for some of us have never learned it, in spite of the fact that it is in the commission about which we have so much to say. Strike at the very heart of every town, city, and country. Get there as quick as you can. Let the people know of that institution that is to last through the ceaseless ages, and in which God blesses us beyond our thoughts. Have you read it? Well, turn now to Eph. 3: 20, 21, and read it thoughtfully.

2. It is so good to know that Goodpasture is "on the job," "faces forward," and his aim is for "bigger and better things." I pray that the Lord may bless him and increase his strength continually. No sadder news could possibly come than that West End Avenue is slipping back. I have never expected her to do so. Those people have tasted and know that Jehovah is good.

3. I can truthfully say, Brother Perdue, that I began here in "low," am going "slow," am determined to "rise higher," with the hope that what is meant by "catch fire and sit down in a storm" may be fully realized before my work shall end. I thank you, my good brother, for this good letter and the kind admonition. And whether you have helped others or not, I want you to know you have helped me; and when I appear at the gates of pearl, I shall expect to meet you there, with others you have helped and that I have tried to help. How good is the thought of our meeting there some day! The Lord bless you!

PELOUBET'S NOTES FOR 1921 NOW READY.

"Peloubet's Notes" has been issued for forty-seven years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. It is rich in material, comprehensive in its scope, and practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. The editor of The Outlook says: "We give first place to Peloubet's." Marion Lawrance, the noted Sunday-school worker, writes: "How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these 'Notes.'"

Send for your copy to-day. Price, $2.10, postpaid. Address the McQuiddy Printing Company, Nashville, Tenn.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 217-219 Fifth Avenue, North, Nashville, Tenn.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

EDITORIAL

That "Group of Questions."

BY M. C. K.

In our issue of November 11, 1920, Brother John T. Lewis submitted a list of questions which, though making specific and numerous quotations from my articles the basis of them, nevertheless addressed them to Brother McQuiddy. The latter first made them the occasion of an excellent and instructive editorial on "The New Testament Church;" but, with the courtesy due between Christians and with no reason apparent for ignoring it in this case, he very properly declined to answer them himself and turned them over to me for reply. It is truly gratifying to note how the series of articles on "Bible Things by Bible Names" has, in the main, been received by the reading public. A well-informed Texas preacher has just written me: "Your 'Bible Things by Bible Names' have interested me. They are timely and I feel sure will receive the thoughtful consideration they so richly deserve wherever there are hearts that really seek truth and would rather be right than popular. That you have received but three letters of criticism is rather remarkable considering the sectarianism existing among '*us*' as a religious people. . . . Give lots more along this line."

But there have been three exceptions, and it is only on the hypothesis that possibly, in view of "the sectarianism existing among 'us,'" others besides the present querist, who is one of the three, may have drawn some of his erroneous conclusions, that I consent to answer his list of questions publicly at all. I here reproduce and answer them in the order in which they have already been printed in the Gospel Advocate.

1. Did the "Paulites," "Cephasites," "Apollosites," and those "who were simply Christians" at Corinth constitute different denominations as Baptists, Presbyterians, Methodists, and the Christian Church folks of our day?

No. Neither do my articles say such a thing, nor anything from which it is a proper inference. My articles taught, in substance, that there were divisions among *Christians* then, and that there are divisions among *Christians* now. If I had been writing on the *differences*, instead of the one point of *identity*, between the state of things then and now, I could have pointed out many of them. For example, *all* in each of the divisions in Corinth were Christians and hence were in, and a part of, the body of Christ, because they had all done what God has appointed for that purpose; but *all* in the "different denominations" are *not* Christians and hence are not in, and a part of, the body of Christ, because they have not all done what God has appointed for that purpose. There are many more differences between the divisions in the two cases. I meant to teach that all *Christians* then, though divided into different parties, were, nevertheless, in, and a part of, the church of Christ, and that all *Christians* now, though divided into different parties, are, nevertheless, in, and a part of, the church of Christ; and that, therefore, if we would use Bible names as the Bible uses them, the term "church of Christ," or any other designation of God's church, must include all Christians in the territory to which it is applied; and on this point I now take pleasure in adding, if any reader of the Gospel Advocate will cite a single passage in the New Testament with any name or designation of God's church which did not include all Christians in the territory to which it was applied, I will promptly publish and magnify it in capital letters in these columns. Will some one cite the passage? Never mind, at present, about any other differences. As this point is vital and is called in question, we will now settle it before giving attention to any others, *and I now respectfully call on any reader for such a passage.*

2. If those factions in the church at Corinth had different places of worship, and each faction constituted "only a part of the church," to which part did that fornicator, of whom Paul speaks in 1 Cor. 5, belong?

There is no intimation in the New Testament, known to me, and certainly none in my articles, that "those factions in the church at Corinth had different places of worship." The "fornicator of whom Paul spoke in 1 Cor. 5," was in one of them, for Paul says he was "among" the members of the church there, but neither he nor any other New Testament writer says "to which part" he belonged, and therefore I cannot say.

3. In 1 Cor. 14: 23 Paul says: "If therefore the whole church be assembled together," etc. Does this mean that the "Paulites," "Cephasites," "Apollosites," and those "who were simply Christians" had union meetings, such as the denominations have to-day?

No.

4. In 1 Cor. 11: 18 Paul says: "First of all, when ye come together in the church I hear that divisions exist among you; and I partly believe it." Does this not show that the "Paulites," "Cephasites," "Apollosites," and those "who were simply Christians," met together and were "the church of God which is at Corinth?"

Yes.

5. Does not 1 Cor. 1: 12-15 show that *all* the "Paulites," "Cephasites," "Apollosites," and those "who were simply Christians," at Corinth, had been baptized into the name of Christ?

Yes.

6. Is there any such expression in the New Testament as a "denominational congregation?"

No.

7. If not, what are we doing when we use it?

That depends on *how* "we use it" and to *what* we apply it. If we call a congregation, which is no part of a denomination, a "denominational congregation," we speak an untruth, and it is contrary to the Scriptures to thus speak; but if we call a congregation, which *is* a part of a denomination, a "denominational congregation," we are neither "adding to what the Bible says" nor "taking from what the Bible says," but are telling the truth, and this is "speaking as the Bible speaks" on all matters.

8. Is the expression "*a* church of God," "*a* church of Christ," used anywhere in the Bible?

Yes, the exact thought is there by necessary implication. Paul says: "The churches of Christ salute you." (Rom. 16: 16.) This referred to churches at different places, as the church at Corinth, the church at Philippi, the church at Thessalonica, etc.; and since these were "churches of Christ" at the different places, it necessarily implies that each one of them was "*a* church of Christ." "The church of Christ" at any one place now is "*a* church of Christ" when contemplated as one church among others, and hence it is scriptural to so speak of it.

9. Would it be just as scriptural to say "*a* Gospel," "*a* Gospel of God," "*a* Gospel of Christ," as it would be to say "*a* church," "*a* church of God," and "*a* church of Christ?"

Yes, if God and Christ had a multiplicity of Gospels at different places just as they have a multiplicity of churches at different places.

10. If we meet people who say they belong to "the Baptist Church," "the Methodist Church," "the Christian Church," and "the church of Christ," wouldn't common courtesy demand that we speak of them as such?

No matter what "people" may "say they belong to," whether one of the churches named in the query or a Brahmin tribe, we should have sufficient "common courtesy" to accept it as the truth, unless we know to the contrary.

11. In "taking advantage of the advertising space offered in some of the city papers for announcement of religious services," would it be necessary for us to show our great Biblical knowledge by saying "the church of God," "the church of the Lord," "the church of the First Born," the church of the living God," "the house of God," "the saints," "the elect," "the faithful in Christ Jesus?"

The querist is badly confused here. He seems to *want* to ask whether it would be necessary to use all the foregoing designations in making our announcements, though he clearly does not ask this, but *does ask* whether it would "be necessary for us to show our great Biblical knowledge by" using them, and I would have to know the purpose to be served by such an exhibit of knowledge before I could tell whether it would "be necessary" or not.

12. If "the church of Christ" is precisely the same thing, and means all that is implied in all the above terms, would it be scriptural for us, in our announcements, to use the term "the church of Christ?"

Yes, entirely so, provided we do not adopt it and exclude all other scriptural designations of the church. In this case, the wrong would not be in using the term, "the church of Christ," but in excluding the other terms which the New Testament uses and which God put there to be used.

13. Do you not think that we should at least dignify our announcements by using *one* of the scriptural terms to designate our place of worship?

There are no "scriptural terms to designate our place of worship," but there are numerous "scriptural terms to designate" God's church no matter where may be its "place of worship;" and it is perfectly proper to "dignify our announcements by using" *any* "one of the scriptural terms to designate" it, but it is not proper to adopt any one of them and *exclude all the rest from usage.*

14. If we want to show that we are Biblical surgeons, capable of dissecting the Scriptures and detecting every term that is applied to Christ, will it be necessary for us to accuse those who speak of him as "Jesus Christ the Son of God" of trying to fasten one name or term to him to the exclusion of all other terms?

No, no, not unless they "speak of him as 'Jesus Christ the Son of God'" and reject "all other terms" that are applied to him in the Bible. Of course if they do not do this, it would be wrong "for us to accuse" them of it.

15. Would it be best for us in taking the confession to ask: "Do you believe that Jesus Christ is 'the root of Jesse,' 'the root and the offspring of David,' 'the bright, 'the morning star,' 'the Lion that is of the tribe of Judah,' the 'Prince of Peace,' 'the Son of God?'"

It would "be best for us in taking the confession" to conform to the usage given in the New Testament just as it would "be best for us" to conform to New Testament usage in applying names to the church. In fact, it would "be best for us" to follow the New Testament in all things wheresoever and in whatsoever it may lead us.

16. Do "the Evangelical Church," "the Episcopal Church," "the Lutheran Church," "the Congregational Church," "the Presbyterian Church" immerse?

Yes.

17. What kind of circumlocution is it that makes them "a part of the church of God?"

No "kind of circumlocution" at all and nothing else can make them or any other denomination, as such, any "part of the church of God," but *any* "circumlocution" by which they lead men to do what God has appointed to put persons into, and make them a part of, his church, makes the latter "a part of the church of God." The New Testament teaches that when men comply with the conditions of membership in God's church, they are then in it and "a part of" it.

18. This "circumlocution" that we have to use to describe or designate "the church of Christ," if we would be understood, does it belong to the revealed or the unrevealed things?

All the "circumlocution" used in the New Testament "to describe or designate 'the church of Christ,'" or for any other purpose, like everything else in that volume, belongs to the things that are "revealed."

J. N. Armstrong's Effort at Proof.

BY F. W. SMITH.

Sometime during the month of August of this year Brother Armstrong came out in his paper, The Gospel Herald, in a very lengthy article attacking what he termed J. C. McQuiddy's "war record." Now, his long dissertation contained not *one word* of proof to sustain his charges, but, on the other hand, was made up of ridicule, insinuation, and a *bold, unqualified* threat of what he intended to do—viz.: "I will collate an article from his [McQuiddy's] writings which will be as strong for war as the 'Daniel Quilp' article is against war." I had my serious doubts regarding the ability of our brother to fulfill what he so *confidently* declared he would do, and forthwith called on him to make good his promise. Now, after not only weeks, but also months, with the assistance of another, he comes forward with the article appearing on page 1190 of this issue, entitled "J. C. McQuiddy's Course and F. W. Smith's Complaint."

Unfortunately for Brother Armstrong, he did not know how to use the ammunition he got from a brother well known to me, and the thing has proven a *boomerang* to the man who tried to shoot it. He complains that McQuiddy's writings against war were chiefly done before this country was in war with Germany, and that only twenty-five lines against war were written by McQuiddy during the war with Germany. Well, let us look at his complaint for a moment. Suppose every line that McQuiddy wrote against war had been written thirty years ago; would not Armstrong have to find where McQuiddy has reversed himself and written in favor of war in order to make out his case? Again, suppose McQuiddy had written only *one line* against war during the war, and Armstrong fails to find *one line* that McQuiddy wrote in favor of war; will he not be found a "false accuser" of his brother? Once more, suppose McQuiddy had never written a line against war in all his life; would that fact furnish Armstrong the proof he so badly needs, unless he can find where McQuiddy wrote something in favor of war? But our brother says the twenty-five lines written against war are immediately followed by an advocacy of war from the pen of McQuiddy, and after submitting what he regarded grounds for conviction triumphantly

asks: "How would these lines jingle with 'Daniel Quilp's' article?" We will place the twenty-five lines written "during the war" beside our brother's proof and let the reader see how things jingle:

CONSCIENTIOUS OBJECTORS.

That some people are conscientiously opposed to war will not be doubted. The scriptures that teach us not to fight are as forceful against fighting a war of defense as fighting a war of offense. As Christians, we must rely on God for protection and not man, as "no man can serve two masters." The Christian is to serve Christ rather than men. As Christ teaches his people not to resist evil, in no case can he fight, but must put his trust in Christ for protection, appreciating the promise that Christ has assured him: "I will be with you always, even to the end of the world." The man who would fight against a foreigner invading our country is not conscientiously opposed to fighting. It goes without saying that a man may love his country, may be patriotic and ready to uphold the laws of his country in so far as he can conscientiously do so, without violation of any law of God. It is also clearly evident that the truly conscientious man is ready to help in any way that he can to alleviate the terrible sufferings brought on the people by heartless and cruel war. He is ready to give his time, to give of his means, and to use his energies in helping to relieve the suffering. As he is in no way responsible for the war, he is ready to do all within his power to help feed the millions of people who are threatened with starvation on account of the war, and also to relieve the suffering of those wounded in the war.

Again, it should be apparent that those who take part in making the laws are logically bound to maintain and uphold those laws. The man who holds office, who votes, and who is an active member of the political government, when his nation is involved in war, is logically called upon to shoot, if necessary, in order to maintain the principles of his government. Men who have been voting and running for office and who have been active in politics should not now plead for exemption from military service unless they are really converted and have decided to cease to vote and to take any part in politics. For men who have always been active in politics to plead conscientious convictions against fighting is very inconsistent and makes a very bad impression upon those who are called upon to defend the country. David Lipscomb says: "The man who votes to put another in a place or position is in honor bound to maintain him in that position, and is responsible for all the actions, courses, or results that logically and necessarily flow from the occupancy and maintenance of that position. A man who votes to bring about a war, or that votes for that which logically and necessarily brings about war, is responsible for that war and for all the necessary and usual attendants and results of war."

Does any fair-minded person believe for one moment that J. C. McQuiddy or any other sensible man, woman, or child, after having written so *clearly* and *emphatically* against war as he did in those twenty-five lines, would, in the very next breath, advocate war, as Brother Armstrong claims he has? Let me state here that the brother who furnished Brother Armstrong the very material he uses says: "I never thought nor said McQuiddy advocated or favored war, but he advocated Christians' going to war." *The reader will be curious to understand how McQuiddy could favor or advocate Christians' going to war and not be in favor of war, unless he disclaimed to be a Christian.* He should not, then, have placed in Armstrong's hands such an *empty* shell with which to shoot at McQuiddy. It is true that McQuiddy says, "Those who take part in making laws are logically bound to maintain and uphold those laws;" and it is equally as true that he qualifies that by saying, "The man who holds office, who votes, and is an active member of the political government," etc. McQuiddy himself is not the man he here describes, has voted but few times in life, and only twice for President. But Brother Armstrong goes *beyond* McQuiddy, and thus shows that he did not know how to use the material put in his hand by another. McQuiddy only says such men as he described are logically bound to go to war, while Armstrong says all who vote are "obligated" to go to war. He indulges in a wholesale indictment against "ninety per cent of all the Christians in America;" for, says he, "I suspect ninety per cent of all the Christians in America regularly vote." The logic of a man's teaching or practice may bind him to a thing which he repudiates in his very soul, and to which he cannot justly be held; but if he "obligates" himself to do a thing, he can and should be held to it. As for myself, I do not believe the position held by either McQuiddy or Armstrong, unless the issue is war or no war, and the man votes for war. But I am at a loss to know how all those Christians who "obligate" themselves to go to war because they vote are "faithful to the Lord," as Brother Armstrong declares they are, and J. C. McQuiddy is so "unfaithful" to the Lord because he says men who vote, hold office, and are actively engaged in politics are logically bound to go to war. Can Brother Armstrong get a few brethren to help him out of this difficulty in which his bad logic has placed him? Now comes what may be called "capping the climax." If McQuiddy, by saying that those who vote, hold office, and are actively engaged in politics are "logically" bound to go to war, is *encouraging* war, then pray tell me what is Armstrong doing when he says "ninety per cent of all the Christians in America," by voting, "obligate themselves to go to war?" If one is encouraging war, what is the other doing? Our brother had better let this matter rest, for, with all the help he can gather, he makes his case worse.

There is but one other thing that demands notice—viz., our brother's reference to some articles the Advocate refused to publish—one, he says, with a number of names to it. This article was published in these columns. As to the other, regarding what brethren had taught on the subject of war, I am informed by the management that no such article was refused.

I advised Brother Elam to write the article, "Bible Readings on Peace," and did not agree with Brother McQuiddy in his refusal to publish it. I thought then, and think now, that he made a mistake in not publishing it; but in fairness to all concerned it is but just to submit the following:

Brother McQuiddy says soon after the "Bible Readings on Peace" had been rejected by him, he said to Brother Elam that he would be glad to publish the letter declining the publication of "Bible Readings on Peace" without comment. Brother Elam said: "No, let's not publish the letter, for its publication will do harm." Also in a conference Brother McQuiddy had with Elam, Smith, and Lipscomb, we understood Brother Elam to agree that the discussion of the war question should cease, for a time at least.

Under the title, "No Explanation Necessary," on the subject of the difference in regard to not publishing the discussion of the war and concerning his collation of scriptures on "Bible Readings on Peace," Brother Elam says: "After all, it is a matter of judgment, and not of the teaching of the New Testament, for no one dares deny the teaching of the gospel of peace."

In a letter under date of September 6, 1917, in which Brother McQuiddy declined to publish the "Bible Readings on Peace," he said: "We believe every scripture you have quoted, and, as such, we have no objection to its appearance in the Advocate at any time." He also said in the same letter: "In view of these well-known facts, you now force a new and different issue, whether, not in a matter of Biblical teaching or doctrine, but one of mere expediency or propriety, your judgment or that of the paper's management shall control."

This closes what I shall have to say on the subject; and if Brother Armstrong will let his readers see it, I will thank him. The public are tired of such matters being thrust upon them.

The man who is fighting sin is too busy to carry a chip on his shoulder.—Exchange.

Must An Elder Be a Married Man?

BY J. C. M'Q.

I am glad to publish an article by H. Leo Boles, entitled "Can an Unmarried Man Be a Scriptural Elder?" which appears on page 1188.

If I am mistaken, Brother Boles has used the wrong passage to prove it. The Bible nowhere says an elder must be a married man, and the expression that "a man must be the husband of one wife" is entirely different and means an entirely different thing. I have often known churches in employing a preacher to impose the condition that he "must be a married man," but I have never yet heard of a church that said he "must be the husband of one wife," for the very reason that preachers are not expected to be bigamists, polygamists, or have more than one wife at a time. If you were employing a preacher and it was imperative that he be a married man, would you say that he "must be the husband of one wife," or would you say that he "must be a married man?" I certainly think the Holy Spirit would express himself in the most direct way. Again, if preachers were guilty of having more than one wife or of having many wives at the same time, and the condition were to be imposed that he was to have but one wife, you would certainly say that he must be the husband of one wife. Of course this is as emphatic as that "he must be without reproach, not self-willed, not soon angry, no brawler, no striker," etc. This is just the case as it appears in the New Testament when Paul wrote to Timothy and Titus. The Greek which means "one" is defined as follows by Thayer: "(1) universally, (a) in opposition to many." This means that *one* is opposed to *many* rather than *none*.

Not a single commentator quoted by Brother Boles sustains his position. Adam Clarke comes more nearly doing so than any other; but he only says that an elder *should* be a married man, which is far from saying that he *must* be a married man. One carries only the idea of a *moral obligation*, while the other carries the idea of *compulsion*. The Holy Spirit very clearly says that the man must be the husband of one wife, which means that he must not be the husband of more than one wife, which is shown by the Greek as used by Thayer. The Holy Spirit taught just what he should teach, considering the fact that in that time polygamy was prevalent, divorces easy, and that some men had many wives. Doubtless men obeyed the gospel who had a plurality of wives. We have no evidence that these were required to put away their wives, but such were not permitted to be elders in the church. Most of the commentaries that I have examined support this position.

Matthew Henry, in his "Commentary," says on this passage: "Not that ministers *must* be married; this is not meant; but the husband of one wife may be either not having divorced his wife and married another (as was too common among those of the circumcision, even for slight causes) or *the husband of one wife*—that is, at one and the same time, no bigamist; not that he might not be married to more than one wife successively, but, being married, he must have but one wife at once, not two or more according to the too common, sinful practice of those times, by a perverse imitation of the patriarchs, from which evil custom our Lord brought a reformation. Polygamy is scandalous in any, as also having a harlot or concubine with his lawful wife: such sin, or any wanton libidinous demeanor, must be very remote from such as would enter into so sacred a function." As the patriarchs practiced polygamy and as it was prevalent among the Jews and in Rome, it is very probable that the early churches did not at first expel the polygamists from the church. When they found such people in the church, they bore with them and tolerated the practice for a time until they could finally lead them out of their sin. God has never approved and indorsed polygamy. He permitted it on account of the hardness of their hearts. The same is true of war and slavery.

Macknight says of this verse: "The apostle's meaning, therefore, in these canons is, that such persons only are to be intrusted with sacred offices, who in their married state have contented themselves with one wife, and with one husband, at a time; because thereby they have showed themselves temperate in the use of sensual pleasures. As the Asiatic nations universally practiced polygamy, from an immoderate love of the pleasures of the flesh, the apostle, to bring mankind back to use marriage according to the primitive institution, which enjoined one man to be united to one woman only, at a time, ordered by inspiration that none should be made bishops but those who, by avoiding polygamy, had showed themselves temperate in the use of sensual pleasures."

Conybeare & Howson thus give the meaning of this passage: "The true interpretation seems to us to be as follows: In the corrupt facility of divorce allowed both by the Greek and Roman law, it was very common for man and wife to separate, and marry other parties, during the life of one another. Thus a man might have three or four living wives, or, rather, women who had all successively been his wives. An example of the operation of a similar code is unhappily to be found in our own colony, Mauritius: there the French Revolutionary law of divorce has been suffered by the English government to remain unrepealed; and it is not uncommon to meet in society three or four women who have all been the wives of the same man, and three or four men who have all been the husbands of the same woman. We believe it is this kind of *successive* polygamy, rather than *simultaneous* polygamy, which is here spoken of."

Ellicott thus gives the meaning of this passage after holding that polygamy was prevalent and after stating that women reckoned their years by their husbands rather than by the consuls, and after impressing the thought that the Christ was requiring chastity and purity in his followers: "This direction, which requires that those to be selected to fill holy offices should be known for their purity in their family relations, of course does not exclude—should any such offer themselves—those men who, while contracting no marriage ties, still were known to lead upright moral lives."

Jamieson, Fausset & Brown, as quoted by our brother, support the position I have taken when they say: "It is implied here also that he who has a wife and virtues is to be preferred to a bachelor." This certainly implies that a bachelor may be an elder, while insisting that a married man is preferable.

Brother Boles also admits that it is not absolutely necessary for an elder to be a married man when he says: "I do not say that his wife must be living at the time that he is selected, but the Scriptures do clearly teach that he must be a father and not a polygamist." I am satisfied that the Bible nowhere demands that a man must be married in order to be an elder or to perform the duties resting on him as such. Paul could be an apostle and not be a married man. Certainly the apostleship is as important as the eldership. Furthermore, if it be necessary for a man to be a married man in order to be an elder or a bishop, then it is also necessary for him to be the father of children, and children who are faithful and obedient. Oftentimes a man who has the qualifications for taking the oversight and of being a good executive may be childless through no fault of his own. Does God deny him the privilege of exercising his God-given gifts simply because he is the victim of circumstances? I cannot believe it. If a virtuous celibacy is inconsistent with the duties of the eldership, why

should Paul advise men to abide in celibacy? That the office of an elder is a good work cannot be doubted; and if one must be married in order to engage in this good work, Paul certainly would have advised all such to marry. Brethren who believe in "speaking as it were the oracles of God" should not pervert "must be the husband of one wife" into the language that "an elder must be a married man," for the two are as far apart as truth and error.

A Good Suggestion.

[I am glad to publish the following letter from John W. Fry, treasurer and vice president of the Tennessee Orphans' Home. The suggestion is a good one. I think every writer should stand for principle and conviction, but should keep his personal feelings and animosities out of what he writes. When a man is out of humor, he should not write at all. When one ceases to think kindly of the one he is criticizing, it would be better for him not to write. Every one should be accorded sincerity of conviction and purpose, and no one should seek to control the conscience of another. I earnestly request all of our contributing editors and contributors, while standing firm for the truth, not to deal in personalities and not to accuse another of unfairness and misrepresentation. Simply state the facts and let them stand for themselves.—EDITOR.]

Columbia, Tenn., November 27, 1920.—Mr. J. C. McQuiddy, Editor Gospel Advocate: It occurs to me, a reader of the Gospel Advocate, that the brethren, in discussing subjects, should refrain from accusing each other of unfairness and misrepresentation. Discussions would be more profitable if left to the readers to discover who was fair in his contentions, by comparing with the teachings of Christ and the apostles. We should all realize that man is fallible, and should be taught to accept no teaching on any subject until after comparing and found to be in harmony with the Scriptures. I cannot now recall that William J. Bryan ever indulged in accusing those differing with him of misrepresenting him. He simply restated his propositions and let the people judge. In the case of politics, the people have the principles of democracy as a standard; but Christians have the teachings of Christ and the apostles, an infallible standard, and should be urged to rely, not on man's teachings, but on what God says. The language of the Bible is simpler than that of our newspapers. Outside of proper names, there are no big words in the Bible.

Fraternally, JOHN W. FRY.

We Solicit Your Co-Operation.

Now is the time of year to extend the circulation of religious newspapers. It is a fact that people are not reading religious papers as they did formerly. It is next to impossible for a publisher to publish a religious journal without a heavy loss. Paper and labor have both been so exceedingly high and it costs so much to produce a religious paper that, without the hearty coöperation and support of its constituents, the publisher must suffer a great loss. We are not complaining, and feel that the Gospel Advocate has fared better than most religious journals. However, we earnestly request just now the hearty coöperation of every reader of this paper in extending its circulation. An active worker in every congregation could easily double and thribble the circulation of the paper in that congregation. A number of brethren have promised to make an active canvass to secure subscribers. We should be glad to correspond with a wide-awake young preacher who can devote his whole time to traveling among the churches and securing subscribers to the Gospel Advocate and also to selling good books. We are receiving a number of new subscribers daily, but not so many as we can handle. We have room for more.

The Light of the Gospel.

BY C. V. EVANS.

The pathway to heaven is brighter than day;
The gospel of Jesus is light all the way.
How brightly it shineth, O beautiful glow!
It beckoneth onward and upward to go.

Then following Jesus, this beautiful light
Will beckon us onward and guide us aright;
And in its rich glory will shine all the way,
And make all the pathway far brighter than day.

How sweet then to follow the footsteps, so fair,
Of Jesus to mansions he's gone to prepare
For pilgrims who faithfully follow him on,
And stray not away from the path he has gone!

Now may we be careful to keep in the light
And follow the footsteps of Jesus aright
Until we have finished life's journey, and then
The portals of heaven will welcome us in.

The Narrow and the Broad Way.

BY H. C. FLEMING.

It is extremely hard to travel even a broad way in total darkness, but much more so a narrow way. Some light is necessary to keep in any kind of road; the more light, the easier to follow the road. All roads lead to some place.

The Israelites had the cloud by day and the pillar of fire by night to guide them in their journey through the wilderness. In the road to eternal rest we have the light of God's word to guide us in the narrow way, therefore the great importance of walking in that light, lest we stumble and fall into the broad way that leads to destruction.

"Narrow is the way which leadeth unto life;" but it is plain and easy to follow, if we keep in view the guiding light.

"The wayfaring men, though fools, shall not err therein." But the trouble is, we do not look carefully enough for the way, nor try hard enough to stay in it after we have found it. Some seem to be on and off this way because they forget the danger signals. They become double-minded, and are thus unstable in all their ways." The fault is not in the way nor in the light thereof, but in the carelessness of those trying to follow it in forgetting the authority and power that directs their steps along the journey to the heavenly home. Turning to some deception by the cunning craftiness of the enemy of all righteousness, they are led little by little away from the narrow way into the broad way of sin and everlasting shame and disgrace. Therefore, how important to watch every sign and signal given by Him who made the way and traveled over it himself!

"By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through." (Eccles. 10: 18.)

The cry is often heard: "This way; here is pleasure and enjoyment; taste a little of the sweets of life. No need of always denying yourselves of them; for old age will soon come, when you will have no relish for them." "But know thou, that for all these things God will bring thee unto judgment." (Eccles. 11: 9.)

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8: 1.) We must walk after the Spirit if we are ever permitted to enter into the heavenly mansions which Christ has gone to prepare. (See Gal. 5: 22, 23.)

A bit of poetry or a verse of Scripture learned while dressing in the morning; a few foreign words or phrases conned on the way to work or between tasks; a great book read in snatches while waiting for meals; a dip into noble literature at bedtime; a studious effort to secure contact with some nobler person than one's self every day—by such simple plans as these life is enriched.—Selected.

MISCELLANY

Oury Harris, one of the elders of the church at Dickson, Tenn., was in to see us last Thursday. He reports that congregation doing and planning "great things" for the Lord. They have a new evangelist, E. P. Watson, and both preacher and people are well pleased with their association together in the work. Brother Watson will preach at home every Lord's day for a while, but will later do evangelistic work "abroad" for the congregation. This church is also helping liberally to sustain William M. Robins in the work in their county, and is planning to help more liberally the work in Washington, D. C.

☼

J. Y. McQuigg addresses the following appreciated note to J. C. McQuiddy and A. B. Lipscomb: "What T. W. Phillips said of you in the Gospel Advocate a few weeks past in regard to the management of the Advocate and in praise of the great work you are doing in meeting courageously the attacks that have been made against you and against the truth are timely and well said. I heartily agree with him and indorse all he said and the way he said it I, too, believe, as he does, that it is best to scatter the flowers along the way and not wait till you are gone to say the good things about you. I, too, as he does, heartily approve of the way you have managed the Advocate and the manly and Christlike spirit with which you have met these questions I do not believe it could have been bettered by any one. May a loving, just, and merciful Father help you and spare you and all that are helping to make the Advocate what it is as long as he deemeth best. He knoweth best; he loveth best."

☼

From Ira L. Winterrowd, Norman, Okla., November 20: "Last night one of the best gatherings of preachers yet known, possibly, came to a close at Shawnee, Okla. I had the pleasure of attending it the last two days. Brotherly love, unselfishness, and a desire to labor together in the Master's vineyard could hardly have been better manifested at any time than it was at Shawnee. The church there was greatly benefited by the meeting, because of the stirring speeches and sermons which were delivered during the week. Among the important things done were the launching of a campaign to build a Christian college in Oklahoma, to utilize the buildings of former Cordell Christian College as a home for the orphans, and to inaugurate a paper for the express purpose of getting before the churches of Oklahoma these important enterprises and keeping it before them for the desired success. There seems to be a great impulse among us in this State to have a school like those of Texas, Tennessee, Kansas, and elsewhere. I am giving my time to the church at Norman during the present school year. The work is promising greater yields for the future. More is being done than formerly, for which we rejoice and press on toward a still harder task and higher mark."

☼

George H. Long, of Weatherford, Texas, sends for publication in the Gospel Advocate the resolutions adopted by the Christian Chapel congregation, of that city, on the death of G. Dallas Smith. He writes: "At the close of the morning services on Sunday, November 14, Tom Walker announced the death of G. Dallas Smith, after which there were a few short talks on the life and work of Brother Smith, and suitable resolutions were adopted." The resolutions are here given:

"Whereas it has pleased our Heavenly Father to call from the walks of men our dearly beloved brother and fellow laborer, G. Dallas Smith, on November 7, 1920; and

"Whereas in the death of Brother Smith the church of Christ has lost one of its most faithful and efficient evangelists; and

"Whereas we had learned to love Brother Smith because of our associations with him in the past, he having been at one time located in our midst and having labored with us for several years; and

"Whereas, while our hearts are filled with sorrow because of the death of Brother Smith, yet we know that he fought a good fight, he has finished his course, he has kept the faith, and henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day: therefore,

"Be it resolved, That the Christian Chapel congregation of the church of Christ at Weatherford, Texas, do hereby extend to Sister G. Dallas Smith and children our heartfelt sympathy in the loss of their dear husband and father, and we pray God's blessings to rest upon them in their bereavement; and may they say, as did that prophet of old: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

☼

From Warren E. Starnes, Dallas, Texas, November 27: "For some time the Oak Cliff church of Christ has had a service on Thanksgiving Day for the purpose of mingling their sentiments of praise and thanksgiving. This strengthens the ties of Christian fellowship and helps to maintain good will and mutual efforts in advancing the Master's cause among men. It is not in response to an arbitrary decree that the church assembles, but out of voluntary respect for a provision made and an opportunity afforded the people of these United States. This provision and this opportunity accord us a wise expedient, which expedient is not unlawful, but lawful in every way; and it gives us an opportunity not only to praise the Lord for what he has done for us, but to pray for the rulers of our country and of the nations of the world, that we may lead 'a peaceable and quiet life in godliness and in honesty.' We also thus show our respect for the powers that provide for us such wholesome refuge for our safety, politically, socially, and spiritually. Last Thursday a large audience assembled in keeping with these sentiments; and through an invitation which had been given to E. A. Elam just a few days before, he came from Fort Worth, where he is engaged with the Central church of Christ in a meeting, and delivered one of his favorite sermons on 'Praise and Thanksgiving to Jehovah.' It was filled with good things from first to last; and the saints of Oak Cliff Church, together with many friends and visitors from the churches at Pearl and Bryan Streets, Peak and Main Streets, and Garrett Avenue, were delighted with Brother Elam's masterful way of developing such a theme. There were present friends and acquaintances, both young and old, Christians, from several States, especially from Tennessee, Kentucky, and Texas, and possibly some from Arkansas. A. O. Colley read Ps. 107; E. V. Wood led the prayer; J. B. Nelson introduced the speaker by saying he needed no introduction; and then Brother Elam addressed himself to the audience in his own inimitable way, so familiar to so many hundreds of people—yea, thousands of people—throughout the States where he has labored."

☼

We are glad for our readers and contributors to express themselves, and are glad to publish their adverse or favorable criticisms. J. A. Perdue, of Eastman, Ga., writes as follows:

"The editorial on 'The Blood of Christ,' on the first page of the Gospel Advocate of October 7, is very fine and timely. Every one believes we are saved by the blood of Christ; but there are few, comparatively speaking, that have a clear conception of just how the blood is appropriated. This editorial makes it very clear and aptly enforces the argument that faith, repentance, confession, and baptism are in order to the remission of sins, not so much for what we do in the premises, but these terms are made essential to salvation because they are sealed by the blood of Christ. And whoever alters them, or tries to change their relation to each other, plays with 'fire and brimstone.'

"But really, I do not see the wisdom of the McQuiddy-Sommer controversy. It seems like answering the folly of a foolish man to argue you can teach the Bible in school. The apostle Paul, writing to Timothy (1 Tim. 2: 8), says, 'I will therefore that men pray everywhere'—that is, in school and out of school; and he exhorts that these prayers be made 'for all men.' Is teaching the Bible more important or sacred than prayer? I have heard it said that

> "'Prayer is the Christian's vital breath,
> The Christian's native air;
> His watchword at the gate of death,
> He enters heaven with prayer.'

"Jesus says: 'Go, . . . teach!' Whom? 'Every creature' in 'all the world.' Where? Why, where they are. But they are everywhere, on land and sea. Then we must teach them where they are, for we cannot teach them where they are not. But we must teach them 'in the church.' Very good. If a man is in the church anywhere, he is in the church where he is; therefore, if he teaches the Bible where he is, he teaches it 'in the church.' A Christian is in the church, and wherever he teaches the Bible, whether on the farm, in the shop, in the school or college, he teaches in the church, unless he goes out of the church when he goes on the farm or enters into the school. Now this must be true, unless by 'church' is meant the meetinghouse, and, in that event, very little time is allotted to teaching the Bible, because every Sunday the average congregation bids the meetinghouse a fond farewell until the next Lord's day."

AT HOME AND ABROAD

Dr. J. S. Ward visited the congregation at Schochoh, Ky., last Sunday.

J. L. Hill preached for the Rothchild Avenue congregation last Sunday.

E. G. Cullum filled his regular appointment at Trinity Lane on Sunday.

Fred K. Jones, the real estate preacher, was at Green Street last Sunday.

Lytton Alley occupied the pulpit twice at Highland Avenue last Sunday.

Mitchell Pullias occupied the pulpit twice at Hartsville, Tenn., last Lord's day.

Last Sunday F. B. Srygley preached to the congregation at South Harpeth, Tenn.

Jarratt L. Smith is now preaching for the Parkland congregation, Louisville, Ky.

W. O. Norton conducted the services at the David Lipscomb College last Lord's day.

J. G. Malphurs preached two sermons at the Eleventh Street Church last Lord's day.

S. P. Pittman preached two sermons for the Lawrence Avenue Church last Lord's day.

J. W. Grant preached two sermons at the Charlotte Avenue Church last Lord's day.

The Joseph Avenue congregation enjoyed two sermons from C. E. W. Dorris last Lord's day.

Last Sunday O. C. Lambeth conducted the services at the Belmont Avenue Church, this city.

F. W. Smith preached two sermons at Franklin, Tenn., last Sunday, to large and interested audiences.

J. R. Tubb, of Sparta, Tenn., called to see us last week. He reports the church in Sparta as moving on nicely.

The morning and evening services at the Twelfth Avenue Church were conducted by V. E. Gregory last Sunday.

The Foster Street church of Christ had W. W. Bates with them at the morning and evening services last Sunday.

John Beasley, our mail-carrier preacher, delivered a good discourse at Neely's Bend at eleven o'clock last Sunday.

C. M. Stubblefield preached twice at Gallatin, Tenn., last Sunday, and made this office a pleasant call on Monday.

W. F. Lemmons has moved to Somerville, Texas, where he expects to devote his time to the work of preaching the gospel.

A. S. Derryberry conducted the morning and evening services at the church of Christ on Eighth Avenue, North, last Sunday.

J. W. Dickson kept himself busy by preaching twice at Pilcher Avenue and once for the New Shops congregation last Lord's day.

W. O. Norton is an authorized agent of the Gospel Advocate. Any courtesies shown him by our readers will be very greatly appreciated.

William M. Lance was in to see us last week and renewed his subscription to the Gospel Advocate. He is still interested in advancing the cause of the Master.

From L. D. Perkins, Armona, Cal., November 26: "The meeting at Fresno, with D. W. Nay doing the preaching, continues with good attendance. One addition to date."

A. C. Traylor, who has been working with the Life and Casualty Company, this city, has moved to Pikeville, Tenn., where he expects to devote his time to evangelistic work.

W. P. Skaggs, Itasca, Texas, writes: "Our work is doing very well in Itasca. All seem determined to accomplish greater things for God. May God bless all the faithful."

W. N. Ferguson preached twice at Grandview Heights last Sunday. This congregation is moving along nicely, having finished the church building and installed a furnace.

L. L. Yeagley conducted the services at the Reid Avenue church of Christ last Lord's day, the Lord's Supper being observed at both services in order that all might participate.

The Joe Johnston Avenue congregation had the pleasure of listening to Silas Moody twice last Lord's day. He changes his address from Maxey Lane to 501 Woodland Street.

Dr. Gay Cullum, of Watkins, this county, was in to see us Wednesday. He reports the little congregation at Watkins very much in need of a song leader to worship with them regularly.

The Fifth Street church of Christ had Russell S. King with them at both services last Sunday. A neighborhood Bible-study class is being conducted there every Thursday by E. G. Cullum.

James A. Allen, the bachelor preacher, was at Charlotte, Tenn., at the eleven-o'clock service on Lord's day. At three o'clock he enjoyed listening to a good sermon delivered by Brother Watson at Vanleer.

James E. Scobey conducted the morning and evening services at the Russell Street church of Christ last Lord's day. He will preach next Sunday at eleven o'clock, at the Fairview Church, on the Hillsboro road.

J. H. Horton, Kimberly, Ala., says: "I shall be glad to help you in the circulation of your valuable paper. I have not reported my work for several years, because of school work, but hope to give you some reports soon."

From W. A. Schultz, El Paso, Texas, November 29: "I am preaching for the church here. There have been two baptized lately. I shall begin a mission meeting soon. We are planning to do a great work in El Paso."

From W. D. Bills, San Antonio, Texas, November 29: "Excellent services at Denver Heights, this city, yesterday. Three were baptized and one added by membership. This makes seventeen additions for the month of November."

From Mrs. Nettie Robinson, Lebanon, Tenn., November 29: "I have read the Gospel Advocate the greater part of my life, and will ever make an effort, even as in the past I have done at a sacrifice, to have this inspiring, uplifting, and instructing weekly visitor."

W. J. Copeland writes from New Boston, Texas: "I am at work for the Lord out here in this part of God's vineyard. Interest in the cause of Christ is increasing. I am preaching every Lord's day. I shall be glad to help increase the circulation of the Gospel Advocate."

W. J. Johns, of Morrilton, Ark., sends the following note with request that we publish: "Will some one please give me the name and address of a doctor who lives somewhere in Alabama? I learn that he treats and cures pellagra. If any one knows of such a doctor, please write me at once."

From Sister Ozie Headrick, Wayne, Okla., November 27: "The little band at this place built them a house this summer, but it is not all paid for. We are trying hard to get it paid out. We have no seats yet, but we have preaching once a month, and Sunday school and worship every Lord's day."

From Thomas E. Milholland, Denison, Texas, December 1: "After this date my address will be Clarendon, Texas. We are moving there this week. My time will be divided between Lelia Lake and Clarendon. Sixty-seven of our dear, good members were in our home to-night. We regret to leave Denison."

There are fifty-three Thursdays in 1920. We get out only fifty-two numbers in the year, so there will be no issue of the Gospel Advocate for the last week of 1920. We are calling the attention of our readers to this so that they may understand when they do not receive the paper for the last week in 1920.

B. W. Davis writes from Ashland City, Tenn., November 27: "Since September 1 I have held four meetings. Eleven were baptized and four restored to fellowship. On December 5 I will preach at Dekoven, Ky., and on December 12 I will be with the church on Cowart Street, Chattanooga, Tenn., if the Lord wills."

Mrs. S. N. Summers, 1063 Greenwood, Memphis, Tenn.; D. P. Rawlings, of Clyde, Texas; and H. E. Bradley, of Riddleton, Tenn.—these persons have moved and have failed to give present post-office address. If each will furnish us with present address in connection with the former one, we will gladly forward the Gospel Advocate to them.

From Harvey Scott, Floresville, Texas, November 30: "I succeeded last week in getting two Mormon elders into a public discussion. It was to have continued four nights.

but after the second night they left for San Antonio, saying they thought they ought to get busy. I thought the same. It was a little too hot for them. Interest here is increasing."

From Leslie G. Thomas, Flint, Mich., November 28: "At the morning service to-day one man, who had been an influential man in this congregation, but had wandered away, was restored to his 'first love.' The interest here seems to be growing. The work in other parts of the State where I labor is moving along. In Flint we are spending two nights each week studying the Bible."

From J. C. Pendergrass, Wynne, Ark., November 30: "After spending a pleasant and profitable summer in Tennessee, amid the scenes of my boyhood days, I came back home on November 18. I preached at my home congregation the third Sunday in this month and at Union last Sunday. I aim to spend the winter in this country, then go back to Tennessee for another summer's work."

W. E. Williams writes from Huntsville, Ark., December 1: "I closed my meeting last Thursday night at the Lillaetta Schoolhouse, near Wagoner, Okla. No confessions, but I believe that some good was done. I preached at Tulsa last Sunday and Sunday night. I am booked to meet C. A. Waymire, at Bixby, Okla., in a six-days' debate, beginning on January 24. I can hold a meeting or two in January. Write me."

Under date of December 6 we have the following report from J. Leonard Jackson: "We had two splendid audiences at the Lindsley Avenue Church, in Nashville, yesterday. We had an increase in attendance at Sunday school of thirty-five, which was due to personal work on the part of certain sisters of the congregation. F. B. Srygley was present at the evening service and favored us with a splendid discourse on 'Love.' The writer preached at the morning service."

H. M. Phillips, of Tuscumbia, Ala., called to see us last Friday. He reports the church as doing well in Tuscumbia, and says the work is also progressing nicely in Sheffield and Florence. Ben Harding continues with the church at Florence, and John C. Graham is with the church at Sheffield. Brother Phillips preached last Friday night at the Charlotte Pike Church, in West Nashville. He was expected to preach last Sunday at Russellville, Ala., in the new church house.

From J. A. Hudson, Oklahoma City, Okla., November 29: "There was one addition at the morning service yesterday. Will M. Thompson, of Roff, Okla., was with me through the day. I preached in the morning and he preached in the evening. In the afternoon we conducted two home services and, by request, went to the University Hospital with a quartet and spent an enjoyable time with the sick. We tried by Scripture reading and song and prayer to gladden an otherwise sad day for the afflicted."

C. E. Holt, Florence, Ala., appreciates the work the Gospel Advocate is doing. He says: "The Gospel Advocate is the greatest asset we have in the propagation of truth, 'pure and undefiled.' No human nor human production can be perfect, except in a relative sense. In this sense the Advocate is perfect. It contends for a perfect gospel, a perfect obedience thereto so far as relates to 'conditions.' a perfect faith, a perfect repentance, a perfect baptism, and, following this, a 'perfect adherence to the divine rule.'"

From R. A. Craig, Louisville, Ky., November 30: "Last Sunday I preached at the Forks of Elkhorn. We had an excellent attendance. Our Bible classes are not a month old, and yet a great interest is being manifested. We hope to do much good. Brother Pendergrass was at Shiloh. Brother Smithson gave a good report of his work at F Street. I would like for our brethren in Kentucky and Tennessee to know each other better, our preachers especially. Something scriptural should be done to bring us closer together."

From Tice Elkins, Fort Worth, Texas, November 22: "The meeting held by John M. Rice and me at the Brooklyn Heights church of Christ, this city, closed last night, with three additions—one from the Christian Church and two by baptism. It was a good meeting. Brother Rice is a noble yokefellow. The Southside-Central work is good, with one addition to-day from the Christian Church. Brogdon and I will begin the debate on baptism at 7:30 P.M., Tuesday night, November 30. It will continue four nights. Brother Elam is doing a fine work at the Central Church. The Lord's work in Fort Worth was never better. Especially do I desire to praise the work being done at Glenwood by Brother McClung, and at Northside by Brother West. May we all press forward."

Alonzo Jones (colored), who lives in the city, was in to see us last week. He was just back from Cotton Plant, Ark., where he went to hold a meeting. Before the meeting got well started he had to leave and come home on account of serious illness of two of his children. They are better now. Brother Jones held a meeting of six nights at Widener, Ark., in September, resulting in five confessions and baptisms. His meeting there was interrupted by bad, rainy weather. He intends holding meetings at both places again next year. They are both destitute, new fields. He plans to do much work in such fields in the near future, if he can make financial arrangements to be sustained while he does the work. He is not able financially to do the work without help from those who would be glad to help him by "holding up his hands" while he preaches the good news.

A. A. Bunner, of Cleveland, Ohio, writes appreciatingly of the Gospel Advocate, as follows: "The Gospel Advocate of November 4 is before me, and I am delighted with it, partly on account of the good, rich articles found in it, but mostly because its front page carries the photograph or likeness of our venerable brother, E. G. Sewell, who has recently passed the ninetieth milestone of his good and useful life. I do not now remember of ever having seen his picture before this, but I have long since learned to love him dearly for his great work's sake in the kingdom and patience of God's dear Son. For many long years I had hoped to see both Brother Sewell and his coworker, David Lipscomb, in the flesh; but this hope can never be realized, hence has vanished. But my prayer is that Brother Sewell's life may be spared to the church and the world for several more years to come."

From L. W. Hinson, Dyersburg, Tenn., November 29: "I am now working with the church of Christ, five miles north of Dyersburg, at old Salem. I have held seven mission meetings this fall, and without support. I have never placed a call for help in any paper, though wife and I feel the effect of our sacrifice this fall. We trust all with Him who said: 'I will never leave thee, nor forsake thee.' The brethren here have not met regularly for six years. A few meet every first day and worship as the Lord has commanded. I read with pleasure the many letters of preachers, and I often shed tears and pray for them, knowing myself how to sympathize with them. May we all do more for the cause of Christ in 1921 than we have the present year. I would like to have a copy of the 'List of Preachers.' Remember me in your prayers." [The "preachers' list" can be had of Fred L. Rowe, Cincinnati, Ohio.]

We have received a program and a cordial invitation to be present at a preachers' meeting at the Park Hill church of Christ, South S Street and Jenny Lind Avenue, Fort Smith, Ark., December 28-31. A cordial invitation and a hearty welcome are extended to all loyal preachers, elders, and church workers. The promoters say: "We want this meeting to be the greatest ever held in the South, and four days of real enjoyment for all. Homes will be provided for all preachers and visitors who advise us of their coming. No pains will be spared in caring for every one who attends, whether we are notified of your coming or not. Are you coming? The meeting will be held at the courthouse, Rogers Avenue and Sixth Street. On arriving in the city, telephone Fort Smith 2520 or 3441, and some one will call for you." This announcement is signed by Will W. Slater, minister of the Park Hill church of Christ, and the elders of the church.

From C. D. Crouch, Wellington, Texas, November 30: "I preached at Carl, Okla., last Sunday. Small crowd. Unfavorable weather and sickness in the community. I have preached at Okmulgee, Lacy Chapel, and Metcalfe, Okla., and Dodsonville, Texas, recently. Interest is good at some of the places, and at others it is not so good. I have been at manual labor all this year, and have not devoted as much time to preaching as in former years. When I state that I have received less than five hundred dollars for preaching this year, brethren will understand why I have engaged in other work. I would be glad to hear from some congregation that desires the services of a preacher full time. I have been preaching fourteen years and am yet a young man. I would prefer to go back East. I want to get out of the sand-storm area, and intend to do so. I would rather put in my time in gospel work than to do anything else. If I should receive enough calls for protracted meetings to keep me busy, I would just as soon engage in that kind of work as any other. Brethren, if you need me, let me hear from you."

Hood's Sarsaparilla

Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Pills help—fine cathartic.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

CURED HER FITS

Mrs. D. Martin, of New York, writes that her fits were stopped with a medicine sent to her by a Milwaukee resident, and suggests that every one suffering from fits write R. P. Lepso, 198 Island Avenue, Milwaukee, Wis., who will send them a bottle of the same kind of medicine she used—free.

TREMENDOUS VALUE FOR 10c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world eight weeks for ten cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Ten cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

A Safe Investment.

The persistence and plausibility of fraudulent promoters is set forth in the story told by Dr. James DeWolf Perry, pastor emeritus of the Calvary Episcopal Church, of Germantown, Pa., in an effort to recover some part of his fortune of which he had been defrauded.

Dr. Perry declares that he was swindled out of eighteen thousand dollars, the savings of a lifetime, through the rosy promises of the promoters. The brokers who sold him stock in a certain investment company would not take "no" for an answer, Dr. Perry said. He declared he told them he was a minister, with other things to think of than making money, but that they called him on the telephone repeatedly.

"Finally they visited me at my home," he continued, "and pressed me so hard and so many times that I ultimately yielded. I protested to the last, however, on the ground that I am no business man."

"'But it does not take a business man for this investment,' they said. 'This is such a good-paying proposition that a small investment now will net you a good income, and that income can be invested in other stock of the company.'"

Finally, he said, he invested four hundred dollars. They kept insisting that he had gained a foothold on a fortune, he asserted, and finally he was persuaded to put in eighteen thousand dollars, which represented nearly the entire savings of a lifetime.

Thousands of similar examples of the methods by which fraudulent promoters are swindling the investors of the country by fake stocks are coming to light daily. Oftentimes they are so plausible that it is difficult to differentiate between the wildcat schemes and legitimate investments. One method, however, will enable the investor to protect himself absolutely. That is to invest his money in the securities of the United States—Liberty Bonds, Treasury Savings Certificates, and Saving Stamps. They are applicable for every purse and are backed by the whole strength and riches of the nation. They are absolutely safe and wield certain and profitable interest.—Furnished by the United States Treasury Department.

If you are a live lighthouse, you do not need a whistle.

RECIPE FOR GRAY HAIR.

To ½ pint of water add 1 ounce of bay rum, a small box of Barbo Compound, and ¼ ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Holman New Testament

FOR OLD FOLKS

EXTRA LARGE PRINT

Our famous large type, 16mo Pica, self-pronouncing edition. This type is particularly well suited to such readers as have defective or impaired eyesight, or by reason of age feel the need of a good, clear print.

PICA, 16mo. Size, 5½ x 7⅝ x ¾ inches.

Specimen of Type.

THE book of Jĕ'sus

No. 290. Morocco Grained Cloth, limp, gold back and side titles, round corners, red burnished edges. **Publisher's Price, $1.20. Our Price—postpaid** **$1.00**

No. 290P. With Book of Psalms included, cloth binding, etc. Same as No. 290 above. **Publisher's Price, $1.40. Our Price—Postpaid** **$1.15**

No. 291P. French Morocco, limp, gold back and side titles, round corners, red under gold edges, with the **Book of Psalms** included. **Publisher's Price, $3.95 Our Price—Postpaid** **$3.35**

ADDRESS ORDERS TO

McQUIDDY PRINTING CO.
NASHVILLE, TENNESSEE

"THE SANITARY" Individual Communion **CUPS**

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Good Books Make the Best Gifts

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

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

LIST OF BOOKS

The Model Church (cloth), G. C. Brewer	$1 00
Gospel Plan of Salvation, Dr. T. W. Brents	2 00
Gospel Sermons, Dr. T. W. Brents	2 00
Brents-Herod Debate	50
Character; or, The Making of the Man, Edward W. Carmack	1 50
The Relations of God to the World, Hiram Christopher	1 00
Folk-McQuiddy Discussion on the Plan of Salvation	1 25
Evidence of Pardon, C. E. Holt	25
Civil Government, David Lipscomb	1 00
Commentary on Acts of Apostles, David Lipscomb	1 50
Salvation from Sin, David Lipscomb. Compiled and edited by J. W. Shepherd	1 50
The Life and Sermons of Jesse L. Sewell, David Lipscomb	1 50
Sunshine; or, Uncle Minor's Stories, V. M. Metcalfe	1 50
On the Rock (cloth), D. R. Dungan	1 50
Letters and Sermons of T. B. Larimore, in three volumes, each	1 50
The three volumes ordered at one time	4 00
Life Work of Mrs. Charlotte Fanning, Mrs. Emma Page Larimore	1 00
Gospel Lessons and Life History, E. G. Sewell	1 25
Handbook on Baptism (revised edition), J. W. Shepherd	1 50
The Jerusalem Tragedy, A. P. Stout	1 50
The People's New Testament (with notes), in two volumes, B. W. Johnson Prices: Per Volume, $2.50; Per Set, $5.00. A good commentary on the New Testament.	
Eunice Loyd, R. N. Moody	1 25
Cayce-Srygley Debate	$1 25
Life of Elder ("Raccoon") John Smith, J. A. Williams	1 50
Christian System, A. Campbell	1 50
The Evidences of Christianity (Campbell-Owen Debate)	1 50
Why the Baptist Name, Lofton-Smith Discussion	1 25
The Word of Reconciliation, J. D. Floyd	1 00
Debate on the Roman Catholic Religion, Alexander Campbell and J. B. Purcell	1 50
Ailenroc's Book	1 00
Instrumental Music in the Worship, M. C. Kurfees	1 50
Seventy Years in Dixie, F. D. Srygley	1 50
Campbell on Baptism	1 50
Christian Treasures. Compiled and edited by A. B. Lipscomb. In 2 volumes, each	1 00
Sweeney's Sermons	1 50
Outlines of Bible Study, G. Dallas Smith Prices: 1 dozen copies, prepaid, $8.25; 25 copies, not prepaid, $15.00.	75
Around the Lord's Table	25
Peloubet's Select Notes for 1921 A fine help for teachers of the International Sunday-school lessons.	2 10
New Commentary on Acts of Apostles, J. W. McGarvey	2 00
Dictionary of the Bible, Smith-Peloubet	2 50
Stark-Warlick Debate	50
Orthodoxy in the Civil Courts, J. H. Edwards	75
Evenings with the Bible, Isaac Errett. Three volumes. Price per volume	1 00
The Divine Demonstration, H. W. Everest	1 50
Adventism and the Bible, J. Henry Monk	1 25

Address all orders to

McQUIDDY PRINTING COMPANY

317-319 Fifth Avenue, North

NASHVILLE, TENN.

Holman Self-Pronouncing

VEST POCKET TESTAMENTS

Clearest Print in Smallest Size

4⅜x2¾x⅝ inches

Specimen of Type.

AND the third day there was a marriage in Ca'na of Gal'i-lee; and the mother of Je'sus was

2133K. Bound in durable Morocco Grain Semble Leather, flexible limp, gilt titles ..... .60

2113. French Morocco, genuine leather, flexible limp, gold titles, rounded corners, gold edges ..... .70

2115P. French Morocco, divinity circuit, overlapping covers, round corners, red under gold edges, with the Book of Psalms included $1.10

ILLUSTRATED VEST-POCKET TESTAMENT

With Pictures of Holy-Land Scenes

2814. French Morocco, limp, gold side title, round corners, red under gold edges ..... .85

RED-LETTER VEST-POCKET TESTAMENT

With all the words of our Lord printed in red

13RL. French Morocco, flexible limp, gold side title on red panel, gold edges ..... .85

15RLP. French Morocco, overlapping covers, flexible, gold side title on red panel, red under gold edges, with Book of Psalms included $1.20

INDIA-PAPER VEST-POCKET TESTAMENT

Thin as a Wafer

2136XP. Fine Grain Morocco, divinity circuit, leather lined to edge, with Psalms included $2.25

ADDRESS ORDERS TO

McQUIDDY PRINTING CO.

NASHVILLE, TENNESSEE

PILES DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.

Biliousness

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

RAMON'S LIVER PILLS

TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it ¼ pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

Opportunity for Preachers.

BY W. A. RECORD.

I desire to hear from two gospel preachers who would locate and labor in Southern Illinois. This is a neglected field, and some one should be working it. The churches, as a rule, are weak; some of them have entirely disbanded, but the houses are still there. Now, almost any preacher would jump at a call from a well-developed, wealthy church, where a big lot of his time would be consumed in enjoying the hospitality of his people. But where are the Isaiahs who will say, "'Here am I; send me' into this great field to hold up the blood-stained banner of Prince Emmanuel and point people to 'the Lamb of God, which taketh away the sin of the world?'" Now, if you can preach the gospel, and want to preach the gospel, and will preach the gospel, and work seven days in the week, write to me at once and state your experience, the amount of support you will expect, and when you can begin work. I will endeavor to secure the funds for the support of the work. Who will do the work? Address all communications to W. A. Record, Route 4, Paducah, Ky.

The Gospel Advocate Call.

BY E. V. MILLS.

In the Gospel Advocate of November 18 is a good suggestion from the editors. I have just received a letter from the publishers asking my personal aid in extending the paper into larger fields. For several years I labored extensively in several States in this work, and received a commission to aid me in the work. I am not now in position to do this character of work, but there is a character of work in which we all can and should engage. While traveling and closely observing, I found hundreds of worthy, interested, and intelligent readers who were not able to pay for the paper. They had little or no source of income, and they have none to-day, and yet the paper is further beyond their reach.

The work of furnishing this reading matter belongs largely to individuals and churches. It is the most economical, therefore the most fruitful source of instruction and encouragement in our reach.

Aged mothers (widows) and cripples and many such like are dependent on others, and would become a blessing to the world if properly taught. We can reach them in this helpful way.

You would be glad to have any of the editors with you in a protracted meeting, and would invite the rich and poor alike to hear the preaching at the expense of the church. They are engaged in a longer and more effectual protracted meeting, with an audience that no house could seat. For two dollars and fifty cents you can furnish a seat in this audience for twelve months. Individuals and elders can look about them and pick out the worthy poor. There are unbelieving people who are conscientious and could be brought to the light in this way better than in any other. I am sure the Advocate will give some reduction on clubs sent in the above way. Now let's get busy, and take several thousand yearly subscriptions, and make them as Christmas presents, and it will return to us in the form of a blessing.

West Florida Mission.

BY L. L. APPLEGATE.

Brother A. T. Hamiter is laboring for the establishment of churches of Christ in this field, which has been sadly neglected by the brotherhood and should now engage our attention. Since Brother Hamiter has agreed to preach the word through this section, I suggest that the churches and individuals help him in the way of contributions and thus help build up neglected churches and save souls. Contributions may be sent to him at Mulat, Fla.; or any information desired may be obtained from the writer, at Cottondale, Fla.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

Comfort Your Skin With Cuticura Soap and Fragrant Talcum

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Maldan, Mass.

IDEAL FOR BIBLE-SCHOOL TEACHERS

No. 2172. This is a large-type, convenient-size Bible. It contains references, concise Bible dictionary and combined concordance prepared especially for the American Standard Version, twelve colored maps, and has a very attractive binding. The American Version is produced from the most authentic manuscripts, and is regarded as the best Bible published. Price, delivered, $4.75.

No. 2172X, which is the same Bible, only printed on India paper, which is thin and the very best made, is $6.65.

In ordering, be sure to specify number of Bibles wanted.

ADDRESS ALL ORDERS TO

McQUIDDY PRINTING CO.,

NASHVILLE, TENN.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2589. Nashville, Tenn. Write for 90-page Hog Book; it is FREE.

WHITE SERUM COMPANY.

CATARRH BOOKLET FREE

Best advice ever written on catarrh and head colds—their causes and how to treat them in your own home. The booklet the world is looking for. Send for it now while it lasts. Address

E. J. WORST, Box 10, Ashland, Ohio.

Mr. Church Treasurer!

If the Loose-Leaf Plan is best for the Business Man, it must be best for the CHURCH TREASURER.

?

Up-to-date

Economical

Efficient

Why not use the Unified Loose Leaf instead of Bound Books? Adapted to any envelope system and size membership. Supplned by your dealer, or

Arthur H. Strouse Pub. Co.

Dide. K, 431 So. Dearborn St., Chicago, Ill.

In answering advertisements, please mention the Gospel Advocate.

Notes From California.

BY L. D. PERKINS.

I am glad to report that the new house of worship at Tulare is almost completed. It is ready for the plaster. A nice baptistery has been placed at the rear of the building. As you enter the building there are two nice classrooms, and I presume two will be built in at the rear. Large cement steps in front with side and front entrances are completed. When finished it will have a seating capacity of five hundred, and more could be seated. The property will be worth about seven thousand five hundred dollars, or it would take that much to build a new edifice as good. It will be one of the best buildings in the State. There is a debt of about two thousand dollars against the property. I made an effort to raise eight hundred dollars, and wrote several churches for trivial sums, but failed to get a penny. If I had asked for money to advance the work in Japan, the brethren would have responded freely; but California is almost as destitute a field as Japan. Fewer preachers and workers in Japan are baptizing two to our one in California. Any one of the churches I asked for a small sum could have raised the entire amount I asked, if the proper effort had been put forth.

Brother W. P. Walker has entered the work in California, locating with the Dinuba brethren. I had the pleasure of meeting him last Sunday. My judgment is he will be able to accomplish a great work at that place and be of assistance to others. We welcome him and his wife to the work in California, and pray God's richest blessings upon them and their work.

Brother George W. Dickson, of Texas, is here, and will give his time practically to the work at Hanford. He is one of the very best young preachers in the brotherhood, and will be a great help to the work here. Brother John Plummer is giving his time to Fresno (Second Church), Exeter, and Hanford, and is doing a splendid work.

People in the East get an idea that California is filled with large congregations. Brother Walker expected that there were a number of large congregations in San Francisco, but after reaching there he found only one small, faithful church meeting in a rented hall. When I came to California twenty years ago, there were not three congregations in the State that amounted to anything; and for ten years there were no preachers here but Brother Love, Brother Riggs, and myself. Now we have a number of growing congregations, with more good and faithful men locating every year. We have two schools in which the Bible is taught daily, with efficient teachers, and a great work will be done. There have been a number of baptisms out of them already. Our greatest hindrance has been the trouble and strife that have been caused by the Apostolic Review and preachers that are in sympathy with its divisive work among churches.

Got 117 Eggs Instead of 3

One of our readers says, "'More Eggs' increased my supply from 3 to 117 eggs." You, too, can reap bigger profits than ever, by making sure of a big egg yield this winter. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs". Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.

MRS. LENA McBROON, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six a day. April 1st I had over 1200 eggs. I never saw the equal. EDW. MEKKER, Pontiac, Mich.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7259 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

SUITABLE HOLIDAY GIFTS

Below we have grouped a number of the most popular and best values of Bibles and Testaments. If our readers will order at once, it will be helpful to us and keep out mistakes which are so likely to occur in the holiday rush. All orders should be mailed to McQUIDDY PRINTING COMPANY, and not to any individual. Order by number.

HOLMAN'S SELF-PRONOUNCING BIBLE.

For Adults, Teachers, Preachers, and all who would study the word of God intelligently, this edition is unsurpassed. The type is large, clear Bourgeois, self-pronouncing, with liberal space between the words and lines, which makes it easy to read. Size, 8x5½ inches.

Specimen of Type.

¶ "From that time Jē'
to preach, and to say, "R
the kingdom of heave

Containing **New Copyrighted Helps** by F. N. PELOUBET, D.D.; a treasury of biblical information; practical comparative concordance; Oriental light on the Bible; four thousand questions and answers; new colored maps.

No. 47. Divinity Circuit Teachers' Bible; French seal leather; red under gold edges; silk head bands and silk marker. **Publisher's Price, $6.15; Our Price, postpaid.....$5.15**

OXFORD SELF-PRONOUNCING BIBLE.

All proper names and difficult words divided into syllables and accented so they may be correctly pronounced. Size, 8x5¼ inches.

(Specimen of Type.)

abomination: how much more, *when* he bringeth it [1] with a wicked mind? 28 [2] A false witness shall perish: but the man that heareth speaketh constantly.

B.C. 1000.

[1] Heb. in wickedness
[2] Heb. .t

No. 04421. Keratol; divinity circuit; round corners; red under gold edges. **Our Price, delivered.....$3.75**

No. 81. RL. Red-Letter Teachers' Bible. The words of Christ in the New Testament, Old Testament passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc.—all **printed in red.** Binding same as described above, and same large self-pronouncing type. **Publisher's Price, $6.95; Our Price, postpaid $5.80**

No. 215. Scholars' Bible. Illustrations, helps, and maps, with four thousand questions and answers. **Price.....$3.15**

OXFORD SELF-PRONOUNCING PICTORIAL BIBLE.

With thirty-two photo views of scenes in Bible lands; carefully selected helps; four thousand questions and answers; six colored maps and presentation page. **Nonpareil,** 12mo. Size, 7¼x5 inches.

(Specimen of Type.)

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

No. 4181. French Morocco; divinity circuit; round corners; red under gold edges. **Publisher's Price, $3.65; Our Price, delivered $3.15**

NELSON AMERICAN STANDARD BIBLE.

Large-type, home-reading Bible; authorized and edited by the American Revision Committee, with topical headings prepared by them. Printed on fine white Bible paper from large, bold Pica type. Easy to read and convenient in size. An ideal Bible for all whose eyesight is defective because of old age or weakness of the eyes; also a fine Bible for the pulpit, prayer-meeting, or Sunday-school desk. Contains presentation page, frontispiece by Dore, family record, and twelve colored maps. Size, 5⅞x8⅜ inches and 1¼ inches thick.

(Specimen of Type.)

The making of woman. GENE

man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God com-

The names of the books of the Bible are printed in large type in upper outside corner of each page, enabling the reader to locate place wanted instantly.

No. 181. Genuine Leather; morocco grain; flexible covers; round corners; red under gold edges; title stamped on side and back in pure gold. **Price, postpaid.....$5.00**

TEACHERS' EDITION AMERICAN STANDARD BIBLE.

This Bourgeois type Bible, with references, contains the Concise Bible Dictionary and a New Combined Concordance to the American Standard Version, making it easy to find any word in the Bible; twelve maps, with an index to each place on the maps. Size, 5¼x8 inches and 1⅝ inches thick.

(Specimen of Type.)

21. 13 II. SAMU

The Bones of Saul and Jonathan brought to Zela. Wars w

Jabesh-gilead, who had stolen them from the [1] street of [a] Beth-shan, [b] where the Philistines had hanged them, in the day that [c] the Philistines slew Saul in Gilboa; 13 and

[a] Josh. 17. 11
[b] 1 S. 31. 10
[c] 1 S. 31. 4
[d] Josh. 18. 28
[e] ch. 24. 25; Josh. 7. 26

No. 2172. Persian Morocco; divinity circuit; linen lined to edge; round corners; red under gold edges; title stamped on back in pure gold. **Our Price, postpaid.....$4.75**

KING JAMES (1611) VERSION.

Self-Pronouncing Edition.

Containing the Bible, with full references, the Concise Bible Dictionary, Combined Concordance, and twelve indexed maps.

(Specimen of Type.)

Discipleship exacting. The Tempest stilled

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And there came [1] a scribe,

No. 7752. Genuine Leather; Levant grain; divinity circuit; round corners; red under gold edges; title stamped on back in pure gold. **Price, postpaid.....$5.00**

NEW TESTAMENT WITH PSALMS

Especially suitable for a present. A very handsome Testament. Pica type.

(Specimen of Type.)

The making of woman. GENE

man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every

No. 054P. American Revised Version; Persian Morocco; divinity circuit; leather lined to edge; silk sewed; Pica type. **Price, postpaid $3.00**

No. 0508. Same size type as No. 054P; French Morocco; limp leather lined; gilt roll. **Price, postpaid.....$3.85**

TESTAMENT WITH PSALMS.

No. 0500. Cloth; silk pattern; red edges. Pica type; same size type as No. 054P and suitable for old people. **Price, postpaid $1.20**

TESTAMENT WITHOUT PSALMS.

No. 0255. Cloth; silk pattern; red edges. **Price, postpaid $1.00**

POCKET TESTAMENTS.

Emphasized American Standard Edition—Self-Pronouncing

No. 334X. Genuine Leather; morocco grain; divinity circuit; silk sewed; round corners; red under gold edges; title stamped on side in pure gold. **Price, postpaid.....$1.85**

No. 336X. Genuine Leather; morocco grain; limp; leather-lined to edge; silk sewed; round corners; red under gold edges; title stamped on side in pure gold. **Price, postpaid.....$2.10**

RED-LETTER HOLMAN POCKET TESTAMENT.

With all the words of our Lord printed in red. For ready reference there is no other edition so serviceable as the Red-Letter Testament, owing to the emphasis it gives to Christ's own words and the facility with which favorite passages may be found. Self-pronouncing.

No. 13. RL. French Morocco; limp; gold side title; round corners; red under gold edges. **Price, postpaid.....85¢**

ADDRESS ALL ORDERS TO

317-319 Fifth Ave., N. McQUIDDY PRINTING CO. NASHVILLE, TENN.

IN YE OLDEN TIME

Hoop skirts were worn by those who first asked the druggist for, and insisted on having, the genuine Golden Medical Discovery put up by Dr. Pierce over fifty years ago. Dress has changed very much since then! But Dr. Pierce's medicines contain the same dependable ingredients. They are standard today just as they were fifty years ago.

Dr. Pierce's Golden Medical Discovery for the stomach and blood cannot be surpassed by any remedy today.

Dr. Pierce's Favorite Prescription for weak women has never been equalled for the distressing complaints incident to womanhood. What others say:

COVINGTON, KY.—"I have taken five bottles of Dr. Pierce's Golden Medical Discovery and am proud of my good health. Every winter I would have three or four spells of La Grippe and I used to get such weak spells, but I am stronger now than I ever was in my life."—MRS. IDA HILES, 1532 Banklick Street.

MORE PAY FOR TEACHERS

We have hundreds of demands for teachers at greatly increased salaries. Send in your name to-day for enrollment. **South Atlantic Teachers' Agency, 306 Walton Building, Atlanta, Ga.**

For Fever Headaches and Neuralgic Pains

Safety Aspirone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers, **Piedmont Laboratories, Inc., Clinton, S. C.**

CHURCH NEWS

Tennessee.

Algood, November 30.—On the third Lord's day in November I began a meeting at New Home, in Cumberland County, Tenn., and continued it till the fourth Sunday night. I found a congregation of good people there. We had no additions, but the attendance and attention were good throughout the meeting. Cumberland County embraces a large territory, and I could hear of only two churches in the county worshiping "as it is written." There are a few "digressive" churches in the towns in the county. The brethren have labored in these places, only to see them put in the organ and other innovations. In the surrounding counties the churches are very few. I could hear of no congregation in Morgan County. Brother R. R. Smith, an old man who lives there, preaches once a month for the New Home Church. He is a good man. East Tennessee is an open and unworked field. The church should see that faithful preachers are sent into this section to build up the cause of Christ. Brother George W. Farmer, who lives at Cleveland, was reared in that community, and his father is still living there. It was a pleasure to me to know him. The harvest truly is great, but the laborers are few. We are commanded to go into all the world and preach the gospel. What are we going to do about it?—Allen Phy.

Texas.

Denton, November 29.—At the morning service, November 21, I preached at McKinney, Texas, to an appreciative band of brethren. They have no house of their own in which to worship, but rent the Presbyterians' old house, which is well located, and now they are doing much better than when worshiping in a hall. Yesterday I preached at Leonard, Texas, where our brethren have just moved from out in the country to town. They have built them a nice house in which to worship. I have held several meetings for this church a few miles out from town, and I know them to be a fine lot of brethren. For the last three Sunday nights I have requested the brethren to let me off at night, so I could be in Dallas, in order that I might "look after" a Seventh-Day Adventist preacher who is "doing big things" in that city. Brethren, we should take lessons from those who *do* things to get their doctrine before the people. While the Seventh-Day Adventists have a large brick building in the city, they go to the expense of renting the City Hall three nights out of each week (and will, they told me, for six months), paying fifteen dollars each night. One of the nights is Sunday night, too, when they can get many to hear their man lecture, though they would not perhaps go to any church building to hear preaching. They have their books, pamphlets, and leaflets to sell, and some to give away, to all who will buy or take one free.—D. S. Ligon.

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

THOUSANDS AGREE AS TO THIS

That Black-Draught Is Excellent for Stomach and Liver Disorders, Hence Its Great Popularity. Mississippi Planter's Indorsement.

Houston, Miss.—Mr. J. A. Trenor, a well-known planter, of this place, recently related his experience in using Thedford's Black-Draught:

"I don't believe there is a better liver medicine made," said Mr. Trenor. "I use it for headache, stomach disorders, and torpid liver.

"It is not bad to take, does not leave a constipated condition, as so many of the liver pills and medicines do. It does its work and leaves you feeling like a new person."

Thousands of others have found Black-Draught as helpful as Mr. Trenor describes, and a valuable remedy for derangements of the liver, stomach, and bowels. It is purely vegetable, having an active effect upon the bowels, gently stimulating the liver, and helping to increase the flow of bile.

Black-Draught has been found to assist in the digestion of food, and relieves constipation in a prompt and normal way.

On account of Black-Draught's long-proved merit and immense popularity, many imitations are being offered for sale. For your own satisfaction it will pay you to insist upon the genuine, and be sure the package bears the name, "Thedford's Black-Draught."

At your druggist's; ready for instant use. Full directions in package.

MINISTER WANTS TO HELP

It is only natural that one who has been relieved from suffering should feel grateful and want to help others. Rev. W. F. M. Swyndole, 818 Elm St., Macon, Ga., writes: "My kidneys gave me much trouble before I took Foley Kidney Pills. My sleep is not disturbed now, and my back seems to have gotten completely well. I am ready at any time to speak a word for Foley Kidney Pills." Why suffer from aches and pains, sore muscles, stiff joints, or sleep-disturbing bladder trouble, when you can procure such a good remedy?

Stop Pimples

Put an end to skin troubles and clear the complexion with TETTERINE. A pleasant and particularly effective salve used for years for all skin troubles. Soothing, pleasant, antiseptic, healing. 60c at all druggists' or from **Shuptrine Co.**, Savannah, Ga.

NO JOKE TO BE DEAF

—Every Deaf Person Knows That. I make myself hear, after being deaf for 25 years, with these Artificial Ear Drums. I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make you hear. Address 3, 1908.

Medicated Ear Drum. Pat. Nov.

GEO. P. WAY, Artificial Ear Drum Co. (inc.) 203 Adelaide St., Detroit, Mich.

SERMONS, SERMON MATERIAL AND COMMENTARIES

CENTER SHOTS AT SIN.

Abernethy, Arthur Talmage.

Cloth, 12mo. Price, postpaid.....$1.50

An arsenal of religious ammunition, assembled by a strategist experienced in fighting uphill. A book penned with a plume of experience, dipped in the heart's blood of a preacher who has met sin, who has accepted its challenge to combat on the field of action. The author is a strong and virile thinker; his style, clear and forceful. Each sermon will prove an eye opener.

THE GLORIOUS GOSPEL.

Adcock, Adam K.

Cloth, 12mo. Price, postpaid.....$1.00

"No one except a thorough and devout student of the Scriptures could have written 'The Glorious Gospel.' The author shows excellent analytic and synthetic power and knowledge in the selection and organization of the biblical teaching on the various subjects treated."—Christian Journal.

SERMONS FOR THE PEOPLE.

Book, W. H.

Cloth, 12mo. Price, postpaid.....$1.25

Few books of sermons combine the qualities of interest, instruction, and inspiration to the degree in which they are united in this volume. The author is a master in the field of popular sermonizing, and some of his best work is to be found in this collection. There is not a dull page in the book. The text fairly sparkles with original and apt narratives.

COLUMBUS TABERNACLE SERMONS, VOLUME I.

Cloth, 12mo. Price, postpaid.....$1.00

The gospel is always attractive when presented by W. H. Book. It is a message that never fails to quicken into action the reader's mind and heart. This author's well-known powers of oratory, his profound grasp of the teachings of Jesus and his apostles, his fearlessness in condemning wrong and error, his virile, forceful style, and his unique personality, are well preserved in every line. These sermons were not written in a study, but were stenographically reported as the burning words were uttered by this master preacher, under the inspiration of the great audience which flocks to hear him every week.

COLUMBUS TABERNACLE SERMONS, VOLUME II.

Cloth, 12mo. Price, postpaid.....$1.00

A companion volume to the author's first book of sermons. Reported in the same way and published because of the unusual demand the first volume created.

THE INDIANA PULPIT.

Edited by W. H. Book.

Cloth, 12mo. Price, postpaid.....$1.25

This series of twenty-two practical sermons, each discourse being the best one preached by as many leading Indiana preachers, presents vital Christianity in a most attractive way. The author has condensed, with unusual discrimination and taste, the message of such widely-known preachers as Z. T. Sweeney, James Small, T. J. Legg, etc. A photograph and brief biography of each contributor precede every chapter.

"'The Indiana Pulpit' will be especially helpful to young preachers. The topics are varied and the discourses are from men of learning and experience. It will make each who reads it better, and it will strengthen the faith of all who carefully peruse its pages."—George A. Miller.

LIGHTS ON SCRIPTURE TRUTHS.

(Former title, "Side Windows.")

Boteler, Mattie M.

Cloth, 12mo. Price, postpaid.....$1.00

A valuable ready-reference compendium of original, forceful, and apt illustrations for the busy preacher, Sunday-school teacher, and religious worker. The striking originality and practical usefulness of each illustration puts this volume in a class all by itself. A carefully prepared topical index and alphabetically arranged table of contents add greatly to its usefulness. Its distinct value is that the author has followed the example of the great Teacher in illustrating profound truths by examples familiar to all. "I found one illustration that was well worth the price of the book."—S. M. Bernard.

SERMON NOTES FROM THE MINISTRY OF JESUS.

Cloth, 12mo. Price, postpaid.....$1.50

In this new collection of decidedly fresh and suggestive material on the life of Christ we have a forceful and significant book, which will prove invaluable to young ministers, teachers, and church workers in general. Miss Boteler, a graceful and original writer, has presented a study of the life of Christ from an entirely new point of view, so arranged as to make it a complete worker's companion and encyclopedia on the teachings of the Master. Her work is always eagerly awaited by pastors and Christian workers.

SOUL-SAVING REVIVAL SERMONS.

Brandt, John L.

Cloth, 12mo. Price, postpaid.....$1.25

A series of nineteen thought-provoking, evangelistic sermons by one of the most eminent preachers of the day. These sermons relate the principles of Christianity to the everyday life with a keen insight and sympathetic understanding. They are educational in plan, evangelistic in tone, virile in thought, and vigorous in expression. Just the book for the pastor who wishes to foster and develop the revival spirit in himself and his congregation.

ILLUSTRATIVE INCIDENTS FOR PUBLIC SPEAKERS.

Brown, Will H.

Cloth, 12mo, illustrated. Price, postpaid, $1.50

This voluminous collection of entirely new illustrations will be an invaluable aid to all public speakers, and especially to those who are contemplating entering upon the public forum. It is a guide to public oratory, as well as a collection of apt and original illustrations. The author's marked success as a speaker, as well as a writer, is quite sufficient guarantee of the superior value of this book.

One authority says: "The book is very rich in classified illustrations of the sort that can really be used."

WIT AND HUMOR FOR PUBLIC SPEAKERS.

Cloth, 12mo. Price, postpaid.....$1.50

A collection of bright, breezy, brief, humorous anecdotes and stories alphabetically classified under subjects, with a careful index. As original, fresh, and usable as its companion volume, "Illustrative Incidents for Public Speakers."

"The finest collection of pointed stories and witticisms I have ever seen."—H. H. Peters.

POEMS OF PEP AND POINT FOR PUBLIC SPEAKERS.

Cloth, 12mo. Price, postpaid.....$1.50

The great demand to-day is for the practical, pointed, peppy presentation of whatever idea the speaker may wish to emphasize. This book has been prepared with the up-to-date public speaker in mind, although any one who likes poetry will enjoy it as well. It contains about six hundred carefully selected poems, including many by Edgar A. Guest, Amos R. Wells, Edmund Vance Cook, Wilbur D. Nesbit, etc. Arranged in alphabetical order, ninety-six subjects are treated—from Achievement and Activity to Worry and Zeal. Most of the selections are from the pens of poets who have caught the spirit of present world conditions, making the book one of the most timely and usable of the day.

PATRIOTIC ILLUSTRATIONS FOR PUBLIC SPEAKERS.

Cloth, 12mo. Price, postpaid.....$1.50

In harmony with the new spirit in the world, this volume has been prepared, covering every possible phase of the new patriotism. In addition to the index, with a classification of about eighty subjects, will be found cross-references giving a still wider use of many of the illustrations here assembled.

STORIES OF THE GREAT WAR FOR PUBLIC SPEAKERS.

Cloth, 12mo. Price, postpaid.....$1.50

This volume is alive and overflowing with wonderfully thrilling stories and incidents of the world war, carefully classified and indexed according to subjects.

POPULAR LECTURES AND ADDRESSES.

Campbell, A.

Cloth. Price, postpaid $2.25

A series of twenty-seven notable lectures on patriotic, religious, social, and educational themes. Here one finds, as perhaps nowhere else, an exhibition of the wonderful range of Mr. Campbell's knowledge.

THE CHRIST OF THE CHURCH.

Coombs, J. V.

Cloth, 12mo. Price, postpaid.....$1.00

"The sermons all have a 'good gospel ring,' and the lectures deal with practical life problems in a very helpful sort of way. There is much of philosophy and sound doctrine and common sense and striking illustrations in the book. It is good."—The Lookout.

TOPICAL ILLUSTRATIONS.

Denton, J. E.

Cloth, 12mo. Price, postpaid.....$1.25

The busy worker will find in this thesaurus of religious object lessons a wealth of material to enliven and adorn his sermon or speech, and press home upon his audience the truths of his discourse. The careful alphabetical arrangement makes this a model collection of illustrations for quick and easy reference. Each illustration has been carefully tested out in the author's own public experience. There is no waste material to be found. It is the seasoned product of a master platform orator tested in the fire of actual experience.

JESUS CHRIST IN HUMAN EXPERIENCE.

Dutt, Meade E.

Cloth, 12mo. Price, postpaid.....$1.25

A volume of rare spiritual insight and literary charm. In an "Introductory Note," admirable for its brevity and clearness, the author says: "I have taken a few New Testament characters and striven to point out where Jesus Christ touched their experiences, believing that human nature remains constant throughout the centuries, and that what was helpful to mankind two thousand years ago should be, helpful to-day."

"A book of doctrines and devotions, of ethics and ideals, which will at once satisfy the weaver of dreams and the doer of deeds."—B. A. Abbott.

BIBLE READINGS.

(In two volumes.)

Errett, Isaac.

Cloth, 12mo. Price, each, postpaid....$1.50

Paper (Volume I. only)..... .50

Scriptural selections grouped about questions that present themselves to every thinking person. There is no comment whatever. This great writer had a firm conviction that the Bible, when properly studied, was its own best interpreter. This work proves the wisdom and correctness of that conviction. In grouping the Scriptures in this way, Mr. Errett has rendered a most valuable service to all who wish to study the teachings of the Scriptures on topics of vital interest to Christian growth and world conquest.

THE QUERISTS' DRAWER.

Cloth, 12mo. Price, postpaid.....$1.50

A compilation of over three hundred questions and answers on Christian beliefs, doctrines, polity, life, and conduct, with an alphabetically arranged list of subjects and a chronologically arranged list of texts.

EVENINGS WITH THE BIBLE.

(In three volumes.)

Cloth, 8vo. Price, per volume, postpaid $1.00

This notable work is a consecutive series of historical, devotional, and doctrinal studies of the entire Bible. Beginning with

McQUIDDY PRINTING COMPANY, NASHVILLE, TENN.

SERMONS, SERMON MATERIAL AND COMMENTARIES

Genesis, the gifted writer gradually unfolds to the reader, in his lucid, graceful, persuasive, and inimitable style, the dealings and purposes of God with man as recorded in the Bible. Under the guidance of this master hand, the Bible becomes a united and carefully planned and executed book, although written in different ages and by different men. For deep spiritual insight, sympathetic understanding, and practical application, this series of biblical studies has few equals.

ON THE LORD'S DAY.

Lord, J. A.

Cloth, 8vo. Price, postpaid.....$1.25

A manual for the regular observance of the New Tetament ordinances. A series of fifty-two eloquent sermons, twenty-six masterly outlines, fifty-two studies on "Thoughts for the Lord's Supper," baptismal formula, social hints, orders of exercises, forms of benediction, etc., which, altogether, make this work an indispensable handbook for elders, deacons, and active Christian workers. One of the great problems of rural Christianity is the question of keeping the interest in the work alive among members who are isolated. This manual solves that problem.

A NEW COMMENTARY ON ACTS OF APOSTLES.

McGarvey, J. W.

Cloth, 8vo. Price, postpaid.....$2.00

A commentary on this great book of the Bible that is original in form, broad in scholarship, and truly conservative. The author's versatility, profound knowledge of the Bible, his skill in arraying evidence, and his sympathy with the divine record combine to make a work of surpassing value and originality.

THE FOURFOLD GOSPEL.

McGarvey, J. W., and Pendleton, P. Y.

Cloth, 12mo. Price, postpaid.....$1.65

A harmony of the four Gospels, so arranged as to form a complete chronological life of Christ, divided into titled sections and subdivisions, with comments interjected in the text. The American Standard Version has been used.

STANDARD BIBLE COMMENTARY ON THESSALONIANS, CORINTHIANS, GALATIANS, AND ROMANS.

(A companion volume to "The Fourfold Gospel.")

Cloth, 8vo. Price, postpaid.....$1.65

The original method of treatment in that standard harmony has been employed in preparing this volume. The commentators have produced in this work a most practical and helpful exposition for the use of all readers of God's word.

BIBLICAL CRITICISM.

McGarvey, J. W.

Cloth, 12mo. Price, postpaid.....$1.25

In this series of short essays on modern criticism this eminent biblical scholar has prepared a remarkable defense of the Bible. The clear thinking and keen analysis that are so characteristic of all President McGarvey's writings are here found in their highest form. His inexorable logic tears off the mask of learning from the utterances of the enemies of the Bible, reveals their sophistries, and upholds the integrity of the Scriptures in a most able way. Nowhere has this noted author employed his wit, sarcasm, and biblical knowledge so effectively as in this book. It should be in the household of every believer for constant reference.

LANDS OF THE BIBLE.

Cloth, 8vo. Price, postpaid.....$2.50

An exhaustive guidebook to the geography, topography, and social customs of Palestine. President McGarvey went to Palestine as on a holy pilgrimage. To him every rock and tree, every running brook and sloping hillside was fraught with sacred memories and traditions. He has classified and arranged and presented all this in that graphic, clear-cut, and forceful style for which he was famous. This great work can be used in preparation of every Sunday-school lesson.

JESUS AND JONAH.

Cloth, 12mo. Price, postpaid.....50c

A vigorous defense of the book of Jonah. Belief in this Bible miracle involves the belief in the divinity of Jesus Christ. The author exposes the cavils of the higher critics in a way that leaves them no ground to stand upon. Those who have not full confidence in the story of Jonah should not fail to read this able defense of its authenticity.

SERMONS.

Cloth, 12mo. Price, postpaid.....$1.25

The great sermons of a great preacher. They are models of homiletic effort, strong, able, and instructive. They deal with practical, vital themes which cannot fail to interest every Bible reader. President McGarvey's profound sympathy with their messages, his childlike faith, and his keenly analytic mind made him one of the foremost preachers of his day. This volume happily preserves all these qualities for the use of future generations. Every preacher will gain invaluable inspiration from this master of pulpit oratory.

EVANGELISTIC SERMONS.

Matthews, Robert T.

Cloth, 12mo. Price, postpaid.....$1.00

In this volume of sermons the gospel is preached in a most inspiring and forceful way. Every discourse, dealing with some important phase of salvation, is a model of clearness, simplicity, and directness. As a pulpit orator, Mr. Matthews had few equals.

TRAINING TO TEACH.

Meacham, E. J.

Cloth, 12mo. Price, postpaid.....$1.00

A topical handbook for Christian workers, made up of forceful, practical, and stimulating thoughts on the vital things of the Christian life and service.

SEEKING THE OLD PATHS.

Moffett, Robert.

Cloth, 12mo. Price, postpaid.....$1.00

These sermons embody the crystallized thought and reflection of a lifetime. They possess a clearness, a breadth, and an accuracy of scriptural knowledge seldom found in the discourses of the day. They were preached at a time that demanded the most careful reasoning, profound biblical knowledge, and accurate information. Each sermon is a model of concise statement, logical arrangement, and accurate presentation of the gospel requirements of salvation.

BIBLE TRUTHS ILLUSTRATED.

Pittman, J. C. Ferdinand.

Cloth, 12mo. Price, postpaid.....$1.50

This voluminous collection of illustrated material represents an entirely new idea in works of this kind. The author has gathered his great array of anecdotes with the constant purpose in mind of definitely enforcing Scripture truths. The material has been arranged by numbers under subject headings placed in the book in alphabetical order. This simple plan enables the reader to get at just the illustration he needs in the easiest and quickest way. A cross-reference index completes a very usable and original illustrated aid.

ADDRESSES.

Pritchard, H. R.

Cloth, 8vo. Price, postpaid.....$1.25

A book of strong sermons by a clear, fresh, and original thinker, including the famous "Pritchard-Terrell Debate." Proposition 1: "Immersion is Essential to Christian Baptism." Mr. Pritchard affirms. Proposition 2: "Infant Children Are Proper Subjects of Baptism." Mr. Terrell affirms. Proposition 3: "Wherever the Gospel is Preached, Water Baptism is Essential to the Pardon of Past Sins." Mr. Pritchard affirms.

PUSHING THE WORLD ALONG.

Rutledge, George P.

Cloth, 12mo. Price, postpaid.....$1.00

Few men are better fitted to preach the gospel to this indifferent age than the accomplished and successful author of this stirring volume. Every sermon is a shaft of truth winged with apt illustrations which go deep into the heart of the hearer. The preacher who wishes a fresh stimulus to more forceful and original sermonizing should read Mr. Rutledge's discourses.

THE SPIRIT AND THE WORD.

Sweeney, Z. T.

Cloth, 12mo. Price, postpaid.....$1.25

A treatise on the Holy Spirit in the light of a rational interpretation of the word of truth.

PULPIT DIAGRAMS.

(New edition.)

Cloth, 8vo. Price, postpaid.....$1.25

A unique and indispensable work for ministers and Bible students. Containing a collection of forty-eight of the graphic and original pulpit diagrams. They will prove an invaluable aid in impressing Bible truths.

THE WAY OF SALVATION.

Tyler, B. B.

Cloth, 12mo. Price, postpaid.....50c

A volume of sermons by one who was a leader among Christian ministers. He never fails to enlist and hold the close attention of the reader to the end of the discourse. His sermon on "The Unique Character of the Bible" will only inspire the reader to go on to "An Honest Doubter," "The Problem of Union," and others equally as forceful as these.

SERMONS.

Updike, J. V.

Cloth, 12mo. Price, postpaid.....$1.00

A series of plain, pointed, practical sermons, convincing and uplifting. They should have a place in the study of every preacher who is concerned about winning souls to Christ. The younger preachers should place themselves under the influence of this great gospel pleader. His discourses are sermons of the heart as well as the head. Numerous portraits and a biographical sketch of the author included in the volume.

TWENTIETH-CENTURY SERMONS AND ADDRESSES.

Wilson, L. C.

Cloth, 12mo. Price, postpaid.....$1.50

A series of forty-three practical and doctrinal discourses by some of our representative men and women, with introduction by J. A. Lord. Such names as F. D. Power, A. M. Haggard, C. C. Smith, J. B. Briney, L. C. Wilson, Helen E. Moses, Anna Robinson Atwater, Lura V. Thompson, and others equally as well known, bespeak the excellence and worth of these addresses.

BACCALAUREATE AND CONVOCATION SERMONS.

Zollars, E. V.

Cloth, 12mo. Price, postpaid.....$1.75

The notable career of President Zollars in the educational world won for him an enviable reputation as a commencement orator. His thorough scholarship and his boundless enthusiasm for his work fully equipped him for the task of indicating to youth the principles upon which it is possible to build a permanent success. The author gathered in this volume the cream of over thirty years of commencement addresses. It is an indispensable aid to speakers at annual exercises of schools, academies, colleges, seminaries, and universities.

THE COMMISSION EXECUTED.

Cloth, 12mo. Price, postpaid.....$1.25

A study of New Testament conversions and other evangelistic topics.

"It is one of the best volumes of evangelistic sermons that it has been the writer's privilege to examine. The press has put forth no better volume on first principles than this. I wish it might be in the library of every preacher in America."—**E. E. Snoddy.**

FROM DARKNESS TO LIGHT.

Cloth, 296 pages. Price, postpaid.....$1.00

A series of autobiographical sketches relating to religious experience by eminent ministers of the church of Christ. Twenty-six elegant portraits. There are twenty-six independent personal histories of earnest souls who have found their way out of the mists of denominationalism into the full light of the gospel.

HYOMEI

From Famous Eucalyptus Tree of Australia Comes Mr. Booth's Wonderful Discovery.

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

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in the treatment of catarrh in all of its forms, cold in the head, spasmodic croup, hay fever, clergyman's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, sooths and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, dropper and sufficient Hyomei for several weeks treatment, $1.35, extra bottle inhalant 75c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist can not supply it, write

Booth's Hyomei Company,
12 W. Green Strreet,
Ithaca, N. Y.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

MOTHERS—Here are some little books you need. By Prof. Shannon, World-Famed Authority on questions of Social and Personal Purity. Two million in use. Three titles: "How to Tell the Story of Life," "Perfect Boyhood," "Perfect Girlhood". Cloth-binding 75c each: Paper 40c. Satisfaction or your money back. Order right now as you may never see this ad again. Address Dept. O, THE S. A. MULLIKIN CO., Official Publishers, Methodist Book Concern Bldg., Cincinnati, O. Agents wanted

OBITUARIES

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

Reams.

Dr. Thales B. Reams, who was born on February 9, 1861, in Tennessee, passed away on November 17, 1920, at the home of his brother, S. E. Reams, near Gainesville, Texas,. He was a member of the First Christian Church, Birmingham, Ala. He is survived by two children—Mrs. Ora Reams Scott, of Lake Charles, La., and Paul E. Reams, of Washington, D. C.; and by two sisters and three brothers—Misses Mary and Agnes Reams, S. E. Reams, J. W. Reams, and H. B. Reams. The deceased was an active business man, being a successful manufacturing chemist. He was in failing health for several years, but never entirely gave up business until death closed his career. He loved to read the Bible and the Gospel Advocate. X.

Liggett.

Frank Liggett was born on July 26, 1902; obeyed the gospel in July, 1918, under the preaching of Brother H. W. Wrye; and died on August 22, 1920. Funeral services were conducted by Brother J. S. Batey at the Verona church of Christ. Brother Liggett suffered intensely for several months before his death. He leaves a father and mother, two sisters, and many relatives and friends to mourn his death. He was always in his place at Sunday school and the Lord's-day services as long as he was able. He will be missed by the church and his Sunday-school class. To the bereaved parents and sisters and sorrowing relatives and friends I would say: Sorrow not as those who have no hope, but remember the words of John: "Blessed are the dead which die in the Lord." AUSTIN HARDISON.

Lankford.

On January 4, 1920, Pearl, the invalid daughter of Mrs. Mattie Lankford, was released from that prolonged and dreadful disease, tuberculosis of the bone, and called to that great beyond where she had longed and prayed to go to meet her sister, Faria, her childhood companion, who preceded her, July 8, 1913. "Little Pearl," as she was frequently spoken of, was twenty-one years old, October 17, 1919. She had been an invalid from early childhood, due to curvature of the spine. She was confined to her bed seven months. Words cannot express the agony of pain and suffering of that little, frail body. As to her eternal salvation, I have not one doubt. She obeyed the gospel at Brown's Chapel, in August, 1913, being baptized by Brother Will Hassell. She was ready to "pass over the

THE MISERY OF BACKACHE

Removed by Lydia E. Pinkham's Vegetable Compound.

Muskegon, Mich.—"For six years I was so weak in my back at times that I could hardly walk. Lydia E. Pinkham's Vegetable Compound was recommended to me and it made me good and strong again so that I am able to do all my work. I highly recommend your medicine and tell everyone I meet what it did for me." —Mrs. G. SCHOONFIELD, 240 Wood Ave, Muskegon, Mich.

Woman's Precious Gift

The one which she should most zealously guard is her health, but she often neglects to do so in season until some ailment peculiar to her sex has fastened itself upon her. When so affected women may rely upon Lydia E. Pinkham's Vegetable Compound, a remedy that has been wonderfully successful in restoring health to suffering women.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

Complexion Worries

don't last long if you use TETTERINE. It insures a soft, velvety skin, free from pimples and other skin sores. Pleasant, antiseptic, healing. Fine for baby's rash, prickly heat, hives, and eczema. 60c at all druggists' or from Shuptrine Co., Savannah, Ga.

Helps to break up colds

When you feel a cold coming on, put plenty of Sloan's Liniment on your throat, chest and back just before going to bed. It starts warm, tingling circulation that keeps the cold from "settling" and helps break it up, while its healthy vapors soothe and clear the lungs and throat. *Don't rub—don't bandage*—just let it penetrate. All druggists—35c, 70c, $1.40.

Sloan's Liniment Pain's enemy

We have them in pretty Christmas boxes

PRICED FROM $2.50 UP

Add 5% extra for War Tax

IF CLIP-CAP IS WANTED, ADD 25 CENTS EXTRA

McQuiddy Printing Company

NASHVILLE, - TENNESSEE

river" and rest from her life of suffering. She is mourned by two married sisters, one married brother, and her mother. HER AUNT.

Gwinn.

The death angel visited the home of Brother W. H. Gwinn and took his wife, Nancy J. Gwinn, on November 13, 1920. She was born on July 5, 1862; was married to W. H. Gwinn on January 15, 1884. They came to Texas from West Virginia thirty-four years ago. She obeyed the gospel under the preaching of W. F. Barcus, in Dallas County, thirty-three years ago, and has lived a true Christian till death. She was the mother of ten children, three of whom had gone on before. She lived to see all of her children members of the church. May they be true and faithful, as their mother was. She leaves her husband and children to follow in her footsteps; but their loss is heaven's gain. We sorrow not as those that have no hope, for we know she did what she could for the cause of Christ and in rearing her children in the faith. May they all ever try to live a true Christian life, so they will meet where parting is no more.

MRS. R. A. CROWELL.

Thomason.

Mrs. Ella Thomason, wife of the late R. B. (Ruf) Thomason, died at her home in Lawrenceburg, Tenn., on Thursday, November 11, after a long illness which she endured with true Christian fortitude. She leaves three brothers, two sisters, and many good friends to mourn her death. In her immediate family she leaves five children, two sons, and three daughters, besides two little granddaughters, left in her home by the death of their mother, Mrs. Willie Green, about five years ago. Truly it can be said that she loved her children and her children loved her. In her last sickness of about five months her daughters with tender hands and loving hearts waited by her bedside as only loving hearts can. This mother was a Christian. She obeyed the gospel fourteen years ago at West Point, Tenn., and "died in the faith." The funeral was held in the home by the writer of this notice. Her body was laid to rest at Mount Ararat Cemetery. May the Lord bless the bereaved. T. C. KING.

Ellett.

Mrs. Henryetta Ellett died at her home in Ashland City, Tenn., on September 30, 1920. She was the youngest of eleven children. She is survived by her husband, five sisters, and three brothers. She was a loving daughter, a true sister, a kind and loving wife. A dark cloud hangs over our homes, though how bright the sun shines with glory beyond the cloud! She was a true Christian woman. She gave her soul and body into Jesus' keeping thirty years ago. The sweet expression that was on her face when she was baptized will ever be before my eyes. She was ready when the angel came for her. She and her husband both lived most devoted lives, true to God, true to their

IF YOU NEED A MEDICINE YOU SHOULD HAVE THE BEST

Although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a medicine for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root is not recommended for everything.

A sworn certificate of purity is with every bottle. You may receive a sample size bottle of Swamp-Root by parcel post. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents.

For sale at all drug stores in large and medium size bottles, also mention this paper.

For a Smooth Skin

Nothing is more softening, soothing, and effective than TETTERINE. For years recommended as the skin's very best friend. Puts an end to pimples. Healing, antiseptic. Excellent for babies. 60c at all druggists' or from Shuptrine Co., Savannah, Ga.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

℞
Oil Eucalyptus Globulus
Oil Peppermint
Oil Pinus Silvestris
Oil Wintergreen
Menthol
Gum Camphor

Thoroughly mixed in proper ratio and sequence and at proper temperature, with refined Petrolatum base.

Eucapine Salve is rapidly becoming a household necessity. It is in constant use as a preventative of diseases of the air passages, and as a dependable curative agent in ordinary inflammatory conditions. Try it for nose sores, catarrh, catarrhal headaches, cuts, sores, burns, bruises. Splendid for sore feet. Will not blister. Full sized jar free to physicians with quantitative formula if desired. 50c the 2 oz. jar. Ask your druggist; or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

friends, and true to each other. May the Heavenly Father help her husband to bear his sad life in his lonely home, and may he keep on the heavenly way. Her life was an example for us all; so let us fight the good fight she fought, and meet her where neither pain nor sorrow is known.

CORNELIA DONAVAN.

Wallace.

Madison M. Wallace was born on March 28, 1841, at Cedar Plains, in Morgan County, Ala. He obeyed the gospel at about twenty years of age. He served three years in the Civil War. He was married to Lenora Catherine Harrell on December 20, 1866, and departed this life on September 27, 1920. He leaves a widow, two sons, and three daughters. We should heed Paul when he says: "Sorrow not, even as others which have no hope." Brother Wallace was one of the most faithful Christians I have ever seen. He was almost left alone for the truth at Cullman in 1912 when the church split over untaught questions. He and his family, with only a few others, met regularly and faithfully, till they saw the church stronger before his death than it was before the split. His daily life was a strong defense of the truth. When asked to go with those who practice the untaught, he said: "I prefer to worship in the way that I know is right and that is not questioned by any, even though I worship alone. Then I shall have nothing to fear." Truly he died, as he lived, in the faith.

J. H. HORTON.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

A few more days and 1920 will pass into history. Each one of us should realize that to some extent we have assisted in making the history.

During the year there have been ninety-two additions under my preaching—seventy-one by baptism. Since the closing of protracted-meeting work I have visited each congregation where I held a meeting, and found all, except one, doing splendidly.

Jones Chapel, in Lake County, called Brother Joe Ratcliffe, of Bardwell, Ky., for a mission meeting at Bessie. Some good old gospel preaching was done, two or three were baptized, and much good done otherwise. At the end of the first week the rain set in, which made it necessary to close the meeting sooner than was intended. I hope the congregation will not let up until a congregation is established at Bessie and a meetinghouse built. Brethren, you can do this, and should do it.

Money, preachers, and workers are needed for the Lord's work. A few are willing to give and work, but many will do neither. These conditions have to be met and overcome.

The Gospel Advocate is a great and badly needed medium for spreading the gospel. To its readers in West Tennessee I will say that I am authorized to solicit and receipt for subscriptions to the Advocate, and I hope all who can will send in their names and two dollars and fifty cents, which will bring a number of preachers into your home once a week for a whole year. Such men as Kurfees, Elam, Smith, Srygley, Scobey, Lipscomb, McQuiddy, and many other good preachers to come into your home once a week and talk to you of God, the Bible, heaven, the hope of meeting loved ones in the sweet beyond, will certainly be considered great when compared to the small amount given. You can send to me at Hornbeak, or send directly to the Gospel Advocate, Nashville, Tenn.

Let us all get busy; for there is a great work to do, and but little time in which to do it.

Lift up your hearts; look forward and not backward.
Give thanks to God, remembering these to-day;
There is no spiritual separation.
These are not dead, and heaven not far away!

SIMPLE MIXTURE MAKES HENS LAY

BY W. S. BURGESS.

Any poultry raiser can greatly increase his profits easily and quickly by taking advantage of the thirty-five years' experience of a successful poultryman.

A lifelong study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form, and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted; so for a limited time any reader of this paper can get a big double-size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets thirty days. If at the end of that time your hens are not laying two or three times as many eggs, if you are not more than satisfied in every way, the tablets are to cost you nothing. If completely satisfied, this big double-size box costs you only $1 on this introductory offer. Simply send name—post card will do—to **Milk Products Company**, 158 Creamery Building, Kansas City, Mo., and the big box of tablets will be mailed immediately, postpaid.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

In answering advertisements, please mention this paper.

Again and again Jesus urged upon those who listened to him to "follow" him. This was to be a sure mark of true discipleship; and it is so still. The men who follow Christ have a right to the name "Christian," and they alone.

We never become truly spiritual by sitting down and wishing to become so. You must undertake something for your fellow men—something so great that you cannot accomplish it unaided; you need God, and you go to God.

Not Bad Cook, But Bad Stomach.

The word "dyspepsia" means literally bad cook, but it will not be fair for many people to lay the blame on the cook, if they begin the Christmas dinner with little appetite and end it with distress or nausea.

It may not be fair for any to do that. Let us hope so for the sake of the cook.

The disease, "dyspepsia," indicates a bad stomach—that is, a weak stomach, rather than a bad cook—and for a weak stomach we know of nothing else equal to Hood's Sarsaparilla. This digestive and tonic medicine helps the stomach, gives it vigor and tone, relieves dyspepsia, creates an appetite, and makes eating the pleasure it should be.

The biliousness and constipation found in so many cases of dyspepsia are gently and thoroughly relieved by Hood's Pills, which act in perfect harmony with Hood's Sarsaparilla.

Comfortable, Healthful Nights for Baby

follow the use of the safe, pleasant, purely vegetable, guaranteed non-alcoholic, non-narcotic preparation

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Medical skill has never devised a safer or more satisfactory remedy for overcoming colic, diarrhoea, flatulency, constipation and similar disorders. Thousands of parents owe baby's bounding health to Mrs. Winslow's Syrup. They find it never fails to bring quick and gratifying results. Pleasant to take, pleasant to give. Open published formula appears on every label.

At All Druggists

Conditions in Colorado.

BY W. F. LEMMONS.

For twenty years I have been traveling and preaching—answering every call when possible—without asking any questions in regard to the conditions or expenses. Recently I was called to Loveland, Col., to hold a meeting, by a sister who wrote that there were some fifteen or twenty members there, and that they were anxious to do something. I went. They had failed to secure a house, and I went to work to that end; but after putting in a week in a city of five thousand people and twenty-three church houses and three halls, I made a signal failure, except to get the City Hall for two services on Lord's day. I got them to agree to meet in that place on every first day of the week and departed. The trip cost me one hundred dollars clean cash. I received only a little over two dollars—the contribution. I did everything that could have been done under the conditions. If preachers do not get a reward in the next world for such sacrifices, they will be in a bad fix.

In the Northwest prejudice runs so high that it is almost out of the question to do mission work except from May to October, and it is not safe except from June to the middle of September. During these months there ought to be a sufficient fund on hand somewhere to keep men in the field every day. Prejudice runs so high that it is next to impossible to secure the use of a church house in which to preach. However, in that climate, from June to September meetings can easily be held outdoors in the open air. Hence my reasons for believing that there ought to be a fund raised to do this work at that time.

I visited Brother Fuqua, of Fort Collins, one afternoon, and talked conditions over with him; and he says that for one to do work in that country he must pay his own expenses, secure a place for the meeting, board himself, and see after other details. Brother Fuqua has been in that section for some thirteen years and is well acquainted with the needs, and he knows the needs and sacrifices that one must encounter while doing the work of an evangelist in Colorado. I found Brother Fuqua to be a very congenial preacher, and judge him to be in possession of excellent talent. He has a printing office, and gets out free literature and does much to advance the cause through the press. He has a good plant, suited to the character of the work he is doing. Being a printer myself, I feel that I can speak from knowledge. He is a practical printer, and puts in all his surplus time getting out his literature. The few hours I spent in his home were very pleasant.

HOLMAN BIBLES

The Best Editions of the World's Best Book.
Durable Flexible Bindings. Will Not Break in the Back.

FOR CHILDREN
PICTORIAL BIBLES WITH HELPS

Size 5⅝x3½ inches.

The text is self-pronouncing, by the aid of which children can learn to pronounce the difficult Scripture proper names.

Specimen of Type.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was

With beautiful photo views of scenes in Bible lands distributed throughout the text. Also maps of Bible lands in colors. Also new Practical Helps to Bible Study, especially designed for instructing children in scriptural information.

No. 91. French Seal Leather, overlapping covers, round corners, gold edges, gold titles. **Publisher's Price, $2.90. Our Price—Post Paid..... $2.40**

For Adults, Teachers and Preachers

and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear Bourgeois. Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.

Size 8 x 5½ inches

Specimen of Type.

¶ Then from that time Je'
to preach, and to say, Fr
the kingdom of heaven

Containing **New Copyrighted Helps** by the most reliable Authorities, a Treasury of Biblical Information, Practical Comparative Concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

No. 47. Divinity Circuit Teachers' Bible, French Seal Leather, red under gold edges, Silk Head bands and Silk Marker. **Publisher's Price, $6.15. Our Price—Post Paid.. $5.15**

No. 81. RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages Alluded to by Christ, Various Prophecies Relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above and same large Self-Pronouncing type. **Publisher's Price, $6.95. Our Price—Post Paid... $5.80**

No. 73X. Holman India Paper, Genuine Morocco, Leather Lined, Silk Sewed, Divinity Circuit, round corners, carmine under gold edges, silk head bands and silk marker, same type and Helps as above. **Publisher's Price, $12.75. Our Price—Post Paid $10.65**

For Intermediate S. S. Scholars

Large Clear Black Type, Self-Pronouncing, containing Helps to Bible Study, 4000 Questions and Answers, Maps in Colors, and Presentation Page. A Beautiful Gift Bible.

Specimen of Type.

22 And the prophet Isra-el, and said unto thyself, and mark, and for at the return of t

Size 7 x 5 inches.

No. 21. Divinity Circuit Style, Bound in French Seal Leather, round corners, red under gold edges, with silk head bands and purple silk marker, gold titles, etc. **Publisher's Price, $3.75. Our Price—Post Paid $3.15**

For OLD FOLKS and The HOME

Flexible Binding

Printed from large Clear Pica Type, with Marginal References, Family Record and Maps. This **HOME BIBLE** is new and very desirable for every day use, containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large clear print and a light-weight book.

No. 2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles. **Publisher's Price, $6.50. Our Price—Post Paid $5.40**

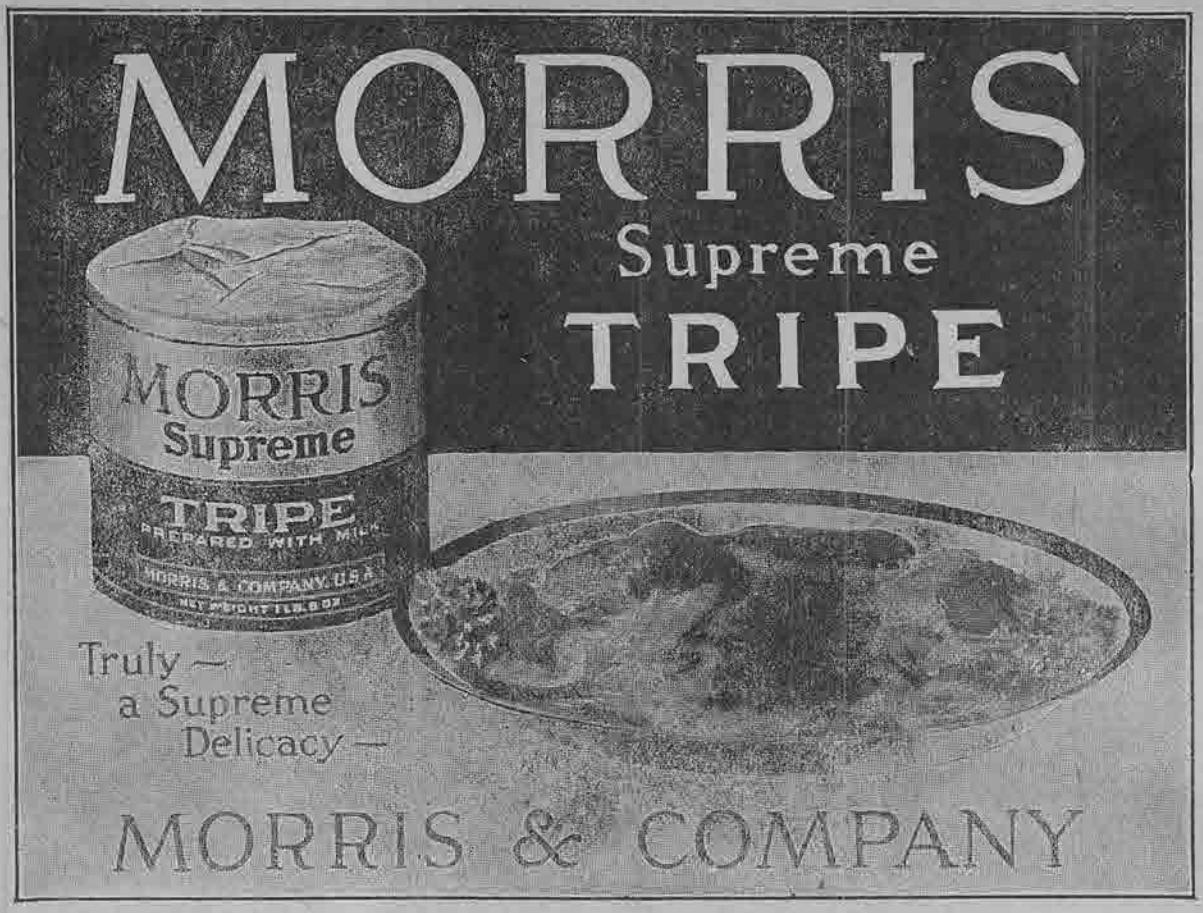
ADDRESS ORDERS TO
McQUIDDY PRINTING COMPANY,
NASHVILLE, TENNESSEE.

I stopped off at Boulder, Col., and spent one night in the home of Brother J. E. Bailey, who delivers the mail six days in the week for "Uncle Sam" and preaches on the side on Lord's days for the church at Boulder. I spent the time very pleasantly in his home. I also spent several days with Brother J. C. Schmidt, of Elbert, where I held a meeting in 1919. While he lives fifty miles from Denver, he takes his family to church in his Ford, when he can get there; and when the roads are too bad or it is too cold, they take the Lord's Supper in their own home, as I found them doing in 1919. There are no better Christians, in my opinion, than the Schmidt family. Brother Schmidt is changing locations, but had not decided where he would go when I was there.

Correspondents will take notice that my address is changed from Howe, Okla., to Somerville, Texas, I go to work with the faithful there, and to try to build up the cause in that section.

Cuts and Bruises,

burns, stings, sores, boils, and the numerous other mishaps, amount to little. If left alone, however, and if aided by the careless touch of a dirty hand, an ugly sore will result, and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs, and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample free.



CHURCH NEWS

Arkansas.

Fort Smith, November 29.—The meeting at Estancia, N. M., closed without visible results; but I am sure some good was accomplished, as I feel that the brethren are more of a united mind than they were before. I have promised to return for another meeting, provided I can arrange for two or three meetings on the trip. It is too far to go for just one meeting. I preached at home yesterday, and we had good services. I will be here now for the winter. Pray for me.—Will W. Slater.

Kentucky.

Paducah, November 29.—On the night of November 7 I began a meeting at Bluff Springs, which continued one week. The weather was cold and rough, but the attendance was good from the first, and eight persons obeyed their Lord in baptism. Brother Charley Baker and Brother R. L. Ludlam assisted much with their presence, prayers, and songs, and Brother Baker also did a part of the baptizing. These men are able preachers, sound, and clear of hobbies. Brother Baker lives at Kirkmansville and preaches for churches around there, and Brother Ludlam is with the church at Hopkinsville. Also a number of good brethren from neighboring congregations attended, who added much strength and pleasure to the meeting. All this, with the kindness of the good people there, made it a pleasure indeed for me.—W. A. Record.

Missouri.

Sedalia, November 27.—I filled my regular appointment at Berea, in Saline County, last Sunday. The crowds are never large; and the weather being unsettled, we did not have large crowds last Sunday. But if the churches all over the country were as liberal and anxious about the Lord's work as many of these good people are, the work of the Lord would spread much more rapidly. I have visited many churches in the South that were by no means so faithful and liberal as these people. May God help our unbelief and aid us in doing more good. —S. W. Bell.

Chillicothe, November 26.—It is almost one year ago since the church here went through her awful trial, threatening her with almost certain ruin. But through the efforts of Brother Floyd M. Edwards and myself, and by the coöperation of most of the members, we were saved from the oppressing element which was led by willful preachers determined either to rule or ruin. Since that time the church here has been making a sturdy growth. We have gained in membership, fourteen being added to the congregation during the past year; and there is a bright future before us, if we can just keep pressing upward and onward "toward the mark for the prize of the high calling" which is in Christ Jesus our Lord. We had a fine meeting last night, and were rejoiced to have one take membership with us. I am intending to attend the preachers' meeting at Fort Smith, Ark. Let any of the brethren desiring me to visit them while in those parts please notify me, as I am desiring to arrange to preach the better part of this winter. I am getting my secular work in such shape

FOOT TROUBLES

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

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

NOTICE!

We want to get in touch with all the brethren who are interested in Christian education and who want to locate where there is a good Christian college. For further information, write to

S. L. BRADLEY,
Morrillton, Ark.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

that I can leave it, and I wish the brethren to use me in the work of the Lord what time I am able to give to the Master's cause. All preachers of the church of Christ passing through Chillicothe are requested to look us up and preach for us. Meetings are conducted each Lord's day in the meetinghouse on the corner of Commercial and Jackson Streets.—I. D. Ames.

Ohio.

Cleveland, November 29.—There were two confessions and baptisms at our regular services here yesterday. Brother J. H. Curtis did the preaching and baptizing. Cleveland is one of the greatest cities for all purposes in the world, and hence one of the greatest mission fields. It will require plenty of hard work and great sacrifices, and I have taken it upon myself to do what I can here along this line. I also want, as an aid to this work, to put the Gospel Advocate into the homes of all whom I can be able to reach during this and the coming year. Let all who read this and who may feel like fellowshiping me in this work send their donations to me, and I will assure them that all fellowship received will be faithfully applied to doing mission work in this great city of more than a million inhabitants. The work is needed here. The Gospel Advocate will prove a great factor in the great work here. If any one having friends or relatives in this city who are members of the church of Christ will send me their names and addresses, I will gladly look them up and show them where we meet. All of the work here requires much street-car travel, and this costs money. With the fellowship of the loyal in Christ and the help of the Giver of every good and perfect gift, I am sure that I can accomplish much for New Testament Christianity in this great city.—A. A. Bunner.

Oklahoma.

Lenna, November 25.—I am preaching now only on Sundays, as I am teaching school this winter. Beginning about May, though, I will be in the field full time, I think.—J. C. Hamilton.

Muskogee, November 29.—We had a most enjoyable service at West Okmulgee Church yesterday, with good singing and a splendid Bible lesson, which we all enjoyed very much. Another cause for rejoicing on my part especially was the presence of two Nashville members—Brother J. H. Hale and my daughter, Mary, who are visiting here at present.—J. G. Allen.

Tennessee.

Algood, November 30.—On October 3 I began a twelve-days' meeting at Netherland, near here—a mission point. A few brethren live there. There were no additions, but we think some good was done. Since the last of September I have been filling my regular appointments here and at Smyrna and Livingston. The brethren here are doing well raising the balance on the church debt. At Livingston they have put in a baptistery, also extended the house and repaired it, at a cost of over one thousand dollars. The bill is all paid. We had a very enjoyable Thanksgiving, made so largely by being "pounded." The good sisters here came in and brought theirs. They of Livingston shipped theirs from that point. These are some of the sweets of a preacher's life. We had Thanksgiving services at Smyrna and Algood on Sunday, November 21, and at Livingston on Thursday night.—E. Gaston Collins.

YOU HAVE READ THIS BEFORE

For many years Foley's Honey and Tar has been advertised in the leading newspapers of the United States. You have often read about this fine old reliable family medicine. Do you know that newpapers nowadays are strict in the rules governing advertisements, and that exaggerated statements are not permitted? So when we say Foley's Honey and Tar checks coughs, colds, and croup, allays irritation, cuts the phlegm, soothes and heals, you know it is true.

TREMENDOUS VALUE FOR 10c.

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

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send ten cents for eight weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The ten cents does not repay the editor, but he is glad to invest in new friends.

Read This! Do Not Fail to Read This!

MAKE YOUR HOME HAPPY WITH A HOME MUSIC BOX. The most wonderful and cheapest musical instrument ever invented. Thousands sold. A child can play it and be amused and entertained for hours.

You can sing with it, and so teach the children to sing. Everybody surprised and pleased. Our list of 1,000 tunes includes hymns and songs. Make grandpa and grandma smile as you play the old songs they love so well. All kinds of music to choose from—marches, popular songs, hymns, Sunday-school songs, etc. A fine gift for the holidays or other occasions. Just the thing to entertain a party.

Only $8.00 for this wonderful instrument, with four tunes, your choice, free. Extra tunes, 25c each.

Does not wind up, else it would cost $35.00 and play no better music. You can repeat a piece or change to another in an instant. Best to send full price with order, but $2.00 will be accepted, the rest payable on receipt by express, C. O. D., with charges. Lasts for years. Send 2c for catalogue.

STANDARD MFG. CO., Dept. G. A., Box 1179, City Hall Sta., New York, N. Y.

WINTERSMITH'S CHILL TONIC

Sold for 50 years for Malaria and as a General Tonic. Helps build you up.

If Not Sold by Your Druggist, Write ARTHUR PETER & CO., Louisville, Ky.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

Plain and Fancy

BOX STATIONERY

and

Correspondence Cards

also

Engraved and Printed

Wedding Invitations

and

Calling Cards

Samples and Prices of Cards and Invitations on request

McQuiddy Printing Company

NASHVILLE, TENN.

A Sick World's Need.

Spiritually bankrupt and financially insolvent.

That about expresses the condition of the world after its emotional debauch. Drunk on the wine of economic fallacies, the new day that was to usher in the glad era of no work wherein all men are brothers brings but a headache. Elijah's ravens have quit the job, and a befooled and befuddled mankind is facing the distressing alternative of starving or going to work. The silk-shirt period has passed, and no longer is the fatted calf being killed for returning prodigals who strut and fume and complain of the service. People who bought "flivvers" and forgot to pay the grocer are lambasting the government, or the capitalists, or what not, but they haven't yet had to walk far enough or go hungry long enough to be brought to a realization that their trouble lies largely within themselves. The wrong viewpoint. Too much listening to the mischief makers who were educated in a lopsided way and who look with disfavor upon the general scheme of things as it was laid out by the Almighty. Too much jazz and too little prayer; a full belly and an empty head.

What a sick world needs just now is an old-fashioned religious revival. A little more regard for the sacredness of contract, and then a lot of self-denial and intelligent expenditure of both time and money.

Kick out the sociological quacks, read the Sermon on the Mount, and go back to work. All will yet be well—for those who survive.—Business Chronicle.

Selections.

Trust God to weave your little thread into the great web, though the pattern shows not yet.

No man desires anything so eagerly as God desires to bring men to the knowledge of himself.

There are too many people drawing revenue from pestilential alleys and still singing about golden streets.

He stands best who kneels most;
He stands strongest who kneels weakest,
He stands longest who kneels lowest.

To democratize Christianity and to Christianize democracy, this is the twofold duty facing Christians of to-day and to-morrow. Of all their duties, none is more imperative and more pressing.

It is a marvelous thing if a man can go through the world, with all its grime and dust and soot, and keep himself unspotted, like those lilies in mining towns in Wales which keep their whiteness unsullied in the midst of the constant accumulation of coal dust falling all about them.

Try Renwar for Rheumatism.

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

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

GOSPEL ADVOCATE

Volume LXII. No. 51. NASHVILLE, TENN., DECEMBER 16, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 1217
OUR CONTRIBUTORS 1218
Noah, the Recipient of Jehovah's Covenant—Use of Our Tongues—The Slaughter of the Innocents—Mrs. S. T. Hardison—One of Thirty-Four Churches—Second Term Begins on January 3, 1921—Los Angeles Notes—Georgia and the Far Southern Field—Say "No."
CURRENT THOUGHT 1224
MISCELLANY 1225
HOME READING 1226
QUERY DEPARTMENT 1227
EDITORIAL 1228
Wealth's Responsibility—The Test of Love for Christ—Commending Others—Interest is Growing.
AT HOME AND ABROAD 1232
Statement and Appeal 1234
OBITUARIES 1236
Davis—Gann—Mason—Lair—Meeks—Rhea—Womack.
CHURCH NEWS 1238, 1246
Ancient Landmarks 1240
"A Magnificent Man"—G. Dallas Smith 1241
An Opportunity for Service 1244
Bibles in Hotels 1245
An Earnest Appeal—A Call to Action 1248

Edifying as the Need May Be

BY A. B. LIPSCOMB

Paul's Message to Corinth.

He states in his first letter to this church: "For I determined not to know anything among you, save Jesus Christ, and him crucified." To the mind of the ancient the word "cross" meant the same as "gallows" to us. Yet the cross was preached to them as the only means of salvation. This was the theme which became "unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The cross and its Christ are the only theme for profligate Corinth, intellectual Athens, and decadent Rome. A countryman visiting the city was undecided as to which one of two preachers he should like to hear and made inquiry of a city friend. The friend said: "One preacher speaks in such a way that you lose sight of him and think only of Christ; the other is such a brilliant and eloquent man that your attention is on the preacher all the time." "Take me to hear the first one mentioned," said the countryman. Preachers who preach "Christ, and him crucified," and hide themselves behind the cross, are the preachers that bless the world. I have no sympathy nor patience with those who grow tired of simple gospel themes.

✡ ✡ ✡

The Cross Is the Climax of Types.

The sacrifice which Abel offered, and by which he being dead yet speaketh, pointed to the cross. The altar at Bethel, where Abram called upon the name of the Lord and offered sacrifices, pointed to the cross. Every bird and beast offered on the sacrificial altars of Hebrew worship pointed to the cross. Every scapegoat which was led away into the wilderness, symbolically bearing the sins of the people, pointed to the cross Truly the cross of Jesus Christ is the climax of types. "And I, if I be lifted up, will draw all men unto me."

The death of Jesus Christ on Calvary tells, as nothing else can, God's estimate of sin. Some years ago the papers were full of news concerning the coming of a great physician to Chicago to treat the child of a multimillionaire. The prominence of the physician, the distance traveled, the fee paid—all testify to the seriousness of the child's illness. So the cross emphasizes the awfulness of sin and the hopelessness of any other remedy. Surely sin is terrible to require so great a sacrifice.

✡ ✡ ✡

Rightful Glorying.

In his essay on "The Teaching of Paul in Terms of the Present Day," Sir William Ramsey says: "There is nothing Paul dreads more in the nature of a man than his tendency to think too much of himself and to put himself in the place of God, instead of giving God the glory—in other words, to make himself the center of the universe, instead of regarding God as at once the center of his being and the goal of his development. The result of this is that he loses his perception of the nature of God and his love of God, whom he misrepresents more and more completely in his imagination."

Asylums are filled with lunatics who got there by thinking too much of themselves. And one case is recorded of a patient who actually thought himself to be God and wrote out his edicts in that character. Let us take warning. "He that glorieth, let him glory in the Lord." Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

"God forbid that I should glory,
Or make boast of aught beside,
Save the wondrous, heavenly story:
Christ for me was crucified."

✡ ✡ ✡

Upsetting the World.

One of Wesley's followers had a unique outline for his sermon. It ran like this: "First, the world is wrong way up; second, it has got to be turned upside down; we's the chaps to do it." But who are the "these" that upset the world in the early days of the church? Paul, whose bodily presence was weak; Silas, a lay preacher from Jerusalem; Timothy, a young convert scarcely out of his teens—three men in a city of seventy-five thousand people. But call the police reserves; summon the judges to the benches; make wholesale arrests, for "these men" are on hand. "Art thou the one that troubleth Israel?" inquired Ahab of

Elijah. "He is a devil," said the Jews of Christ. "The Christians have done this," said the Roman emperor whenever something had happened. Why these queries? Why these statements? Why this agitation? Because the world is upside down and Christians are to set it right. And the upsetting power is the gospel, nothing more, nothing less.

☼ ☼ ☼

Songs in the Night.

No man has more religion than he can show in adversity. The wise man said: "If thou faint in the day of adversity, thy strength is small." Nearly one hundred years after Paul and Silas were imprisoned, two great Romans fought a battle in the same vicinity. Cassius, in the bitterness of defeat, hid in his tent and commanded his servants to kill him; while Brutus, in sullen determination, fell upon his sword. How different with Paul and Silas! With them there was no defeat, but a song in the night.

The body may be imprisoned, but the soul can neither be confined within walls nor bound with chains. The feet may be fettered, but the thoughts fly like swift-winged arrows to the angels' home beyond the skies.

David says: "Yet Jehovah will command his loving-kindness in the daytime; and in the night his song shall be with me, even a prayer unto the God of my life." (Ps. 42: 8.)

☼ ☼ ☼

The Habit of Doing Things.

It was Paul's custom and habit on entering a strange city to begin work at once by preaching in the synagogue, if that city had one. "As his custom was." This tireless missionary puts to shame the time-serving policy of many to-day. No inquiry to see if the people are prejudiced against him; no careful feeling of the situation to see if there will be personal danger; no sounding of the city officials to see if he will be unmolested; no, nothing of the kind. The people are there, and that is enough. All those who follow impressions, who wait for fair weather and favorable indications, should learn a lesson of this man and form the habit of serving Christ at all times.

Our Contributors

Noah, the Recipient of Jehovah's Covenant.

BY H. LEO BOLES.

While the fire glowed upon the altar and the smoke ascended to the top of the mountain, Jehovah showed his approval of Noah's sacrifice by communing with him and making a covenant. Jehovah said: "I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." (Gen. 9: 9-13.)

This covenant included Noah and his seed after him and every living thing that had been with him in the ark. It includes not only the human family, but every living creature is affected by the covenant. Not only is Noah the federal head of the human family; but Noah, the lord of all living creatures, becomes one party of the covenant, and Jehovah becomes the other party. Jehovah covenants that he will never again destroy the earth with a flood. This is an everlasting covenant. So long as the present condition of affairs continues, rain and sunshine, winter and summer, season shall follow season in regular order, this covenant shall stand. There shall no longer be a disturbance, so far as the elements are concerned, but all things shall now continue as they now begin.

Jehovah has included man and all the lower creation of living creatures in this covenant; and these living creatures are included in the new covenant, the covenant of Christianity. Everything was cursed when Adam sinned. Adam being at the head of all things when he sinned or fell, all that were under him fell. Not only the human family was represented by Adam, but every living creature, and possibly the vegetable creation, suffered because of Adam's sin. So when Jehovah makes this covenant, he includes everything that has been affected by the flood in the covenant. I think that the new covenant also includes everything that was affected by Adam's sin, and also everything that was included in the covenant with Noah. The new covenant of Christianity was to include the lower creation, or the lower creation was to be affected by the covenant of Christianity. The great Messianic prophet, looking forward to the coming of Christ, says: "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." (Isa. 11: 6-9.) This indicates a restoration by Christianity of the human family and the lower creation again to a position of peace and union. The enmity now between tribe and tribe, nation and nation, species and species, and members of the same tribe, nation, and species, will be destroyed by the spirit of Christianity when Christianity shall have its full force on the hearts and lives of people. Paul expresses the same benefits to be derived from the new covenant when he says: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." (Rom. 8: 18-22.) Whatever was affected by sin has been included in the new covenant; also, whatever was affected by the flood was included in the covenant with Noah.

God has promised all creation that there shall not be another destruction by water; but this promise, or covenant, does not mean that Jehovah will not punish or destroy the wicked. The implication of the New Testament teaching is that all things shall be destroyed next time with fire. The earth has received its baptism in water by the flood, and the time is coming when it must suffer or endure the baptism of fire. "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all

to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 10-13.)

The token of this covenant between Jehovah and the earth was the rainbow. There has been much discussion as to whether any rain fell on the earth before the flood. Those who study it from a scientific view understand that the rainbow is a reflection of the rays of light, water reflecting these rays. I am not interested in analyzing the physical features of the rainbow, but we may be assured that wherever there has been rain, dew, fog, and sunshine, there is a possibility of a rainbow; so if there was rain, dew, or fog before the flood, there were the conditions and possibilities of a bow. The correct interpretation of the Scriptures is that God appointed, set, or ordained that the bow should be the sign of the covenant. It is possible that the bow existed before the flood, but it did not exist as God's sign until after he made the covenant with Noah. Jehovah says: "I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Jehovah says that he "will look upon it" and will "remember." It is a beautiful thought when you see the rainbow and look upon it, that you and Jehovah are looking upon the same thing. This must have been very encouraging to the early descendants of Noah. The rainbow engages the attention of the young and the aged, the learned and the unlearned, the heathen and the philosopher. The unlettered savages on the land and the mariner at sea may look upon it with admiration and hope. To a believer in the Bible the rainbow has great significance. He is not interested so much in the beautiful blending of the seven primary colors with their varied hues, but he looks upon it as a signet of the Almighty sealing his covenant and fulfilling his promise. It is a reflection of the signet of Jehovah as he silently places his hand on the cloud. The rainbow is a token of the promise of Jehovah and the hope of God's mercy to a sinful race.

As the rainbow is Jehovah's token and Jehovah's looking upon it causes him to remember his covenant, so our looking upon it causes us to remember that we are sinners and need his mercy. A worshiper placed his sacrifice upon the altar, and Jehovah looked upon the sacrifice. In the sacrifice Jehovah and the worshiper meet and are reconciled. The same is true in regard to the Lord's Supper. Jehovah looks upon the Supper, and we look upon it. It is our token in which we are to remember his death and suffering. In the Lord's Supper, God's eyes of grace and our eyes of faith meet. Jehovah with grace, memory, and acceptance looks upon the Supper; we with faith, memory, and participation eat of it, and in the Lord's Supper meet Jehovah and are reconciled to him.

Use of Our Tongues.

BY ARTHUR B. TENNEY.

We think we are able to use our tongues, and resent any effort to padlock them. But we find some people who are tongue-tied—that is, those whose tongues are tied in the middle and loose at both ends. Others have little good use for their tongues. What is to be done? Let the Bible settle it.

"Death and life are in the power of the tongue." (Prov. 18: 21.) "He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." (1 Pet. 3: 10.) "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." (Prov. 21: 23.) "If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain." (James 1: 26.)

Our tongues expose our hearts. "Keep thy heart with all diligence; for out of it are the issues of life," (Prov. 4: 23.) "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man." (Mark 7: 21-23; read also Matt. 15: 18-20.) "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 34-37.)

We dislike for others to say what we shall say, but we may get some valuable suggestions from what God says about the matter. He created the tongue when he created man, and knew for what purposes he created the tongue. "Yea, my heart will rejoice, when thy lips speak right things." (Prov. 23: 16.) "Hear, for I will speak excellent things; and the opening of my lips shall be right things. For my mouth shall utter truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing crooked or perverse in them." (Prov. 8: 6-8.) "My mouth shall speak wisdom; and the meditation of my heart shall be of understanding." (Ps. 49: 3.) "The mouth of the righteous talketh of wisdom, and his tongue speaketh justice." (Ps. 37: 30.) "Speak ye truth each one with his neighbor." (Eph. 4: 25.) "But speaking truth in love." (Verse 15.) "So then let us follow after things which make for peace, and things whereby we may edify one another." (Rom. 14: 19.) "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." (Eph. 4: 29). "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4: 6.) "Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good conscience." (1 Pet. 3: 15, 16.) Note the "meekness," not boastfulness.

Christians are singers—singers of the best sentiment to be found. Impressions can be made by singing, lessons can be taught by singing, often as effective as they can be made by "preaching." Vulgar songs are catchy and are detrimental to good singing and to Christian spirituality. Do not listen to the vulgar kind. Never sing it. God has spoken on this question. Listen to him, and heed his voice: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3: 16; Eph. 5: 19.) There is "grace" in God's singing, as there is in other speaking. David said: "O Lord, open thou my lips; and my mouth shall show forth thy praise." (Ps. 51: 15.) And: "I will sing of loving-kindness and justice: unto thee, O Jehovah, will I sing praises." (Ps. 101: 1.) We can feel the same if we are Christian to the core.

It is common for people who want to do certain things to ask what there is against it. Well, here is some of God's teaching against improper speech: "Speak not one against another." (James 4: 11.) "Murmur not, brethren, one against another." (James 5: 9.) "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings." (1 Pet. 2: 1.) "Wherefore, putting away falsehood" (Eph. 4: 25), "lie not one to another" (Col. 3: 9). "Every idle word that men shall speak, they shall give account thereof in the day of

judgment." (Matt. 12: 36; see 1 Tim. 5: 13; 2 Thess. 3: 11, 12.) "He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." (1 Pet. 3: 10.) "But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks." (Eph. 5: 3, 4.) "And wickedness is an abomination to my lips." (Prov. 8: 7.) "Let no corrupt speech proceed out of your mouth." (Eph. 4: 29.) "But now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth." (Col. 3: 8.) "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." (James 1: 21.)

This closes about seven hours of work on arranging and writing this. What is it all for? That I may help encourage clean speech and singing, so much needed. The air is almost full of cursing, vulgarity, irreligion, etc. Are you helping it to be thus? After reading these scriptures, how can you do it longer? You are setting hell-bait before the children who hear you use it. You blush when your mother slips up on you when you are in this wrong. But God is ever watchful, "greater than our heart, and knoweth all things." (1 John 3: 20.) The average curse sentence is meaningless, except its vileness and condemning sentiment. The heathen have more respect for their gods than to use their names irreverently. How about our respect for the one true God? Even if our associates use bad language, remember, Christians are "the salt of the earth" and "the light of the world" (Matt. 5), and are not to fall to Satan's call. Be clean-speaking Christians.

The Slaughter of the Innocents.

FROM THE LITERARY DIGEST.

When Jesus Christ came upon the earth, nearly two thousand years ago, to save all mankind, his mere coming seemed to interfere with the material interests of a few people of that period, notably King Herod, who promptly decided to dispose of this "interloper," and sent forth his soldiers with orders to slay all the children of two years old and under. Thus was consummated the most atrocious crime against innocent childhood ever committed up to that time. It has come down to us through all the ages in song and story, and master painters have pictured it on marvelous canvasses.

To-day passing in review, as we look out through the windows of our comfortable homes in this great and happy land, are three and a half millions of helpless children, the innocent victims of the greatest war that has ever afflicted humanity. It matters not, as we gaze in the direction of these children, that our eyes must stretch across three thousand miles of ocean, we still can see them and we still can hear them, if we wish to do so; and we cannot help hearing the tragic appeal in their voices and seeing their tiny arms stretched out to us, and their searching eyes looking into our souls, as they say: "Help us, or we perish." And if we fail to listen to this great call of three and a half millions of God's helpless children; if we close our eyes and ears to this great demand of duty, we will be just as guilty of the "slaughter of the innocents" as was Herod, nearly two thousand years ago.

In these lands, swept by death and filled with tragedies too deep for tears, a sum of human suffering is being written greater perhaps than for all ages gone by. The mind grows numb and the heart sick from a constant recital of tales of such tragedy as it is difficult to believe the twentieth century could hold.

And so, when we received the letter from Mr. Hoover telling us that America must not allow hunger and cold to return to this mass of three million five hundred thousand helpless children, our soul was stirred and the hot blood surged up in our heart. We felt it was our imperative duty to use all the power God has given us to aid this noble-hearted American in continuing the work of saving human lives to which he has devoted unsparingly, and at great personal sacrifice, his tremendous energy and administrative genius during the past six years, in which time he and his American colleagues have administered two billions of dollars of relief funds from all parts of the world with a total overhead expense of only three-eighths of one per cent, without any remuneration to the American directors. Now he asks us all to help save the children who are in imminent danger of starvation this coming winter.

There they are, in the midst of wrecked homes, and farms, and factories; in cities crowded with masses of refugees without sustaining food for children, through the destruction of live stock; seeds for planting, raw materials, tools, and machinery gone; great areas with everything burned, or looted, or smashed; vast unemployment for workers; no means of subsistence; a land of economic ruin, of mutilated life, and lingering death; and in the midst of it all—the little children.

In long lines they are waiting at the American food kitchens. Will the food be there for them? Will they be turned away? There are no happy, healthy faces in those long lines—not one. You have seen rags and barefooted children, but never so many little boys and girls literally dressed in tatters. Soon it will be very cold, and for those bare little feet and legs and arms there is nothing at home to put on.

Hollow faces and shrunken bodies are so common that their real condition does not become evident until we inquire more closely, and then we find that most of them are from one to five years back in their growth. Children of eight years old have not reached the normal size of two and a half. They are just learning to stand alone. Others almost as old cannot yet stand on their feet. Their arms, and legs, and spines, and chests are twisted and warped. The flesh and skin are shriveled on their bones. It is surprising that life can still exist there. If they can have food, they will gradually regain their health and strength, but with most of them it is a question of now or never. Starvation and tuberculosis will not wait.

In Poland alone a million five hundred thousand such children must be cared for. In Latvia and Esthonia the people are living mostly on a diet made from potato flour, oat flour, and sawdust. In Czecho-Slovakia, in Hungary, in Austria, and in other countries of central and southeastern Europe, two millions more are in dire need of food; and who stops to ask regarding creed, or race, or nationality when a little child is starving? Children are just children the world over, and the great American heart is big enough to care for them all.

But the appeal now is not for all. The three and a half millions of children in immediate danger of starvation, if this organization fails, who *must* have food at once, are only a fraction of the total number. The hungry children of those destitute countries have been examined by competent physicians, and only those whose wasted little bodies are reduced to the minimum weight, and whose endurance of hunger has reached the end which merges into actual starvation, are admitted to the American kitchens and given *one meal a day*. It is hard to turn away thousands of hungry boys and girls—to hear them ask, pleadingly, "Do I weigh too much?" "Am I not thin enough?" "Can't I come any more?" But this restricting of food to the extreme cases is compulsory, because there is not enough for all.

And these neediest ones cannot reach the kitchens through the cold winds and the snow barefooted and in the pitiful rags which form only a partial covering for their bodies. They must have clothes. Each outfit consists of one pair of warm woolen stockings, one pair of boots, and

a little overcoat. This one meal a day and these boots, stockings, and little coats can be supplied *only if we give them*. If we do not, the slaughter of the innocents by cold and starvation will be appalling.

Among the more than two million men and women who read this page there is not one—there cannot be a single one—whose heart will not respond gladly and eagerly to the challenge of this great need. We are asked, *you* with us, to coöperate with Mr. Hoover in raising twenty-three million dollars to feed and clothe these children and save them from death this winter. It can be done. It shall be done! The Literary Digest knows its readers and the deep earnestness, the quick sympathy, the great-hearted generosity they always show when any real human need calls to them. You have never been called upon in vain. We are counting on you now with a great confidence. We know, also, how truly you represent the American spirit, which beats in the hearts of a hundred and three millions more in this big land of plenty, a spirit which leaps ready at every such call, and is never weary in well-doing. We are not a hermit nation, isolated from the world, when suffering and want cry out to us from anywhere under the sun. A great, a beautiful, and heart-sustaining hope supports these stricken people—*America will come to their relief*. For in the far places of the earth, where famine stalks, one name, and one alone, is synonymous with rescue and hope—and that name is "America."

The small individual unit of ten dollars will provide the coat and boots and stockings and one meal a day for one child this winter. A hundred dollars will save the lives of *ten* children. For a thousand dollars you may have the joy of saving a *hundred* little ones. We urge our readers—we urge *every one* whose eyes are on these words—to give quickly as many of these units as possible, *to buy for themselves that precious and priceless thing, the life of a little child—as many of them as they can*, and every one will be a shining star in an eternal crown. It was the Divine Lover of little children, who came to earth as a little child, and who reigns now as the King of Glory, who said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." He does not forget, nor fail to reward.

So deeply do we ourselves feel the urgency of this great need, knowing all the facts, that we should feel a heavy burden of guilt if we did not go beyond anything we have felt possible heretofore in order to save these innocent children from suffering and death. Therefore, the Literary Digest will start this fund with the sum of $25,000 to feed and clothe twenty-five hundred little boys and girls this winter. What an inspiration it will be to all of us—what an inspiration *and example* to many thousands who may be uncertain how much to give—if in the very first week there shall be a great shower of checks for $1,000, for $5,000, for $10,000, as well as a deluge of smaller amounts, to send the fund rolling on toward the necessary twenty-three millions! Let us all see again what the father's heart is like in this great, rich land of America. Let us have again a wondrous revelation of the heart of American motherhood. Let us have a great outpouring of love and helpfulness in the name of Him who said: "Feed my lambs!"

Make all checks payable to "The Literary Digest Child-Feeding Fund," and mail them direct to The Literary Digest. Every remittance will be acknowledged and The Literary Digest will be responsible for every dollar contributed, to see that it goes, without one penny deducted, to the purpose for which it is given. Address Child-Feeding, The Literary Digest, 254-360 Fourth Avenue, New York.

That it may please Thee to wean my affections from all things below, and to fill me with ardent desires after heaven, and finally to make me partaker of all thy blessings and promises in Christ Jesus, I beseech thee to hear me, good Lord.—Selected.

Mrs. S. T. Hardison.

BY J. C. M'Q.

Dr. S. T. Hardison and family, of Lewisburg, Tenn., have the sympathy of the entire force of the Gospel Advocate in the recent death of Sister Hardison. I have known and appreciated Sister Hardison for many years. I always felt, and especially when I began preaching and needed encouragement, that I would be welcome in the home of Dr. and Sister Hardison. In years of the long ago Sister Hardison, or "Sister Georgia," as she was familiarly called, gave me good advice which proved very helpful to me in the work of preaching the gospel. Such a life is not and cannot be in vain. Her works will follow after her. God is able to use the influence of such a noble woman through the years to come. While her husband, children, and relatives will greatly feel their loss, yet a sweet, precious memory of the good she has done, of the kind words she has spoken, and of her noble life, will ever be present with them to lift them upward to the throne of God.

We shall expect some one to prepare a more extended notice for the columns of this paper.

One of Thirty-Four Churches.

Editor's Note: Much has been published and many appeals have been made through the columns of the religious newspapers in order to secure sufficient funds to pay for the church house in Washington, D. C. It seems that about seventeen thousand dollars is still owing on the house. The treasurer of the church of Christ at Dickson, Tenn., sends a proposition which is approved by the elders of that church. We cheerfully give this to our readers. If there are thirty-three other churches willing to give five hundred dollars, their prompt action will be appreciated. It does seem that it is not advisable to make so many appeals in order to raise this sum. The proposition of the church at Dickson is as follows:

The church of Christ at Dickson, Tenn., wants to make the following proposition concerning the work at Washington, through your paper. We understand from Brother Long that the present indebtedness on the church there is seventeen thousand dollars, and that if same is paid at an early date the accrued interest will be deducted. Realizing the importance of this debt's being wiped out at an early date, we are willing to be one of thirty-four churches to pay same at once. We will be glad to pay five hundred dollars on the condition that thirty-three other churches will do the same and thus cancel the debt. Now, if you have already given to the work, do not let it deter you from accepting this proposition. We have already paid in about five hundred dollars. We feel that there should be plenty of strong churches throughout Tennessee, Texas, and Kentucky to meet this proposition soon. Who will be the first one to give us a hearing?

Second Term Begins on January 3, 1921.

The second term at David Lipscomb College begins on January 3, 1921. Those who desire to be enrolled as students should make application at once in order that there may be no disappointment in securing room. There will be accommodations for a few young men and young women who are earnestly seeking an education that is worth while. Courses of study have been arranged so that a student will receive full credit for each term of work taken. We have a high standard of scholarship and conduct, and the present student body is securing good results. A system of supervised study has been introduced. Students are kept under the control and influence of Christian teachers during every hour of the day and night. We have the best facilities and equipment in the history of the institution. For catalogue containing full information, address A. B Lipscomb, President, David Lipscomb College, Nashville, Tenn.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Giving and Going.

In using the word "giving" at the head of this article, I have in mind doing what duty demands in the way of giving of our means for the extension of the cause of Christ on earth; in using the word "going," I have in mind what we mean when we talk about "going" to heaven.

About three months before I left Atlanta, Brother J. G. Malphurs, who then lived at Chaplin, Ky., wrote me a letter inquiring how I went about teaching a church on the subject of giving, and asked me to publish it with my answer in the Gospel Advocate. It was my intention to do this at once, hence did not acknowledge his letter with a reply; but work piled up so on me that I never got to it. I want our good brother to know the letter was appreciated and that it is one cause of this article. Without using space to publish his letter, I shall let it direct the course of this article.

1. Above everything else, convert the church. I think it is safe to say that truly converted people give—give freely and gladly. Many of our churches need conversion. Certainly it is true that there is such a thing as being a true convert and not giving just because it has not been impressed upon your mind. Such would have been giving all along, but simply had never been made to realize the importance of it. But just as certain as I am writing this, we have in many of our congregations people that are no more true converts than those who tenaciously, in the face of the plainest of facts to the contrary, teach sprinkling for baptism and many other things evidently as wrong. Don't you tell me that a man will frown, twist, and squirm when he is asked to give, if he is truly converted, if he has in him the spirit of Christ, if the love of God reigns in his soul. Get the heart right with God, and giving will come as a matter of course. So far as getting people to see what the Book says on the subject of giving, it requires but little effort and time, if they are truly God's children, if they are living in the heart of our God and he is dwelling in them. I say again, convert them, fill them with the spirit of the Ones who have given as no others have—viz., God, the Father, and his Son, whom he sent to give his life for us.

2. On the principle that what is good for one congregation is good for all, I here submit an excerpt from "The Friendly Visitor," which is mailed, as a rule, to our members each week:

Please study carefully all of the eighth and ninth chapters of 2 Corinthians. Note what the word "grace" means. Is it not applied to giving in this chapter, and is it not called "the unspeakable gift" in the last verse of the ninth chapter? And what does Paul mean by referring us to what Christ had done, in the ninth verse of the eighth chapter? Have not God and his Son been wonderful givers? Have they given grudgingly or stintingly? What if they had had no more of the giving spirit than some of us? I shudder at the thought! What does Paul mean by Titus' "earnest care" for them in verse 16 of the eighth chapter? Does he not here have in mind Titus' desire that they do their duty in giving? And what does Paul mean in the last verse of the eighth chapter when he says: "Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf?" Of what had Paul boasted? Read 2 Cor. 9: 1-4. Had he not boasted of them as being those to be depended on when it comes to giving? And our Brother Andrews did some boasting of you in our business meeting last Sunday night. I was glad to hear and see such confidence expressed by him. He said all bills will be paid next Lord's day, that our collections will meet the demands. And what does Paul mean by that expression, "in the face of the churches," or "before the churches?" Does he not here let us know that he was to let other churches know what they were doing? Notice what he says about their zeal "provoking" or "stirring up" others to do their duty in verse 2 of the ninth chapter. Will not every child of God that reads this pray daily that the zeal of this church may stir every other church in this State and nation? Am I right when I say "the church of Christ" and its doctrine are the best things in the world—that there is nothing so good, so pure? Then will we not give to these things the best there is in us?

Study thoughtfully 2 Cor. 9: 6-8; and read in connection with this Mal. 3: 8-10. Pardon me for the expression, but I must ask: Was God just joking when he spoke of opening the windows of heaven and pouring out a blessing that they could not find room to receive? And that he was to do this on the condition that they give as they had been taught? Is he the same God under the better covenant under which we now live? Has he said nothing about blessing us beyond all our thoughts or our asking? (See Eph. 3: 20, 21.) I can think "lots," but he is able and does bless those who really love, work, and give beyond their thoughts. Joy we must have if we really impress others that there is a reality in the religion we have embraced. Have you noticed what David said about this in Ps. 51: 12, 13? He wanted the joy of salvation restored, and plainly states that after this is done he would teach transgressors God's way and sinners would be converted. See what Paul says about the true church in Heb. 3: 6. But joy we can never have, if we do not do our duty, and *giving* is a big part of it.

3. It will not be amiss, I hope, to say that our contributions here went about three hundred and twenty-eight dollars last Lord's day. It is an easy matter to get people to do when they want to do, and those who are wholly converted to Christ and are filled with his Spirit are ever hungering to do something to extend his cause and kingdom in the world.

In conclusion, let me say that "giving" and "going" to heaven go hand in hand. If we are giving much, we are going much; but those disciples who are not giving, and giving to that degree that they feel it, are not going toward heaven very fast. I love to teach people to give and to see them give, because I want them saved. I teach it for the same reason I teach baptism, repentance, prayer, or anything else God has commanded. We have no nonessential commands from our Lord. Give or die spiritually is just as true as repent or perish.

✡ ✡ ✡

Help Savannah, Ga.

Good letters from Brethren Claus and Beck tell the good news of Savannah's determination of having a house of worship and of the sore need of it. They have an opportunity of getting a ten-thousand-dollar house for eight thousand dollars. The faithful few at that place state that if their friends at other places will help them to the extent of thirty-five hundred dollars, they will do the rest. We must have this by the first of the year. Will not each one who reads this make up his or her mind to give, or to have a special donation taken at his or her home church next Lord's day, and send at once to J. M. Copeland, 109 East President Street, Savannah, Ga.? Think what it has meant to Georgia for Atlanta, Valdosta, and Macon to be on their feet and now radiating centers for the gospel in neglected Georgia! What can it mean to put Savannah on the list, and that at once! Beck and Copeland are there giving their best, and rest assured of the fact that "failure" has never entered their minds. Put your money where it is a safe investment for the cause of Christ.

For Paul love is the numeral before the ciphers. Given that, every additional gift multiplies a man's talents by ten. And so true to the gospel values is Paul's estimate that if you substitute the name of Jesus for "love" in his greatest chapter, you get a portrait of the character of our Lord which corresponds with that in the gospel records.—Selected.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

A Sacred Obligation.

The God who said through his respective servants, "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it" (Eph. 5: 25); "... the shalt love thy neighbor as thyself" (Matt. 19: ... "Thou shalt love the Lord thy God with all thy ... (Matt. 22: 37); and, and with all thy soul, and with all thy mind, and thy heart, That we should love "the brotherhood" (1 Pet. 2: 17). ception. We find those who "love the brotherhood" is a great connumber of brethren, or who can and do love a select love, perhaps, to all ... a local, home congregation. Such ... all right as far as it goes; but the trouble is, it does not go far enough. If Paul had centered his Christian affections upon one congregation exclusively, what would have been the fortunes of all the other churches; and who could have written the matchless Pauline Epistles, which have been the source of a marvelous inspiration through the passing centuries? Had Paul not loved the work of his Lord beyond the limits of the church in Antioch, he would never have given heed to his "Macedonian call," nor would his great missionary tours have been made. See him at Derbe, the last city reached on his first tour before he begins to retrace his steps back to Antioch. He could very easily have passed through the defile of the Taurus mountains into the plains of Cilicia, visited his home in Tarsus, and returned to Antioch—it was the shortest route; but he chose rather to return "to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God." (Acts 14: 21, 22.) Surpassing the love of kindred, self, and all else, his love for the church universal stood first in the world-wide program of his intensely strenuous life. In recounting his sufferings and cares he said: "Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches." (2 Cor. 11: 28.) The great apostle brings "all the churches" within the circle of his consideration and love. Paul's love for the church was so great that he gave his possessions, his time, and his life for it. The sacrifices a man makes for "the brotherhood" indicate his love for it. When this love as expressed in the apostolic "anxiety for all the churches" prevails generally among the people of God, there will be a mustering of forces and a forward march into new fields for greater victories.

✡ ✡ ✡

The Church at McGregor.

Sister Vina Hooper, who was instrumental in getting a congregation started at McGregor, Ga., writes concerning the work there: "I found, on returning from vacation, the little band of Christians here still meeting regularly. There is quite a bit of financial help needed, and help from any other congregations will be greatly appreciated. We had Brother Boyd, of Valdosta, with us last Lord's day. He preached two very impressive sermons. Brother J. P. Prevatt is to be with us on next fourth Lord's day. Pray for us that we may hold out faithful. I have just received ten dollars from Brother J. V. Copeland, Lake Park, Ga., to be applied on the building fund." Our readers are not unfamiliar with the work at McGregor. It is not always possible for a congregation to be self-supporting from the beginning. I am sure those who have contributed formerly to the McGregor field will gladly continue their support. Send all contributions to Sister Vina Hooper.

The Appeal From Savannah.

The brethren in Savannah and South Georgia are making things "hum" in their efforts to raise sufficient funds to buy the Christian Scientist meetinghouse for the little congregation in Savannah. Brother Beck sends me the following report: "Brother Claus and the brethren here went around and looked at the house yesterday, and are pleased with it; and they are making preparations to raise the money they have promised. It is up to us to do something now, and we want those who are going to help us to get busy. Brother Claus is going to raise at least five hundred dollars in the Valdosta congregation, and Brother Copeland goes to help him Wednesday, and will stay until Sunday. Dasher has promised about the same as Valdosta. The Savannah brethren are doing their best; but they need help, and need it now. The outlook for the church there is promising, the opportunity is inviting. The appeal is urgent. Brethren, send your contributions at once to J. B. Beck, P. O. Box 1530, Savannah, Ga.

Say "No."

BY MRS. HOMER HOGAN.

Dare to say "No" when you're tempted to drink.
Pause for a moment, my brave boy, and think;
Think of wrecks upon life's ocean tossed,
For answering "Yes" without counting the cost.

Think of the mother who bore you in pain;
Think of the tears that will soon fall like rain;
Think of the heart and how cruel the blow;
Think of her love, and at once answer "No."

Think of the hopes that are drowned in the bowl;
Think of the danger to body and soul;
Think of sad lives once as pure as the snow;
Look at them now, and at once answer "No."

Think, too, of manhood with rum-tainted breath;
Think of its end and the terrible death;
Think of the homes that, now shadowed with woe,
Might have been heaven had the answer been "No."

Think of lone graves both unwept and unknown,
Hiding fond hopes that were fair as your own;
Think of proud forms, now forever laid low,
That still might be here had they learned to say "No."

Think of the demon that lurks in the bowl,
Driving to ruin both body and soul.
Think of all this as life's journey you go;
And when you're assailed by the tempter, say "No."

PELOUBET'S NOTES FOR 1921 NOW READY.

"Peloubet's Notes" has been issued for forty-seven years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. It is rich in material, comprehensive in its scope, and practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. The editor of The Outlook says: "We give first place to Peloubet's." Marion Lawrance, the noted Sunday-school worker, writes: "How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these 'Notes.'"

Send for your copy to-day. Price, $2.10, postpaid. Address the McQuiddy Printing Company, Nashville, Tenn.

CURRENT THOUGHT

The Fat and the Lean.

The seven fat and the seven lean years of Egypt are the common experience of all men in all lands in all times.

A cotton farmer said: "I made more money in the last two years than I expected to make in ten years several years ago."

A peach grower said: "If I can get one good crop every three years, I will make very good profits and be quite content."

Don't penalize God in hard times. Be grateful for the fat years of the past. Have faith for the fat years of the future.—Christian Index.

The above from the Christian Index demands the thoughtful consideration of us all. During the years of prosperity we are prone to forget God. Then when seasons of adversity arrive, we are too ready to complain. If we would seriously consider how good God has been to us and how many the blessings that we have enjoyed every day that we have lived, we certainly would be ashamed to murmur or complain as we sometimes do. Having two good eyes, a sound and vigorous body, with an active brain, we should be thoroughly equipped to go forth and accomplish great good in life's battles. It is not best for us to be prosperous all the time. Like the psalmist David, we should say: "Bless Jehovah, O my soul: and all that is within me, bless his holy name. Bless Jehovah, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy desire with good things, so that thy youth is renewed like the eagle." (Ps. 103: 1-5.)

✡ ✡ ✡

Americanism.

Various have been the definitions of the great word "Americanism." However, it includes the American way of filling government positions. Our officers are not born to rule over us—we elect them for short terms, and retain or make them private citizens as we wish. The citizenship rules. Ours is a "government of the people, for the people, and by the people."

Every four years we elect our Chief Executive. For two or three months the candidates and other stump speakers and the daily press make things lively, then we go quietly to our precincts and cast our ballots. On the evening of election day we are keyed up to the highest notch of excitement. Then, the next morning, always a morning with a "hush," we forget the past and go calmly about our business. This is the American way, and it is a good way.

"Americanism" likewise includes trust. When the new President, for example, takes the oath of office, we trust him; in other words, we are Americans, and must, therefore, give him a chance to make good. Governor Cox sent President-elect Harding a telegram of congratulation and pledge of personal support. This is also the American way, and it is a good way.

We be Americans. And, as Americans, we must exemplify the American spirit—the spirit which patriotically acknowledges the will of the people and "boosts."

March 4, 1921, Mr. Harding will be sworn in as President of the United States; and more than a hundred million people will, by their Americanism, be pledged to help him guide our good old Ship of State. The success or failure of his administration, none can predict; but all will wish for it success, and the people as a whole will try to make it a success.—Christian Standard.

The man who enjoys the freedom of the American government should not be ashamed of the fact that he is an American citizen. When Paul was in danger of being scourged, he took advantage of the fact that he was a Roman. The man who takes advantage of the fact that he lives in the United States and is an American citizen should support his government in every scriptural way. As the American government stands for freedom of conscience, and is the only government known to me that respects the conscience of its subjects, every law-abiding citizen should uphold the government in every good work. All who are opposed to lawlessness and Bolshevism should live in a way that will encourage all citizens to be law-abiding and ... live not only in obedience to the law of the land, but to ... in obedience to the law of God. It is rebellion against ... also ... for man not to obey the law of the land whenever that ... God ... ce does not conflict with the law of God. It is, in-... obedien... h to enjoy all the blessings and privileges of the ... deed, selfis... vernment and then not be willing to make ... American go... n order to uphold it in every proper and ... some sacrifices i... For rulers are not a terror to the good ... scriptural way. "... nd wouldest thou have no fear of ... work, but to the evil. A... s good, and thou shalt have ... the power? do that which is ... minister of God to thee ... praise from the same: for he is a ... is evil, be afraid; ... for good. But if thou do that which ... for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil." (Rom. 13: 3, 4.) The "Continent," of Chicago, tells of a Russian who had a genuine love for this great Western democracy. He expressed it as follows: "I like to be in America because America keeps me better than my own country. America gives me liberty. America gives my wife liberty. America gives my children liberty. America gives me plenty of work, plenty to eat, and plenty to wear. America gives good schools for my children and for me. America lets the poor man have his horse, his cow, and his farm. I am glad to feel that I am part of this 'Sweet Land of Liberty.'"

✡ ✡ ✡

The Thanksgiving Habit.

"Some men dig while others dream, some men boost while others knock;
Some men think the days are long, other men forget the clock;
Some men hope while other men go complaining day by day.
Have you ever met a man who has made complaining pay?"

Dr. Maltbie Babcock suggested that instead of having one day set apart for thanksgiving it would be better to set apart one day for complaining, and cram into it all our worries, leaving the rest of the year clear for gratitude.

Think of the many misfortunes you have escaped, and stop complaining. Think of the "mysterious and majestic blessings" prayer will bring, and stop complaining.

In a word, "count your blessings," and they will stop your complaining.

At one of Mr. Alexander's meetings in Toronto the singer looked down and saw a paralyzed woman who had been wheeled down the aisle before the platform. He asked her what was her favorite hymn, and instantly she answered, "Count Your Blessings!"

After Stanley had spent three years in Africa, fighting the jungle and the forest, the fever and the savages, and at last drew near to the sea, and saw in the distance a missionary station, and the cross gleaming above it, he hailed the cross with these words: "O blessed sign of Christian civilization!"

Our whole life has been surrounded by these blessed signs of civilization, yet how strong a blessed thanksgiving habit have they produced in you and me?—Record of Christian Work.

Some men murmur if one small cloud appears in their great horizon of blue; other men are thankful if but one ray of light gilds the clouds that obscure their view. Some men complain when they do not have every wish gratified, while others praise God for almost every blessing that they enjoy. People who are in health and prosperity should think how many are deprived of the comforts of life before murmuring and complaining because they do not have everything just as they want it. We should heed the admonition of the apostle, "In everything give thanks."

MISCELLANY

Sister J. D. Tant, writing in behalf of J. H. Murrell, says: "On November 24 Brother and Sister J. H. Murrell became the parents of a pair of fine twin boys. The babes are doing well, but Sister Murrell's condition has been serious from the beginning. It will be months before Brother Murrell can leave home, and congregations who know him should not forget his necessities in the winter now upon us. Brother Murrell's address is Rogers, Ark., Route 2."

✡

Mrs. Harvey C. Wilhite, Sparta, Tenn., Route 5, says: "Among the first words I learned to spell was 'Gospel Advocate.' I lived with my grandmother a great deal in my childhood days, and the Advocate was always in her home; and a good, Christian woman she was. The Advocate has also been in my father's home for years. So, seeing the good that is put forth through it, I am sending you my subscription for a year. I commend the good work that is being put forth in the David Lipscomb College. May God bless every effort that is being put forth for his cause."

✡

From T. M. Karnes, Trenton, Tenn.: "I am highly pleased with the Gospel Advocate, which is part of my library; and I would rejoice to know of its being a welcome visitor in every home in the world. Some subscribers, I hear, are not going to renew their subscription because of the price. You may not be able to realize the condition of the country as does the farmer. Not a full crop in many places, with the price in almost everything below cost of production, and surplus stock, unsalable, to be fed and cared for. Let us hope and work for reasonable and fair adjustment of everything and trust in and honor God."

✡

Morgan H. Carter writes: "God is blessing the work in New York City. Several new members have begun work since October 1. The outlook is excellent. The church desires the names and addresses of all members who have moved to New York or suburbs. This is a very urgent need, brethren, and you can render a splendid service to Christ in sending any you know. Your prayers are also requested. The place of worship is 239 West Sixty-ninth Street, close to Broadway. It has become necessary to change the hour of worship from 11 A.M. to 2 P.M. for a few months at least. All visitors will find a cordial welcome. For further information, address G. M. McKee, 105 West Sixty-fourth Street, New York, N. Y."

✡

From J. G. Allen, of Muskogee, Okla., who for many years was a resident of this city, comes the following testimonial: "I have read the Gospel Advocate for years, and believe it the best paper published by any of the brotherhood. I used to think it was too eager for a controversy with some brother; but since coming West and learning by actual experience how far from New Testament grounds some have departed, I have reversed my opinion, and thank God that we have a paper that will speak out in the language of the New Testament and condemn hobbies regardless of who the rider is. I wish every member of the church in the wide world would read the article by J. C. McQuiddy, entitled 'The Gospel of Love and Forgiveness,' published in the Advocate of November 18. I consider it the most timely article I have read in any paper, and it is well worth preserving."

✡

H. F. Pendergrass, Louisville, Ky., sends the following for publication in the Gospel Advocate: "When the United States declared war on Germany, I was at that time preaching for the church at Wynne, Ark. At first I bitterly opposed Christians' taking any part in war, and used my influence to keep them from it; but later, for some reason which I do not now understand, I changed my mind and felt that it was the duty of every American who could possibly do so to go. On July 22, 1917, I volunteered, and reported for duty at Fayetteville, Ark., on August 5. I served thirteen months here in the United States and twelve months in France. Since I was discharged I have studied the matter seriously in the light of God's word, and I am convinced that I not only made a great mistake when I entered the service, but that my life during that period of time was far from pleasing to the Master, for which I ask the forgiveness and prayers of all my brethren."

From a letter recently received from S. W. Bell, of Sedalia, Mo., we print the following plain words: "I want the Gospel Advocate to continue to come. I may not agree with the authors of many of the articles; I may not agree with the policy of the paper on many things; yet I always want to see what the different ones are saying in the Advocate. I have always given the editors and management credit for feeling that they were doing the things that were for the best. And it seems as though all engines have to have a 'balance wheel.' There is one thing which I have noticed: in almost all cases of the editors and contributors to the Advocate, though seemingly a bit harsh and seemingly trying to ''spute' with almost everybody who disagreed, yet the thing for which they have been contending earnestly has proven to be about as they have shown, as in the 'rebaptism question,' Sunday-school literature, Adventism, Bollism, eldership, pastor, Sommerism (no college), as well as many other things. I do not think that the editors have tried to 'lord it over' the 'brotherhood' as some have claimed. May all of us be more as Brother Dunn recently wrote."

✡

J. Y. McQuigg, of Abilene, Texas, a lifelong friend of the Gospel Advocate, encourages us with the following note and comment: "As you refer the two extracts from letters recently received by you to the readers of the Gospel Advocate, and as I am one of that number and have been for fifty-three years, I feel free to speak, and believe the extract from the brother's letter much the best; and I admire his taste and judgment as to sound teaching, so much so that, for fear all did not read it carefully, I repeat what he says: 'I send this subscription most cheerfully, not only because of the love I have for those in charge of the Advocate, but because I believe it is the most powerful and most effective single influence of which I know, standing for God's holy word unmixed with human error.' I would beg to add: And it has done and is doing more to stay the tide of all innovations and all departures from the truth than any other single influence. I heartily bid Godspeed to its influence and usefulness till it is taken and read by all the Christians in our good and greatly blessed land. Of the other extract I will say in all seriousness that I fear the sister is no longer on the main line, but has sidetracked and has lost her taste for good reading. As a fellow soldier in the one grand army, I would beg of her to repent of her perhaps hasty decision and have the Advocate come, as in days gone by, read it carefully and prayerfully, then pass it on to her neighbors and friends, that it may do others good even to the saving of some of them. By so doing she may get back on the main line, and at last, when the end of the journey is reached, it will be hers to enter the eternal city 'whose maker and builder is God.'"

✡

C. A. Marshall, of Soquel, Cal., addresses the following note to our readers: "In the Gospel Advocate of recent date there was published an account of 'Our Experience With Sommerism.' Also, in the issue of November 25 there was an article from the pen of E. C. Fuqua telling of the conditions at Colorado Springs which dovetails with our experience exactly. Now there are two heads of families here who intend to put forth their strongest efforts to secure a preacher to come here to Santa Cruz and establish a congregation that will 'speak where the Bible speaks,' and will not bind any man-made rule upon its members. We are hoping to secure C. R. Nichol, of Texas, who has been secured for a meeting at a point only twenty-five miles from here. Now, in order to support a preacher here long enough to do the work needed, we shall need some financial aid. We can put up some money ourselves, but not enough to do the work. We have been meeting ever since our 'elimination' from the 'Review family'—once with the church at Aromas, but no more on account of the bad roads; the rest of the time in our own home, with help part of the time of some others who are soon to go away. Now, we are known to C. F. Bonner, of Alhambra, Cal., who is well known to the Advocate editors. He can vouch for our integrity. Also we refer to the elders of the church at Madera, Cal., G. L. Hawley and Charles Sewell, the latter a son of the late L. R. Sewell. We would ask any one wishing to locate in California, and willing to live here and help work out this problem, to write to us concerning property conditions here, and we shall gladly reply to all questions to the best of our ability. If any one wishes to contribute to our finances, we shall promptly acknowledge such through the paper. Pray for us, brethren, that we may do in all things as God would have us to do, and God forbid that any malice or lack of love should actuate us in what we do."

Home Reading

Beautiful Costumes.

Watch Miss Earth when it is time for her to dress for fall:
Russet red her petticoats, shiny gold her shawl;
Scarlet her waist and throat, yellow in her hair.
Ever see the like of her, saucy-faced and fair?
She's put her springtime duds away—lacy things and sweet;
She'll lay her summer drapery by and change from head to feet.
Hems and tucks and ruffles new, like an eager elf
She'll be kneeling at the streams, looking at herself.
Watch Miss Earth a little while. She will change again
To dazzling robe of crystal white with a sparkling train,
Diamonds on her breast and brow, coronet of pearl;
But any way she dresses, she's such a pretty girl.

—Nancy Byrd Turner.

✡ ✡ ✡

The Fairy Boat.

Once upon a time Love Fairy went to live in the heart of a great, pink Brier Rose; and O, how she enjoyed this beautiful home, with the sweet fragrance of the rose about her! "Here I shall live always; I shall never leave this beautiful home," she said.

All went well for a while. But one morning the little fairy stretched and yawned, and finally she sighed: "O, dear, how tiresome it is to stay at home and do nothing! I must find something to do!"

She decided to go out at once. As she climbed down the thorny step of her home, she noticed that it had been raining during the night. The ground was covered in patches with puddles of water, like fairy lakes, and she noticed that right in the center of one a little ant house had been flooded. Quantities of mother ants and father ants and little baby ants were trying their best to swim ashore.

Love Fairy stood watching the ants and wondering what she could do to help them, when she heard a faint voice calling to her. It was Brier Rose! "Take this petal of mine," she said, as she dropped a beautiful great pink one, "and put it on the water, like a little boat, then get into it, and sail out and rescue the ant families." Love Fairy was delighted with the idea, and she soon found herself sailing out on the fairy lake. The weary ants soon forgot their fright and eagerly climbed into the boat.

When they came to shore, all the big ants scrambled out and soon began to build another house. But the baby ants remained in the boat, sailing over the blue water, for the good fairy had spread her rainbow-colored wings for sails; and finally, after Mr. Sun had dried the puddle, so that there was none of it left, the baby ants found their new home all ready for them. Imagine how glad they were to snuggle down in their little beds and sleep that night!

Then Love Fairy carried the beautiful rose petal back to Brier Rose, and, as she fastened it in place with her fairy wax, she said: "What a beautiful home I have come to, and what a happy day I have had!"—Adele F. Woodward.

✡ ✡ ✡

The South Side.

"May I come in, dear?" called the girl's bright voice.

"Pull the bobbin and the latch will fly up," was the merry answer.

The girl pushed open the door and ran across the room to the bed. Nobody could have guessed the pain and wearisome plaster cast from the cheery voice; still less could one have guessed that the need to earn made the weeks of pain still harder to bear. These things the woman lying there told to her God, never to her guests.

The girl held up a forlorn handful of late asters. "The very last," she declared. "I hunted and hunted."

"Are you sure?" her friend asked, quickly. "I've always found them later than this every year. Did you go over to the south side of the hill?"

"No," the girl confessed, laughingly. "I believe I looked on every side but that! I'll go straight back and hunt again."

Twenty minutes later she returned laden with autumn bloom.

"You are right," she said. "I had no idea that the south side made such a difference. The slope was half covered with the beautiful blossoms, so big and deep colored! I'm going to put them in this pitcher beside you so that you can reach your hands down deep into the autumn and pretend you're picking them yourself."

"Then," her friend returned, "I should have to give up the memory of somebody who picked them for me."

The girl stopped her pretty work. "Now I understand the difference," she said, slowly. "You will insist, willful woman that you are, on living on the south side of life, and getting every bit of sunshine there is, while most of us deliberately go and sit on the north side and grumble because it's cold! Never mind. I've caught your secret now, and I'm going to sit in the sun. Then maybe I'll blossom!"

The white face in the bed smiled. "And the best of it all is that there always is a south side," she answered—"the sun's side, and God's."—Presbyterian Review.

✡ ✡ ✡

Kindness.

It is of real interest to study the subject of kindness in the Bible. A man once put on his wife's tombstone, "She was so kind;" and there is no doubt that kindness is one of the finest proofs that we are genuine followers of our Master. Several people are mentioned in the Scriptures as either speaking kindly or dealing kindly; but the finest example—and the only perfect standard—is God himself, who is mentioned in a number of passages as full of kindness. Thus to be kind is to be like God.—W. H. G. Thomas.

✡ ✡ ✡

Godliness is profitable; but the final end of God is not our good, but his glory. That man has much to learn whose supreme solicitude is how he may be enriched by the love of God, and not how he may receive its holy impression and fulfill its holy ends. He who is saved must think more of God than of self. But when many receive the truth, it is only that unbelief would be ruinous; they obey the law because obedience has its recompense. The gospel is good news, not only because it blesses us, but because it reveals our Father.—A. J. Morris.

✡ ✡ ✡

For Her Friend.

A party of a hundred children of the slums had been taken for a visit into the country and were on their way home. The attendant heard a chorus of gibes all aimed at Rosie, one of the little girls, and then she saw that the girl was wearing a pair of shoes of very large size. Then the attendant remembered that Rosie had had a pair of new shoes, and she asked what had become of them.

"Well," said Rosie, "you see these shoes ain't mine. They're Katie's. I know they're awful big; but her mamma ain't had any work lately, so she couldn't buy her a new pair. She just gave her own shoes to Katie. Katie felt awful bad about it, and cried all the way to the station. The girls all laughed at her; so I just lent her my new ones and took hers. You see, teacher," said Rosie, raising her eyes to the attendant's face, "Katie's my friend."—New York Tribune.

Query Department

By J. C. McQUIDDY

W. R. Wilcut, of Bear Creek, Ala., says: "Please give through the Gospel Advocate the design of John's baptism. Was it for the remission of sins?"

If our brother had turned to Mark 1: 4, he would have seen very clearly that John's baptism was for, or unto, the remission of sins. The passage reads: "John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins."

✡ ✡ ✡

T. H. Roberson asks the following question: "In the Senior Quarterly, lesson for October 24, this question is asked: 'Did Christ teach any ordinances?' Please answer this question in the 'Query Department.' If your answer is 'yes,' please mention the ordinances he taught." Any decree or command of Christ is an ordinance. 1 Cor. 11: 2, in the King James Version, reads: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." The "ordinances," or traditions, as it appears in the Revised Version, must refer to commands that Paul had taught the Corinthians while in Corinth. While the New Testament nowhere calls baptism an ordinance, yet it is an ordinance in the sense that it is a command.

✡ ✡ ✡

A sister from Fort Deposit, Ala., who does not wish her name revealed, asks for an explanation of 1 Cor. 3: 15, which reads: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire." She says: "A brother the other day was discussing the subject of eternal salvation. He said if a person was once saved, he was eternally saved, and quoted 1 Cor. 3: 15 for proof. Is there any other passage of scripture in the Bible that throws light on this subject or has reference to it in any way? If so, please state the references through the 'Query Department' of the Gospel Advocate."

This is a hard passage to understand. It is not possible to understand the passage without considering it in its connection. The apostle states in verse 11: "Other foundation can no man lay than that which is laid, which is Jesus Christ." Evangelists or preachers build upon this one foundation—some gold, silver, costly stones, wood, hay, stubble. Each man's work shall be made manifest; each shall be tested and tried as if by fire; and the fire shall prove each man's work, of what sort it is. The work of some shall abide, while the work of others shall be lost. While the work of the evangelist is lost, he himself shall be saved, yet so as through fire. He must pass through tribulations and fiery trials in order to be saved. Another view is that the passage refers to the doctrine a man teaches. Every man will teach some error in spite of his fidelity and loyalty to God; but if the man is honest and makes every effort to know and do the will of God, he himself shall be saved in spite of the fact that he has made some mistakes and taught some error. The passage does not teach that it is impossible for Christians to fall away and be finally lost. A number of scriptures show that such a position is not warranted by the word of God. The Holy Spirit says: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." (Gal. 5: 4.) To the church at Ephesus it was said: "But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent." (Rev. 2: 4, 5.) Also, 2 Pet. 2: 20-22 shows that it is possible for a man to turn away from his "first love" and be finally lost: "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire."

✡ ✡ ✡

A sister in this city, who wishes her name not published, asks information as to the advisability of having a Christmas entertainment. She says: "Some in our congregation claim that we should have a Christmas entertainment for the Sunday-school children; others claim that it is not scriptural to do so, and think it would be no more harm to have an organ in the church worship than to have a Christmas entertainment in the Sunday school. Please give your advice upon the matter."

The peace and harmony of the congregation is worth far more to the church than is a Christmas entertainment to the children. As Christians are to bear and forbear with each other, if friction is created by having such an entertainment, no such entertainment should be given. A Christmas entertainment is certainly no part of the worship, and there is no scriptural authority for it any more than there is scriptural authority for any other kind of entertainment. If such an entertainment is given, it should be distinctly understood that it is no part of the worship and is not given as a church entertainment. If such an entertainment is not given as a church entertainment, I can see no more impropriety in having it than in any other entertainment. Christians should have some entertainment and some recreation. Such an entertainment is not a religious service. However, Christians should be prudent and careful to do nothing that is calculated to destroy the fellowship that should exist in a congregation.

✡ ✡ ✡

John E. Word, of Dinuba, Cal., is very much interested in the subject of attitude in prayer. I much prefer the kneeling posture, and encourage Christians to kneel in prayer. I think they should always do this in public prayer unless it is inconvenient to do so. I have answered two queries from Brother Word on this subject, so cheerfully give what he has to say in regard to Solomon's standing on his knees in prayer. He says:

"In your reply to my query in the Gospel Advocate of July 29, in regard to the position we should occupy, I admitted we could pray in any position. The case of Hannah in 1 Sam. 1: 26 may mean she was standing on her feet. Reference to Solomon's position in prayer (1 Kings 8: 22; 2 Chron. 6: 12) would lead a casual reader to believe that Solomon was standing on his feet; but when we read all that is said about his position, we see he was kneeling on his knees. I am not writing this for the love I have for a controversy, but because I see so many of our preaching brethren stand on their feet in prayer. If we say we follow the Bible, let's cut off as many as possible of the innovations that have been brought into the worship by uninspired men."

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to **Gospel Advocate**, 317-319 Fifth Avenue, North, Nashville, Tenn.

Entered at post office at Nashville, Tenn., as second-class matter. Published weekly at Nashville, Tenn.

EDITORIAL

Wealth's Responsibility.

BY J. C. M'Q.

Socialism seeks to destroy all capital. It takes the position that to be rich is vicious and sinful. It is a fact, however, that all men of worth endeavor to make money. "Rich" is a relative term. The man who would be considered rich in one community would not be considered rich in another. It is commendable for a man to make money, provided he makes it honorably. The sin is not in making money, but the sin is in the use of money. Wealth brings with it a great responsibility. In the Bible you do not find one word of censure against wealth as such. President Roosevelt, in his attack upon "predatory interests" and "malefactors of great wealth," never condemned wealth as such. He merely denounced the abuse of wealth. He had studied the Bible too much to hold that it was a sin for a man to be rich, even for a man to be very rich. The sin came in when the man employed his wealth in oppressing or robbing his fellow creatures.

Dr. Scott Nearing, an extreme socialist, takes an entirely different view. He holds that it is a sin to be rich. One who understands the Bible teaching, however, can read without alarm the following in his "Poverty and Riches:" "Americans have a certain abiding faith in riches. They praise riches in their homes, extol it in their schools, bow to it in the community life. Nine men and women out of every ten who are not rich would jump at the chance of being rich without inquiring seriously into the causes or the effects of being rich. To-day America numbers her millionaires by the thousands, and there are about one hundred and fifty persons whose incomes exceed a million dollars a year."

The Bible tells us of rich persons who were servants of God. If it were a sin to be rich, no rich man could be a servant of God. Christ was buried in the new tomb of a rich man. "And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple." (Matt. 27: 57.) Thus we see that Joseph was a disciple of Christ. Again, we read of Zacchæus: "And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich." (Luke 19: 2.) That he was a good man and that he was approved of Jehovah is evident from verses 8, 9, which read: "And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham." From the fourth chapter of Acts we learn that the early church had a common fund, but in this connection we learn that there were the rich and the poor; there were those who had to give to the needy. The rich man of whom we read, beginning with verse 19 of the sixteenth chapter of Luke, was not lost simply because he was rich, but was lost because he did not make the proper use of his wealth. Referring to this rich man, a socialist quotes Ernest Bilton's satirical lines:

Now Dives daily feasted and was gorgeously arrayed,
Not at all because he liked it, but because 'twas good for trade.
That the people might have calico, he clothed himself in silk.
And surfeited himself on cream that they might get the milk;
He fed five hundred servants that the poor might not lack bread,
And had his vessels made of gold that they might get more lead;
And e'en to show his sympathy with the deserving poor,
He did no useful work himself that they might do the more.
You'll think this very, very strange; but then, of course, you know,
'Twas in a far-off country, and a long while ago.

The sin of this rich man was in using his means in a way to oppress the poor. The man who has the spirit of Christ, instead of using his capital to make the poor poorer, will use his wealth to help the poor. By the use of his riches he will seek to elevate, purify, and ennoble the human family. Wealth, properly used, will prove wings to lift us up to the throne of God; improperly used, it will prove a weight to drag us down to hell. That wealth has its dangers is clearly taught in the Bible. While I do not believe that the effects of being rich are inevitably bad, I know that there are great dangers and that Dr. Nearing speaks much truth when he says: "The rich learn to depend on others. Said one college lad: 'Why should I worry? Why should I work? Nothing is going to happen to me. Father has plenty, and he is going to take care of me.' The rich, particularly in the second generation, are not called upon to achieve anything. They never learn success."

Recently I read in the paper of two young men who inherited a large fortune. One had already declined to accept it, claiming that he wanted to start life on an equality with others. His younger brother stated that when he came to be of age he was going to do as his older brother had done; that he believed that he had done right, and that he also would refuse to accept his inheritance. It more often proves a curse for a young man to be born with a gold spoon in his mouth than it proves a blessing. How many young men have we seen cursed because they relied upon their fathers to take care of them! They learn to spend money that they never made; it comes easy, it goes easy, and soon, like the prodigal, they have wasted all in riotous living.

Fathers should train their children to be independent and self-supporting. I remember a father who had six boys. That father stated that every boy he had had helped him earn all that he had ever made, and that they had been just as valuable to him in the way of acquiring wealth as had his slaves. If every father who has money were so thoughtful and wise as this father, fewer children of wealthy parents would be so worthless. It should be the constant aim of each and every one not to use and employ all the money that he makes for his own selfish gratification, but in order to help others.

John Ruskin, in a book of his called "Unto This Last," dealt with this question in a very convincing way. He says: "If you are a young lady and employ a certain number of seamstresses for a given time in making a given number of dresses—say, seven—of which you wear one yourself and give away six to the poor girls who have none, you are spending your money unselfishly. But if you employ the same number of seamstresses for the same number of days in making four or five or six beautiful flounces for your own ball dress—flounces which will clothe no one but yourself, and which you will yourself be unable to wear at more than one ball—you are employing your money selfishly. Do not cheat yourself into thinking that all the finery you can wear is so much put into the hungry mouths of those beneath you. It is not so. Those fine dresses do not mean that so much has been put into their mouths, but that so much has been taken out of their mouths. As long as there are cold and nakedness in the land around you, so long there can be no question at all but that splendor of dress is a crime. In due time, when we have nothing better to set people to work at, it may be right to let them make lace and cut jewels; but so long as there are any who have no blankets for their beds and no rags for their bodies, so long it is blanket making and tailoring we must set people at work at—not lace." When men are Spirit-filled and Spirit-guided, they will spend their money sparingly on personal enjoyment and lavishly on worthy public objects or put it back into industry that will prove a blessing to humanity. "Such a system would stimulate output to a degree that we can hardly now conceive, and would enable those who lived under it to address themselves to the task of building up a real civilization and producing a world that should be not only rich, but also beautiful and noble, full of wise and beautiful and noble men and women competing and coöperating for the common good."

The Test of Love for Christ.

BY F. W. SMITH.

Much—yes, very much—is written and spoken concerning the love of man for the One who died for him; but, in my humble judgment, much of it is merely sentimental instead of practical. Now the Savior of the world has clearly laid down the rule, or test, by which any one can determine without any mistake as to whether he or she really and truly loves Christ or not. That "test" is couched in the following language: "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

In the light of this explicit declaration by the Son of God, we need have no trouble in ascertaining what is meant by the term "love" when affirmed of man toward Christ. The converse of "He that loveth me not keepeth not my sayings" is "He that loveth me keepeth my sayings." Hence, unless one is keeping the sayings of Christ, or earnestly trying to do so, he may know of a *surety* that he does not love the Son of God. The "sayings" of Christ are very comprehensive, relating to and intended to regulate every relation of life. Many things are required of men in the "sayings" of Christ the doing of which have not the slightest touch of sentimentalism about them. For instance, Christ says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5: 44.) This saying is as binding on those who profess to love Christ as anything he taught, and yet how few of those who claim to *love* Christ will make even the slightest effort to do what the Master here says! There seems to be more bickering, backbiting, impugning of motives, and downright hatred among professed Christians one toward another than for a generation past. There is a spirit of prejudice, carping criticism, and faultfinding rife among preachers that is a shame and disgrace to decent society, to say nothing of the religion of Christ. I am afraid that we mistake the emotional feeling generated by singing, praying, and preaching to others for that *active principle* which should lead us to "do good unto all men, especially unto them who are of the household of faith." (Gal. 6: 10.) We get very happy sometimes during the fervor of religious exercises, which is all right in its place; but we should be exceedingly careful not to make it a substitute for one of the greatest and severest tests of love toward Christ—viz., love for our enemies and efforts to do them good for evil. It becomes an easy matter to fall into self-deception, but a difficult thing to escape from its meshes. We seem prone to lay all the blame on the other party and esteem ourselves as immaculate before the Lord. In other words, we play the rôle of the Pharisee in the temple who informed the Lord how righteous he was and how wicked and bad others were. A little introspection, reading, and analyzing of our own hearts in the fear of God might reveal the fact that in all probability some few people exist on the earth as righteous and holy as ourselves.

Among the sayings of Christ may be found legislation against jealousy, envy, and strife; and yet we sing, pray, and preach, and feel like we are being borne to glory on "snowy wings," while at the same time our hearts are filled with jealousy, envy, and strife. We think a certain preacher lays entirely too much stress on money, and at the same time we dearly love filthy lucre. We condemn in others the very things which we ourselves are guilty of doing, and vainly imagine we love Christ. We envy men their talents, positions, and property while singing, "Amazing grace—how sweet the sound!—that saved a wretch like me!" We are jealous one of another and lament the success attained by another.

When—O when—will all this cease? Unless there is an end to it, whither will it lead, and what is to be the condition of the church bought with the blood of Christ? Shall Christ be crucified afresh in the house of his pretended friends? Let every one sweep around his own door, and perhaps he will discover trash enough to occupy his time, rather than making an effort to clean up the premises of his neighbor. Preachers should sympathize one with another and seek to help and aid each other in the work of the Lord. It is a common cause, and every preacher should rejoice in the good work done by another. We should all endeavor to encourage each other and stimulate each other to greater efforts in saving souls. There should be the extended hand to every one who is preaching and trying to live in his daily life the truth of God. What is needed is a greater fraternal spirit and feeling among all gospel preachers; and if criticism becomes necessary, let it be done face to face and in the proper spirit. We all make mistakes, and need counsel and advice that will help us to correct our blunders. One of Christ's sayings is: "Love one another, as I have loved you." This means, at least, that I should try to save my brother, and he should try to save me. I pray most earnestly to our Heavenly Father that all of the bitterness, jealousy, strife, envy, and hatred may be put away from the hearts of preachers and church members in general.

Commending Others.

BY E. A. E.

It is a Christian's duty and pleasure to commend some, and an unpleasant and even painful duty to warn against others.

There are such things as letters of commendation. Paul declares to the Corinthian church that at the time he wrote Second Corinthians he was not "beginning again to commend" himself; that he did not need epistles of commendation to them or from them. They were his epistle, written in his heart, "known and read of all men," and "an epistle

of Christ," "written not with ink, but with the Spirit of the living God." (2 Cor. 3: 1-3.)

Such letters of commendation now are the best, and are now "known and read of all men."

Paul's self-sacrificing and heroic work at Corinth for more than eighteen months, the living church there, and his own life were the highest commendation. This *living epistle* surpassed by far any letter of commendation written with ink. A commendation written with ink may prove to be untrue, but one's life stands for itself. Paul's teaching and life at Corinth and elsewhere showed to be utterly false all charges brought against him by his critics. In the calm serenity and dignity and strength of his Christian character, towering mountain high above that of his critics, his very life and godly teaching refuted overwhelmingly these charges.

Let me here say that in this way all preachers and all others should meet now all false charges. In this way only can criticisms and false charges be met successfully. Letters of commendation cannot wipe out ugly facts; while to *falsely* accuse one hurts the accuser, not the one accused. To deny an accusation when it is true is a double sin, and to uphold and to commend the wrongdoer is a threefold wrong, if not more, and does untold harm.

Too many recommendations are a bad sign. They show that the man who bears them needs something besides his intrinsic merit and true worth to get him through.

Paul commended to the church at Rome, Phebe, "a servant of the church at Cenchrea," a sister, who had helped many and himself also, *worthily* to be *worthily* received and to be assisted in the good work in which she might have need of them. (Rom. 16: 1, 2.)

Whenever Christians remove from one place to another where they are not known, it is scriptural—that is, it is the duty of the church from which they remove—to write to the church wherever they may go a letter of commendation, which letter they may carry with them, as Phebe did.

It is unscriptural to bury such letters in one's trunk and fail to present them and to become at once identified with the church and to continue to work zealously for the Lord. It is entirely unscriptural to live in one place—one State, for instance—and "hold membership," as it is called, in another. This is an indication that one does not wish to be recognized as a Christian or desires to cease to be one.

By letter Paul commended most highly to the church at Corinth Titus as his "partner and fellow worker," and another brother, whom he had "many times proved earnest in many things" and "whose praise in the gospel" was "spread through all the churches." These two with others were "messengers of the churches," and "the glory of Christ," "appointed by the churches" to travel with Paul in the matter of ministering to the saints to the glory of God. In the midst of this Paul makes a declaration, which is very important because it is inspired of God, and which in no wise can be overlooked without disobedience to God:

> Avoiding this, that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men. (See 2 Cor. 8: 16-24.)

The men whom the church at Corinth should send to carry its contribution to Jerusalem should be approved by letters. (1 Cor. 16: 3.) Again, Paul says: "Take thought for things honorable in the sight of all men." (Rom. 12: 17.)

Every honest man of the world and certainly every Christian will do all this. Paul commended these men who were to deal with the Corinthians in regard to money matters *as not only honest, but many times in many things he had proved* them to be *worthy*.

It is scriptural, therefore, and it is the duty of the church—not some self-constituted "board of missions," consisting of one man or a dozen—to know that brethren whom it chooses to handle money or to send on any mission have been proved to be honest, reliable, capable, and altogether worthy. It is unscriptural, therefore, for any brother to presume and to assume to take up any such work without the approval of the church.

The brother who objects to the teaching of the Bible and to the request of the church to handle its money or the money of any other business concern according to business principles of integrity and uprightness, and, therefore, honorably in the sight of all men as well as in the sight of God, has very poor conceptions of common honesty and less of the teaching of the Bible, if he is not really dishonest.

On the other hand, no preacher or any other man, who is not honest and upright, trustworthy and faithful, moral and clean, righteous and godly, should be commended to any congregation as worthy to do any work. He who does that knowingly sins against God and the church. An honest man of the world will not recommend a dishonest man for anything. One cannot do that and remain honest. Paul forbade Timothy's being "a partaker of other men's sins." To knowingly commend a dishonest and immoral preacher is to become a partaker of his sins.

To be sure, some preacher or some other man, under the stress of some strong temptation, may yield for the moment and then repent, as did David, and obtain forgiveness; but afterwards, in humility, contrition of heart, and trembling at God's word, he is willing to be a doorkeeper in the house of God and work out his own salvation with fear and trembling. It is doubtful if the man who seeks to become even more prominent after his sins and even because of his sins has ever repented. David's sins were ever before him, and he suffered the sad consequences of them through the remainder of his life—consequences which God said must follow. The man who denies his sins, tries to hide them, yet seeks the indorsement of others, we know has not repented and is not honest. The ones who recommend him are his enemies and enemies of the church.

While Paul commended the worthy, he solemnly warned against the unworthy. He warned Timothy against Alexander, the coppersmith, for instance, and said Demas forsook him, "having loved this present world." (2 Tim. 4: 9, 14.) He warned the church at Rome against some who were "causing the divisions and occasions of stumbling, contrary to the doctrine" which it had learned. He charged the church to turn away from such, for they served "not our Lord Christ, but their own belly [their own vain ambitions, lusts, and passions]; and by their smooth and fair speech they" beguiled "the hearts of the innocent." (Rom. 16: 17, 18.) Again, he says elders with other qualifications must "hold the faithful word, which is according to the teaching," that they

> May be able both to exhort in the sound doctrine, and to convict the gainsayers. For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. (Tit. 1: 9-11.)

With all other warnings against false teachers, false brethren, etc., read in 2 Pet. 2 what is said of them.

> But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, suffering wrong as the hire of wrongdoing; men that count it a pleasure to revel in the daytime, spots and blemishes, reveling in their deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; enticing unsteadfast souls; having a heart exercised in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrongdoing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet.

Read the whole of 2 Pet. 2 and the whole of Jude.

Who can doubt with all this before him that there may be in any age of the church such characters? While there are many, many self-sacrificing, true, faithful, and heroic preachers to-day, young and old, who are teaching the truth in the love of it and preaching the gospel of good will and in the fear of God; who can doubt that some preach it through envy and strife (Phil. 1: 15, 16), pervert it (Gal. 1: 6-9), corrupt the word of God (2 Cor. 2: 17), handle it deceitfully (2 Cor. 4: 2), wrest the Scriptures (2 Pet. 3: 16), and make merchandise of their preaching (2 Pet. 2)? If half we hear be true, some preachers, who are not mere boys, either, are prostituting the gospel to serve their own mercenary, selfish, and lustful ends.

I have been asked most seriously by thoughtful and Christian men of middle age and old age if there is no way made known in the New Testament to stop such practices and to prevent their preying upon the churches and deceiving the innocent. There is; but neither congregations nor preachers as a whole will observe it. Those who go wrong and about whose guilt there can be no doubt are recommended by other preachers, upheld by not a few congregations, and advertised in religious papers. So long as this is the case, where is the remedy? Preachers, congregations, and papers in doing this do wrong. There can be no playing of politics, merely getting a wrongdoer by, whitewashing sin, bulldozing, or using the road roller in the church. The Bible is the guide and standard and God is the Judge. Some of the people may be fooled for some of the time, but all the people cannot be fooled all the time, as Lincoln once said, and God never. It is God who says, "Be sure your sins will find you out," and, "The way of the transgressor is hard." All have to deal with God. Then let a congregation realize that to attempt to support and uphold a preacher known to be guilty of immoral conduct—that is, who has not repented, confessed his sins, and attempted in modesty, humility, and the fear of God to produce fruit worthy of repentance—is to become a partaker of his sins, and is to sin against him, to sin against others, and to sin against God. A congregation is the light of the world, and it must do everything and treat everybody according to the word of God. It cannot manifest and be governed by a partisan spirit and shield and protect a wrongdoer; it must be forbearing; must suffer long and be kind, seek to save the lost, forgive and love; but it can in no wise seek to clear the guilty in his guilt.

Those who do wrong, it seems, are in places the most popular and frequently the most prominent in the papers. One paper is not enough; they must be seen in all the papers. What are religious papers for? If their mission is not to teach the truth—the word of God in its completeness—to edify the church, and to win souls to Christ, they should go out of business. Certainly they should not be used as advertising boards for preachers who are not true, faithful, clean, and pure. Churches have confidence in religious papers. They see a preachers' meetings and success reported in these papers, personal mention of the preacher made by the editor almost every week, and they believe him to be pure gold for this reason, send for him, and discover their mistake when it is too late. It cannot be right for papers to pursue this course. Faithfulness to God and the churches forbid it.

Without attempting to give a directly scriptural answer to the question of what to do with such preachers, let us all study this question in the light of the New Testament and see if we can find the answer ourselves. This question may not yet have been studied by many. Let us see, too, if we can learn our duty in regard to such wrongdoers.

When the thunder is very loud, there is very little rain. —Exchange.

Interest Is Growing.

We are having many complimentary expressions regardings the merits of the Gospel Advocate. Also, many of our readers are beginning to send in new subscribers. We are not unmindful of our readers, and are doing everything that we can to give them a first-class paper in every particular. We have some new editorial writers promised for next year. A. G. Freed assures us that he will write more frequently in the future than he has done in the past and will take a position among our editorial writers. We are glad to welcome him to our columns, and feel sure that our readers will be much edified by the thoughtful articles that he will give us.

There is no reason why the circulation of the Gospel Advocate should not be doubled, even quadrupled, within the next twelve months. Of course, if our readers make no effort to enroll their friends as subscribers to the Gospel Advocate, their friends will know nothing about the paper and will not become subscribers; but if all will do as many others are now doing—will speak to their friends and acquaintances—they will be surprised to find how readily people are subscribing to the paper. If the Gospel Advocate is standing for the truth and is advocating the things that you love and that you believe are in harmony with the word of God, then you should prove your faith by your works and do what you can by coöperating heartily with the management in extending the circulation of the paper. To encourage people to read the Gospel Advocate, and also to show them our appreciation of their efforts to extend the circulation of the paper, we will give to every old subscriber who sends two new subscriptions to the Gospel Advocate a copy of the Teachers' New Testament with Notes. This is a most excellent book, and has had a very extensive circulation. In doing this we are not only encouraging people to read the Gospel Advocate, but we are encouraging them also to read the New Testament. We are making this offer to all of our old readers in the hope and belief that within the next few weeks many will send us two or more new yearly subscribers.

Doubtless it is true that you do not agree with everything that you see in the Gospel Advocate. This is not only true of the Gospel Advocate, but it is true of any other paper. But you may be sure of one thing—that we are determined to teach the truth as we see it. We are seeking the favor of God rather than the favor of men. We know that the gospel is God's power unto salvation and that it is our duty, without addition or subtraction, to teach the truth as it is in Christ Jesus. We must do this in order to stand approved in the sight of Jehovah. If we were to consult our own feelings, we might pass all error without criticism; but if we were to do this, we would stand condemned in the sight of God. It is certainly not pleasant to disagree with brethren, or even with sectarians, or any one else. It is much more pleasant to agree with every one and seek their approval rather than to boldly and fearlessly contend for the faith once for all delivered to the saints; but, in the midst of our differences, the management of the Gospel Advocate will teach the truth with love toward all and malice toward none.

If you wish a copy of the Teachers' New Testament, you should go to work at once, for this offer holds good only while our present supply lasts. The Testament with Notes, while all notes should be received with a grain of salt, is very helpful indeed to every student of the word of God. So we ask all to go to work to-day—not to wait, but to go to work at once and send us a number of new subscribers.

The world needs—and must have—and forever will have at the front men who live in the future. Men whose eyes are in their faces, who look forward and press onward, and do it eagerly. From such men the world elects its leaders. —Austin Phelps.

AT HOME AND ABROAD

S. I. Jones was at Trinity Lane twice on Lord's day.

E. G. Cullum preached twice on Sunday at Fifth Street.

Dr. J. S. Ward preached twice last Sunday at Franklin, Ky.

R. C. White preached twice at Grandview Heights on Sunday.

A. S. Derryberry preached twice at Eleventh Street last Sunday.

J. Ridley Stroop preached twice at Joy's Flower Garden last Sunday.

G. R. Bethurum preached morning and evening at the Belmont Church.

C. E. W. Dorris was at Foster Street Church Lord's-day morning and evening.

Russell King preached Lord's-day morning and evening at David Lipscomb College.

Brother Dockery and Brother Hargis, uncle and nephew, were in to see us on Friday.

F. B. Srygley preached twice for the Lawrence Avenue congregation last Lord's day.

Joe Trotter visited the Joseph Avenue Church Sunday and delivered two discourses.

F. W. Smith reports good audiences and services at Franklin, Tenn., on Lord's day.

G. L. Cullum was at the Charlotte Avenue Church on Sunday and delivered two sermons.

A. T. Ritchie preached for the Chapel Avenue congregation at the eleven-o'clock service last Sunday.

Dan Gunn preached at the eleven-o'clock service at Twelfth Avenue, North, Sunday, and J. E. Acuff at night.

W. O. Norton, of David Lipscomb College, paid us a nice visit last week; also J. L. Jackson, of the Lindsley Avenue Church.

H. H. Adamson, of Lewisburg, Tenn., paid us a pleasant visit recently. He reports the church at Lewisburg in good condition.

C. M. Stubblefield, of Paducah, Ky., called to see us last week. He reports the work at Paducah as having grown wonderfully.

J. L. Jackson preached at both services of the Lindsley Avenue Church last Sunday. He reports good attendance and services.

A. B. Lipscomb preached to fine audiences morning and night at the Russell Street Church, this city, on Lord's day. One took membership.

Sister Shepherd, wife of J. W. Shepherd, returned to her home in Detroit, Mich., last week, after having spent some time visiting friends in the South.

Sister Gunn, wife of Dan Gunn, is in St. Thomas Hospital, where she underwent an operation last week. She was doing well when last heard from.

J. W. Grant preached for the church at Donelson, Tenn., on Lord's-day morning. There was a good, interested, and appreciative audience. They had no service at night.

Alex Perry preached at Eighth Avenue, North, Sunday morning, and W. J. Kline at night. There were seventy-seven in the Sunday school. This is a good increase.

E. Gaston Collins made this office a pleasant call last week. He reports the work prosperous in the three congregations for which he preaches in and near Algood, Tenn.

F. J. Rogers called to see us on Friday, on his way to South Pittsburg, Tenn., where he is thinking of locating as an evangelist. There is much work needed in that section.

For the benefit of any of our readers who may visit Dayton, Ohio, we are glad to inform them that there is a loyal congregation in that city, located at 402 Edgewood Avenue.

From J. S. Jones, Senath, Mo., December 8: "I am now located in Senath. Any church in reach of me and in need of a preacher for regular or protracted-meeting work should write me at once. I have some spare time for 1921."

J. V. A. Traylor, of Smyrna, Tenn., writes: "H. Leo Boles and I recently closed a meeting at Hopkinsville, Ky. The meeting was very successful, resulting in ten baptisms and four restorations. Great interest continued throughout the meeting."

From Leslie G. Thomas, Flint, Mich., December 6: "Yesterday we had two good meetings near Standish. The brethren there are happy in the Lord's work. We hope to plant the seed of the kingdom in many hearts before our labor there comes to a close."

Dr. J. E. Thompson, of Sparta, Tenn., who was for many years a resident of this city, was in our office on Saturday. The Doctor tells us that he is getting out another small book on "Revelation," and that he will distribute five hundred copies gratis to preachers.

Brethren sending questions to the "Query Department" of this paper should be sure to sign their names to the questions, as we make it a rule never to answer unsigned queries. We wish to impress this upon our readers, as we do not care to disappoint them.

Charles F. Hardin writes from Springfield, Mo., December 9: "The meeting at Pepsin, Mo., near Granby, closed on Friday night. It resulted in four additions and much good otherwise. Herbert E. Winkler is here now in one of the best meetings Springfield has ever had."

A. M. George, Albany, Texas, says: "We have been taking the Gospel Advocate for fifty or more years. I differ with the paper in regard to the 'Sunday school,' receiving sectarians without baptism (scriptural baptism, I mean), 'brother'-ing sectarians, etc.; but the paper contains many good things."

From R. H. Johnson, Morrilton, Ark., December 7: "I am now ready to arrange for meetings. I can hold meetings any time. I have promised only two meetings for 1921. I have been in evangelistic work for twenty years. I want to be kept busy. Congregations desiring my services should write me at once."

From Joe Ratcliffe, Bardwell, Ky., December 7: "On the first Lord's day in December I closed my third year's work with the church at Glass, Tenn., with a call to work with them another year. There are some very fine Christian people there. They are at peace with each other and have done good work for the Master."

The following note comes from A. Puryear, J. F. Hyde, and S. H. Dandridge, elders of the church at Thyatira, Miss.: "There are four churches here in Tate County, Miss., that wish to employ a preacher for the year 1921. We want him to give all of his time to work in this county. Would be glad to get in touch with a good man for this work."

From Mrs. J. L. Glasscock, Calahaln, N. C.: "The gospel Advocate surely is a welcome visitor in our home. I read and meditate over its pages no little. I feel that I have been well repaid, and do not see how I could get along without it. I have been helped so much by reading it, and shall continue to read it as long as I can get anything to pay for it."

From Herry T. King, McMinnville, Tenn., December 8: "I have just begun my second year's work here in McMinnville. In the year just passed we have had many encouraging signs of peace and progress in the church work, and we enter this year with confidence and hope. It is our desire to accomplish much more of good this year than we did in the past year."

From B. C. Goodpasture, Atlanta, Ga., December 6: "There were two excellent services at West End Avenue yesterday. Two took membership with the local congregation at the morning service. The evening attendance was the best thus far. One was restored at the morning service, Sunday, November 28. Brother Rogers reports good services at South Pryor Street yesterday."

Changes of address: Ethel Kennedy, from Bethpage, Tenn., to 1911 Russell Street, Nashville, Tenn.; F. O. Howell, from Obion, Tenn., to 128 West King Street, Jackson, Tenn.; A. C. Williams, from Match to Chapel Hill, Tenn.; M. C. Kinnard, from Orlando, Fla., to 317 Hancock Street, Nashville, Tenn.; J. W. Brents, from Dawson, Texas, to Athens, Ala.; C. A. Marshall, from Santa Cruz to Soquel, Cal.

From J. H. McBroom, Shelbyville, Tenn., December 5: "The Main Street church of Christ is taking on new life. Three persons took membership to-day, and several others are expected to do so soon. Audiences and interest grow-

ing. T. C. Little preached for us Friday night. We have a Ladies' Bible Class on Tuesday afternoon and prayer meeting Tuesday night. The church is helping in several good works."

C. B. Harper writes from Waynesboro, Miss., December 9: "Will you please tell me where I can find a church of Christ close to Waynesboro, so I can go to meeting? I am visiting down here for a while, and there is no church here that I can find out about, closer than Mobile, Ala. I am a member at Schochoh, Ky." Will some one answer? Address him at Waynesboro, Miss., Route 5, care of E. G. Ryan.

Mrs. Katherine McClain and Mr. C. W. Spain were married on Monday evening, December 6, 1920, at the home of Dr. and Mrs. J. P. Womack, of this city. Mrs. McClain is the daughter of Mr. and Mrs. A. O. McKennon, of Greenbrier, Tenn., and Mr. Spain is a prominent business man of Robertson County. Morgan H. Carter officiated. Mr. and Mrs. Spain will make their home on his farm near Springfield.

John M. Rice, Comanche, Okla., November 22, says: "I assisted Tice Elkins in a meeting at Brooklyn Heights, Fort Worth, Texas, beginning on November 12 and closing on November 21. Three were added to the congregation—one from the 'progressives' and two by baptism. I greatly enjoyed the splendid sermons of Brother Elkins. He has done a great work with the Southside-Central Church at Fort Worth."

From A. T. Kerr, Brookport, Ill., December 3: "We have just closed an excellent meeting here, with four added to the church. Charlie Taylor, of Paducah, Ky., did the preaching. While Brother Taylor is only a young man, he handles that grand old Book, the Bible, like an old veteran who has spent practically all his life preaching the gospel. The meeting continued over three Lord's days, and the attendance was good from the start."

J. E. Wainwright writes from Texarkana, Ark., December 8: "The work in the central part of the city is progressing rapidly and is pleasant in every respect. The Bible school has a splendid attendance, and many good lessons are being implanted in young and tender hearts. Our number continues to grow under opposition. We fondly anticipate a nice building within a few months. Traveling brethren should not forget our location—Knights of Pythias Hall on State Street."

R. A. Craig writes from Louisville, Ky., December 7: "Last Sunday I was at Parksville, Ky., and preached both morning and evening. I will return there next Tuesday to begin a Bible drill. We will try to prepare the young minds for greater service. Brother Pendergrass brought good reports from Shiloh and Fairmount. We also expect good news from Van Buren. The Russell Schoolhouse brethren have completed their new building. I will preach the opening sermon next Sunday afternoon."

From C. Gall, Kansas City, Mo., December 11: "In the midst of interest our meeting at Mulvane, Kan., closed because of epidemic of disease. A. J. Rhodes is the untiring, faithful preacher there. At Peck, Kan., we baptized only one during the meeting, but the attendance and interest were the best. Here, at Thirty-third and South Benton, we are having a real meeting. Several faithful preachers are attending and assisting. Two have been added so far. Roy Bixler, the wonder preacher, was present last night and assisted."

From W. S. Long, Washington, D. C., December 5: "This was a happy day for the little congregation in this city. We met to worship in our new house at Fourteenth and Meridian Streets, N. W. We had the best audience we have ever had. J. W. Shepherd, of Detroit, Mich., delivered two forcible sermons which greatly encouraged us all. Brother Shepherd has been a great help to us in our struggles, as also has the Vinewood Street Church, of Detroit. We shall strive harder each day to show our gratitude for the help the brotherhood has given.

E. V. Cowan, Ravenden Springs, Ark., writes: "This is the close of my year's work. There have been one hundred and ten additions under my preaching this year. I have preached on an average about one sermon for each day in the year, held five meetings, taught two singing schools, and have taught in the public school eight months of the year. I am at present superintending the Ravenden Springs high school. I am arranging my work for another year. I aim to give my entire time to preaching. Brethren, if you want a meeting, write me."

From D. S. Ligon, Denton, Texas, December 9: "On the fourth Sunday in November I was with the church at Leonard, Texas. I have held several meetings for these brethren. They now have a nice, new house of worship and are in fine condition to do much for the Master in that town and country. Last Lord's day I preached at Iowa Park, Texas. I began on Thursday night before and gave three lectures on the subject, "I'm Looking for a Man," to very appreciative crowds. The church at Iowa Park has improved the house of worship and is ready to do greater things in that town."

From L. D. Perkins, Armona, Cal., December 7: "I was at Tulare on Sunday and heard E. M. West, who preaches twice each month for them, deliver an excellent address on the subject, 'Breaking Down the Middle Wall of Partition.' Brother West is an excellent preacher and a splendid man, in my judgment. The new building is now almost completed. The baptistery is in, the plastering will be on by the time this reaches the readers, and the seats will be in making right away. The house will accommodate four hundred or more. We had a fine audience at Hanford on Sunday. This work has exceeded in growth my expectation."

R. F. Whitaker writes from Tipton, Okla., November 26: "Our new fifteen-thousand-dollar brick church building is now completed, with the exception of seats, which we expect about Christmas. We have a beautiful structure. We have a fine body of Christians at this place. I have been preaching monthly for this church for eleven years, save one, and am called to preach for them another year. I have three other monthly appointments close by. This is my home, and I expect it to be the rest of my time on earth. I do not see why a preacher wants to chase himself to death hunting work when there is so much near home."

Tice Elkins writes from Fort Worth, Texas, December 5: "The work of the Lord in this city is prospering greatly. Everybody seems to have a mind to work. There have been three additions to Southside-Central Church since my last report. The debate between myself and the Methodist Episcopal preacher closed last Friday night. This was the nicest debate I ever witnessed. There was not a nickname called, not a slur thrown out. My opponent is the best fellow I ever met, and I wish I could yoke him up a hundred times more. The largest crowds I ever saw at a debate attended this one. All enjoyed it, and everybody kept sweet."

J. V. A. Traylor, Smyrna, Tenn., writes: "I wish to say that I have enjoyed reading the Gospel Advocate very much recently, especially Brother McQuiddy's pieces on love. In my travels this year I have been able to get many subscriptions, and have heard many say that this paper is getting better. I desire to mention nine things, and they who will do them will never have any regret for it: (1) Doing good unto all; (2) speaking evil of none; (3) thinking before speaking; (4) holding an angry tongue; (5) being kind to the distressed; (6) asking pardon for all wrongs that you have done; (7) being patient to all; (8) stopping your ears to all talebearers; (9) disbelieving most of all ill reports."

From C. N. Hudson, Beacon, Tenn.: "After eighteen years of labor with the churches in Perry County, I have moved to Beacon, Decatur County, leaving behind many friends and loved ones. While in Perry County I preached more or less for every church in the county and for several in adjoining counties. For some of the congregations I preached as long as eleven years in succession. During this time our relations were pleasant, and the separation was sad. I am now with the church here, and will labor with the congregation here and at other places in and out of the county where I think I can be of most benefit to the cause for which Jesus died. I am well pleased so far. I have been here over two Lord's days, and everything is moving along nicely. I hope to accomplish much in Christ's name."

U. G. Wilkinson writes from Comanche, Okla., December 6: "We had another excellent service at home yesterday. The church here is in good condition, the brethren seem to enjoy the services very much, and love and harmony prevail. As to my health, I do not seem to improve any. I cannot get out to preach any, but will be confined at home, at least, until there is considerable improvement. I want to go back to Hot Springs again for treatment soon. I still believe that if I am able to spend sufficient time there and receive the proper treatment. I can recover; but it will take time and patience. With the help of God and his people, I hope yet to be restored to health and strength. May God bless all his faithful children. Remember, brethren, I need your earnest prayers and other help in my time of trouble and need."

CHRONIC CATARRH

Follows Repeated Colds When Blood Is Impure.

Your body suffering from a cold does not properly attend to digestion and elimination. As a result your blood becomes impure, it inflames the mucous membrane and brings about that condition in which chronic catarrh occurs and on which it depends.

Purify your blood, make it clean, by taking Hood's Sarsaparilla, and if your bowels are not healthfully active, take Hood's Pills. These medicines have relieved and prevented thousands of cases of chronic catarrh. Economy is one of the strong points of Hood's Sarsaparilla—100 doses in a bottle. Why not get it today?

Bad Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE
CLINTON, S. C.

Statement and Appeal.

The elders of the church at Bethel, whose names appear below, wish to say to the readers of the Gospel Advocate that old Brother Wheeler, of Jasper, Ala., has been preaching for us for the last two years. In fact, he was instrumental in building up our congregation. He is now about seventy years old, and has been preaching over forty years. Through an appeal that was made last winter for him in the Advocate he received enough, with the help he got from the congregations where he was preaching regularly, to do a great deal of preaching this year. He has been very successful in the way of additions and in building up new congregations, having labored about half of his time in destitute places. He is still active, and wants to continue the good work if the brethren will stand by him; so we want to kindly ask congregations and individuals, especially those where he has labored the most, to take up the matter and send him a contribution. He needs no recommendation to the readers; the preaching that he has done for over forty years and the sacrifices that he has made are enough to recommend him. Send your contributions to C. A. Wheeler, Jasper, Ala., and he will acknowledge the same.

W. C. LAMBERT.
W. R. ROSE,
A. F. HOLT.

Selections.

Choose your friend wisely,
Test your friend well;
True friends, like rarest gems,
Prove hard to tell;
Winter him, summer him.
Know your friend well.

Beginning to see duty from above instead of seeing it from below—surrounding it with God—this is knowing what duty is, the opportunity that he and we have together.

You cannot till a field by tickling it with a hand rake. It is so with the mind; we must get something that will go deep and that will break up the fallow ground if we would have strength of thought.

Reason without revelation is sure fatally to err; and whether in ancient paganisms or in modern rationalisms, which are heathenisms, or in popery, or in nominal, formal Christianity, the error at bottom is identically one and the same.

The Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. E.W. GROVE'S signature on box. 30c.

"THE SANITARY" Individual Communion **CUPS**

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

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

Use

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammat...

A dependable preventative of diseases of the air passages and an excellent curative agent for inflammatory conditions of the skin and mucous membranes. Does not injure delicate skin. Fine for baby. There's a wonderful amount of comfort, health and protection in a 2 oz. jar. 50c at your druggist's or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic.

At All Drug Stores. Arthur Peter & Co., Louisville, Ky.

Good Books Make the Best Gifts

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

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

LIST OF BOOKS

The Model Church (cloth), G. C. Brewer	$1 00
Gospel Plan of Salvation, Dr. T. W. Brents	2 00
Gospel Sermons, Dr. T. W. Brents	2 00
Brents-Herod Debate	50
Character; or, The Making of the Man, Edward W. Carmack	1 50
The Relations of God to the World, Hiram Christopher	1 00
Folk-McQuiddy Discussion on the Plan of Salvation	1 25
Evidence of Pardon, C. E. Holt	25
Civil Government, David Lipscomb	1 00
Commentary on Acts of Apostles, David Lipscomb	1 50
Salvation from Sin, David Lipscomb. Compiled and edited by J. W. Shepherd	1 50
The Life and Sermons of Jesse L. Sewell, David Lipscomb	1 50
Sunshine; or, Uncle Minor's Stories, V. M. Metcalfe	1 50
On the Rock (cloth), D. R. Dungan	1 50
Letters and Sermons of T. B. Larimore, in three volumes, each	1 50
The three volumes ordered at one time	4 00
Life Work of Mrs. Charlotte Fanning, Mrs. Emma Page Larimore	1 00
Gospel Lessons and Life History, E. G. Sewell	1 25
Handbook on Baptism (revised edition), J. W. Shepherd	1 50
The Jerusalem Tragedy, A. P. Stout	1 50
The People's New Testament (with notes), in two volumes, B. W. Johnson Prices: Per Volume, $2.50; Per Set, $5.00. A good commentary on the New Testament.	
Eunice Loyd, R. N. Moody	1 25
Cayce-Srygley Debate	$1 25
Life of Elder ("Raccoon") John Smith, J. A. Williams	1 50
Christian System, A. Campbell	1 50
The Evidences of Christianity (Campbell-Owen Debate)	1 50
Why the Baptist Name, Lofton-Smith Discussion	1 25
The Word of Reconciliation, J. D. Floyd	1 00
Debate on the Roman Catholic Religion, Alexander Campbell and J. B. Purcell	1 50
Ailenroc's Book	1 00
Instrumental Music in the Worship, M. C. Kurfees	1 50
Seventy Years in Dixie, F. D. Srygley	1 50
Campbell on Baptism	1 50
Christian Treasures. Compiled and edited by A. B. Lipscomb. In 2 volumes, each	1 00
Sweeney's Sermons	1 50
Outlines of Bible Study, G. Dallas Smith Prices: 1 dozen copies, prepaid, $8.25; 25 copies, not prepaid, $15.00.	75
Around the Lord's Table	25
Peloubet's Select Notes for 1921 A fine help for teachers of the International Sunday-school lessons.	2 10
New Commentary on Acts of Apostles, J. W. McGarvey	2 00
Dictionary of the Bible, Smith-Peloubet	2 50
Stark-Warlick Debate	50
Orthodoxy in the Civil Courts, J. H. Edwards	75
Evenings with the Bible, Isaac Errett. Three volumes. Price per volume	1 00
The Divine Demonstration, H. W. Everest	1 50
Adventism and the Bible, J. Henry Monk	1 25

Address all orders to

McQUIDDY PRINTING COMPANY

317-319 Fifth Avenue, North

NASHVILLE, TENN.

Doctor Cupid

That love sometimes cures disease is a fact that has been called to the attention of the public by a prominent physician. Love is not, however, the cure for all women. Many a woman is nervous and irritable, feels dragged down and worn out for no reason that she can think of.

Doctor Pierce's Favorite Prescription gives new life and new strength to weak, worn-out, run-down women. "Favorite Prescription" makes weak women strong and sick women well. It is now sold by all druggists in the United States in tablets as well as liquid form.

Send 10c to Dr. Pierce, Buffalo N.Y., for trial pkg. of the tablets.

NASHVILLE, TENN.—"I have used Dr. Pierce's Favorite Prescription and found it to do what it is recommended to do. It did me more good than the doctors. I had several and none of them did me any good. Dr. Pierce's Favorite Prescription is the only thing for weak, broken-down women. I felt like a new woman after taking it. I weighed 155 lbs. and never felt better in my life."—MRS. AGNES TATUM, 175 L. Green St.

TREMENDOUS VALUE FOR 10c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world eight weeks for ten cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Ten cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Keeps the Skin Clear

When troubled with pumples, sores, eczema, rash, and other skin troubles, apply TETTERINE. It is soothing, healing; softens the skin and clears the complexion. Excellent for babies. 60c at all druggists' or from Shuptrine Co., Savannah, Ga.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

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

Davis.

J. F. Davis was born on March 13, 1840; was married to Minerva Martin on March 26, 1865; obeyed the gospel, together with his wife, on June 1, 1886; and died at Tom Bean, Texas, on December 1, 1920. He was a subscriber to the Gospel Advocate for about thirty years, and greatly enjoyed the paper as long as he was able to read. MRS. J. M. J. DAVIS, JR.

Gann.

Sister Lennie Gann passed from this life into the great beyond on November 24, 1920. She leaves a mother, one brother, five sisters, and a host of friends. Lennie was loved by every one who knew her. She obeyed the gospel at the age of nineteen and did much in her Master's vineyard. While her life was short, only twenty-one years, yet it was a useful one. Almost four weeks of weary pain did her suffering frame endure, yet no fretful, murmuring words came from her patient lips. A LOVING FRIEND.

Mason.

Frances Joy, daughter of Brother and Sister L. F. Mason, was born on September 28, 1920, and died on November 8, 1920, at the home in Whitewright, Texas. This brief sentence covers the mortal career of six weeks' sojourn of this precious little flower in this world of sorrow and sunshine. Though she lingered so briefly, she made her impression on the parental heart, and the loss is great and their sorrow profoundly deep. Her little body, encased in a beautiful white casket, was brought from that faraway Texas home to the hills of Tennessee and laid to rest in the burying ground of Sister Mason's family near Morrison, Tenn. Funeral services were attended by many friends of the family, and words of consolation were spoken by the writer. H. T. KING.

Lair.

On June 28, 1920, William Thompson Lair passed away. He was born in Barren County, Ky., on June 21, 1850. He came with his parents to Bonham, Texas, in 1852, and had lived here ever since. He joined the Methodist Church in the latter part of the sixties. Sometime in the seventies he joined the Christian Church and was ordained a minister of the same, and he died in the faith. He was a good husband and kind father, a man of many friends, always ready to help those in need. He had been a subscriber to the Gospel Advocate for many years. He was not sick very long, but during his last few days on earth he suffered a great deal; but he was as patient as could be. He was the father of seven children, five of whom are living. He leaves a loving wife. A SON.

Meeks.

Marcus W. Meeks, of Corinth, Miss., was born on July 21, 1850, and died on November 21, 1920. He was "born again" in the summer of 1881. He walked in this new life for nearly forty years. He was married to Zilpah Michie on February 3, 1876. He leaves a widow, six sons, and two daughters—all Christians—to mourn their loss. Brother Meeks was a devoted elder in the church at Corinth. He loved the church, his family, and his friends. He was from one of the best families in all the land. He was loyal to New Testament Christianity. The memory of his sainted life is a rich legacy to his family and friends. "Blessed are the dead who die in the Lord." Our hearts go out in sympathy for those who miss husband, father, friend, from daily life. The writer spoke to the large audience who had gathered at the funeral.

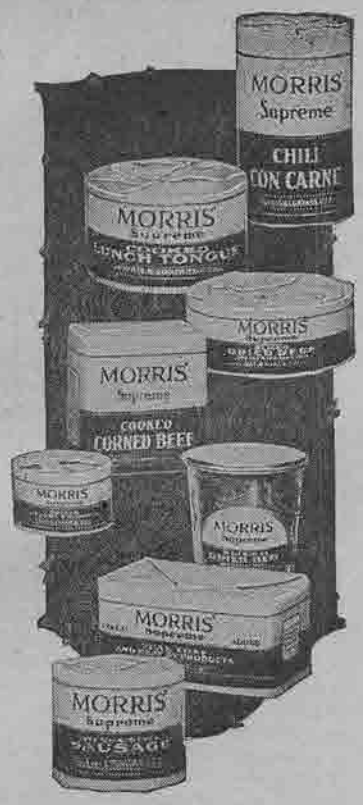
A. G. FREED.

Rhea.

L. A. Rhea was born on August 14, 1853; died at his home, in Nashville, Tenn., on November 26, 1920. He is survived by his wife, Mrs. Mollie Rhea, and six children—H. C. Rhea, Charles Rhea, Misses Nannie and Jessie Rhea, and Mrs. Percy Carter, of Nashville, and B. L. Rhea, of Fox Bluff, Tenn. Brother Rhea was a consistent member of the church of Christ for more than thirty years, and served as elder of the congregation at Ashland City, Tenn., for a number of years. He was an exemplary citizen and was held in high esteem by all who knew him. The family has lost a devoted and loving husband and father; the church, a valiant soldier and a tireless worker. The remains were brought to Ashland City, where the funeral services were conducted by the writer, after which the interment took place at Forest Hill Cemetery. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." B. W. DAVIS.

Womack.

On October 18, 1920, Sister Tennessee Gertrude Womack, wife of Brother L. P. Womack and daughter of Daniel W. and Sarah Webb, died at her home, at Smithville, Tenn., after a lingering illness. She leaves, besides her husband and many friends, to mourn her death, two sons, Hubern Womack and Lester Womack; one daughter, Mrs.



MORRIS'

Supreme Canned Meats

Accept only the Yellow and Black label—it covers everything in meat that's good to eat.

Prepared under skilled supervision and seasoned, ready to serve.

MORRIS SUPREME Canned Meats are sold by most good dealers everywhere.

The housewife who demands the best uses Supreme Meats.

MORRIS & COMPANY

Packers and Provisioners.

George M. Foster; two sisters, Mrs. James B. Moore and Mrs. James Nowlin; and one brother, F. Z. Webb—all of Dekalb County, Tenn., except Mrs. Nowlin, who resides in Salt Lake City, Utah. Sister Womack was born on May 25, 1858; was married to L. P. Womack on October 8, 1882; obeyed the gospel of Christ in 1885, being baptized by Elder P. G. Potter; and lived thereafter an exemplary Christian life. This good woman not only believed that faith, repentance, confession, and baptism made her a Christian, but added to her life of faith in Jesus Christ courage, knowledge, temperance, patience, godliness, brotherly kindness, and love, knowing that if she possessed these attributes an abundant entrance into the everlasting kingdom of Christ was promised her. Funeral services were conducted by Brother R. V. Cawthon, and her body was laid to rest in the town cemetery. J. E. DRAKE.

Be glad, be glad, ye people,
The day at last has come,
The day of Christ's redemption,
Let not your lips be dumb;
Tell to the worn and weary,
Tell to the slaves of sin,
The church at last has awakened,
The church at last will win.
—F. W. Neve.

Habitual Constipation Cured in 14 to 21 Days

"LAX-FOS WITH PEPSIN" is a specially-prepared Syrup Tonic-Laxative for Habitual Constipation. It relieves promptly and should be taken regularly for 14 to 21 days to induce regular action. It Stimulates and Regulates. Very Pleasant to Take. 60c per bottle.

Unheard Prayers.

Some prayers never reach God. It depends upon us, not upon God, whether our prayers reach him, for he has shown us how we may be sure of reaching him. A man was giving a letter to his dictating machine. He had been talking away for a minute or two, when suddenly he noticed that a little lever that must be lifted to start the motor was in the wrong position; the motor was still, the sensitive wax cylinder was motionless, and so all that he had said was unrecorded. The cylinder had not received the vibrations that his voice had made on the sensitive diaphragm. The dictation had been correctly given; but the cylinder had not "heard" the man. It could not—the connection was not made. So many a prayer, given very earnestly and sincerely, cannot reach God, for the "connection" has not been made. If we want the prayer to "go through," we must work by the laws of prayer that God has explained—simple, but unchanging. We must pray according to God's will, and with faith, and in the name of Jesus, and we must abide in Jesus as we pray. Spiritual laws are as definite and exact as natural laws. Are we as careful to learn them and then to use them?—Sunday School Times.

When money is the only egg in the nest, misery is the only bird in the brood.—Exchange.

Holman New Testament

FOR OLD FOLKS

EXTRA LARGE PRINT

Our famous large type, 16mo Pica, self-pronouncing edition. This type is particularly well suited to such readers as have defective or impaired eyesight, or by reason of age feel the need of a good, clear print.

PICA, 16mo. Size, 5½ x 7¾ x ¾ inches.

Specimen of Type.

THE book of Je'sus

No. 290. Morocco Grained Cloth, limp, gold back and side titles, round corners, red burnished edges. **Publisher's Price, $1.20. Our Price—postpaid** **$1.00**

No. 290P. With Book of Psalms included. cloth binding, etc. Same as No. 290 above. **Publisher's Price, $1.40. Our Price—Postpaid** **$1.15**

No. 291P. French Morocco, limp, gold back and side titles, round corners, red under gold edges, with the **Book of Psalms** included. **Publisher's Price, $3.95** **Our Price—Postpaid** **$3.35**

ADDRESS ORDERS TO

McQUIDDY PRINTING CO.
NASHVILLE, TENNESSEE

SAYS IT FIRST AND SAYS IT LAST

Carrie G. Harrel, 319 Nicholson Street, Norfolk, Va., writes: "I'll tell anybody that Foley's Honey and Tar is all right. It did me all the good. I said it first and I'll say it last." Thousands of bottles of this reliable remedy were bought last week by careful mothers so as to be prepared to check coughs, colds, and croup at the beginning. It acts almost instantly, cuts phlegm, soothes raw, irritated membranes, stops tickling in throat.

TOO WEAK TO DO ANYTHING

A Serious Feminine Illness Remedied By Lydia E. Pinkham's Vegetable Compound.

Casco, Wis.—"After the birth of each of my children I had displacement and was so weak I couldn't do anything I found a book about Lydia E. Pinkham's Vegetable Compound so thought I would try it, and after taking it I soon felt better. That was fifteen years ago and I have felt well ever since except that I had a slight attack of the trouble some time ago and took some more of your Compound and was soon all right again. I always recommend your medicine and you may publish my testimonial for the benefit of other women."—Mrs. JULES BERO, Jr., R. 1, Box 99, Casco, Wis.

Lydia E. Pinkham's Vegetable Compound, made from native roots and herbs, contains no narcotic or harmful drugs, and today holds the record of being the most successful remedy for female ills in this country, and thousands of voluntary testimonials prove this fact.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

No Skin Embarrassment

and no worry about your complexion if you use TETTERINE for all pimples, rash, eczema, and other skin injuries and diseases. Softens the skin, clears the complexion. 60c at all druggists' or from Shuptrine Co., Savannah, Ga.

FOOT TROUBLES

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

According to the testimony of hundreds of people living in the Southland and elsewhere, J. R. Simon, of 1583 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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

CHURCH NEWS

California.

Fresno, December 1.—Beginning on Sunday, November 14, and continuing till Sunday night, November 28, Brother D. W. Nay, of Pasadena, assisted the Nevada Avenue congregation in a protracted meeting. The crowds and interest were good throughout the meeting, and two persons made "the good confession." Brother Nay is full of zeal and earnestness, and his sermons were very interesting and inspiring. I am sure the meeting did us all good.—W. Halliday Trice.

Florida.

New Smyrna, November 29.—I have just closed a short meeting with the church at Mims, Fla., which resulted in the restoration to fellowship of the church of two old soldiers of the cross who had been living out of duty about four years. They are both useful men in the work of the church. Others were encouraged to greater usefulness and have brighter hopes of good success in the cause they love. They have asked me to work with them once a month as long as I stay in this part. I am also preaching for the churches at Turnbull Bay and Port Orange, both of which are interesting congregations and bid fair to do a great work for God. Brother W. A. Cameron recently closed a good meeting with the church at Port Orange, in which the church was edified. Brother G. W. Jarrett, of Coffeeville, Ala., has just closed a week's meeting with the church at Turnbull Bay, and has won the respect and esteem of all who have been so fortunate as to hear him. There is much work to be done in this part of the great mission field of Florida. The harvest truly is ripe, and many laborers are needed who are willing to "suffer hardness, as a good soldier of Christ Jesus."—J. O. Barnes.

Mississippi.

Jackson, December 2.—Our meeting here in the W. O. W. Hall continued until last Sunday night. Notwithstanding very unfavorable weather conditions and almost an epidemic of colds, the attendance and interest were much better than last spring when we first attempted a meeting. Our few members were made stronger in faith, renewed in courage, and drawn closer together in determined love and steadfast endeavor. At least three who had been here for a long time without attending any service, and heretofore unknown to us, attended our meeting, renewed their interest, and have promised to meet with us in the future. The outside attendance was irregular. Some who had not heard us before were at nearly every service, but none of them attended all the services. Seed was sown that we hope will yet yield fruit. We shall continue our regular Lord's-day meeting in the W. O. W. Hall, at 10 A.M. for Bible study, at 11 A.M. for the regular worship, also prayer meeting in midweek, with personal private teaching daily. People at home can hardly realize the exceeding indifference and great need of New Testament teaching in this State. It is remarkable how very few congregations there are in Mississippi worshiping "as it is written." There are towns and cities and even whole counties where true scriptural teaching is an utter stranger. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—M. C. Cayce.

Missouri.

Springfield, December 3.—I closed a meeting at Belle Plaine, Kan., on November 6, with seventeen additions. I was ably assisted by Brother Charles F. Hardin. I closed at Milan, Kan., on November 28, with eleven additions. I was well treated in every way by the Kansas brethren. I am now home for five months to do some intensive work in Springfield. I shall preach here every Lord's day during that time and distribute tracts during the week. I will also do much studying, that I may become more effective in the Lord's work. Brother Herbert E. Winkler is now in an interesting meeting at Phillips and Evans Streets, this city.—M. S. Mason.

Goodman, December 1.—I began a meeting last night at Barlow Schoolhouse, near Goodman, Mo. There were but few out, owing to weather conditions, but we hope for more favorable weather. This is the community where I debated with A. N. Dugger (Seventh-Day man) last year. This is also my third meeting at this schoolhouse. I spent Sunday and Sunday night at Neosho, Mo., and heard Brother Rue Porter deliver two excellent discourses. This was my first time to meet him, but I hope it will not be my last. I made a short talk at the water's edge Sunday afternoon, and Brother Porter baptized eleven noble souls. At the baptizing I also met my old roommate, Brother Charles F. Hardin, of Springfield, Mo. Indeed glad to meet him after a space of five years. He was conducting a meeting not far away.—W. Curtis Porter.

Tennessee.

Jackson, December 6.—I have had the best year's work of my life this year. I preached in fifteen protracted meetings, having begun in the spring and having closed the last one in November. Except one, these meetings were well attended and a great interest was manifested. This one meeting was at Christian Chapel, near Kenton, Tenn. The Christian Chapel brethren are among the very best to be found, and it is no fault of theirs that they have never had large congregations at any time. Meetings were held at the following places: Obion, Tenn.; Manila, Ark.; Ridgely, Tenn.; Trimble, Kenton, Rutherford,

and Trenton, Tenn.; Knob Creek, near Fulton, Ky.; Lemaisamac, near Newbern, Tenn.; Neboville, near Dyer, Tenn.; Rogers Springs and Jackson, Tenn. I have been preaching for the brethren at Christian Chapel and Kenton for two years, once per month. The Christian Chapel brethren built a new house of worship last year; while the Kenton congregation succeeded in buying the "digressives'" house of worship at that place, effecting a working unity between the two divided bodies that have been meeting there for many years. I closed my fourth year of half-time work with the church at Obion, Tenn., the fourth Sunday in November. This congregation is in excellent working condition, and is one of the best in many respects that I have ever known. It was with much reluctance and regret that I gave up the work at Obion; but I felt that Trenton and Jackson afforded so much greater field for labor and so much better opportunity for the work to which I am best fitted that I finally consented to move to Jackson, to give half time to the Highland Avenue church of Christ and half time to the church at Trenton. The church at Obion is in need of a preacher, and they will support him for his work.—F. O. Howell.

Texas.

Wellington, December 6.—I am now in a meeting at Wellington, with splendid crowds and a fine interest. The Eastland meeting closed on Sunday night, November 28, and was in many ways one of the best meetings of the year with me. Besides the two baptized, a number cast their lot with the brethren and promised to be active workers. I rejoice to see my son, O. E. Phillips, in the midst of such wonderful opportunities for doing a great work for the cause of New Testament Christianity; and I rejoice more because he is loved and respected by the church and the people generally. This has been a busy year with me, and I am planning to be just as busy in 1921. The churches seem to be unwilling to go into winter quarters, and the people are hearing the gospel gladly. This is as it should be, and I hope and pray that we may unitedly go forward with the Lord's work, on and on "unto that perfect day." And in bidding the old year good-by, let us meet and greet the new one with a smile and with the zeal becoming Christians, and let us make it the banner year for our Master's cause.—T. W. Phillips.

To Stop a Cough Quick

take HAYES' HEALING HONEY, a cough medicine which stops the cough by healing the inflamed and irritated tissues.

A box of GROVE'S O-PEN-TRATE SALVE for Chest Colds, Head Colds and Croup is enclosed with every bottle of HAYES' HEALING HONEY. The salve should be rubbed on the chest and throat of children suffering from a Cold or Croup.

The healing effect of Hayes' Healing Honey inside the throat combined with the healing effect of Grove's O-Pen-Trate Salve through the pores of the skin soon stops a cough.

Both remedies are packed in one carton and the cost of the combined treatment is 35c.

Just ask your druggist for HAYES' HEALING HONEY.

Plain and Fancy

BOX STATIONERY

and

Correspondence Cards

also

Engraved and Printed

Wedding Invitations

and

Calling Cards

Samples and Prices of Cards and Invitations on request

McQuiddy Printing Company

NASHVILLE, TENN.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

In answering advertisements, please mention this paper.

Cuticura Soap
—The Safety Razor—
Shaving Soap

Cuticura Soap shaves without mug. Everywhere 25c.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 364 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

40 Cords a Day

Easily Sawed by One Man with new OTTAWA. Get your own fuel at less than 2c a cord, then supply big demand for fire wood at $20 a cord up. **Beat the Coal Shortage!**

OTTAWA LOG SAW

Over 4 H-P. 310 strokes a minute. Wheel-mounted. Easy to move, cheap and easy to run. Engine runs other machinery when not sawing. New clutch lever starts and stops saw while engine runs. **Cash or Easy Payments. 30 Days' Trial. 10-Year Guarantee. Send for Big FREE BOOK and Special Low Factory Price NOW. Write to**

Pat. Applied For

Ottawa Mfg. Co.
2689 Wood St.
Ottawa, Kansas.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Ancient Landmarks.

BY J. J. VANHOUTIN.

When the children of Israel entered the promised land, there must have been many good surveyors whose lines and corners were infallibly right; for the children of Israel had a law to protect landmarks or corner stones, and the penalty for removing landmarks was severe. Did not that foreshadow the chief corner stone of the church, and the lines out from that chief corner stone represent the gospel line of prophecy? "The land shall be divided by lot." (Num. 26: 55.) Corner stones were the landmarks. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. 28: 16.) Jesus said: "Upon this rock I will build my church." That rock was the truth that Jesus is the Christ; and the church of Christ rests upon that truth. Christ's resurrection proved it to be true. "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1: 4.) The apostles first laid that foundation corner stone "in Zion," at Jerusalem, when they preached the death, burial, and resurrection of Christ "according to the Scriptures." In preaching the gospel now, we must follow the old line of prophecy. We must preach Christ, and follow the same line that was first surveyed by the apostles. If we deviate from that and preach another gospel, spiritual death will be the penalty: for Paul said: "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1: 9.) The reason for this death is that the future eternal destiny of man is at stake, and God has provided the gospel for his redemption; and a false gospel would not save any man, and the man who preached the false doctrine would be removing the ancient landmarks of the apostles and prophets, and death will be the penalty. "Cursed be he that removeth his neighbor's landmark. And all the people shall say, Amen." (Deut. 27: 17.) So will I. The man who surveys the gospel line, and does not know that he must start from Zion in Jerusalem and follow the ancient prophetic King's highway blazed out and established by the inspired apostles, would better not stand as a guidepost, always pointing and never traveling the road.

Much more could be said; but with this I close my writing for the year 1920. Heretofore my articles were published in due time. The encouraging letters received partly prompted me to write, which I greatly enjoyed. The winter is now before me. With reasonable health, I am able to do much preaching if I get the opportunity. The winter may bring unlooked-for changes. With the close of the year I bid you a kind adieu.

"Wasn't Getting An Egg—Now 10 a Day"

"I received your 'More Eggs' Tonic and started giving it to my hens. I wasn't getting an egg, now I am getting 10 a day." So writes Mrs. Ernest Cambell of Mineral, Va. Give *your* hens a few cents' worth of "More Eggs". Results will amaze and delight you.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs."

Results!—Read These Letters!

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal. EDW. MEKKER, Pontiac, Mich.

160 Hens—1500 Eggs

I have fed two boxes of "More Eggs" to my hens and I think they have broken the egg record. I have 160 White Leghorns and in exactly 21 days I got 125 dozen eggs. MRS. H. M. PATTON, Waverly, Mo.

$200 Worth of Eggs from 44 Hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE, Sterling, Kans., R. No. 2, Box 47

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 8259 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

In answering advertisements, please mention the Gospel Advocate.

ECZEMA

ALSO CALLED TETTER, SALT RHEUM, PRURITUS, MILK CRUST, WATER POISON, WEEPING SKIN, ETC.

I believe eczema can be cured to stay. I mean just what I say—C-U-R-E-D, not merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting twelve years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured; all I ask is just a chance to prove my claims. If you write me TO-DAY, I will send you a **FREE TRIAL** of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me to-day I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.

DR. J. E. CANNADY,
1226 Court Block, Sedalia, Mo.

Reference: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

TREMENDOUS VALUE FOR 10c.

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

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send ten cents for eight weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The ten cents does not repay the editor, but he is glad to invest in new friends.

For Baby's Rash

prickly heat, hives, and other skin eruptions or injuries, nothing is better than TETTERINE. Thousands of mothers swear by it. Puts an end to all minor skin troubles. Mild, but healing. 60c at all druggists' or from Shuptrine Co., Savannah, Ga.

CUT THIS OUT—IT IS WORTH MONEY.

Cut out this slip, inclose with 5c, and mail it to **Foley & Co., 2835 Sheffield Avenue**, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds, and croup; Foley Kidney Pills, for pains in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache, and sluggish bowels.

PILES

DON'T BE CUT
Until You Try This Wonderful Treatment.

If you have piles in any form, write for a **FREE sample of Page's Pile Tablets**, and you will bless the day that you read this. **Write to-day. E. R. Page, 436-D Page Building, Marshall, Mich.**

MORE PAY FOR TEACHERS

We have hundreds of demands for teachers at greatly increased salaries. Send in your name to-day for enrollment. **South Atlantic Teachers' Agency, 306 Walton Building, Atlanta, Ga.**

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

"A Magnificent Man"—G. Dallas Smith.

BY W. S. LONG.

While on a short visit in Texas lately, through the kindness of Brother Smith the Cleburne church gave me an invitation to visit them, which I accepted. I spoke to them on the evening of October 29. The singing was fine, the audience attentive, and every courtesy was shown me. I was deeply impressed with the joy, peace, and good will that prevailed and the excellent work they were doing.

Brother Smith and his noble wife entertained me in their home, and I never had a more pleasant visit. He and his little children accompanied me to the train the next morning, and as we were to part he took my hand with a warm grasp and spoke words of encouragement, as a true brother in Christ he could always do. As the train sped away I said: "He is a magnificent man, a prince among men."

It has been my pleasure to know Brother G. Dallas Smith since we were boys. He was often in my father's home, and we were in school together. A few years ago he delivered a series of sermons in Memphis, and made his home with me. I have never known a purer and truer man.

As a teacher of the sacred word, he was among the best; as a preacher of the gospel, he impressed his hearers with a deep reverence for the Book of books and the superiority of the religion of Christ.

Little did I dream when we said good-by that it was the last time, and that an open grave was only nine days away for one of us.

Three lessons I desire to draw from this life for all, and especially my preaching brethren:

1. Brother Smith's life was, and is now, felt for good, not only because he was a preacher of marked ability, but more because he was a clean, pure man. Let us so live that the world about us may have no room to question our daily walk. In the language of Paul to Timothy: "Guard thy life;" "Let no man despise thy youth;" "Keep thyself pure," "unspotted from the world."

2. Brother Smith filled his place so full that the world said, "Come up higher." Do your work so well that you will never have to seek a place, but the place will seek you.

3. Being called in the prime of life naturally raises the question, "Who will be next?" What preacher of our ranks will follow? Will it be you? Will it be me? "Be ye also ready." He was ready, and there was nothing to fix up. Bitter discussions and hard feelings often arise between brethren and are often carried too far in the papers, and much unpleasantness follows. May that cease, and may we pull together, encouraging and helping one another. Then when the summons comes, if it be in the noon of life, we will be ready to go in peace with God and man.

What a comfort to all who loved Brother Smith, especially to his wife and children, that he leaves such a beautiful record! I would epitomize his life in these words: "To live was Christ; to die was again."

Colds Cause Grip and Influenza

LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

IDEAL FOR BIBLE-SCHOOL TEACHERS

No. 2172. This is a large-type, convenient-size Bible. It contains references, concise Bible dictionary and combined concordance prepared especially for the American Standard Version, twelve colored maps, and has a very attractive binding. The American Version is produced from the most authentic manuscripts, and is regarded as the best Bible published. Price, delivered, $4.75.

No. 2172X, which is the same Bible, only printed on India paper, which is thin and the very best made, is $6.65.

In ordering, be sure to specify number of Bibles wanted.

ADDRESS ALL ORDERS TO
McQUIDDY PRINTING CO.,
NASHVILLE, TENN.

FITS EPILEPSY

Write me to-day, and I will tell you how you can secure **Marvelous Results** in the treatment of fits and epilepsy by the use of a simple **SWEEDISH TREATMENT**. Just send me your name and address, and full particulars will be sent you **FREE. Herman P. Carlson, Box 259, Kansas City, Mo.**

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

NOTICE!

We want to get in touch with all the brethren who are interested in Christian education and who want to locate where there is a good Christian college. For further information, write to

S. L. BRADLEY,

In answering advertisements, please mention the Gospel Advocate.

SERMONS, SERMON MATERIAL AND COMMENTARIES

CENTER SHOTS AT SIN.

Abernethy, Arthur Talmage.

Cloth, 12mo. Price, postpaid.....$1.50

An arsenal of religious ammunition, assembled by a strategist experienced in fighting uphill. A book penned with a plume of experience, dipped in the heart's blood of a preacher who has met sin, who has accepted its challenge to combat on the field of action. The author is a strong and virile thinker; his style, clear and forceful. Each sermon will prove an eye opener.

THE GLORIOUS GOSPEL.

Adcock, Adam K.

Cloth, 12mo. Price, postpaid.....$1.00

"No one except a thorough and devout student of the Scriptures could have written 'The Glorious Gospel.' The author shows excellent analytic and synthetic power and knowledge in the selection and organization of the biblical teaching on the various subjects treated."—Christian Journal.

SERMONS FOR THE PEOPLE.

Book, W. H.

Cloth, 12mo. Price, postpaid.....$1.25

Few books of sermons combine the qualities of interest, instruction, and inspiration to the degree in which they are united in this volume. The author is a master in the field of popular sermonizing, and some of his best work is to be found in this collection. There is not a dull page in the book. The text fairly sparkles with original and apt narratives.

COLUMBUS TABERNACLE SERMONS, VOLUME I.

Cloth, 12mo. Price, postpaid.....$1.00

The gospel is always attractive when presented by W. H. Book. It is a message that never fails to quicken into action the reader's mind and heart. This author's well-known powers of oratory, his profound grasp of the teachings of Jesus and his apostles, his fearlessness in condemning wreng and error, his virile, forceful style, and his unique personality, are well preserved in every line. These sermons were not written in a study, but were stenographically reported as the burning words were uttered by this master preacher, under the inspiration of the great audience which flocks to hear him every week.

COLUMBUS TABERNACLE SERMONS, VOLUME II.

Cloth, 12mo. Price, postpaid.....$1.00

A companion volume to the author's first book of sermons. Reported in the same way and published because of the unusual demand the first volume created.

THE INDIANA PULPIT.

Edited by W. H. Book.

Cloth, 12mo. Price, postpaid.....$1.25

This series of twenty-two practical sermons, each discourse being the best one preached by as many leading Indiana preachers, presents vital Christianity in a most attractive way. The author has condensed, with unusual discrimination and taste, the message of such widely-known preachers as Z. T. Sweeney, James Small, T. J. Legg, etc. A photograph and brief biography of each contributor precede every chapter.

"'The Indiana Pulpit' will be especially helpful to young preachers. The topics are varied and the discourses are from men of learning and experience. It will make each who reads it better, and it will strengthen the faith of all who carefully peruse its pages."—George A. Miller.

LIGHTS ON SCRIPTURE TRUTHS.

(Former title, "Side Windows.")

Boteler, Mattie M.

Cloth, 12mo. Price, postpaid.....$1.00

A valuable ready-reference compendium of original, forceful, and apt illustrations for the busy preacher, Sunday-school teacher, and religious worker. The striking originality and practical usefulness of each illustration puts this volume in a class all by itself. A carefully prepared topical index and alphabetically arranged table of contents add greatly to its usefulness. Its distinct value is that the author has followed the example of the great Teacher in illustrating profound truths by examples familiar to all. "I found one illustration that was well worth the price of the book."—S. M. Bernard.

SERMON NOTES FROM THE MINISTRY OF JESUS.

Cloth, 12mo. Price, postpaid.....$1.50

In this new collection of decidedly fresh and suggestive material on the life of Christ we have a forceful and significant book, which will prove invaluable to young ministers, teachers, and church workers in general. Miss Boteler, a graceful and original writer, has presented a study of the life of Christ from an entirely new point of view, so arranged as to make it a complete worker's companion and encyclopedia on the teachings of the Master. Her work is always eagerly awaited by pastors and Christian workers.

SOUL-SAVING REVIVAL SERMONS.

Brandt, John L.

Cloth, 12mo. Price, postpaid.....$1.25

A series of nineteen thought-provoking, evangelistic sermons by one of the most eminent preachers of the day. These sermons relate the principles of Christianity to the everyday life with a keen insight and sympathetic understanding. They are educational in plan, evangelistic in tone, virile in thought, and vigorous in expression. Just the book for the pastor who wishes to foster and develop the revival spirit in himself and his congregation.

ILLUSTRATIVE INCIDENTS FOR PUBLIC SPEAKERS.

Brown, Will H.

Cloth, 12mo, illustrated. Price, postpaid, $1.50

This voluminous collection of entirely new illustrations will be an invaluable aid to all public speakers, and especially to those who are contemplating entering upon the public forum. It is a guide to public oratory, as well as a collection of apt and original illustrations. The author's marked success as a speaker, as well as a writer, is quite sufficient guarantee of the superior value of this book.

One authority says: "The book is very rich in classified illustrations of the sort that can really be used."

WIT AND HUMOR FOR PUBLIC SPEAKERS.

Cloth, 12mo. Price, postpaid.....$1.50

A collection of bright, breezy, brief, humorous anecdotes and stories alphabetically classified under subjects, with a careful index. As original, fresh, and usable as its companion volume, "Illustrative Incidents for Public Speakers."

"The finest collection of pointed stories and witticisms I have ever seen."—H. H. Peters.

POEMS OF PEP AND POINT FOR PUBLIC SPEAKERS.

Cloth, 12mo. Price, postpaid.....$1.50

The great demand to-day is for the practical, pointed, peppy presentation of whatever idea the speaker may wish to emphasize. This book has been prepared with the up-to-date public speaker in mind, although any one who likes poetry will enjoy it as well. It contains about six hundred carefully selected poems, including many by Edgar A. Guest, Amos R. Wells, Edmund Vance Cook, Wilbur D. Nesbit, etc. Arranged in alphabetical order, ninety-six subjects are treated—from Achievement and Activity to Worry and Zeal. Most of the selections are from the pens of poets who have caught the spirit of present world conditions, making the book one of the most timely and usable of the day.

PATRIOTIC ILLUSTRATIONS FOR PUBLIC SPEAKERS.

Cloth, 12mo. Price, postpaid.....$1.50

In harmony with the new spirit in the world, this volume has been prepared, covering every possible phase of the new patriotism. In addition to the index, with a classification of about eighty subjects, will be found cross-references giving a still wider use of many of the illustrations here assembled.

STORIES OF THE GREAT WAR FOR PUBLIC SPEAKERS.

Cloth, 12mo. Price, postpaid.....$1.50

This volume is alive and overflowing with wonderfully thrilling stories and incidents of the world war, carefully classified and indexed according to subjects.

POPULAR LECTURES AND ADDRESSES.

Campbell, A.

Cloth. Price, postpaid $2.25

A series of twenty-seven notable lectures on patriotic, religious, social, and educational themes. Here one finds, as perhaps nowhere else, an exhibition of the wonderful range of Mr. Campbell's knowledge.

THE CHRIST OF THE CHURCH.

Coombs, J. V.

Cloth, 12mo. Price, postpaid.....$1.00

"The sermons all have a 'good gospel ring,' and the lectures deal with practical life problems in a very helpful sort of way. There is much of philosophy and sound doctrine and common sense and striking illustrations in the book. It is good."—The Lookout.

TOPICAL ILLUSTRATIONS.

Denton, J. E.

Cloth, 12mo. Price, postpaid.....$1.25

The busy worker will find in this thesaurus of religious object lessons a wealth of material to enliven and adorn his sermon or speech, and press home upon his audience the truths of his discourse. The careful alphabetical arrangement makes this a model collection of illustrations for quick and easy reference. Each illustration has been carefully tested out in the author's own public experience. There is no waste material to be found. It is the seasoned product of a master platform orator tested in the fire of actual experience.

JESUS CHRIST IN HUMAN EXPERIENCE.

Dutt, Meade E.

Cloth, 12mo. Price, postpaid.....$1.25

A volume of rare spiritual insight and literary charm. In an "Introductory Note," admirable for its brevity and clearness, the author says: "I have taken a few New Testament characters and striven to point out where Jesus Christ touched their experiences, believing that human nature remains constant throughout the centuries, and that what was helpful to mankind two thousand years ago should be helpful to-day."

"A book of doctrines and devotions, of ethics and ideals, which will at once satisfy the weaver of dreams and the doer of deeds."—B. A. Abbett.

BIBLE READINGS.

(In two volumes.)

Errett, Isaac.

Cloth, 12mo. Price, each, postpaid....$1.50

Paper (Volume I. only)..... .50

Scriptural selections grouped about questions that present themselves to every thinking person. There is no comment whatever. This great writer had a firm conviction that the Bible, when properly studied, was its own best interpreter. This work proves the wisdom and correctness of that conviction. In grouping the Scriptures in this way, Mr. Errett has rendered a most valuable service to all who wish to study the teachings of the Scriptures on topics of vital interest to Christian growth and world conquest.

THE QUERISTS' DRAWER.

Cloth, 12mo. Price, postpaid.....$1.50

A compilation of over three hundred questions and answers on Christian beliefs, doctrines, polity, life, and conduct, with an alphabetically arranged list of subjects and a chronologically arranged list of texts.

EVENINGS WITH THE BIBLE.

(In three volumes.)

Cloth, 8vo. Price, per volume, postpaid $1.00

This notable work is a consecutive series of historical, devotional, and doctrinal studies of the entire Bible. Beginning with

SERMONS, SERMON MATERIAL AND COMMENTARIES

Genesis, the gifted writer gradually unfolds to the reader, in his lucid, graceful, persuasive, and inimitable style, the dealings and purposes of God with man as recorded in the Bible. Under the guidance of this master hand, the Bible becomes a united and carefully planned and executed book, although written in different ages and by different men. For deep spiritual insight, sympathetic understanding, and practical application, this series of biblical studies has few equals.

ON THE LORD'S DAY.

Lord, J. A.

Cloth, 8vo. Price, postpaid.....$1.25

A manual for the regular observance of the New Tetament ordinances. A series of fifty-two eloquent sermons, twenty-six masterly outlines, fifty-two studies on "Thoughts for the Lord's Supper," baptismal formula, social hints, orders of exercises, forms of benediction, etc., which, altogether, make this work an indispensable handbook for elders, deacons, and active Christian workers. One of the great problems of rural Christianity is the question of keeping the interest in the work alive among members who are isolated. This manual solves that problem.

A NEW COMMENTARY ON ACTS OF APOSTLES.

McGarvey, J. W.

Cloth, 8vo. Price, postpaid.....$2.00

A commentary on this great book of the Bible that is original in form, broad in scholarship, and truly conservative. The author's versatility, profound knowledge of the Bible, his skill in arraying evidence, and his sympathy with the divine record combine to make a work of surpassing value and originality.

THE FOURFOLD GOSPEL.

McGarvey, J. W., and Pendleton, P. Y.

Cloth, 12mo. Price, postpaid.....$1.65

A harmony of the four Gospels, so arranged as to form a complete chronological life of Christ, divided into titled sections and subdivisions, with comments interjected in the text. The American Standard Version has been used.

STANDARD BIBLE COMMENTARY ON THESSALONIANS, CORINTHIANS, GALATIANS, AND ROMANS.

(A companion volume to "The Fourfold Gospel.")

Cloth, 8vo. Price, postpaid.....$1.65

The original method of treatment in that standard harmony has been employed in preparing this volume. The commentators have produced in this work a most practical and helpful exposition for the use of all readers of God's word.

BIBLICAL CRITICISM.

McGarvey, J. W.

Cloth, 12mo. Price, postpaid.....$1.25

In this series of short essays on modern criticism this eminent biblical scholar has prepared a remarkable defense of the Bible. The clear thinking and keen analysis that are so characteristic of all President McGarvey's writings are here found in their highest form. His inexorable logic tears off the mask of learning from the utterances of the enemies of the Bible, reveals their sophistries, and upholds the integrity of the Scriptures in a most able way. Nowhere has this noted author employed his wit, sarcasm, and biblical knowledge so effectively as in this book. It should be in the household of every believer for constant reference.

LANDS OF THE BIBLE.

Cloth, 8vo. Price, postpaid.....$2.50

An exhaustive guidebook to the geography, topography, and social customs of Palestine. President McGarvey went to Palestine as on a holy pilgrimage. To him every rock and tree, every running brook and sloping hillside was fraught with sacred memories and traditions. He has classified and arranged and presented all this in that graphic, clear-cut, and forceful style for which he was famous. This great work can be used in preparation of every Sunday-school lesson.

JESUS AND JONAH.

Cloth, 12mo. Price, postpaid.....50c

A vigorous defense of the book of Jonah. Belief in this Bible miracle involves the belief in the divinity of Jesus Christ. The author exposes the cavils of the higher critics in a way that leaves them no ground to stand upon. Those who have not full confidence in the story of Jonah should not fail to read this able defense of its authenticity.

SERMONS.

Cloth, 12mo. Price, postpaid.....$1.25

The great sermons of a great preacher. They are models of homiletic effort, strong, able, and instructive. They deal with practical, vital themes which cannot fail to interest every Bible reader. President McGarvey's profound sympathy with their messages, his childlike faith, and his keenly anylatic mind made him one of the foremost preachers of his day. This volume happily preserves all these qualities for the use of future generations. Every preacher will gain invaluable inspiration from this master of pulpit oratory.

EVANGELISTIC SERMONS.

Matthews, Robert T.

Cloth, 12mo. Price, postpaid.....$1.00

In this volume of sermons the gospel is preached in a most inspiring and forceful way. Every discourse, dealing with some important phase of salvation, is a model of clearness, simplicity, and directness. As a pulpit orator, Mr. Matthews had few equals.

TRAINING TO TEACH.

Meacham, E. J.

Cloth, 12mo. Price, postpaid.....$1.00

A topical handbook for Christian workers, made up of forceful, practical, and stimulating thoughts on the vital things of the Christian life and service.

SEEKING THE OLD PATHS.

Moffett, Robert.

Cloth, 12mo. Price, postpaid.....$1.00

These sermons embody the crystallized thought and reflection of a lifetime. They possess a clearness, a breadth, and an accuracy of scriptural knowledge seldom found in the discourses of the day. They were preached at a time that demanded the most careful reasoning, profound biblical knowledge, and accurate information. Each sermon is a model of concise statement, logical arrangement, and accurate presentation of the gospel requirements of salvation.

BIBLE TRUTHS ILLUSTRATED.

Pittman, J. C. Ferdinand.

Cloth, 12mo. Price, postpaid.....$1.50

This voluminous collection of illustrated material represents an entirely new idea in works of this kind. The author has gathered his great array of anecdotes with the constant purpose in mind of definitely enforcing Scripture truths. The material has been arranged by numbers under subject headings placed in the book in alphabetical order. This simple plan enables the reader to get at just the illustration he needs in the easiest and quickest way. A cross-reference index completes a very usable and original illustrated aid.

ADDRESSES.

Pritchard, H. R.

Cloth, 8vo. Price, postpaid.....$1.25

A book of strong sermons by a clear, fresh, and original thinker, including the famous "Pritchard-Terrell Debate." Proposition 1: "Immersion is Essential to Christian Baptism." Mr. Pritchard affirms. Proposition 2: "Infant Children Are Proper Subjects of Baptism." Mr. Terrell affirms. Proposition 3: "Wherever the Gospel is Preached, Water Baptism is Essential to the Pardon of Past Sins." Mr. Pritchard affirms.

PUSHING THE WORLD ALONG.

Rutledge, George P.

Cloth, 12mo. Price, postpaid.....$1.00

Few men are better fitted to preach the gospel to this indifferent age than the accomplished and successful author of this stirring volume. Every sermon is a shaft of truth winged with apt illustrations which go deep into the heart of the hearer. The preacher who wishes a fresh stimulus to more forceful and original sermonizing should read Mr. Rutledge's discourses.

THE SPIRIT AND THE WORD.

Sweeney, Z. T.

Cloth, 12mo. Price, postpaid.....$1.25

A treatise on the Holy Spirit in the light of a rational interpretation of the word of truth.

PULPIT DIAGRAMS.

(New edition.)

Cloth, 8vo. Price, postpaid.....$1.25

A unique and indispensable work for ministers and Bible students. Containing a collection of forty-eight of the graphic and original pulpit diagrams. They will prove an invaluable aid in impressing Bible truths.

THE WAY OF SALVATION.

Tyler, B. B.

Cloth, 12mo. Price, postpaid.....50c

A volume of sermons by one who was a leader among Christian ministers. He never fails to enlist and hold the close attention of the reader to the end of the discourse. His sermon on "The Unique Character of the Bible" will only inspire the reader to go on to "An Honest Doubter," "The Problem of Union," and others equally as forceful as these.

SERMONS.

Updike, J. V.

Cloth, 12mo. Price, postpaid.....$1.00

A series of plain, pointed, practical sermons, convincing and uplifting. They should have a place in the study of every preacher who is concerned about winning souls to Christ. The younger preachers should place themselves under the influence of this great gospel pleader. His discourses are sermons of the heart as well as the head. Numerous portraits and a biographical sketch of the author included in the volume.

TWENTIETH-CENTURY SERMONS AND ADDRESSES.

Wilson, L. C.

Cloth, 12mo. Price, postpaid.....$1.50

A series of forty-three practical and doctrinal discourses by some of our representative men and women, with Introduction by J. A. Lord. Such names as F. D. Power, A. M. Haggard, C. C. Smith, J. B. Briney, L. C. Wilson, Helen E. Moses, Anna Robinson Atwater, Lura V. Thompson, and others equally as well known, bespeak the excellence and worth of these addresses.

BACCALAUREATE AND CONVOCATION SERMONS.

Zollars, E. V.

Cloth, 12mo. Price, postpaid.....$1.75

The notable career of President Zollars in the educational world won for him an enviable reputation as a commencement orator. His thorough scholarship and his boundless enthusiasm for his work fully equipped him for the task of indicating to youth the principles upon which it is possible to build a permanent success. The author gathered in this volume the cream of over thirty years of commencement addresses. It is an indispensable aid to speakers at annual exercises of schools, academies, colleges, seminaries, and universities.

THE COMMISSION EXECUTED.

Cloth, 12mo. Price, postpaid.....$1.25

A study of New Testament conversions and other evangelistic topics.

"It is one of the best volumes of evangelistic sermons that it has been the writer's privilege to examine. The press has put forth no better volume on first principles than this. I wish it might be in the library of every preacher in America."—E. E. Snoddy.

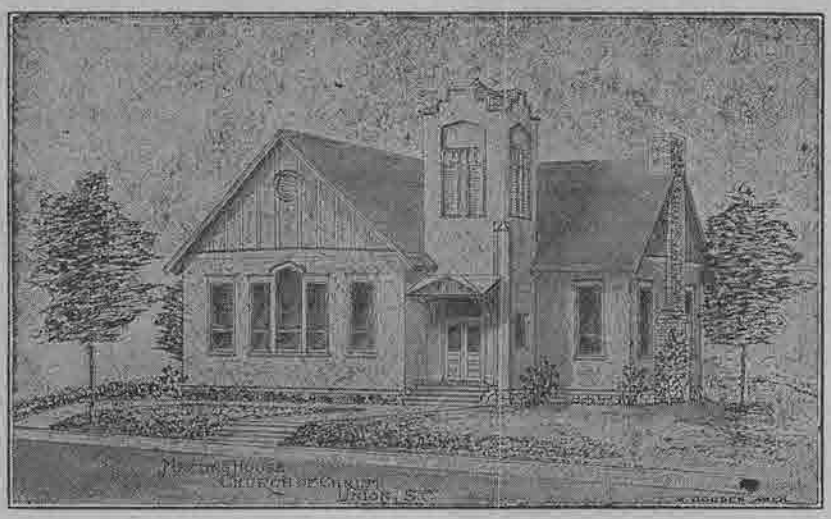
FROM DARKNESS TO LIGHT.

Cloth, 296 pages. Price, postpaid.....$1.00

A series of autobiographical sketches relating to religious experience by eminent ministers of the church of Christ. Twenty-six elegant portraits. There are twenty-six independent personal histories of earnest souls who have found their way out of the mists of denominationalism into the full light of the gospel.

McQUIDDY PRINTING COMPANY, NASHVILLE, TENN.

OUR FIRST HOUSE IN SOUTH CAROLINA.



The above is a cut of our first house in the State of South Carolina, which is now being built at a cost of approximately $6,000. There has been contributed up to November 15, $3,207.75. Brother, we are asking you to coöperate with us by sending us a contribution by the first of the year, so we will be able to have one house in the State and have no debt on it. Send all contributions to Thomas H. Burton, Union, S. C.

An Opportunity for Service.

BY TURNER H. HOLT.

It has been some time since I wrote from "these parts." To turn the silver lining of the cloud, I will say that prospects for the church in this locality are better than at any other time since the war broke out. While, sorry to say, many of the stronger churches, like a sun-dried barrel, have fallen to pieces, or disbanded, most churches with which I labored during the war are still in fair working condition, and have all had good meetings with additions this fall.

But I must turn to another matter. Overton County is looked upon as a nursery for preachers and statesmen, but there is another side to the matter. While the air in Atlanta vibrates with effect of the sermons of her devoted son, Goodpasture, many of her best people are neglected as to the gospel. While Congress listens to the force and logic of Hull's speeches, many of the mountain children are almost running wild. While the Governor's chair is occupied by an Overton County boy, much of her morals is in some way declining. It is needless to enlarge. What I want to say is that this section is sorely in need of aid in the gospel.

Since I left the Methodists in 1915 and became identified with the church of Christ, I have worked almost without ceasing with the churches in this mountain country, but in many ways the only good I seemed to do was to keep a religious sentiment alive. Last year I was the only Christian preacher working actively between Livingston (Overton County) and Byrdstown (Pickett County), and Boom (Pickett County) and St. John (Clay County). This year Brother G. C. Harvey, of Clay County, has thrown himself into the work, and has done much preaching with good results. We held one meeting together, with fair success. Another young man was with us, who is expected to begin preaching soon. He is a member of the church at Heard, and is helping much with the work there now. He is a deserving young man, and is worthy of the helping hand of the brethren.

Of course we have had some of the greatest preachers of the age with us, but a great many of their works are like the retreating shadows of twilight or the echo playing in the distant hills. Many of the young people are forgetting their mighty words; while only the names of the Sewells, Boleses, "Racoon" John Smith, and others too numerous to mention will be remembered by the people in years to come. To every faithful congregation that wishes to help the cause of Christ I will say, here is a grand opportunity for you to help both with your means and prayers. I am going to move to Pickett County before long, and I mean to keep up preaching, even if I have to work six days with my hands in order to preach on Sunday; but if any individual or any congregation wants to help me in any way, either with means or prayers, I will greatly appreciate it. If you can send us a preacher during the coming year, we will be very glad. If you want to know about me, write to J. J. Martain, Route 2, Monroe, Tenn., or John H. Arms, Celina, Tenn.; they can tell you about me and the need of the gospel in this section. The "digressives" and denominations are rapidly developing here. The quicker we get aid, the better for the cause.

You will live in the sunshine if you live before His face; and however wintry the world may be, it will be like a clear, frosty day. There is no frost in the sky; it does not go above the atmosphere; and high above, in serene and wondrous blue, is the blaze of the sunshine.—Maclaren.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia. It strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

Bibles in Hotels.

One branch of the work of the New York Bible Society, a society that is now in its one hundred and eleventh year, is that of supplying Bibles for the guest rooms of New York City hotels. The society has furnished over forty thousand Bibles to the city hotels. Several years ago a complete canvass of the hotels was made, and there are very few hotels that are without them. The Bibles recently sent to the Hotel Pennsylvania are the largest number ever sent to one hotel. At first twenty-two hundred and fifty-three Bibles were sent, and in a few days word came to the society that seventy-four Bibles were needed in order to place one in every guest room, making a total of twenty-three hundred and twenty-seven Bibles. This hotel is reported as the largest hotel in the world. Every night there are nearly three thousand guests. In its first year the hotel served more than four million meals. Every day more than seven hundred loaves of bread are used and more than sixteen thousand rolls. An average of over three hundred gallons of ice cream a day are used, and each weeks ten tons of meat and six tons of poultry. The hotel has the largest private telephone exchange in the world, with three thousand telephone stations and seventy operators. It is the only hotel in the world which publishes its own daily newspaper.

Every room in this great hotel now has upon its table a copy of the Bible. The Bibles usually placed in the hotel guest rooms are those attractively bound in cloth and printed in good, clear type. A few hotels have asked for leather-bound Bibles, and have paid for the cost of the leather binding. Occasionally a request is made for a few Bibles in some foreign language, especially in French or Spanish.

Some people are surprised at the idea of Bibles in hotels. Of course, there are those who never want to see a Bible. Now and then a man has boastingly said that he threw a Bible on the floor. But he was not thinking of his mother when he said it, nor of Washington, Webster, Lincoln, Grant, or Roosevelt, all of whom, and others that have helped to make America great, believed in the Bible and read it. Letters frequently come to the office of the New York Bible Society asking that Bibles may be put into one hotel or another, and donations are often made to pay for Bibles in hotels.

Surely there is no more appropriate place for a Bible than in a hotel room. These rooms are usually occupied by strangers. Such a person may be tired, anxious, or lonely. It is impossible to estimate the uplifting effect upon these persons of a Bible found in the guest room. The society's address is 675 Madison Avenue, New York City.

HOLMAN BIBLES

The Best Editions of the World's Best Book.
Durable Flexible Bindings. Will Not Break in the Back.

FOR CHILDREN
PICTORIAL BIBLES WITH HELPS

Size 5⅝x3½ inches.

The text is self-pronouncing, by the aid of which children can learn to pronounce the difficult Scripture proper names.

Specimen of Type.

AND the third day there was a marriage in Cana of Gal-i-lee; and the mother of Je-sus was

With beautiful photo views of scenes in Bible lands distributed throughout the text. Also maps of Bible lands in colors. Also new Practical Helps to Bible Study, especially designed for instructing children in scriptural information.

No. 91. French Seal Leather, overlapping covers, round corners, gold edges, gold titles. **Publisher's Price, $2.90. Our Price—Post Paid..... $2.40**

For Adults, Teachers and Preachers

and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear Bourgeois. Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.

Size 8 x 5½ inches

Specimen of Type.

¶ m From that time Je-sus to preach, and to say, n Re the kingdom of heaven

Containing New Copyrighted **Helps** by the most reliable Authorities, a Treasury of Biblical Information, Practical Comparative Concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

No. 47, Divinity Circuit Teachers' Bible, French Seal Leather, red under gold edges, Silk Head bands and Silk Marker. **Publisher's Price, $6.15. Our Price—Post Paid.. $5.15**

No. 81. RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages Alluded to by Christ, Various Prophecies Relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above and same large Self-Pronouncing type. **Publisher's Price, $6.95. Our Price—Post Paid... $5.80**

No. 73X. Holman India Paper, Genuine Morocco, Leather Lined, Silk Sewed, Divinity Circuit, round corners, carmine under gold edges, silk head bands and silk marker, same type and Helps as above. **Publisher's Price, $12.75. Our Price—Post Paid $10.65**

For Intermediate S. S. Scholars

Large Clear Black Type, Self-Pronouncing, containing Helps to Bible Study, 4000 Questions and Answers, Maps in Colors, and Presentation Page. A Beautiful Gift Bible.

Specimen of Type.

22 And the prophet Is-ra-el, and said unto thyself, and mark, and for at the return of t

Size 7 x 5 inches.

No. 21. Divinity Circuit Style, Bound in French Seal Leather, round corners, red under gold edges, with silk head bands and purple silk marker, gold titles, etc. **Publisher's Price, $3.75. Our Price—Post Paid $3.15**

For OLD FOLKS and The HOME

Flexible Binding

Printed from large Clear Pica Type, with Marginal References, Family Record and Maps. This **HOME BIBLE** is new and very desirable for every day use, containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large clear print and a light-weight book.

No. 2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles. **Publisher's Price, $6.50. Our Price —Post Paid $5.40**

ADDRESS ORDERS TO
McQUIDDY PRINTING COMPANY,
NASHVILLE, TENNESSEE.

Don't Wear a Truss

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

C. E. BROOKS, 443G State St., Marshall, Mich.

FOOT COMFORT ASSURED
Brooklyn Man Solves the Problem

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. R. Simon, 1539 Broadway, Brooklyn, N. Y., and you will receive personal attention.

In answering advertisements, please mention the Gospel Advocate.

Holman Self-Pronouncing

VEST POCKET TESTAMENTS

Clearest Print in Smallest Size

4⅝x2¾x⅝ inches

Specimen of Type.

AND the third day there was a marriage in Ca'na of Gal'i-lee; and the mother of Je'sus was

2133K. Bound in durable **Morocco Grain Semble Leather**, flexible limp, gilt titles ..... **.60**

2113. **French Morocco**, genuine leather, flexible limp, gold titles, rounded corners, gold edges..... **.70**

2115P. **French Morocco**, divinity circuit, overlapping covers, round corners, red under gold edges, with the **Book of Psalms** included **$1.10**

ILLUSTRATED VEST-POCKET TESTAMENT

With Pictures of Holy-Land Scenes

2814. **French Morocco**, limp, gold side title, round corners, red under gold edges ..... **.85**

RED-LETTER VEST-POCKET TESTAMENT

With all the words of our Lord printed in red.

13RL. **French Morocco**, flexible limp, gold side title on red panel, gold edges ..... **.85**

15RLP. **French Morocco**, overlapping covers, flexible, gold side title on red panel, red under gold edges, with **Book of Psalms** included **$1.20**

INDIA-PAPER VEST-POCKET TESTAMENT

Thin as a Wafer

2136XP. **Fine Grain Morocco**, divinity circuit, leather lined to edge, with **Psalms** included **$2.25**

ADDRESS ORDERS TO

McQUIDDY PRINTING CO.

NASHVILLE, TENNESSEE

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1539 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

CHURCH NEWS

Tennessee.

Fayetteville, December 7.—I am now in Middle Tennessee working in behalf of a church building for Athens, Tenn. Brother Charles Holder has been doing some excellent work there. The lot is paid for, and is so deeded that nothing except the worship "as it is written" can be carried on in the building we are planning. Brethren, times are somewhat hard, but will be still worse if we neglect the Lord's work. The brethren at Athens must have some help in order to build. Now, brethren, if you will share with Athens in your giving, the gift will be appreciated, and you will thus be helping to sound out the gospel from Athens as a central point. Our worldly possessions belong to the Lord; so let us use them for his honor and glory. Send all contributions to James Dye, 315 Ohio Street, Athens, Tenn.—Vernon Rozar.

Texas.

Dallas, November 27.—On November 7 I began a meeting with the Main Street church of Christ, Winchester, Ky. This is a fine congregation of one hundred and eighty members, with a good house of worship, and an excellent meeting it was. Four were baptized and six took membership. The brethren there are in every way capable. Influences for good prevailed, and exceptionally large audiences throughout encouraged us to greater things. They took good care of the preachers. Brother Claud Neal, the minister who labors with them, was with me, and constantly lent his aid in every way.—Warren E. Starnes.

San Angelo, November 29.—Our services here for the past two Lord's days have been encouraging. On the third Sunday in this month two young ladies were baptized. On yesterday two more came to live and labor with us, and one was restored. Our audience at 11 A.M. yesterday was the largest since my labors began here. I am busy, and then cannot do all the work that should be done in this little town and community. The work is great in magnitude. It is a wonderful field in which to labor, and there is an excellent church here to encourage and assist me in all my efforts for our Master. Success to the Gospel Advocate and its readers. I appreciate the firm, consistent, and scriptural position that the Advocate has taken of late on some very important questions. May our gracious Lord abundantly bless his laborers.—T. M. Carney.

Fort Worth, December 4.—Brother E. A. Elam, of Lebanon, Tenn., has just closed one of the most enjoyable and successful meetings which it has ever been my privilege to attend. It was held in the Central Church, of this city, and was largely attended by brethren from all the congregations of the city, also by many brethren from over the State. I believe that untold good will come of the meeting because of the fine lessons along lines of practical Christianity which were given, and that the peace and harmony of the church in general here will be very greatly increased. The fine Christian spirit of the man and his plain and fearless proclamation of the truth on every question discussed cannot fail to bring forth much good fruit. We really had a "preachers' meeting." The following preachers were present one or more times during the meeting: H. W. Busby, N. L. Clark, C. McClung, J. M. Rice, W. K. Rose, C. J. Robinson, Isaac Tackett, E. M. Tackett, A. R. Holton, D. F. Draper, J. F. Killian, W. T. Kidwill, T. W. Phillips, Noble McKillup, W. D. Bradshaw, C. E. Wooldridge, W. M. Mann, Earl C. Smith, Ben West, Tice Elkins, Ira Brumfield, J. G. Pace, W. D. Black, D. J. Mahon, J. M. Collins, J. H. Walton, D. W. Brummett, D. S. Ligon, J. W. Sanders, Ed Stewart, and Brethren Weems and McElroy (whose initials I do not know). The congregations in the city adjourned their midweek services, that all might have an opportunity to attend. Brother Elam preached two days at the Southside Church, because the Central meeting-house, being near the business section of the city, was needed as a meeting place for some of the sections of the Texas State Teachers' Association, which was in session here on Thanksgiving Day and Friday and Saturday following. Brother Elam spent Thanksgiving Day with the Oak Cliff Church, in Dallas, and also preached at the Pearl and Bryan Streets Church, Dallas, on Monday night following the close of the meeting in Fort Worth. We are trying to arrange a union meeting among the nine congregations of the city for next spring, at which we hope to have Brother Elam do the preaching. The prospect for primitive New Testament Christianity seems bright in this city, and may the Lord overrule all to his praise.—M. H. Moore.

SIMPLE MIXTURE MAKES HENS LAY

BY W. S. BURGESS.

Any poultry raiser can greatly increase his profits easily and quickly by taking advantage of the thirty-five years' experience of a successful poultryman.

A lifelong study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form, and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted; so for a limited time any reader of this paper can get a big double-size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets thirty days. If at the end of that time your hens are not laying two or three times as many eggs, if you are not more than satisfied in every way, the tablets are to cost you nothing. If completely satisfied, this big double-size box costs you only $1 on this introductory offer. Simply send name—post card will do—to Milk Products Company, 158 Creamery Building, Kansas City, Mo., and the big box of tablets will be mailed immediately, postpaid.

SUITABLE HOLIDAY GIFTS

Below we have grouped a number of the most popular and best values of Bibles and Testaments. If our readers will order at once, it will be helpful to us and keep out mistakes which are so likely to occur in the holiday rush. All orders should be mailed to McQUIDDY PRINTING COMPANY, and not to any individual. Order by number.

HOLMAN'S SELF-PRONOUNCING BIBLE.

For Adults, Teachers, Preachers, and all who would study the word of God intelligently, this edition is unsurpassed. The type is large, clear Bourgeois, self-pronouncing, with liberal space between the words and lines, which makes it easy to read. Size, 8x5½ inches.

Specimen of Type.

¶ "From that time Jē'
to preach, and to say, "E
the kingdom of heaven

Containing New Copyrighted Helps by F. N. PELOUBET, D.D.; a treasury of biblical information; practical comparative concordance; Oriental light on the Bible; four thousand questions and answers; new colored maps.

No. 47. Divinity Circuit Teachers' Bible; French seal leather; red under gold edges; silk head bands and silk marker. **Publisher's Price, $6.15; Our Price postpaid.....$5.15**

OXFORD SELF-PRONOUNCING BIBLE.

All proper names and difficult words divided into syllables and accented so they may be correctly pronounced. Size, 8x5¼ inches.

(Specimen of Type.)

abomination: how much more, *when* he bringeth it [1] with a wicked mind? 28 [2] A false witness shall perish: but the man that heareth speaketh constantly.

B.C. 1060.

[1] Heb. *in wickedness*
[2] Heb. *A*

No. 04421. Keratol; divinity circuit; round corners; red under gold edges. **Our Price, delivered.....$3.75**

No. 81. RL. Red-Letter Teachers' Bible. The words of Christ in the New Testament, Old Testament passages alluded to by Christ, various prophecies relating to Christ in the Old Testament, etc.—all printed in red. Binding same as described above, and same large self-pronouncing type. **Publisher's Price, $6.95; Our Price, postpaid $5.80**

No. 215. Scholars' Bible. Illustrations, helps, and maps, with four thousand questions and answers. **Price.....$3.15**

OXFORD SELF-PRONOUNCING PICTORIAL BIBLE.

With thirty-two photo views of scenes in Bible lands; carefully selected helps; four thousand questions and answers; six colored maps and presentation page. **Nonpareil,** 12mo. Size, 7¼x5 inches.

(Specimen of Type.)

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

No. 4181. French Morocco; divinity circuit; round corners; red under gold edges. **Publisher's Price, $3.65; Our Price, delivered $3.15**

NELSON AMERICAN STANDARD BIBLE.

Large-type, home-reading Bible; authorized and edited by the American Revision Committee, with topical headings prepared by them. Printed on fine white Bible paper from large, bold Pica type. Easy to read and convenient in size. An ideal Bible for all whose eyesight is defective because of old age or weakness of the eyes; also a fine Bible for the pulpit, prayer-meeting, or Sunday-school desk. Contains presentation page, frontispiece by Dore, family record, and twelve colored maps. Size, 5⅞x8⅞ inches and 1¼ inches thick.

(Specimen of Type.)

The making of woman. GENE

man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God com-

The names of the books of the Bible are printed in large type in upper outside corner of each page, enabling the reader to locate place wanted instantly.

No. 181. Genuine Leather; morocco grain; flexible covers; round corners; red under gold edges; title stamped on side and back in pure gold. **Price, postpaid.....$5.00**

TEACHERS' EDITION AMERICAN STANDARD BIBLE.

This Bourgeois type Bible, with references, contains the Concise Bible Dictionary and a New Combined Concordance to the American Standard Version, making it easy to find any word in the Bible; twelve maps, with an index to each place on the maps. Size, 5¼x8 inches and 1⅝ inches thick.

(Specimen of Type.)

21. 13 II. SAMU

The Bones of Saul and Jonathan brought to Zela. Wars w

Jabesh-gilead, who had stolen them from the [1] street of [a] Beth-shan, [b] where the Philistines had hanged them, in the day that [c] the Philistines slew Saul in Gilboa; 13 and

[a] Josh. 17. 11
[b] 1 S. 31. 10
[c] 1 S. 31. 4
[d] Josh. 18. 28
[e] ch. 24. 25; Josh. 7. 26

No. 2172. Persian Morocco; divinity circuit; linen lined to edge; round corners; red under gold edges; title stamped on back in pure gold. **Our Price, postpaid.....$4.75**

KING JAMES (1611) VERSION.

Self-Pronouncing Edition.

Containing the Bible, with full references, the Concise Bible Dictionary, Combined Concordance, and twelve indexed maps.

(Specimen of Type.)

Discipleship exacting. The Tempest still

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And there came [1] a scribe,

No. 7752. Genuine Leather; Levant grain; divinity circuit; round corners; red under gold edges; title stamped on back in pure gold. **Price, postpaid.....$5.00**

NEW TESTAMENT WITH PSALMS

Especially suitable for a present. A very handsome Testament. Pica type.

(Specimen of Type.)

The making of woman. GENE

man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every

No. 054P. American Revised Version; Persian Morocco; divinity circuit; leather lined to edge; silk sewed; Pica type. **Price, postpaid $3.00**

No. 0508. Same size type as No. 054P; French Morocco; limp leather lined; gilt roll. **Price, postpaid.....$3.85**

TESTAMENT WITH PSALMS.

No. 0500. Cloth; silk pattern; red edges. Pica type; same size type as No. 054P and suitable for old people. **Price, postpaid $1.20**

TESTAMENT WITHOUT PSALMS.

No. 0255. Cloth; silk pattern; red edges. **Price, postpaid $1.00**

POCKET TESTAMENTS.

Emphasized American Standard Edition—Self-Pronouncing

No. 334X. Genuine Leather; morocco grain; divinity circuit; silk sewed; round corners; red under gold edges; title stamped on side in pure gold. **Price, postpaid.....$1.85**

No. 336X. Genuine Leather; morocco grain; limp; leather-lined to edge; silk sewed; round corners; red under gold edges; title stamped on side in pure gold. **Price, postpaid....$2.10**

RED-LETTER HOLMAN POCKET TESTAMENT.

With all the words of our Lord printed in red. For ready reference there is no other edition so serviceable as the Red-Letter Testament, owing to the emphasis it gives to Christ's own words and the facility with which favorite passages may be found. Self-pronouncing.

No. 13. RL. French Morocco; limp; gold side title; round corners; red under gold edges. **Price, postpaid.....85¢**

ADDRESS ALL ORDERS TO

317-319 Fifth Ave., N. **McQUIDDY PRINTING CO.** NASHVILLE, TENN.

We have them in pretty Christmas boxes

PRICED FROM $2.50 UP

Add 5% extra for War Tax

IF CLIP-CAP IS WANTED, ADD 25 CENTS EXTRA

McQuiddy Printing Company

NASHVILLE, - TENNESSEE

An Earnest Appeal.

To the faithful brethren of the church of Christ: We, the trustees of the church of Christ at Lake City, Fla., come to you once more (and we hope it will be the last time) and ask you to help us to raise the balance due on our meetinghouse, which was erected about one year ago. A mortgage was given on all the property for the price of the lot, and this debt has not yet all been paid; and while many of the brethren and sisters have given liberally to this worthy cause and we hoped not to make any more calls, yet it seems necessary for us to do so. Now we are asking one more small favor, that we may be able to raise the balance of the debt by January 1, 1921. We ask each Christian who reads this, also each church, to lay by in store on Christmas Day, December 25, or the day following, a contribution, and send it to us as a Christmas present for the purpose of raising the balance on our debt; and we will ever be grateful to you, and pray God's continued blessings upon you. We are praying that you will do us and the cause of Christ, which we love, this favor; and we do not expect to be disappointed, for God still answers prayer.

J. O. BARNES.
J. M. COLE.

A Call to Action.

BY W. S. LONG.

For more than two years we have been appealing to the saints throughout the United States to give us full and hearty fellowship so we might have one nice, comfortable house of worship in Washington, D. C., the nation's capital, as a beginning of great work for unborn generations. We are yet in need of fifteen thousand dollars to clear the debt and seat the house. Why can we not wipe this debt out before the end of the year? We can if we will. Now, if every congregation will send a donation in December, we can wipe the slate clean before January 1. You will spend more or less for Christmas gifts. Do not forget this worthy work. Elders, please bring this matter before the churches and get them to do their best. Many have promised, and some have been promising for a long time. Make this promise good before the year ends. Why should we spend years on a task that should be done in a single day? Let us finish this one at once and then turn all our forces on St. Louis and New York. The New York church is meeting in a hall at 239 West Sixty-ninth Street, and there are about twenty-five members who attend. May others find them and do God's will as they should. I shall go to New York for a few days this month and shall preach for them on the third Lord's day. The Washington church is meeting at Fourteenth and Meridian Place, N. W. Cars marked Fourteenth and Colorado Streets and Fourteenth and Decatur, or Takoma Park car, will bring you to the place. Cars stop near the house of worship. A hearty welcome awaits one and all. Make checks payable to E. L. Mills, treasurer, and send to him, P. O. Box 1050, Washington, D. C., or to W. S. Long, P. O. Box 1423, Washington, D. C.

SWAMP-ROOT. Is not recommended for everything; but if you have kidney, liver or bladder trouble it may be found just the medicine you need. At druggists in large and medium size bottles. You may receive a sample size bottle of this reliable medicine by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

Vapo Cresolene — Used for more than forty years. The benefit derived from it is unquestionable.

Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

To Reduce Fever
Relieve Headaches and Neuralgic Pains

Use

Safety Aspitone First

Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

There is absolutely no greatness in life without service. Only those who serve are great. If the spring gave out no sparkling water, it would soon vanish, and even the frogs would hop croakingly away.—Christian Herald.

In answering advertisements, please mention the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXII. No. 52. NASHVILLE, TENN., DECEMBER 23, 1920. $2.50 PER YEAR, IN ADVANCE.

CONTENTS.

EDIFYING AS THE NEED MAY BE 1249
OUR CONTRIBUTORS 1250
The Power to Bear Witness—The Christian Eskimos—China's Starving Millions—Los Angeles Notes—Georgia and the Far Southern Field—The Star of Bethlehem.
EDITORIAL 1255
The Annual Meeting—A Unique Correspondence—A Kindly Criticism.
QUERY DEPARTMENT 1259
AT HOME AND ABROAD 1260
HOME READING 1262
MISCELLANY 1263
CURRENT THOUGHT 1264
Faith, the Door Through Which We Must Pass 1265
Wheat and Chaff 1266
Echoes from East Tennessee 1267
Items of Interest About the Japan Work 1268
Among the Colored Folks 1269
The Precious Promises of God 1270

Edifying as the Need May Be

BY A. B. LIPSCOMB

Converts at David Lipscomb College.

We usually associate conversions with protracted meetings and have learned to expect them as the result of the preaching of a series of gospel sermons. But a rather surprising and, at the same time, a most encouraging aspect of our work at David Lipscomb College during the present quarter is indicated by the number of boys and girls who have voluntarily made the good confession and completed their obedience by baptism into Christ, no big meeting being necessary. Just a few minutes ago, before I started to write these lines, the matron of the girls' dormitory called me over the telephone to say that another one of her charges had obeyed the gospel. "But we had no service in the chapel to-night," I suggested; "where did she make the confession?" She explained that the girl had gone with her to the Dean's home and had there made the confession and requested to be baptized. "We are so happy over it!" she exclaimed. Just a short while ago another girl had taken the same course. Other students have responded to the invitation at our simple prayer-meeting services where no long sermons are preached, but where brief and pointed talks are made chiefly by the older boys who are proclaiming God's word in school and away from it. Nearly all the students who were not Christians at the beginning of school have taken this important step. It is our earnest prayer that the few who are still out of Christ may be constrained to come in. Not only at the daily chapel exercises, but in the daily classes the teachers are trying to say such things and to present such examples as will make the students see the glory of Christian living. The best thing that may be said for the school of one Tyrannus mentioned in Acts 19: 9 is that, thanks to the faithful tutelage of the apostle Paul, "all they which dwelt in Asia heard the word of the Lord Jesus." Thus in the providence of God we have been able to employ the academic facilities of our college to the saving of souls.

✡ ✡ ✡

The Muck Raker.

I do not remember exactly whether it was Rudyard Kipling or Matthew Arnold or Theodore Roosevelt who first coined the term "muck raker," but I do know that it describes precisely a character that we frequently meet or hear about in our daily rounds. We would naturally expect to find him in the political world or in the realm of high society; but we are both surprised and grieved to discover that he often wears a religious garb, and is even called "brother," and fills his regular appointments and writes for the religious papers. He is nice to you when he meets you face to face; he inquires of your health and of your family's health; he seems solicitous for your school or your congregation or for whatever interests you may be connected with. He leaves you with the impression that he has your welfare truly at heart. But, lo and behold, you converse with some friend later, and you learn to your dismay that he has slyly and maliciously misrepresented you or your school or your paper. In your exasperation you seek him out and confront him with what you have heard. He is both suave and apologetic. Usually he seeks to place the blame on some other brother who told him, and adds: "Please don't ask me to give his name. It was told me in confidence." You go away dissatisfied with the conference, but with a feeling that it is best to drop the matter and to try and forget it. But it is not long until you learn that he has been "muckraking" you again.

Another one of his favorite methods is to write to some brother criticizing you or your work instead of writing directly to you. In this letter he questions your loyalty and expresses the fear that somebody is trying to put something over on the brotherhood. In making this move he reveals a lack of generalship, because not infrequently the brother to whom he writes, more frank than he, brings the letter to your attention. It is his method to studiously avoid meeting you and to refrain from frank correspondence with you and at the same time to attack you indirectly. It reminds me of one of Brother Srygley's stories about a boy who got a whipping at school, and in an effort at revenge indited a letter to the teacher to which he surreptitiously signed his father's name. It read like this: "Dear Sir: If you whip Johnny again, I am going to knock the devil out of you. [Signed.] Your brother in Christ, James Adams." The signature was correctly imi-

tated, but the spirit of the letter was foreign to the father. It is painful to note that there are those who subscribe themselves "Yours fraternally" and "Yours in Christ" who have neither the mind of Christ nor the spirit of true brotherhood.

Paul said: "Let love be without dissimulation."

✡ ✡ ✡

A New Venture in School Journalism.

The students at David Lipscomb College have issued the first number of Havalind Acts, a monthly magazine which will be devoted to their interests and to the upbuilding of the college. The title was selected with a view of including all of the various phases of school life. "Havalind" is a composite word denoting the activities which center around Harding Hall, Avalon Home, and Lindsay Hall. It is strictly a students' publication, the editors having been selected by the four literary societies. At the same time, it is subject to the supervision of the president and the head of the Department of English. The purpose is to keep the public, and especially the widely scattered alumni, apprised of the progress and growth of an institution in which they should be vitally interested. In addition to the news notes, there are selected articles written by the students, both prose and poetry. The editors do not claim perfection, but they do strive to print the very best they have in shop. The journalistic field among the schools and colleges presents a prolific aspect, but much of the stuff that is printed nowadays is either in the form of vulgar jokes or commonplace inanities. The boys and girls are trying to rise above mediocrity and make their publication a substantial mediary between themselves and the friends of the college. The subscription price is one dollar for the college year; and orders sent to William A. Cuff, business manager, will receive prompt attention.

The second quarter will begin on January 3, 1921, and catalogues are being sent out upon request.

Our Contributors

The Power to Bear Witness.

BY JAMES E. SCOBEY.

The Christian is in the world to bear witness to the spirit of faith and love. The apostle Paul said: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

The Christian cannot bear witness to the facts upon which Christianity is founded. Every religion in all the world is founded either on fact or fiction. There are many religions in the world. The ones having the greatest number of adherents are the Mohammedan, that of Buddha, and the Christian. Confucianism, the worship of ancestors, has large sway in China, mixed with Buddhism and idolatry. If Mohammed was a prophet of God and the "Koran" was inspired of God, then Mohammedanism is a true religion and all others are false.

The facts upon which Christianity is based are stated by Paul in his first letter to the Corinthians: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and then he rose again the third day according to the scriptures." (1 Cor. 15: 1-4.)

The apostles were the chosen witnesses to bear to the world testimony of these facts. The death, burial, and resurrection of Jesus are the facts upon which the divinity of Jesus rests. No one then denied, nor does any one now doubt, that Jesus lived, was crucified, and was buried. Many then denied that he rose from the dead. All infidelity now denies he was the Son of God. It is true all things reported of Jesus from his birth to his death might have been true, and still he might have been only a man, and simply a prophet of God, as Nicodemus believed him to be, and, therefore, not the Messiah, the Son of God and the Savior. The prophets before him had delivered wonderful messages to the people and had done wonderful things. But the resurrection of Jesus establishes his divinity, and that by his death on the cross, in shedding his own blood, he made an atonement for the sins of the world. The efficacy of this to blot out sin is offered to every one who believes in him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Is the resurrection a fact? I am free to confess I do not know, nor is there a man or a woman living now that does know. No Christian can bear witness to any single incident connected with Christ's stay on this earth, nor to his place in heaven.

Jesus before his death had said to his disciples, when Peter had confessed him to be the Christ, the Son of God, that he "must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." (Matt. 16: 21.) The Jews had understood that Jesus had predicted his resurrection. They therefore besought Pilate, the governor, to place a guard around the tomb in which the body of Jesus had been laid after his death on the cross. The governor granted the request, and a centurion and his soldiers surrounded the place where the Lord lay. "In the end of the Sabbath, as it began to dawn toward the first day of the week, . . . behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."

So upon the third morning the tomb of Joseph was found void of the body of Jesus. This soon came to the ears of the Jews. Now, what must they do? They bribed the soldiers by giving them large money to say: "His disciples came by night, and stole him away while we slept." And this report is commonly believed by the Jews to this day. This is the only testimony denying the resurrection, and this by soldiers who said they were asleep when the reported theft of the body is said to have taken place. Such testimony would not be received by any court of justice. No thinking man would be convinced by such witnesses. Such a circumstance has connected with it hardly the tinge of possibility, much less that of probability.

That Jesus actually rose from the dead is vouchsafed by the testimony of his apostles, "to whom he showed himself alive after his passion [or death] by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1: 3.) Paul says he was seen first, after he had risen, by Peter, and then by all the apostles, and afterwards by above five hundred brethren at once; afterwards of James, and then of all the apostles, "and last of all he was seen of me also, as of one born out of due time." For bearing witness to the resurrection of Jesus, nearly every one of his apostles suffered martyrdom at the hands of the enemies of the cross.

While the apostles from the summit of Mount Olivet saw their Lord and Master ascend toward heaven until their view was obscured by a cloud, they could not bear witness to the fact that he received glory and honor from God, his Father, who bestowed upon him power to be King of kings and Lord of lords, and seated him at his own right hand on his throne. But Saul of Tarsus, who was, perhaps, the most wicked and determined persecutor of Christians, when converted and made an apostle, could bear witness to the fact that Jesus was in heaven; for he says he saw him and heard his voice. The testimonies are thus complete; and there is no man who reads the Scriptures with the thought that they represent or teach the truth, and who desires to learn the truth, but will receive the witness of the apostles instead of the tale of the bribed Roman soldiers who guarded the tomb. These were frightened out of their wits at the earthquake and appearance of the angel who came and rolled back the stone from the door of the sepulcher.

But I have said Christians were in the world to bear witness. To what, then, must they bear witness? They certainly cannot bear witness to the facts upon which the religion of Christ is founded. They can and should bear witness to the power and efficacy of the gospel to change a sinner to a saint; to translate an alien from the kingdom of darkness into the kingdom of God's dear Son; to make of such the best men and women of which the world may boast. The gospel believed and obeyed causes men to think God's thoughts, speak God's words, and thus to live soberly, righteously, and godly in this present world. And those who thus live are the salt of the earth and the light of the world. Paul said to the Ephesian Christians: "Now are ye light in the Lord; walk as children of light." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," said Jesus to his disciples.

The Christian Eskimos.

BY JAMES A. ALLEN.

The following clipping, under the heading, "Eskimos Regard Life Lightly," is taken from a daily paper: "The Eskimos, who have not yet come under Christian influence, are said to be filthy and treacherous. They practice polygamy and infanticide, and they kill off the aged and infirm when they are unable to hunt. But the Christian Eskimos are clean and self-respecting, and seventy-five per cent of them can read and write in their own language."

In connection with the above, I copy, from the first speech of A. Campbell in reply to the infidel, Robert Owen, the following extract: "Yes, my fellow citizens, not a king nor a priest smiled upon our faith until it won the day. It offered no lure to the ambitious, no reward to the avaricious. It formed no alliance with the lusts of the flesh, the lusts of the eyes, nor the pride of life. It disdained such auxiliaries. It aimed not so low. It called for self-denial, humility, patience, and courage on the part of all its advocates, and promised spiritual joys as an earnest of eternal bliss. By the excellency of its doctrine, the purity of its morals, the rationality of its arguments, the demonstrations of the Holy Spirit, and the good example of its subjects, it triumphed on the ruins of Judaism and idolatry."

Mirabeaud, one of the oldest advocate of atheism, declares that "atheism will not make a wicked man good." (Vol. II., page 318.) Mr. Edmund Gibbon, an infidel, who wrote the famous "Decline and Fall of the Roman Empire," tells that morality and right living were so conspicuous among the early Christians that the pagans, piqued at such exemplary conduct, made every endeavor to tempt them to sin. He gives, as an illustration, a case where a Christian young man was chained to a bed of flowers and tempted to sin by a very beautiful but dissolute woman. Though it is too indecent to transcribe here, Mr. Gibbon records that the young man bit off his tongue that the pain might quell the rising of evil thoughts. Such exemplary conduct would put even some preachers to shame in this dissolute day.

It is an undisputed and incontrovertible fact that nothing in the wide world can "make a wicked man good," except the Christian religion. The unconverted Eskimos are filthy and treacherous. The reader may feel perfectly sure that a host of other crimes are associated with filth and treachery. But filth and treachery vanish under the benign influence of the teaching of Christ. The mansion, as well as the cottage, is made clean and sanitary, not to mention that personal cleanliness that Christianity so beautifully inculcates. "From all your filthiness, and from all your idols, will I cleanse you," says the God of the Bible. And a great Christian apostle says to his brethren: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And as virtues, as well as vices, always grow in clusters, the same apostle also says: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." He very forcefully adds: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

Most people, in normal circumstances, would be immeasurably shocked if they could see the abject and wretched conditions that exist in many parts of the world. The poverty and want, and the vice and crime that poverty and want produce; the filth and suffering, and the epidemic of disease, and the squalid distress in which thousands of human beings are living can be reached only by the gentle touch of the Man of sorrows and Friend of sinners. Assuredly, their only hope is to be found in the Christian religion. Bob Taylor told of a visit he made to the slums of a great city. He said: "I walked amid the squalid tenements of poverty and sin, unillumined by hope, unhallowed by love, and where even mercy trembles to tread. I saw manhood crushed in the slimy coils of debauchery, and motherhood degraded into the depths of shame; but as there are pearls in the filthiest streams, so God's jewels are sometimes hidden in the reeking cesspools of humanity." Telling of the death of a little girl, he eloquently said: "In one of those tenements of crime a child lay dying on a pallet of rags. Her white hand clenched a flower. The roses had vanished from her cheeks, and there was nothing left but withered lilies. The blessed sunshine crept through the narrow canon of the street and hung enthralled in her golden hair, and the sky above had left its blue and its stare in her innocent eyes. Divine love had set its aureole of glory about her tender life, and the lowest outcast caressed her, and the vilest lips spoke blessings upon her head. All who looked on the solemn scene bowed in silence to this majesty in rags. Did I say 'majesty?' Was not this the royal death chamber of God's elect, and was not this little bed of rags the jeweled couch of an angel? Was it not the coronation scene of an immortal soul? There was a sigh, a gasp, and the storm of life was hushed forever; and as the sinless spirit took its flight, I thought I caught faint swells of music from another world; I thought I heard the rustle of invisible wings."

The newspaper clipping at the head of this article says: "But the Christian Eskimos are clean and self-respecting, and seventy-five per cent of them can read and write in their own language." We guarantee that in a short time one hundred per cent of them "can read and write in their own language." Ignorance cannot exist with Christianity. It inculcates light. It builds schools and colleges. It civilizes, educates, and refines, to say nothing of the incalcula-

ble blessing of the salvation of the soul in time and eternity.

Jesus Christ planted a tree nineteen centuries ago. Well did he challenge the world to judge it by its fruit. It makes men honest, upright, and happy. "It makes wicked men good." And on no other tree in this wide world is this manner of fruit produced.

China's Starving Millions.

Europe's starving millions have been enough to give the parliaments of charity pause, but now comes word that China is scourged by the worst famine in forty years and calls to humanity for aid. Reduced by want, tens of millions in the northern provinces face death from hunger because they cannot be reached; and others, even if now assisted, cannot be kept fed until the June harvest. Many instances of cannibalism and wholesale suicide are reported by missionaries, who are sending out a general appeal to relieve what the Peking and Tientsin Times describes as one of the greatest catastrophes that have befallen the world. Even the slow-moving Chinese government is so alarmed by the peril that it is resorting to drastic measures to succor the stricken peoples. Officials found guilty of graft are beheaded out of hand, it is said; railroad tariffs have been raised on condition that the increase go to the relief funds, and twenty per cent of their salaries for three months is deducted from the incomes of all government employees. Reports made to the Methodist and Presbyterian Boards of Foreign Missions and appealing letters received from missionaries in the stricken areas recite that the suffering is so widespread that even oft-smitten Cathay is appalled by the immensity of the tragedy. In some places, it is stated, not a blade of grass is growing—"every leaf has been taken from the trees, and even the bark has been consumed." Everywhere whole families are drowning themselves in the rivers; others are selling their daughters into slavery; and there are some whose hunger drives them to the flesh of their own kind. For nearly two years no rain has fallen over a wide area covering parts of the provinces of Chihli, Shantung, and Honan, the most densely populated section in China, writes Dr. Iuming C. Suez, Chinese Consul, to Columbia University students; and a condition of "unprecedented horror" has resulted. An extract from letters he received from missionaries tells the tale:

Summer has gone and still there is no rain, so there is not the least hope for the autumn harvest. The condition is especially bad around the southern districts of Chihli. Cases of horrible happenings are reported every day of the thousands who are emaciated and finally subdued by starvation, of those who with their whole family commit suicide by poisoning or drowning in order to escape the more horrible necessity of eating human flesh or selling members of their families. Dead bodies are floating down the river to Tientsin in such frequency that the city waterworks are forced to close down their refining tanks because the water is absolutely unsafe for use.

According to press reports, Bishop Wilson Lewis cables from Peking to the Methodist Board of Foreign Missions that in the stricken areas people "are now living on grass, which has sprung up under the influence of the later rains, and on the leaves and bark of trees. Thousands are starving and tens of thousands will have died before relief can possibly come." Dr. Ralph A. Ward, secretary of the Methodist Board, states:

More people face starvation in China this winter than perished on the battle fields of the war. A thousand are dying daily. Fathers and mothers are committing suicide rather than watch their children starve, while others are forced to abandon them to more fortunate people who can care for them as their own. Multitudes of refugees flee from the foodless districts only to die of exposure and hunger in distant cities where "rice lines" are not sufficient. Able-bodied men, old women, and children scramble over one another in the streets in their rush for a copper flung them by a passer-by. Children are often crushed at the stations of inadequate food distribution.

The work of social rebuilding in the large is a thing to which the Christian church has committed itself, but for the present we have no time to spend on mere hopes and theories. People are starving. They need help now—help to maintain life and keep homes intact.

Measures of relief are being pushed forward as rapidly as possible, and various organizations have lent themselves to the tremendous task. The American Red Cross, it is announced, has appropriated $500,000 for immediate relief; the Chinese are personally giving $12,500,000 (Mexico), and the British-American Tobacco Company has appropriated $100,000. In addition, many of the missionaries are sacrificing themselves in a frantic endeavor to stay the peril. Effort is now being made by an American relief expedition to save certain districts which can be reached before water transportation is blocked by ice, and which will be open to relief until crops replace the want, writes a correspondent of the Chicago Tribune. But other districts must be left to their fate. The correspondent paints a dark picture of conditions in some of the areas where not a green thing survives. In the region of Anping 130,000 men, women, and children, or about seventy per cent of the population, are starving and cannot last until June without aid. Some miles to the east of the region through which the relief cargoes will pass is Hsinhsin, where the entire population is starving. This is reported to be the blackest spot in all China, but, being nearer Tientsin, it may be reached by supplies later. Anping has been selected as the relief center by the Rev. A. J. Griffith, one of the relief workers, and supplies from Manila brought by the American army transport "Warren" are being hurried through before freezing ends water transportation. Here there is sufficient food to sustain 10,000 people until June; for the rest of the population, 120,000, there is no hope. Similar conditions exist elsewhere, and so tremendous is the task that, continues the correspondent:

At conferences at Peking, Tientsin, Shanghai, Hankow, and elsewhere it is agreed that it would be a waste of food to feed any part of the population and later leave them to starve. So it was resolved that no food would be sent to any district where it would be impossible to continue the supply until harvest time. . . . The decision reached means that from 20,000,000 to 30,000,000 persons must die, for it is possible to save lives only by sending food to districts which could be given continuous supply.

American assistance is going forward from Manila, and the whole work is being undertaken by the United International Famine Relief Committee. In expressing his appreciation for the American donations already given, Chow Tze Chi, Chinese Minister of Finance, added the prayer: "We hope that your great country will realize our need and, with your famous promptitude and generosity, aid our suffering."—Literary Digest.

Second Term Begins on January 3, 1921.

The second term at David Lipscomb College begins on January 3, 1921. Those who desire to be enrolled as students should make application at once in order that there may be no disappointment in securing room. There will be accommodations for a few young men and young women who are earnestly seeking an education that is worth while. Courses of study have been arranged so that a student will receive full credit for each term of work taken. We have a high standard of scholarship and conduct, and the present student body is securing good results. A system of supervised study has been introduced. Students are kept under the control and influence of Christian teachers during every hour of the day and night. We have the best facilities and equipment in the history of the institution. For catalogue containing full information, address A. B Lipscomb, President, David Lipscomb College, Nashville, Tenn.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

A Kind Criticism.

I think I know enough about myself to say that I appreciate being kindly criticized when any honest-hearted soul thinks I am wrong. Just recently the following criticism came from a good brother, whose name I withhold, and I want to say to him that I very much appreciate all he says:

Dear Brother: On page 1118 of the Gospel Advocate of November 18 I notice the following statement: "He also took the cup, gave thanks, and said: Take this, and divide it among yourselves." Now, my brother, I wish to call your attention to the fact that our Lord *did not* say any such a thing in regard to the cup of the Lord's Supper, but in regard to the cup of the Passover. (See Luke 22: 7: 17.) Then (verses 19, 20) he instituted the Lord's Supper, and did not say, "Divide it among yourselves." (See Mark 4: 17-25; Matt. 26: 26-29; 1 Cor. 11: 23-26.) I enjoy your articles in the Advocate, but this time you are incorrect.

On the above, I submit the following:

1. If you have an Advocate handy and will turn to the article referred to, you will find that I was insisting that "common sense" has a place in our religion; that God did not endow us with common sense, then give us a life in his service to live that forbids the use of common sense. And common sense's place in religion was exemplified. The point was made that when God tells us to do a thing without specifying the how, that common sense must be used in the how we go about the doing of the thing commanded. One example was given in the following words: "Another case in point is the Lord's Supper. Christ took bread, gave thanks, brake it, and gave to the disciples. He also took the cup, gave thanks, and said: 'Take this and divide it among yourselves.' The how to divide it among ourselves is not specified, and the how to give the bread to the different disciples is not specified."

2. The point in our brother's criticism is this: The cup in verse 17 of Luke 22 was the Passover cup, but the cup in verse 20 is the cup of the Lord's Supper; Christ said divide the former among yourselves, but did not say for them to divide the latter. To be frank about the matter, I will say that I am not certain that two cups are in the mind of our Lord in the two places. Verses 17 and 18 in Luke 22 are so nearly the exact saying of Christ in Matt. 26: 27-29 that I am inclined to think they refer to the same thing, and the latter we know refers to the Lord's Supper. But let this be as it may, in either event the cup was given to the disciples, and they were not told how to divide it among themselves. And if Luke refers to two cups, first to the Passover cup, then to the Lord's Supper, it is a certainty that they divided the Lord's-Supper cup among themselves, whether told to or not, unless *one* disciple did all the drinking for the rest, or Christ had the individual cups there and had it divided before he handed it to them; and I know the former was not done, and doubt that the latter was done. The point is simply this: When he instituted the Supper, he left room for common sense to be exercised in dividing the loaf and the fruit of the vine among the disciples.

3. In conclusion, it should be stated that our brother, I presume, agrees with me in all I wrote, with the exception of the use I made of the first cup mentioned in Luke 22. I see his point, thank him for the criticism, and could not think of contending that he is mistaken, for he may be correct. His criticism has made me look at the two statements more thoughtfully, and in this he has helped me. I know he is a good man for the kindly way he made the criticism.

More on Giving.

Brother Malphurs' letter, referred to in last issue, contained the following questions:

(1) "After you have taught the brethren to give as they have been prospred and have purposed, and on the first day, and they do not do it, what do you then do?"

This is a good question, and it should be considered by the elders of every local church. What is your answer, brethren? I can give no answer to this, except the facts in the case. He asked, "What do you then do?"—after teaching them and they do not do what they have been taught. I just *keep on* teaching. I do just like any sensible doctor would do when he gives a dose of medicine and does not get the desired results: I give it again, and then again, until I get results. I know of nothing else to do. But I refer the reader to what was said in the last issue on the necessity of *converting* the brethren. Sometimes the doctor gives the wrong medicine, or, better said, gives the right medicine at the wrong time. It is no uncommon thing for brethren to ask me to preach on *giving*, and, as a rule, they want me to dive into it at once. But I always have my own way about *when* to preach on giving. To preach to some brethren on *giving* as the first dose would be as great a mistake as Peter would have made if he had preached baptism to the Pentecostians first, instead of the death, burial, resurrection, and coronation of our Lord. Let it be here stated that those elders who are allowing some of their members to feel that they are going to heaven when they are not giving are getting themselves into a dangerous condition; for people who do not give will not be saved. Paul said he was pure from the blood of all men because he declared the whole counsel of God to the people. (See Acts 20: 26, 27.) We have many elders whose salvation is doubtful, because they have allowed those over whom they were appointed overseers to live in a state of deception.

(2) "Do you, or the elders, or any one, canvass the members to see how each is prospering and what he will purpose?"

Remember, our brother is asking about how we went about things at West End in Atlanta. In answer to the above, I will say that we made it a rule, for a number of years, to send a letter on giving to each member; and in this letter each was asked to study the scriptures on giving (these scriptures being embodied in the letter), pray over them, then hand to our treasurer a statement like this: "If the Lord continues to prosper me as I am now being prospered, I will be able to put into the treasury each Lord's day this year (here give the amount)." And the members were taught that it was their duty to increase or decrease according to increased prosperity or adversity that came into their lives. We adopted this method for the purpose of getting each one to think along the line of giving, and to give intelligently, to make giving a part of his very life. I highly recommend this method, as it leaves the amount absolutely with each individual, as each does his own thinking, but thinks in the light of the scriptures before him.

(3) "Do you have any trouble getting the members who purpose to live up to their purpose?"

Well, yes, with some of them. Here it would be well to state that you cannot always tell whether the members are living up to their purpose or not, and I hardly think the Lord requires that elders absolutely know that they are. The one point that should be remembered is that if any do not live up to their purpose, it must not be due to his not having been fully taught the absolute essentiality of giving as one of the conditions of the Christian's justification before God. Let the elders keep their skirts clear by kindly, earnestly, and fully teaching the congregation on the subject of giving, along with all other duties of the Christian.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Brother Claus Enters the Field in the Interest of the Work at Savannah.

Brother G. E. Claus, who labors regularly with the church in Valdosta, Ga., as a preacher of the gospel, has very generously consented to go out among the churches in behalf of the struggling little congregation in Savannah. He will call on a number of the congregations in Nashville and Louisville, and will, doubtless, see others on the way. Brother Claus is a worthy man, as we all know, and is laboring to build up a worthy cause. He has already raised liberal contributions from the South Georgia churches, and the North Georgia churches are preparing their bounty; but, after doing practically all that can be done in this State *first*, it is absolutely necessary to bring this crying appeal to the ears of the brotherhood. I am writing and Brother Claus is traveling in order that this matter may be presented to the brethren everywhere. It is true that there are many calls for help; but it will be a sad day for the church when it loses its zeal for missions—when there are no new and needy congregations looking to the older ones for assistance. I do not say that every appeal is worthy, but I do say without reservation that the one from Savannah *is*. Many congregations, like all of us, have to pass through a period of relatively dependent infancy. It took help from outside sources to establish some of the congregations in apostolic times. Hear Paul: "Ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need." (Phil. 4: 15, 16.) You will note that the church at Philippi sent "once and again" unto Paul's need.

✡ ✡ ✡

The Urgency of the Appeal.

Let it be remembered (1) that this meetinghouse which the brethren in Savannah are planning to buy will cost nine thousand dollars; (2) that this is a bargain; (3) that four thousand dollars must be raised on or before December 31, when the option closes; (4) that, if the brotherhood will contribute the first payment of four thousand dollars, the congregation in Savannah can get time on the remaining five thousand dollars that will make it possible for the payments to be made when they are due; (5) that "a great door and effectual is opened" (1 Cor. 16: 9) unto us in Savannah, but the opportunity without a meetinghouse will be all but lost. No one can look over this field without being impressed with these facts. We must do something, and do it now; to hesitate is to lose. The gospel is being preached in that great city to those who have never heard it in its original purity; the ensign of our Sovereign, Savior, and Captain is being raised in an advanced position; we cannot afford to surrender now. Brethren, the hour has come; the crisis is on. Do not delay!

✡ ✡ ✡

A Suggestion.

If every brother who is a subscriber to this paper will see to it that the congregation with which he worships sends a contribution to this work, all will be well. Brethren, consider this matter next Sunday, if possible. It is the Lord's work; and "the King's business requireth haste." Have all checks made payable to J. N. Copeland, treasurer of the building fund, 109 East President Street, Savannah, Ga.

Mrs. S. T. Hardison.

Whereas, on December 2, 1920, according to divine appointment, the companion and noble wife of Brother S. T. Hardison was taken from her earthly home to the better one beyond; and

Whereas, Brother Hardison is a member of the Board of Trustees of the Tennessee Orphan Home, and one of the most active individuals in the work of this institution; and

Whereas, in the death of this beloved woman we recognize that the sons have suffered the loss of an affectionate mother; the husband, a true and faithful companion; and the church, a devoted mother in Israel; and

Whereas, because of the deep and united interest manifested by Dr. Hardison and his good wife in the welfare of the little children of the Tennessee Orphan Home, the relations between this institution and the couple were tender and bound by cords of love, and the intelligence of her death crushed our hearts with grief and burdened them with sorrow; and

Whereas, so keenly do we feel the weight of sorrow and bereavement that we are prompted to help our brother bear the burden in an expression of sympathy and share with him in the promise of a glorified reunion in the eternal state; therefore,

Be it resolved, That we bear witness to the fact that this beloved woman has done a great work in the vineyard of the Lord in her many deeds of charity and unselfishness, giving assurance to the promised reward: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 13: 14.) And be it further

Resolved, That the directors of the Tennessee Orphan Home extend their Christian love and deepest sympathy to the husband and four sons in this the irreparable loss of wife and mother, and that our prayers may invoke the blessings of a loving Heavenly Father upon them.

[Signed] J. PAUL SLAYDEN,
F. C. SOWELL,
Committee.

The Star of Bethlehem.

BY LOULA MARIE ADKISSON.

'Twas born in the eve—that luminous star,
That mystical light;
'Twas born in the east—and the Wise Men afar
Rejoice in the night.

In rapture they behold its glory,
As the silver rays unfold.
Bethlehem's star holds the greatest story
By man or angel told.

The favored Wise Men wandering far,
Their holy mission to fulfill,
Glean the story from the star—
Read the message of good will.

Silently and prayerfully they journey on
Where the strange star leads them,
Slowly onward, till they come upon
The town of Bethlehem.

Brighter still the bright star gleams
As it shines so near them,
There upon the babe that dreams
'Neath the star of Bethlehem.

O star of Bethlehem! O radiant, wondrous star!
Fading soon from all sight;
Yet earth's darkness was pierced as thy glad
rays fell afar,
By a great Eternal Light.

Meditate daily on the things of eternity; and by the grace of God do something daily, which thou wouldest wish to have done when the day of judgment comes.—Selected.

GOSPEL ADVOCATE

Conducted for a half century by D. Lipscomb and E. G. Sewell.

TERMS OF SUBSCRIPTION.

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

Remittances will be at our risk when sent by express or post-office money order, in registered letter, or by draft payable to our order.

When changing your post-office address, tell us your old as well as your new address; otherwise two papers might be charged to you.

This paper is mailed regularly to all subscribers until definite orders in writing are received and all arrearages paid in full. If you wish us to stop your paper, write us to that effect; but do not ask it unless you have paid all arrears, if there are any. Do not ask your postmaster to attend to it for you, but do it yourself.

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if not changed by that time, notify us at once.

Subscribers, after paying for their papers, will favor us by noting whether the date on the address label is changed, and, if it is not changed within a month, by writing to us. We are careful, but mistakes may occur or letters may be lost. Our rule is to change the date on the day payment is received; but the mechanical work of correcting and printing the list takes time, and payments even from near-by places may not appear the first week. Credits for payments from a distance may be even more delayed. Mistakes are easily rectified if prompt notice is given.

All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADVERTISING MANAGERS,
Clinton, S. C.

Entered at post office at Nashville, Tenn., as second-class matter.
Published weekly at Nashville, Tenn.

EDITORIAL

The Annual Meeting.

BY J. C. M'Q.

The annual meeting of the Tennessee Orphan Home, Columbia, Tenn., was held on December 9. All the directors were present except four. The sisters composing the advisory committee were all present except one. The meeting was considered by far the best in the history of the institution. The directors devoted much thought to the best interests of the institution, looking to the actual needs of the inmates. There are sixty-six children in the Home or under its management.

Every one should be interested in the rearing and training of orphans. A fatherless and motherless child will appeal to every person who has any love for his fellow creatures. Worthless indeed is the man who will not heed the cries of unfortunate orphans. We may be in health and prosperity to-day; we may be paupers and beggars next week. Not one of us knows just what his condition will be through life. Our children may be well cared for to-day, and may be orphans and in need before another year has come and gone. Before turning a deaf ear to the entreaties of the helpless and innocent orphans, we should ask ourselves the question: "If my child were in that position, how would I wish people to treat it?" When we read the appeals that are now being made through the papers for millions of starving children, we certainly should appreciate the fact that this work of rearing and training orphans belongs to no race or country. Every individual, no matter of what nationality or what his belief, should cheerfully help maintain and train helpless children. Every time we feed, clothe, and train an orphan, our usefulness is thereby intensified and a true manhood or womanhood developed and strengthened.

The directors in this meeting gave thoughtful consideration to the proper training of those intrusted to their care. The thought was stressed that it is not sufficient to train the body while neglecting the soul, neither should the mind be trained while neglecting completely the body. When Solomon said, "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. 22: 6), he had in view the development of the body, the mind, and the soul. While the Tennessee Orphan Home is not supposed to keep children after they are twelve years old, yet it is deemed advisable to make children who are ten or eleven years of age self-supporting as far as possible. While there is no thought of placing upon them burdens that they cannot reasonably be expected to bear, yet many eleven-year-old children may be taught to sew and cook, patch, darn, and be useful and helpful in many ways. This is best for the child, and the child who has been brought up without such training has been badly treated. In order that one may have a strong mind, it is necessary to have a sound, healthy body. It is a mistake not to pay attention to the proper training and development of the body. The best minds inhabit healthy, vigorous bodies. However, it is not enough to properly train the body and the mind; the soul should not be neglected. Paul had in mind the proper nurturing of the body, mind, and soul when he admonished: "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6: 4.) The training of Timothy began from lisping infancy: "And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3: 15.) Again, we learn from 2 Tim. 1: 5 that Timothy's training began before he was born: "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also." Too much thought and effort cannot be given to the training of children. From the papers it appears that crime is greatly on the increase and that the United States is leading all first-class powers in crime. The year 1919 has more crimes charged to it than any of its predecessors. It is contended by many that crime is alarmingly on the increase. Granting this to be correct, we may find reason for it in our neglect to properly train and care for children. Boys and girls will either grow to a useful manhood and noble womanhood, or they will grow to be worthless or to be criminals.

The directors most earnestly appeal to all to coöperate with them in making the Tennessee Orphan Home a home for orphans indeed, and just what it should be. The very thought of rearing children for usefulness should thrill us all with joy. The man who can find no pleasure in caring for the little ones must indeed be ungrateful for the many blessings that he enjoys from our Father's bountiful hand. The man who has the right view of life and its responsibilities will not be satisfied without having fellowship in such work. Instead of spending all upon himself for his own pleasure and gratification, he will find his greatest joy in making sacrifices in order that he may prove a blessing to those who need his help and protection. God pity the man who turns a deaf ear to the helpless wail of the homeless orphan!

Those who are working for the promotion of this institu-

tion are doing so without monetary compensation. Not only are they doing this, but they are contributing of their means in order to increase the usefulness of the Home. This is not only true of the directors, but also of the advisory committee. While it is true that the matron and her assistants are paid a small salary, yet they are making sacrifices. In spite of such sacrifices and effort, I have never yet heard one say that he regretted having made the sacrifices and having done what he could for the betterment of the orphans. Those engaged in such a noble work only regret their inability to do more. No one should spend all his means upon himself for luxuries, ease, and self-indulgence, but should study to see just how little he can spend upon himself in order to save to help others. Such sacrifice brings peace and contentment to the soul that is wholly unknown to the selfish. "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20: 35.)

When this paper reaches our readers it will be almost Christmas. The paper is due to be published on December 23, whereas Christmas will be Saturday, December 25. I should be very glad indeed if I could stir up our readers to remember the orphans in the Tennessee Orphan Home by making a liberal gift to that institution on Christmas Day. Such an act would certainly be honoring the Christ. The first Lord's day in January is the regular day for our quarterly contribution to the Home. Make the Home a New Year's gift by sending to the Tennessee Orphan Home, Columbia, Tenn., the most liberal gift that you have ever made to that institution. How inexpressibly sweet it will be to have the Master say: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me!"

A Unique Correspondence.

BY M. C. K.

When I began the series of articles on "Bible Things by Bible Names," which recently appeared in these columns, I had no thought that they would stir up the keen interest which has been manifested in different parts of the country. While this interest, in part, has been in the way of unstinted and enthusiastic indorsement of the articles, yet some of it, as our readers know, has been in the way of dissent from, and adverse criticism of, some of the most vital and important positions taught and defended in them; and I am now more than ever convinced of the importance and timeliness of the series.

One of the most interesting and significant instances of adverse criticism that has appeared is the combined effort of two brethren who ventured to make known their dissent from the articles by pinking me with a small shaft of irony. Brethren of sound judgment have suggested that the publication of the correspondence, of which the said criticism is a part, together with the facts relating to the issue, will do good, and I concur in the judgment they have expressed. I take occasion to say here that I myself have a hearty relish for well-placed irony, and, regardless of whether this instance was well or ill placed, I have enjoyed it immensely. Alexander Pope said "satire" was his "weapon," but he quickly added:

> I'm too discreet
> To run amuck and tilt at all I meet.

In all cases of irony, as well as satire, it is well for its authors to exercise Pope's discretion and to see to it that their ground is well taken, otherwise it may prove to be a boomerang.

That our readers may understand the situation, it is proper to state that the Christian Standard had published a tract on "The Interchurch World Movement and Mr. Rockefeller's Conception of the Christian Church," by Thomas W. Phillips, Jr., which, in some respects, is an excellent tract; but, making in part the same mistake pointed out in my series of articles, it proposes to adopt *one* New Testament name of the church to the exclusion of the others, although it would correctly use the one name so as to include all Christians. My critics in this instance seemed to agree with the Standard tract; and hence, clipping from the Gospel Advocate of October 14, 1920, my concluding article on "Bible Things by Bible Names," they inclosed both it and the Standard tract and sent them to me with passages in the tract marked for my special attention. Our readers have already seen my article, and it is only necessary to reproduce here the marked parts of the Standard tract, which are as follows:

> The suggestion or statement that the reborn church "would be called the church of the living God" deserves particular attention. This expression is found once in the Bible, in 1 Tim. 3: 15: "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." Names throughout the Bible conform to definite relation and purpose. An expression similar to "thou shalt call his name Ishmael because . . ." is frequently encountered. Abram was called Abraham, Jacob was called Israel, Simon was called Peter. Jesus is Savior to the lost, the great Physician to the sick at heart, King to the kingdom of heaven, etc. The church nomenclature of the New Testament seems likewise to be born out of its relation and purpose as it faces various objectives and work. The church ideally and triumphantly is the church of God; in relation to God as Father it is the family, its members being children, sons, brethren; as it faces dead gods of wood and stone it is the church of the living God. In its relation to Christ, he is its head, and it is his body for executing his plans; as a militant organization, he is its leader and captain; to it as the bride he is the bridegroom, the great lover, etc. . . .
>
> The church of the future as well as the church of the present should be called the "church of Christ," because Christ is the head of the church; the church is the body of Christ; Christ gave his life for the church; Christ is like unto the bridegrcom and the church to the bride. The true bride will wear no other name than that of her bridegroom. To a Christian the name "church" signifies the collective body of Christians who are in spiritual union with Christ, and acknowledge him as their head. Hyphenated Christians are as incongruous in a Christian church as are hyphenated Americans in the United States. With the passing of German-Americans, English-Americans, Irish-Americans, and Italian-Americans, let us hope also for the passing of Baptist-Christians, Catholic-Christians, Lutheran-Christians, and Methodist-Christians. A body of worshipers can, if they choose, organize themselves into the John Smith Church, and consistently establish ordinances, government and regulations to their own liking, the name having no significance whatever; the nature of the church would be determined by its creed, its laws, its policy. Another body, that wishes to emphasize the ordinance of baptism, may organize into a Baptist church. A third body, that wishes to emphasize a particular form of church government, may organize into a church and call it the Presbyterian church. A fourth body, wishing to emphasize the idea of local autonomy, may organize into a Congregational church, etc. The adoption of the name "church of Christ" may not prevent the church from falling into many and grievous errors, but would enable it to more readily extricate itself therefrom, for it would be constantly exalting "the name which is above every name." It would have a tendency to prevent the undue exalting of any man or group of men, as well as the nonobservance of the ordinances, and eventually would completely eliminate the precepts of men. "In vain do they worship me, teaching as their doctrines the precepts of men." Just what an Episcopalian church is, or should be, is a question involving an extensive research of more or less disputed history, but just what the church of Christ is or should be is easily and definitely determined by reference to the Acts of the Apostles and the Epistles.

The Standard tract with the foregoing passages marked and my editorial were neatly inclosed in a large envelope and sent to me with also the following personal letter:

> Belle Plaine, Kan., October 21, 1920.—Dear Brother Kurfees: While associated at this place in a meeting we read your inclosed article and also at the same time a tract

printed by the Christian Standard of which we send a portion in linotype copy which covers the phase of discussion in your article. Knowing the position of the Standard as an official organ of the "broad way" and that of the Gospel Advocate performing the same function for the "narrow way," we decided by the respective contents of the articles that they had been missent in the mails and that yours should have been printed in the Standard and the other tract published by the McQuiddy Publishing Company. Is this poor mail service, or have we, the undersigned, been mistaken as to the people with whom we have been associated? Yours in Christ, M. S. MASON.
CHARLES F. HARDIN.

After a careful perusal of that interesting epistle, I decided at once to take the beloved brethren seriously and to teach the truth by having a little innocent fun at their expense. Hence, I promptly dispatched to them the following reply:

Louisville, Ky., October 27, 1920.—Messrs. M. S. Mason and Charles F. Hardin, Belle Plaine, Kan.—Dear Brethren: Your inquiry of the 21st instant concerning the Christian Standard tract by Thomas W. Phillips, Jr., and my article in the Gospel Advocate of October 14, 1920, is just received. I am glad to hear from you, and thank you for the documents inclosed.

Replying to your question, I answer *no*, the manuscript of the respective documents was not "missent in the mails;" but I agree with you that it would have been well if mine "should have been printed in the Standard and the other tract published by the McQuiddy Publishing Company," as this exchange would have placed the truth on the different inspired designations of the church before Standard readers, and the McQuiddy Company could have corrected the errors in the tract before it was published.

From one remark in your letter, I infer that, like a number of persons in my own region, you have most likely been reading some of the same works on the church question that have been circulated here recently and that do not treat the subject with fullness and accuracy. I take occasion, therefore, to recommend to you a little work which has been circulated here to some extent and at a few other places, and which I myself have read with a great deal of pleasure and profit. In fact, so far as works known to me are concerned, it not only ranks well in point of scholarship, but is regarded by strong and well-informed men as of the very highest authority. It treats of a few other subjects in a very interesting way, but it treats fully and accurately of the church, and is entitled the New Testament. It completely exposes the error of applying to the church only one of God's designations of that institution to the exclusion of the others which God himself applies to it. I would send a copy along with this answer, but I feel sure that you can find one in some near-by store, and even in these high-price times you can get one at small cost. In the meantime I shall be glad to answer any other questions concerning which I may be able to help you. Yours most fraternally, M. C. KURFEES.

I call attention to the fact that the mistake made by the author of the Standard tract concerning the name of the church is not as grievous and sectarian as that made by many other brethren on the same subject. He is right in saying "the church of the future as well as the church of the present should be called the 'church of Christ,'" and equally right in so using the term as to include all Christians in the territory to which it is applied, but he is wrong in excluding other names which the New Testament applies to the church; whereas many other brethren are making the twofold mistake of not only adopting that name exclusively, but using it so as not to include all Christians in the territory to which it is applied. Unquestionably there is widespread confusion over New Testament nomenclature, and the only possible way to clear it up is to continue to point out and to magnify New Testament usage itself. It is distinctly and positively contrary to the New Testament to use any name or designation of the church so as not to include all Christians in the territory to which it is applied; and to emphasize this fact in the present controversy, a call was issued in the Gospel Advocate of December 9, 1920, for "a single passage in the New Testament with any name or designation of God's church which did not include all Christians in the territory to which it was applied." If anybody can produce such a passage, I shall be glad to publish it.

Finally, the fact should be constantly emphasized that to apply the designation, "church of Christ," so as to include only some Christians in a given territory and to exclude all others, is purely sectarian. If we are ever to speak as the New Testament speaks, we must not be content with merely using a New Testament name, but we must apply it to the New Testament thing. It ought to be self-evident to any thoughtful person that to use any New Testament term to include either more or less than is included by it in New Testament usage is not speaking as the New Testament speaks; and yet this is constantly done in the current use of the term "church of Christ," which fact may be seen in numerous newspaper articles, reports of meetings, and in common conversation among Christians. Let us cease to speak "half in the speech of Ashdod" (Neh. 13: 24), and speak the pure speech of Israel.

A Kindly Criticism.

BY F. W. SMITH.

There was a disturbance in a Baptist Church in Arkansas sometime since in which the pastor was requested to resign because he "ate the Lord's Supper with Christians of another communion." The whole matter was published in the secular papers, which were sent to me for review. I gave notice of the affair under the heading, "He Sat at the Wrong Table," in which some general criticisms were offered on the inconsistencies of the Baptist brethren. Brother L. R. Burress, of Jonesboro, Ark., proposes to set me right regarding Baptist teaching and practice. He writes as follows:

A copy of the Gospel Advocate of June 24, 1920, was sent to me by my friend and an esteemed teacher in my youth, Col. H. R. Moore, of Huntland, Tenn. I being a former pupil of his, the paper was sent me to see "Reminiscences" enjoyed by former classmates of himself and Mrs. Moore in their frugal and bounteous home at Huntland. I was present on their nuptial day, and still regard the privilege as an honor conferred by my very excellent teacher. Peace and honors belong to the "wedded pair" and their family. What is said of these "two made one," say unto all: "Go, and do likewise." I now live in Arkansas.

My attention was attracted to the article, "He Sat at the Wrong Table," by F. W. Smith. This may be an eleventh hour to call attention to the article, but the reading shows some things not understood concerning Baptists. "The Baptist Church in Arkansas" should have been "the Baptist churches in Arkansas," as in the New Testament we read, "the churches of Galatia," "the churches of Asia." Baptists claim no State or national or cosmopolitan church. When reference is made to the Baptist Church, a local Baptist church is meant, as the church at Corinth, the church at Philippi. There is fellowship and coöperation between churches of "like faith and order." There is no centralized church revealed in the Scriptures this side of heaven. Our Lord did not give to any one church, nor to all of the churches, the right to make control over each other. New Testament churches *fraternize, but do not centralize*. They do not legislate, but "meditate upon the things" taught by the holy Book. A man is not crowned, except he strive lawfully. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16: 17.) Where there are factions, there can be no unity in faith; and where this is wanting, there can be no eating of the Lord's Supper. Majority rule was given to the churches. That incestuous person was excluded and afterwards restored by the "many," which was by "the majority." (2 Cor. 2: 5, 6.)

Baptists make much of water. They teach that none but new creatures in Christ Jesus can be buried with him in baptism. Without water there can be no baptism. Without a subject there can be no baptism. Without an administrator there can be no baptism. Hence the carefulness of Baptists concerning baptism.

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. . . . Consider what I say: and the Lord give thee understanding in all things."

If I know myself, I am always willing to be set right on any matter when convinced that I have been wrong; but the one who does the setting, if it be on a religious matter, must do his work with a plain "Thus saith the Lord." While thanking Brother Burress for his kindly endeavor to set me right, I am compelled to have a little conversation with him before accepting his conclusions.

He says: "'The Baptist Church in Arkansas' should have been 'the Baptist churches in Arkansas,' as in the New Testament we read, 'the churches of Galatia,' 'the churches of Asia.'" Our brother has appealed to the wrong book for proof concerning "Baptist churches" or even Baptists, for that book is as silent as the grave on the subject of either. But what about "the Baptist Church?' Is there no such thing as a separate and distinct religious body in this country known as Baptists, and to which Baptist papers themselves refer? My information on the subject is gleaned from the practice and literature of the Baptists. For instance, I read in the Baptist Flag of November 4, 1920, the following from J. T. Prior, Mountain View, Cal.: "I ask leave to submit some of those Scriptures which I think declare in terms that are unmistakable that the church which Christ built was his kingdom (Matt. 16: 18), and that all true Baptist churches in the world now compose it." Note the fact that he says "the church which Christ built"—singular, if you please—is made up of "all true Baptist churches." Now, if a church (singular) is made up of Baptist churches, what is the thing, if not *the* Baptist Church? But again. In the Flag of November 25, 1920, I read a quotation from Francis Wayland, late president of Brown University, as follows: "Jesus Christ left his church [singular] without any general organization, assembly, conference, convention, council, or board to direct either its [singular] government or its work." These are clear and emphatic statements from prominent Baptists that there is such a thing as "the Baptist Church," or a general church, Brother Burress to the contrary notwithstanding. He should set his own brethren right before attending to my case. Paul says: "I persecuted the church of God." (1 Cor. 15: 9.) Now, if he did not refer by the term "church" to a general body, to what did he refer? Was his persecution confined to one congregation? Such would have to be true to fit the theory of my critic; but it *is not* true. Brother Burress' theory is, the word "church" is used in the New Testament only in a local or congregational sense, and that people were baptized into a local church. Now, Paul says the church of Christ and the body of Christ are one and the same. (See Col. 1: 18-24.) He also says, "There is one body" (Eph. 4: 4); and if this "one body," which is the church, is not a general body, how can our brother account for this statement from Paul, "For in one Spirit were we all baptized into one body," etc. (1 Cor. 12: 13)? Note, will you, that Paul includes himself with the Corinthians by the use of the plural form of the personal pronoun "we," saying "we were all baptized into one body." Will Brother Burress explain how this could be possible without a "general" body, in the light of the fact that Paul was baptized in the city of Damascus, while those to whom he wrote were baptized at Corinth? They were not baptized into the same local church, but were baptized into the same body, which shows most clearly that the "one body" is larger than a local church.

Once more. If "the general assembly and church of the first-born" (Heb. 12: 23) does not refer to a general body, to what does it refer? The author was not writing to a local church, but a general epistle to Christian Jews everywhere and telling them to what they had come—viz., "to the general assembly and church of the first-born."

One or two other things in our brother's communication will be noticed later.

Have You Sent Us a New Subscriber?

We are pleased to be able to report that a goodly number of new subscribers are now being received. While this is true, however, many of our readers have not yet sent us a new subscriber. Our preachers will not overlook the fact that we are now offering to give to every preacher who will send us new subscribers to the Gospel Advocate twenty per cent discount from our regular subscription rates. This gives forty cents on each widow and preacher and fifty cents on other subscribers. We are also giving a copy of the Teachers' New Testament with notes and helps suitable for Bible-school workers to every old subscriber who will send us two new subscribers to the Gospel Advocate. This is a very valuable book and has been very highly commended by our readers. Of course the notes and comments on the Scriptures should be received with a grain of salt. No human commentator is perfect. There is much valuable information contained in the introduction to each book in the Bible in addition to the comments.

The first paragraph in the introduction to the Gospel according to Matthew is:

The apostle Matthew, also called "Levi the son of Alphæus" (Mark 2: 14; Luke 5: 27-29), was, when called, a publican, or taxgatherer, probably a collector of tolls and custom duties in the traffic across the Sea of Galilee. His office was odious to the Jews, yet the list of the twelve in this Gospel (10: 3) designates him "Matthew the publican." The name Matthew, which was probably adopted in consequence of his new relation to our Lord, is akin to Matthias—that is, "gift of God." His call is narrated in the three Gospels; but while he refers to the feast which Mark and Luke distinctly place at his house, he makes no allusion to that fact. Tradition says he was murdered in Ethiopia, while at prayer; but according to an earlier statement by Clement of Alexandria, he died a natural death.

A summary of the book of Matthew is as follows:

While the contents of this Gospel may be analyzed as a succession of historical proofs that Jesus is the Messiah promised in the Old Testament, it will facilitate a comparison with the other narratives to divide it into periods.

1. The genealogy, birth, and infancy of Jesus (1, 2). Most of these incidents are peculiar to this Gospel.

2. The ministry of John the Baptist; the baptism and temptation of Jesus (3 to 4: 11).

3. The Galilean ministry, until the death of John the Baptist (4: 12 to 13: 53). As already indicated, three important discourses are reported (5-7, 10, 13), the other events being grouped without reference to chronological order.

4. The later Galilean ministry, largely a period of conflict, including several journeys (14-18).

5. The close of the Perean ministry, and the final journey to Jerusalem (19, 20). A period of several months, spent by our Lord in Perea and Jerusalem, is passed over in silence by Matthew and Mark.

6. The final conflicts at Jerusalem (21-25).

7. The Passover, the agony in Gethsemane, the betrayal, the trials before the Jewish rulers and before Pilate, the crucifixion and burial (26, 27).

8. The resurrection, the appearance of the risen Lord, the great commission to preach the gospel. Closing promise (28).

As now is the time to secure new subscribers, let me urge upon each reader to go to work at once to make up a list of subscribers to the paper. Wherever the Advocate is read, its influence is good. It encourages people to stand by the Bible and to be guided in their work and worship by "It is written." While the editors realize that they are weak and fallible, yet they do love the truth and have no desire to teach error, nor to lead the people away from the word of God.

Any one who wishes to take up the work of soliciting subscribers to the paper should write at once to the editor of the Gospel Advocate for a sample copy. If you have already sent us in a number of subscribers, will you not make an effort to send others? If you are among the number who have not sent in a single new subscriber, will you not make an effort to send us at least two new subscribers within the next week?

Query Department

By J. C. McQUIDDY

A brother sends the following inquiries: (1) "What does the Bible mean when it says, 'Owe no man anything?'" (2) "If one steals, does God require him to confess the deed until he gets the money to restore it?"

1. Rom. 13: 8 reads: "Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law." This means that Christians should discharge their obligations to every man. The church member who makes debts and does not meet them violates this command. Bengel says: "Pay every debt; let nothing remain to any man, save that immortal debt of mutual love which, though fully paid, is still forever due." The meaning of the passage is that we should not involve ourselves beyond our ability to pay.

2. The Bible says: "Let him that stole steal no more." A man should not steal at all; but if he has stolen, he should restore whatever has been stolen and confess his wrongdoing. The confession does not change the fact that he has stolen something; it is still a fact that he stole; but it wipes out the sin that he committed. It places the transgressor in a safe and approved state before God.

☼ ☼ ☼

J. P. Brackeen, of Athens, Ala., requests that we explain John 6: 51-57. This passage reads: "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me."

Of course we do not literally eat the body of Christ. When we partake of the Lord's Supper, we eat the bread that represents the body of Christ and we drink the fruit of the vine which represents the shed blood of Christ. Whosoever has faith and trust in the death of Christ and is baptized into the death of Christ spiritually partakes of the body and blood of Christ. So does he also who takes in loving remembrance of Christ the emblems, the bread and the wine, which represent his body and blood.

☼ ☼ ☼

W. R. Cox, of Remmel, Ark., wishes an explanation of Rom. 2: 14, 15. He says: "Do you think it teaches that the moral man who has never had an opportunity to hear the gospel will be saved, or does it refer to the Gentiles' keeping the Mosaic law before the Christian era?" The passage reads: "For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them."

The Gentiles had no revelation such as had the Jews. They had a law of nature, as is evident from Rom. 1: 18-32. Paul shows how the general principle that God will render to every man according to his works applies to the Jews. The Jews will be judged by the Mosaic law, and only those who obey the law will be justified. He then shows that the same principle applies to the Gentiles. While they did not have the law of Moses like the Jews, yet if, without having the law and knowing the law, they should keep the things contained in it, the moral principles of the law of Moses, they are a law unto themselves. The apostle does not teach that this was the rule among the Gentiles, but applies the principle to the very rare instances of Gentiles of pure character. This shows that such Gentiles, not having the law of Moses, are a law unto themselves, for they show forth in their lives that they had the law written in their hearts.

☼ ☼ ☼

G. C. Mayo, of Milan, Tenn., (1) writes for information on the parable of the tares. He says: "Some take the position that if the church and the kingdom mean the same thing, the tares were in the church, and quote Matt. 13: 41 to prove it." (2) He also asks: "Are these words found in the Bible together: 'Blessed are the peacemakers, cursed are the peacebreakers?'"

(1) In the interpretation of a parable, we should be careful not to stress figures. Christ has given the interpretation of the parable of the tares, and with that interpretation we should be content. He tells us very plainly that the field in which the tares were sown is the world. Then this settles the question beyond a doubt that the tares are not in the church, but in the world. All the unsaved or unregenerate are the children of the devil and are in the world; all the saved, or Christians, are in the church. This is the Savior's own teaching, and by our theories and philosophizing we must not get away from it. No matter what we think or what may appear to be so, it is nevertheless true that the tares are in the field, or the world, not in the church. But the querist tells us that Matt. 13: 41 is quoted to prove that the tares are in the church because the church and the kingdom are the same. If this conclusion be correct, then the Savior was mistaken. The passage reads: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity." The Savior has already told us that the tares are in the world, and not in the church. He has also told us that the tares shall be burned with fire. This shall be in the end of the world, or the age. After Christ's death and resurrection he had all authority both in heaven and on earth. "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth." (Matt. 28: 18.) In a sense, God ruleth over all. "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all." (Ps. 103: 19.) The church, or kingdom of heaven, which Christ came to establish, embraces all the saved, and not the tares, or the wicked, which were to be gathered out of his kingdom. (2) The words, "Blessed are the peacemakers, cursed are the peacebreakers," are not found in the Bible.

We must approach the fundamental problems of life, which are always the spiritual ones, first on our knees and to the spirit of complete surrender; then, and only then, shall we be secure and safe against offering the choice fruit of our life on the altar of gain; then, and only then, shall we be strong enough to resist the temptation to bow down to gold as our hope, and to silver as our confidence.—Henry Lowndes Drew.

AT HOME AND ABROAD

E. A. Elam preached at Union last Lord's day.

T. C. Fox preached at Cedar Dell at eleven o'clock last Sunday.

J. W. Dickson preached twice at Grandview Heights last Sunday.

L. L. Yeagley preached at both services Sunday at Eleventh Street.

A. S. Derryberry occupied the pulpit at Pilcher Avenue twice last Lord's day.

F. B. Srygley preached twice at the Belmont Avenue Church last Lord's day.

J. Leonard Jackson occupied the pulpit twice on Sunday at Lindsley Avenue Church.

S. I. Jones was at Green Hill last Sunday and preached at the eleven-o'clock service.

Russell King preached at the eleven-o'clock service Sunday at Chapel Avenue Church.

Mitchell Pullias preached at the eleven-o'clock service at Bellbuckle, Tenn., last Sunday.

H. S. Lipscomb preached morning and evening last Sunday at David Lipscomb College.

J. W. Beasley preached at the eleven-o'clock service last Lord's day at Joseph Avenue Church.

James E. Scobey preached morning and evening at the Lawrence Avenue Church last Sunday.

On last Lord's day C. E. W. Dorris visited the Rothchild Avenue congregation and preached twice.

Last Lord's day E. G. Cullum instructed the congregation worshiping on Fifth Street by preaching twice.

J. J. Reynolds, of David Lipscomb College, preached morning and evening at Eighth Avenue, North, last Lord's day.

Brother and Sister Holland, of Dickson, Tenn., paid us a brief visit on Monday. We are always glad to have friends of past days come to see us.

E. L. Pearson preached at Philippi, Maury County, Tenn., last Lord's day. He reports that he is doing well at Cedar Hill, where he is now residing.

J. W. Grant was at Reid Avenue Church for his monthly appointment last Lord's day. The attendance was hardly up to the normal, and rather tardy.

A. B. Lipscomb preached twice last Lord's day at the Russell Street Church. One made the confession, one came from the Methodists, and one took membership.

Mr. George Haynes and Miss Myrtle Richardson, of Ashland City, Tenn., were united in matrimony on Wednesday, December 15, C. E. W. Dorris performing the ceremony.

We are offering a Teachers' New Testament to every one of our old subscribers who sends us two new subscribers to the Gospel Advocate. Don't overlook this opportunity.

James E. Scobey is expected to preach at Donelson on the fourth Lord's day in this month, and is announced to preach at the David Lipscomb College on the first Lord's day next year.

W. A. Austen, of Scott's Hill, Tenn., has our sincere sympathy in the illness of his daughter, Maida, who is at present in a local infirmary. We trust that her recovery will be speedy.

We enjoyed a visit last Saturday from Brother and Sister Oury Harris, of Dickson, Tenn. They reported the church as very much pleased with E. P. Watson, who is preaching for the church at that place.

Change of address: C. A. Buchanan, from Handley, Texas, to 405 Wilson Avenue, Cleburne, Texas; Charles F. Swain, from Parsons to Burlington, Kan., M. K. T. Depot; Foy E. Wallace, Jr., from Temple, to Vernon, Texas.

The management of the Gospel Advocate extends the sincere hope that this will indeed be a happy Christmas for you. At this glad season may the spirit of "Peace on earth, good will toward men," fill your heart, and may you enter the New Year with a prayer of thanksgiving!

Several years ago Will J. Cullum, who is an able preacher, took secular work on the road and gave up preaching. He is now doing secular work here in the city, and is open for preaching work, both for Lord's days and for meetings. His address is Arcade Station, Nashville, Tenn.

J. H. Murrell and wife, of Rogers, Ark., have our most sincere sympathy in their affliction. Under date of December 14, he says: "Since the twins came, November 24, Mrs. Murrell's condition has been critical. Prospects are a little more hopeful, but none too bright yet. Pray for us."

Our readers will please remember that this is the last issue of the Gospel Advocate for 1920. This completes the volume of fifty-two issues. As there are fifty-three Thursdays in this year, there will be no paper next week, but the paper will appear as usual on the first week in January.

Herbert E. Winkler, who has just returned home from Springfield, Mo., where he held a meeting including four Lord's days, which resulted in two baptisms, one taking membership from the Christian Church, and six others taking membership, paid us a call recently. Interest throughout the meeting was good.

From Leslie G. Thomas, Flint, Mich., December 13: "We enjoyed two good meetings here yesterday. There is no better time than now to live the Christian life and preach the gospel to those who know it not. We are having two meetings on Lord's days and two during the week. The more the brethren know, the more they will do."

C. M. Pullias, of Birmingham, Ala., called to see us on his return home from Hartsville, Tenn., where he had been to attend the funeral of his brother, which was conducted by F. W. Smith. We were glad to see Brother Pullias, and want him to know that he has the deep sympathy of the entire force of the Gospel Advocate in the death of his brother.

F. J. Rogers, of Jackson, Tenn., called to see us on his return from South Pittsburg, Tenn., where he preached on Lord's day, morning and night. Arrangements have practically been completed for him to begin work with the South Pittsburg church on the first of January. We shall expect good work from him in that territory. Correspondents are requested to note change of address.

From W. S. Long, Washington, D. C., December 12: "Our services were well attended to-day and the interest good. One young man made the good confession and was baptized into the one body, and one sister took membership. The new house stands at Fourteenth and Meridian Place, N. W. Take Fourteenth and Decatur, Fourteenth and Colorado, or Takoma Park car. Fifteeen minutes from the heart of the city. Welcome to all."

B. W. Davis, of Ashland City, Tenn., paid us a pleasant call on Monday. On the first and second Lord's days in this month he preached at the Cowart Street Church, in Chattanooga, Tenn., later spending a week in Cleveland, Tenn., where he preached three nights. While in Cleveland he visited George W. Farmer, who is doing an excellent work in the church there. Brother Davis reports the work at Ashland City doing well.

G. E. Claus, of Savannah, Ga., spent several days in the city last week visiting the churches in the interest of the work at Savannah. The brethren there are trying to raise funds to purchase a house that will cost them nine thousand dollars. There are about forty brethren, as I now recall, in Savannah. They think they can raise four thousand of the nine thousand dollars, and are calling on the churches elsewhere to raise the remaining five thousand dollars.

R. J. Hastings, of New Market, Ala., reports four hundred and eleven dollars and ten cents contributed by brethren, sisters, congregations, and friends for helping to build a meetinghouse four miles west of New Market. He says: "I gladly and gratefully acknowledge the liberal contributions received from our brethren, sisters, and friends. We still need about three hundred and fifty dollars on our building. We would appreciate a contribution from any of the brethren and sisters."

A. McLean is dead. For thirty-five years he was president of the Foreign Christian Missionary Society; later he was vice president of the United Christian Missionary Society. While the Gospel Advocate has never been an advocate of society work, yet it does advocate missions, and rejoices in all that he has done. Those who love the truth should take courage and press forward with renewed determination, realizing that others must rise up to take the place of those who are passing over.

From W. F. Lemmons, Somerville, Texas, December 13: "I have just begun the work at this place, and find the cause weak. I will preach all this week, and after that time I can begin to estimate our needs and plan for the future work. I hope to be able to build up the cause. We are using the Presbyterian church house, and they are very nice to us, all of which we appreciate. I would like to correspond with other places near here. I expect to be here until time to begin my protracted-meeting work next spring."

S. B. Talley, of Lebanon, Tenn., died last Monday morning at four o'clock. He was seventy-nine years old, and had been an active, faithful Christian for many years. His family and relatives have our heartfelt sympathy in his death. However, when men who are ripe in years and who have been faithful in the service of the Lord depart from the body to be present with Christ, we should not mourn as those who have no hope. In reality, they simply pass from the trials of this life into the glories and bliss of heaven.

W. W. Bates preached his last sermon of the year's engagement to the Twelfth Avenue congregation, this city, last Sunday morning. During the past two years, once a month, he has preached some very helpful sermons, and it is believed much good has been done; and while the congregation regrets that he will not be with them next year, the prayers of the church go with him in his new field of labor. J. Porter Sanders will preach there next Lord's day. The Bible-school work at that place continues to be interesting, with a steadily increasing attendance. There were three hundred and four present last Sunday.

From Foy E. Wallace, Jr., Vernon, Texas: "My meeting at Abilene Christian College, Abilene, Texas, was a great thing. More than four hundred students attended day and night, and many from town and country. Forty-one were baptized. Many others, including some of our fine boys that went astray during the war, came back home to God. The number from all sources totals seventy-five or more. G. A. Klingman was a great help and inspiration to me in the meeting. He is a great man, and Abilene has a great church and a great school led by great men. I am a better man and a more devout Christian by having been with them in this meeting."

From W. D. Black, Holdenville, Okla., December 14: "Last Sunday was a good day with us here. Excellent attendance at both morning and evening services. Good interest manifested in Bible study. One restored to the fellowship on Sunday night. We had services again last night, and a splendid crowd greeted us for Monday night. As we will have some visiting preachers with us this week, we decided to run the meeting on till next Sunday night. We are encouraged to think that this little meeting with home forces will do some good. Let us hope and pray and work to that end. Brethren, pray for us that we may be enabled by diligent work to build up the cause of our Redeemer in Holdenville."

T. S. Bain writes from Muskogee, Okla., December 13: "The services at East Okmulgee Avenue Church yesterday were well attended. W. M. Thompson, of Roff, Okla., was to be with us, but on account of ill health was not able to be here. J. H. Gawf preached at the morning service and the writer preached at night. Two more placed membership at night. We are now planning for a series of ten special sermons to be delivered by A. M. Foster, now of New Mexico, beginning on January 23. We expect several preachers here to hear these sermons. The subjects will be announced later. I will go Haskell, Okla., for the third Sunday. I am getting out a small booklet, 'What the Devil Wants a Christian to Do.'"

In this issue of the Gospel Advocate we are inclosing renewal blanks to all our subscribers. We are sending them in the hope that each subscriber will send us not only his renewal, but also at least one new subscriber, if not more. We are asking our readers to remember that the blank paper on which the Gospel Advocate is now printed is costing about four times as much as it did in normal times; besides, wages are almost double. The subscription price of the paper has been advanced only one dollar, which is nothing like the ratio of advance in labor and cost of paper. We earnestly request every old subscriber to remain with us in the present crisis and to do all that he can to extend the circulation of the paper. Help now will be doubly appreciated.

The truth has lost an able exponent in the death of D. R. Dungan, who passed to his reward on the night of December 10 while at the supper table visiting friends. He had been unusually well the past three months. He was a well-known educator, having been president of Cotner University, Christian University, and Drake University. As a debater, he held thirty-seven discussions, delivering nine hundred and sixty-three speeches. As author, he sent forth a number of books. "On the Rock" is possibly his ablest book, and has had the widest circulation of any of his books. Many editions of this book have been sold, and it is still having a good sale. We who are left behind should be concerned about our ability to continue the work which has been so ably propagated by the pioneers who are passing to their reward.

From Will W. Slater, Fort Smith, Ark., December 14: "It was my pleasure to attend the preachers' meeting at Madill, Okla., last week. To say that it was a success is only a mild way of expressing it. Time and space forbid going into details, but I must say that all who attended expressed themselves as being greatly benefited, and all seemed to be of the same mind—that is, that if all preachers and elders throughout the country could and would attend such meetings the workings of the church would be revolutionized and we could soon convert the world and take the country for Christ and his church. We are still working and planning for the greatest meeting of the kind ever held in the South, which is to begin at Fort Smith on December 28 and continue four days. It has been next to impossible for me to write each preacher brother personally, but I have invited one and all through the papers to come and be with us. This will be the last notice. Brethren, you will miss a great treat if you fail to attend. It means something to you and to the church at large. Homes will be prepared for all. Come."

J. F. Neece writes from Fort Smith, Ark., December 12: "The church of Christ at South Seventeenth Street and Dodson Avenue enjoyed two good services last Lord's day (December 5). W. G. Tucker, of Green Forest, Ark., preached for us both morning and night, and gave us two excellent lessons. We had appreciative audiences at both services, and all enjoyed having Brother Tucker with us again. He was on his way to Judsonia, Ark., to meet Ben. M. Bogard in a few-days' debate. Our minister, John Q. Russell, who has been with us the last six and a half years, has moved to Western Colorado to do mission work. He is a faithful and fearless defender of the Book just as 'it is written,' without the additions and organizations of men to do the work of the Lord; and knowing his loyalty as we do, we are planning to fellowship him in his work in Colorado. We are always glad to have visiting brethren and sisters worship with us, and strangers in the city will find a glad welcome at our services. Take the Park Hill car, get off at South Seventeenth Street, walk south three blocks to Dodson Avenue; or take the South Fort Smith car, get off at Dodson Avenue, and walk east four blocks to Seventeenth Street."

George A. Klingman submits the following report of "a glorious meeting" held in Abilene, Texas: "Foy E. Wallace, Jr., has just closed an eight-days' meeting with the congregation worshiping in the chapel of Abilene Christian College. It was an unusual meeting. Forty-one persons confessed their faith in Jesus as the Christ and put him on in baptism; many of the very best young men and women in the congregation reconsecrated their lives and asked for the prayers of the church; quite a number confessed their sins and asked to be restored, among them several young men who had been 'overseas;' and others who have recently moved to Abilene were introduced as members of the body of Christ—in all, about seventy-five souls. Brother Wallace preached every evening and every morning (except Monday). Five of the morning meetings were held while the students of the college were assembled for chapel services. Many of the confessions were made at these morning meetings; and each day we were taken up on the 'mount of transfiguration,' and longed, like Peter, to remain there. Brother Wallace is still a young man, although he has been preaching for nine years. He held his first meeting when only fourteen. The Lord has blessed him abundantly with rare gifts for public speaking; he has studied the Bible carefully, and presents the simple gospel message in a very attractive and pleasing manner, not shunning to declare 'the whole counsel of God;' he has a distinct message, based on a strong conviction in God and his holy word; his appeals to the unconverted are irresistible. The song service was conducted by W. H. Free, and those who heard the large audiences sing the 'sweet songs of Zion' can never forget them. The Lord is wonderfully blessing the church at this place. More than one hundred and fifty have been added since September, making a membership of nearly five hundred."

Home Reading

In Charlie's Pocket.

"What's in your pocket, Charlie?" I asked.
"O, nothing much," he stated.
That night I sewed a button on,
And just investigated.

I turned the pocket inside out—
It scarcely took a minute—
You'll think I'm joking, I've no doubt,
But this is what was in it:

A top, a handkerchief in rags,
Some marbles and a whistle,
A pencil and two paper bags,
Some chalk and a toy pistol;

Five nails, a screw, a hammer head,
Two candles stuck together,
Some cigar bands, a bit of lead,
Some scraps of soiled leather;

A cookie—stale, no longer round—
A knife, an old brass locket—
This is the "nothing much" I found
In Charlie Porges' pocket.

—Veni McDonald Porges.

✡ ✡ ✡

The Aftermath.

BY CLARA COX EPPERSON.

A little cedar tree grew up by the side of the mother tree, sheltered by her protecting branches from the cold winds, the sleet and the snow of winter; and the scorching heat of summer could not reach and shrivel its crisp, green leaves.

Protected thus by its mother's sheltering branches, the little tree was untouched by blight or evil, and it grew in strength and perfect beauty until it was considered the loveliest tree in all the forest of beautiful trees.

When the Christmas time drew near, men came with cruel axes on their shoulders, and of all the beautiful trees in the forest the perfect little tree was chosen to be cut down, and the mother tree was left lonely and sad.

Later the little tree stood in a church all lighted and decorated, and toys and dolls were hung upon its branches and piled beneath its lovely limbs. Around it the children sang, and the glad music reverberated through the building and was carried by the breezes to the birds of the forest, who also took up the song as one thrilling echo of "Peace on earth, good will to men," and glorious joy to the world.

Still later the little tree stood alone in the darkened church. The sound of the music had died away; the happy children had gone to their homes ladened with toys and dolls and beautiful gifts; the lights had been one by one turned out; and only the little, lonely tree was left to shiver and shake in the dark and long to be back with its comrades in the forest, beneath its mother's sheltering branches. And in the morning the little tree was cast out to wither and die.

A little child grew up by his mother's side, protected from the hurts and sorrows and evils of the world. Taught of all things good and true and beautiful, growing in strength, knowledge, and perfection day by day, until when his mother took him to the temple of the wise men he confounded them with his wisdom, though but still a little boy.

Later we see him at the marriage in Cana of Galilee, turning the water into wine for the wedding feast, while the admiring crowd applauded and wondered; and his mother remained without—alone.

Still later on the cross was his beautiful body suspended, a Savior crucified for the salvation of the world that knew him not, while his mother and John, the beloved disciple, wept beneath its shadow.

And then the body, removed from the cruel cross, was cast into the darkness and chill of the tomb, alone, forgotten by the gay world passing by, to whom he had come to bring good gifts.

But the morning of the third day the sun of heaven shone upon his arisen spirit, and peace and joy and good will was proclaimed upon the earth forever; for the spirit of the Savior of the world, redeemed from death and the grave, ascended into the heavens to plead forever for the redemption of mankind.

✡ ✡ ✡

Jesus Only—An Indian Chief's Story.

There once came a preacher who wished to show us that there is a God. We answered: "Do you think we don't know that? Go back where you came from."

Another came and said: "You must not steal, you must not get drunk, you must not lie." We answered: "You fool! Do you think we don't know that? Teach that first to the people you belong to. For who drink and lie and steal more than your own nation?"

After that came Christian Henry Rauch to my hut and said: "The Lord in heaven bids me say he will make you blessed and deliver you from your misery; for this purpose he became man and shed his own blood." As soon as he had done speaking he lay down quietly by my bow and tomahawk and slept as sweetly as a child. "Ah," I thought, "what a man that is! I could strike him dead, but he has no fear." I could not forget his words. I dreamed in my sleep of the blood of Christ shed for me. Thus through God's grace the awakening among us began. Therefore, I say: "Brethren, preach Christ our Savior and his sufferings, if you would find an entrance among the heathen."

The above incident occurred in 1740. The story is told by Tschoop, a great red Indian chief.—Selected.

✡ ✡ ✡

Hypocrisy.

Somewhere I have read of a civic celebration held in Paris in the days before the Pan-European conflict rendered such festivities inadvisable. It was in early winter, so there were naturally no leaves or blossoms on the trees, but the ingenuity of man came to the rescue and imitation leaves and foliage were attached to every tree. Everywhere throughout the city, and along the Champs Elysees, one could see hundreds of bushes and trees seemingly in full bloom.

Here is a vivid picture of the hypocrite. With him it is always winter, but he pretends to possess the warmth of religious life and masquerade in flowers not his own. An external view would show the foliage of a well-ordered Christian life; while God, who sees and knows our innermost thoughts, knows it is but sham.—Alan Pressley Wilson.

✡ ✡ ✡

The religion of Christ is, after all, shown to be a divinely natural religion. It is the love of God and the love of man—a love not conditioned by chances of time or place, but universal, good for the Gentile as well as for the Jew—nay, more, specially good for the Gentile, because he appeared more ready to absorb and to distribute it.—Haweis.

✡ ✡ ✡

He watches for Christ who is awake, alive, quick-sighted; zealous in seeking and knowing him; who would not be surprised, would not be overwhelmed, if he found that he was coming at once.—Dr. Newman.

MISCELLANY

From J. P. White, Florence, Ala., December 6: "Please allow me to say that I heartily indorse the stand you have taken on woman suffrage and all the other matters that have been discussed since I have been a reader of your paper. Neither do I consider all the discussions 'wrangling,' as some seem to do. If we all would study the Word diligently, the second coming of Christ need not disturb us in the least. Long live the Gospel Advocate to 'earnestly contend for the faith which was once for all delivered unto the saints!'"

✡

Many brethren and sisters will read with interest the following note from R. E. L. Taylor, of Decherd, Tenn., sent under date of December 13: "My wife is improving very fast, and, if she continues to improve, will soon be up and about again. She has been down more than six weeks. I have been here with her all the time until yesterday, when I went down and preached for the Wartrace congregation. I found some good, loyal brethren and sisters there. This was my first visit to them, and I certainly enjoyed it. This is the home of George Thoroughgood. Brother and Sister Thoroughgood are wide-awake Christians, always ready to do something for the Master's cause. If the Lord wills, we will soon be on our way to the sunny South for the winter months. The amount contributed to me since my wife has been sick is eighty-five dollars. We feel very thankful to all who have thus remembered us during wife's long spell of sickness."

✡

J. W. Vandivier, Bolivar, Pa., says: "I have been reading the Gospel Advocate with much interest. Through its columns I have been made acquainted with the divisive work that is being carried on in the West. The same men have crippled the work of the Master in the Eastern States, making their opinions tests of fellowship. Shame on such men! When will the disciples learn the difference between truth and error and cease to be carried about with every wind of doctrine? How long will it take the disciples of Christ to discern what the unity of the Spirit is, so that we may all strive together for the things that make for peace? However, we may always be troubled with wicked and unreasonable men; men who love the preëminence; men who will regard no law, whether human or divine; men who have grown up in insubordination from childhood, who despise government; men who will not recognize discipline; men who will rule or ruin. We still have them here and there."

✡

A. O. Colley, Dallas, Texas, writes as follows: "On December 6 I was called to Thorp Spring to assist the local forces in a series of meetings which was announced to continue only seven days. The church there is composed of the teachers and students of Thorp Spring Christian College and the citizens who are there, as a rule, for the benefit of the school. There had been no previous announcement or elaborate preparation, but all things were ready. President A. R. Holton and his able body of teachers were pretty well organized for the meeting. They seem to stay organized for the great work of molding character. It was a great pleasure to be among those fine boys and girls. I not only enjoyed preaching to them, but had the pleasure of many pleasant talks with them. I ate with them—that is, in the same dining hall. I enjoyed this very much, they were all so orderly, and all seemed to enjoy the good things that were daily prepared for them. Some fine young men who are anxious to preach the gospel go out in the surrounding country each Sunday. One young man walked fourteen miles to get to preach at a schoolhouse the Sunday I was there. There were many good men, boys, and girls who had been 'in the faith,' but had become discouraged and had left their 'first love,' who were induced to come back to duty. Many of them had moved there from different parts of the country. There were thirteen restorations and sixteen baptisms."

✡

C. D. Crouch, Wellington, Texas, reports a good meeting held by a good preacher and makes some interesting comment in connection therewith. He writes: "T. W. Phillips, of Fort Worth, Texas, began a series of meetings with the church at Wellington on December 1 and closed it on December 12. Five persons were baptized. However, it is not this that I wish to speak of especially, but I desire to mention some things that have more than a local significance. After the meeting had been planned and announced, there was a very strong sentiment in favor of calling it off. The depressed conditions of this country have hit the Panhandle country of Texas as hard as, if not harder than, any other part of the country, and, in view of such a situation, it was thought by some entirely out of the question to have a meeting now; but better judgment prevailed and the meeting was conducted as scheduled. The church was vastly benefited, and the real success of the meeting lies not in the fact that five persons were baptized, but that the church was prepared spiritually to assimilate the new members and maintain its spirituality through the present crisis. Churches should never call off a meeting because of such crises. In fact, it is more necessary to have the meeting. I have known T. W. Phillips for several years, but I learned to appreciate him more than ever during his sojourn with us. He is a splendid preacher and a clean character. He has a happy faculty of reaching the hearts of the people with the gospel message."

✡

From M. C. Cayce, Jackson, Miss., December 11: "Our work in Jackson is encouraging. Eight men and three ladies attended our prayer meeting last Thursday night, and all seemed interested. A young brother, Roy Vaughn, preached for us last Sunday. The attendance and interest were good both morning and night, and two new pupils entered the ten-o'clock Bible study. Having received several requests to come to Vicksburg and encourage the faithful few, I went there last Saturday and preached for them Sunday, morning and night. My growing conviction was deepened that more workers are needed in this State. I was informed that they have a membership there of about twenty-five, who meet in the Odd Fellows' Hall for worship on Sunday mornings, and have been having services Sunday night in a small vacant store in the suburbs. The cause was planted there about thirty years ago. Something like twenty years ago J. W. Shepherd held a meeting for them, after which Gus Dunn held two or three tent meetings, the last one about ten years ago. Since that time no protracted meeting had been held there until last month Brother Shanks preached for a week at night in the vacant store, with a small attendance. The material is there to build up the congregation, if aroused to the work. The few brethren can all lead in the services. J. Lee Black, John H. Thompson, and Henry Osborne preach. J. W. Short and Fred Hayner also take a leading part. Brother Black attended the Nashville Bible School in 1897 and 1898, and taught school a long time. I enjoyed the hospitality of his home while there. I am to go there with our tent when spring weather comes, and join them in a united effort to do something for strengthening and building up the body. The hall they meet in is on the third floor in the business district, and outsiders do not find them. At the morning service about thirty were present (including children), eighteen of whom communed. The attendance in the storehouse at night was considerably better. It is easily seen that what is needed is a spiritual awakening and enthusiasm created and a zealous work undertaken by them to teach and to save. Let us help them to that end. I endeavored to impress upon them the importance of activity, and that to be saved we must help save, and to go to heaven we must take others with us; also, that we can be lost for not doing, and that we cannot afford to sleep on our opportunities. Twenty miles northeast of Vicksburg in the country, six miles from a little station on the Yazoo and Mississippi Valley Railroad, we have another congregation that began about twenty or twenty-five years ago, called 'Oak Ridge,' which I am told is about like Vicksburg—at a standstill—only a few who meet, and scarcely ever have any preaching. These two are all there are in Warren County. Let me repeat, the harvest is indeed plenteous and the laborers are few. My humble prayer is that our faith may be stronger, our sacrifice greater, our patience and perseverance strengthened until spiritual conditions are changed. Why not? Pray for me and for this work."

CURRENT THOUGHT

Adoration.

I will extol thee, my God, O King;
And I will bless thy name forever and ever.
Every day will I bless thee;
And I will praise thy name forever and ever.
Great is Jehovah, and greatly to be praised;
And his greatness is unsearchable.
One generation shall laud thy works to another,
And shall declare thy mighty acts.
Of the glorious majesty of thine honor,
And of thy wondrous works, will I meditate.
And men shall speak of the might of thy acts;
And I will declare thy greatness.
They shall utter the memory of thy great goodness,
And shall sing of thy righteousness.
Jehovah is gracious, and merciful;
Slow to anger, and of great loving-kindness.
Jehovah is good to all;
And his tender mercies are over all his works. (Ps. 145: 1-10.)
—Christian Index.

We should always adore the Lord for his goodness to us. As this is the last issue for the year and as the year's work is so rapidly drawing to a close, we should reflect seriously on the work of the past. Of course all the tears that we may shed and all the resolutions we may make will not alter the work that is already done. There is no earthly power that can now relieve the suffering of the damned. If we never make resolutions, however, to do better and more efficient work for the Master, we certainly will not do it. As we take an introspection and review the past, we should determine to improve by correcting the mistakes and by laboring more earnestly and efficiently in the church than in the past.

The management of this paper does not claim to have made no mistakes, but it has been honest in any mistakes that may have been made. In all our efforts we have sought above everything else to be true to God and to his word. It has been our effort to oppose all error, regardless of the censure or praise of our fellow creatures. We have believed that our first duty was to God and not to men. As the writer has been laboring at the same work and has been publishing the Gospel Advocate for thirty-six years, he realizes that soon he must give up the active work to some younger and more vigorous man. As the years have come and gone he has realized more and more that this world is not our permanent home and that we cannot have here the bliss for which we all sigh. He has realized more and more that the applause of the world is worthless and that the only approval that is worth seeking is the approval of Jehovah. He fully realizes how little has been accomplished. He lacks much of having attained the goal that he had set for himself to reach; but, with the realization of all his failures, his determination to be true to God and to what he believes God would have him do, regardless of the criticisms of men, has grown stronger and stronger.

The management earnestly requests the hearty cooperation of the readers of the Gospel Advocate during the year 1921. As we say good-by to our readers for the year 1920, we do so with love for the truth and with malice toward none. We are afraid to harbor malice in our hearts, knowing that hatred in the heart will likely break out in some vicious act. May God help us all, as the years come and go, to grow purer and nobler until the Master sees fit to call us from this world of toil to that home of joy and happiness where the eternal years will be spent with the purest and best of all the ages!

✡ ✡ ✡

Dangers of Overcooking.

Scurvy may be contracted by eating overcooked vegetables, as well as by omitting vegetables altogether from the diet. In April, 1919, there was an outbreak of scurvy in the children's clinic of Vienna University, forty out of sixty-four inmates being affected. Harriette Chick and Elsie J. Dalyell, in a report to the Medical Research Council, London, state that the diet of the children was correct both in quantity and in quality; and they attribute the outbreak entirely to the overcooking of the vegetables. They say in their report, as printed in the British Medical Journal:

"The explanation seems to lie in the method of cooking; this process destroys the antiscorbutic vitamin in proportion to the time and temperature of heating. The time of cooking is in general more important than the temperature, and it has been shown that quick heating at 100° C. entails less destruction than prolonged simmering at 70° to 90° C. Outbreaks of scurvy in which excessive cooking of the vegetable ration has been considered an important contributory cause have been already placed on record. By the kindness of Prof. V. Pirquet, and with the help of the sister in charge of the kitchen, we were enabled to study the methods of cooking employed in the kitchen of the Kinderklinik. In cooking for institutions, where large numbers of people are concerned and large quantities of food have to be manipulated, the time taken in cooking must of necessity be much longer than is the case in small households. In Vienna, moreover, the usual method of preparing vegetables involves two separate cooking processes: they are first boiled till soft, and afterwards cooked again before serving, in an *Einbrenn* made from flour and fat. This double cooking involves a twofold destruction of antiscorbutic vitamin. Similar methods of cooking vegetables have been employed in the kitchen of the Kinderklinik. Even potatoes are frequently cooked twice—first boiled or cooked in steam at 100° C., then sliced and cooked again with fried fat and onions. In the making of soups the root vegetables, tomatoes, green vegetables, etc., are subjected to a temperature of 90° to 100° C. for as long as three to four hours as a general rule. Following such methods of cooking, the loss of antiscorbutic value must be very extensive, if not almost complete. It is probable, therefore, that during the period (September, 1918, to February, 1919) when an adequate amount of fresh vegetables was provided, the diet, nevertheless, was a scurvy-producing one, due to loss of antiscorbutic vitamin during the cooking. The conditions as regards scurvy were apparently less satisfactory in hospital than among the general population. Among the latter there was certainly no general outbreak of scurvy, and the children who had been but a short time in hospital were less disposed to develop the disease when the acute shortage of antiscorbutic came than those who had been in longer. The presumption is that during the six months or so preceding the outbreak the general population were getting more antiscorbutic than these hospital patients."

The above from the Literary Digest we cheerfully give to our readers. Good cooks are essential to the health and happiness of the human family. If we can get our cooks to realize that bad cooks are responsible for diseases, it may be that they will take more interest in their cooking.

✡ ✡ ✡

Lawlessness.

The worst of all dangers in any nation is lawlessness among those appointed to see that the laws are enforced. It is a condition that no nation can endure very long without going onto the rocks. At present Philadelphia is in the public eye on account of its attitude toward the law. There was a fight over the question of Sunday baseball. It was carried to court by the contending parties, and the court rendered a decision forbidding Sunday baseball in Central Park; but the sheriff and other officers refused to interfere with the game there, and so one was played notwithstanding the court's order. Those officers should be dealt with as traitors, for such they are. If the spirit of lawlessness is not eradicated in this country, serious times are ahead for us all.—Christian-Evangelist.

Lawlessness of all kinds should be discouraged. Disobedience to the government is bad; disobedience to God is worse. So long as our citizens are law-abiding, the nation will prosper. If the law of the land discourages Sunday baseball and gambling, the law should be obeyed. Simply because some people have no respect for law and order and are bent on having their own way is no reason why the law should not be executed. Any sheriff who fails to execute the law is not fit for his position. If every one must agree with the fitness of a law before obeying it, then very few laws will be obeyed. If a spirit of lawlessness prevails, our country is headed in the wrong direction. Obedience should be inculcated in the home, in the church, and in the State.

YOUR RHEUMATISM

Remove Its Cause by Purifying Your Blood.

One of the most important duties of your system is to burn up certain substances no longer of use in your body. One is uric acid, now generally held to be the cause of rheumatism. It inflames the joints, stiffens the muscles, causes pains, aches, and lameness.

The system is helped to dispose of this troublesome substance, and rheumatism is permanently relieved, by Hood's Sarsaparilla, the one true blood purifier. It is aided in many cases by Hood's Pills, which in small doses are a gentle laxative, in larger doses an active cathartic. A grand course of treatment, economical and effective.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name "EzWear;" it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability, and economy, be made known there. That this has been done effectively is proven by the enormous demand that has sprung up in the South for EzWear Shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities may have a copy of his money-saving shoe book for the asking.

MORE PAY FOR TEACHERS

We have hundreds of demands for teachers at greatly increased salaries. Send in your name to-day for enrollment. South Atlantic Teachers' Agency, 306 Walton Building, Atlanta, Ga.

"I keep it handy for rheumatic pains"

EVEN kiddies know what's good for Dad's aching knees. Sloan's Liniment means quick relief, new energy, back on the job without loss of time. Is good for other aches and pains, sprains and strains, lame back, stiff joints, overworked muscles. All druggist have it.

35¢ 70¢ $1.40

Sloan's Liniment Pain's enemy

Faith, the Door Through Which We Must Enter.

BY H. C. CHESTER.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2: 8.) "For the grace of God that bringeth salvation hath appeared to all men." (Tit. 2: 11.)

The above quotations, taken from divine revelation, most certainly teach me that grace must be accepted by the receiver. Grace, the unmerited, undeserved favor (eternal life to believers) sent from God unto all men, enters the heart through the door of faith. Christ, that most precious corner stone, that foundation upon which the church is built, is grace. The doors of this church are opened with the keys of the kingdom, which Christ has sent unto all nations, into all the world, to every creature, to all men, saying: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3: 20.)

"The grace of God that bringeth salvation hath appeared." That grace (Christ) is the light "which lighteth every man that cometh into the world." (John 1: 9.) "He came unto his own [Jews], and his own [Jews] received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1: 11, 12.)

It is most usually admitted by all that the name of Christ, in the form of the Bible, has appeared unto all civilized people. By some it is claimed that all men are not permitted to partake of its volume of truth, but only a few to whom God has granted it, in the form of predestination; but this is not in harmony with the Scriptures. "For God is no respecter of persons." But in order to show clearly whether or not Christ's name is manifest at this age of the world, I invite your attention to two or three passages of scripture found in God's word. To whom manifest? "Neither pray I for these alone, but for them also which shall believe on me through their word." (John 17: 20.) In this place Christ had finished his ministry upon earth, and was praying for sinners who are converted by the apostles' gospel or word. The question might be asked by some: "What shall we depend upon now that the apostles are passed away?" So let us see again. "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 30, 31.) We understand from this quotation that Christ's testimony is handed to us in the form of a book. "Lo, I come (in the volume of the book it is written of me), to do thy will, O God." (Heb. 10: 7.)

I conclude that the name of Christ has appeared and does appear unto all men through the gospel or New Testament; and knowing that "without faith it is impossible to please" God, I am convinced that grace is extended unto men only as they believe the gospel; and so "faith without works is dead." It must be the working faith through which we obtain grace.

Mother's Ally.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores, and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you, send his name to W. F. Gray & Co., 813 Gray Building, Nashville, Tenn., and a liberal sample will be immediately sent you free.

Holman Self-Pronouncing

VEST POCKET TESTAMENTS

Clearest Print in Smallest Size

4⅜ x 2¾ x ⅜ inches

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Je'sus was

2133K. Bound in durable Morocco Grain Semble Leather, flexible limp, gilt titles ..... **.60**

2113. French Morocco, genuine leather, flexible limp, gold titles, rounded corners, gold edges ..... **.70**

2115P. French Morocco, divinity circuit, overlapping covers, round corners, red under gold edges, with the Book of Psalms included **$1.10**

ILLUSTRATED VEST-POCKET TESTAMENT

With Pictures of Holy-Land Scenes

2814. French Morocco, limp, gold side title, round corners, red under gold edges ..... **.85**

RED-LETTER VEST-POCKET TESTAMENT

With all the words of our Lord printed in red.

13RL. French Morocco, flexible limp, gold side title on red panel, gold edges ..... **.85**

15RLP. French Morocco, overlapping covers, flexible, gold side title on red panel, red under gold edges, with Book of Psalms included **$1.20**

INDIA-PAPER VEST-POCKET TESTAMENT

Thin as a Wafer

2136XP. Fine Grain Morocco, divinity circuit, leather lined to edge, with Psalms included **$2.25**

ADDRESS ORDERS TO

McQUIDDY PRINTING CO.

NASHVILLE, TENNESSEE

In answering advertisements, please mention the Gospel Advocate.

CURED HER FITS

Mrs. D. Martin, of New York, writes that her fits were stopped with a medicine sent to her by a Milwaukee resident, and suggests that every one suffering from fits write R. P. Lepso, 198 Island Avenue, Milwaukee, Wis., who will send them a bottle of the same kind of medicine she used—free.

FOOT TROUBLES

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

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

TREMENDOUS VALUE FOR 10c.

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

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send ten cents for eight weeks' trial subscription to the Pathfinder, 118 Douglas Street, Washington, D. C. The ten cents does not repay the editor, but he is glad to invest in new friends.

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues a Specialty
HOME OFFICE
CLINTON, S. C.

Wheat and Chaff.

BY A. ELLMORE.

The wheat will never grow and produce in the granary.

Yes, a poor man might know a few things about the law, but the best thing for him to know about the law is to know how to keep out of it.

The good which other people do will not take us to heaven, and we should not let the evils which other men do keep us out of heaven. Each one will be responsible for his own works.

"Some people seem to have a good deal of persecution, but I am never persecuted for my religion." "Well, John, the reason thieves do not break into my house to steal my money is, they know I have none."

A good book is a safe counselor and a perpetual feast, but a bad book is a dangerous guide. The best thing to do with a bad book is to burn it, so others will not get to read it.

To do an enemy an evil is to put ourselves upon an equality with him; but do him a favor, and we exalt ourselves in the estimation of the good and put our enemy to shame.

"Do you regard marriage a failure?" Not as often as is the after life. However, I think there are two characters who so regard it—the old maid and the woman who has been married six times and has four living husbands, and still she is not being well supported.

There is more in the man than there is in the country. Put some men into the poorest country, and they will become rich. Put others into the best country and give them a good start, and they become paupers. Why is this? They do not understand business principles. Take a dozen stalwart Christians of average means, and they will support the gospel, build their own chapel, and care for their sick.

"They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to their grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways." (Job 21: 11-14.)

I have known Brother Greatheart to break away into a destitute field where there was no church and no salary provided, and do a great work, and be well supported. And there is Brother Dulittel, who has been promising for a long time to preach a week or two on Smoky Hill, and, strange to say, the brethren have not "paid" him one dollar for those good intentions. Strange indeed!

After the close of long and serious church troubles the members are usually found in three classes—(1) those who have gone through the fire and have proved faithful; (2) those who were too weak to endure the devouring flames and have fallen by the way; (3) those who were inclined toward unbelief, and made the difficulties the bugaboo to justify them in their unbelief, and have gone hopelessly into infidelity. "It must needs be that offenses come; but woe to that man by whom the offense cometh!" It is a frightful, a most fearful thought, that all things not settled in this life will be fairly and fully adjusted in the great judgment. Alas!

Rheumatism Relieved

Renwar is guaranteed to relieve rheumatism by money-back offer. This remedy will positively neutralize the uric acid in the blood, which causes rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving rheumatism. Sold by druggists (price, 50 cents) or by mail from Warner Drug Company, Nashville, Tenn.

VACCINATE YOUR HOGS.

BUY SERUM direct from the manufacturers and be assured of a fresh, reliable product. United States Veterinary License No. 114; long-distance phone, Main 2569, Nashville, Tenn. Write for 90-page Hog Book; it is FREE.
WHITE SERUM COMPANY.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

MOTHERS—Here are some little books you need. By Prof. Shannon, World-Famed Authority on questions of Social and Personal Purity. Two million in use. Three titles: "How to Tell the Story of Life," "Perfect Boyhood," "Perfect Girlhood". Cloth-binding 75c each; Paper 40c. Satisfaction or your money back. Order right now as you may never see this ad again. Address Dept. O, THE S. A. MULLIKIN CO., Official Publishers, Methodist Book Concern Bldg., Cincinnati, O. Agents wanted

Complexion Worries

don't last long if you use TETTERINE. It insures a soft, velvety skin, free from pimples and other skin sores. Pleasant, antiseptic, healing. Fine for baby's rash, prickly heat, hives, and eczema. 60c at all druggists' or from Shuptrine Co., Savannah, Ga.

ACHES
women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy
CAPUDINE
IT'S LIQUID—QUICK EFFECT.

Echoes From East Tennessee.

BY GEORGE W. FARMER.

Church conditions are slowly but steadily improving here in this section. We believe East Tennessee to be one of the greatest gospel fields in the State to-day, and we who know the field better than others know it believe it should receive more attention and recognition than it has been receiving. A few more good congregations in this section will have more to do in pushing the cause through Eastern Kentucky, the Virginias, North and South Carolina, and Northern Georgia than anything else that could be done.

The attendance and interest with the church at Cleveland are increasing with each succeeding Lord's day. Three valuable members have recently come into the fellowship of the church here. We have some as faithful members here as can be found anywhere; while there are several that are worth nothing to the cause whatever, and never will be, nor ever can be, till they are genuinely converted.

On last Lord's day at 2:30 P.M. I preached to a large and interested audience at Calhoun. The cause is looking up there.

Brother W. C. Phillips has recently engaged a Mr. Sadler, Methodist, in a four-days' debate. I did not get to be in attendance, but reports from those that did attend say that it was a very one-sided affair, being altogether in Brother Phillips' favor. How could it have been otherwise? Truth always wins out.

Brother Rozar is now on a vacation at his father's home. We expect him to return to his field of operation after Christmas.

I was over at Dayton a few days recently. I found a faithful little band there with a neat and well-furnished house. And I shall say more for these brethren: so far as seen by me, they are free from hobbies and cranky notions. This means so much in building up the cause at any place.

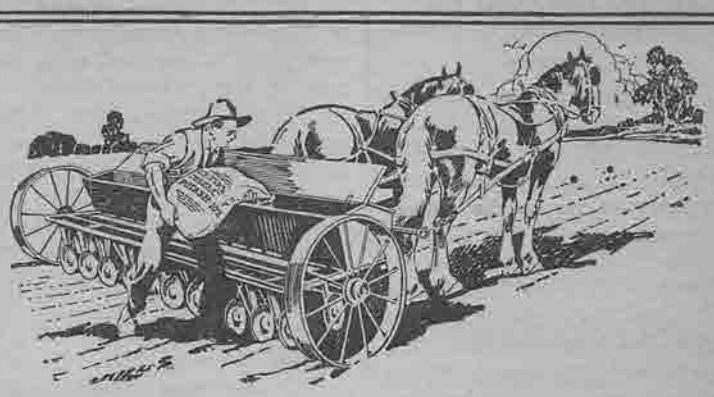
We all rejoice and praise the Lord that, through the help of God and good brethren and congregations, we have had it made possible to do as much for the cause as we have this year. We are looking forward to greater things for the coming year.

No Worms in a Healthy Child

All children troubled with Worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a general Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 75c per bottle.

"THE SANITARY" Individual Communion **CUPS**

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.



Restore the Potash

During the past few years farmers have been urged to bend every effort to produce maximum crops without giving much consideration to the effect on their soils. Established rotations were broken up and the very best parts of the farm put into the most needed crops, while the poorer parts were neglected.

In a way it was a return to the pioneer's method of mining the soil.

Today is the period of readjustment for the farmer as well as for the merchant and the manufacturer.

The farm labor situation and the uncertainty of future prices are such that prudence demands that the cost of producing a unit of crop be reduced as much as possible. This requires more crop units per acre and a return to the rotations known to be best for a given locality.

The great factor in reducing the cost of crop production is the right method of feeding the crops.

The composition of commercial plant foods has been profoundly changed during the period of Potash famine. Phosphoric Acid has replaced all or a part of the Potash in American fertilizer formulas, while just the opposite has taken place in Europe, where there was a shortage of phosphates.

Now is the time to get back to normal again and to return to the fertilizer formulas that were so profitable and satisfactory in the past. But this cannot be done without effort on the part of the farmer and without sufficient notice to the manufacturer to prepare for the change.

Therefore think the matter over carefully, and if your previous experience has shown you that

Potash Pays

notify your dealer that you wish to use fertilizers with 5 to 10 per cent. of Potash and a little more to make up for the drain on the soil during the Potash famine.

And do it right away, for it takes time for the manufacturer to import it and it is only fair that he should know what your demands will be.

The price of Potash has fallen much faster than the prices of farm products so you may feel assured that you can again get a profit from its use. The main point is to insist that the right kind of fertilizer shall be ready for you when needed. In order to insure this, prompt action on your part is essential.

Take up the matter with your dealer at once. If we can help you write to us.

SOIL AND CROP SERVICE, POTASH SYNDICATE
H. A. HUSTON, Manager
42 Broadway **New York**

When You Feel Shaky **WINTERSMITH'S CHILL TONIC** **Will Tone You Up.**

For Malarial Fevers and a General Tonic
If not sold by your druggist, write ARTHUR PETER & CO., LOUISVILLE, KY.

Stop Pimples

Put an end to skin troubles and clear the complexion with TETTERINE. A pleasant and particularly effective salve used for years for all skin troubles. Soothing, pleasant, antiseptic, healing. 60c at all druggists' or from Shuptrine Co., Savannah, Ga.

Girls! • Girls!!
Clear Your Skin With Cuticura
Sample each (Soap, Ointment, Talcum) of Cuticura Laboratories, Dept. V, Malden, Mass. Sold everywhere.

Items of Interest About the Japan Work.

BY C. G. VINCENT.

Brother H. Ishiguro, who has built up the Otsuka work in Tokyo, is now taking some special work in the Abilene Christian College. I understand that certain brethren in the college made it possible for Brother Ishiguro to visit our land and to better fit himself for his life work in his own country. I am very glad that this arrangement has been made and that he has this excellent opportunity to improve his talents. A card just received from him expresses the desire that he might be able to see me while he is here. I am anxious to see him, and hope and pray that Providence may bring us together. In our association in work in Japan, I learned to love Brother Ishiguro. The David Lipscomb College Church, Nashville, Tenn., has been sending seventeen dollars and fifty cents each month to the Otsuka work for several years. I would like to have Brother Ishiguro to meet these brethren before he returns.

I have a very interesting letter from Brother Hiratsuka, who is the faithful and devoted worker of the Kamitomizaka Church, Tokyo. He reports five recent baptisms. One is the young wife of the son of Brother Yokoo, one of the elders. When asked if she was ready to obey the gospel, she said: "If I am worthy to be baptized, I am so thankful to God and so happy." Another baptized was Brother Yokoo's nephew. He is sixteen years old, and Hiratsuka writes of him: "He is a good boy, and comes to worship every Sunday." Another of the five baptized was Masunori, Brother Hiratsuka's second son. He is fifteen years of age, and is in his first year at high school. Masunori is a bright and energetic boy. Mrs. Vincent and I used to call him our "orator," for he showed such talent for speaking. Brother Hiratsuka has five children living—four boys and a girl. As his children reach the age of accountability they confess their faith and render obedience to the Savior. His is a happy home in which Christ delights to dwell. When Brother McCaleb more than twenty years ago baptized a young soldier attached to the Imperial Bodyguard, little did he realize that he was leading to the Lord a man who would prove such an able and loyal preacher as Hiratsuka has proven to be. The other two recently added to the church are Y. Inoue and G. Kobayashi, both students in Tokyo schools. So the good work goes on and forward under the blessing of God. These brethren of the Kamitomizaka mission station are asking you and me to help them to finish paying off the balance due on the lot. They are giving heroically. They have great faith in God and confidence in our liberality. The Knoxville church, after a sermon on the subject of missions, made an offering of fifty-five dollars, and the same has started on its journey to Dai Nippon, as all Japanese delight to call their country. W. W. Freeman, Abilene, Texas, will be glad to forward your offerings.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

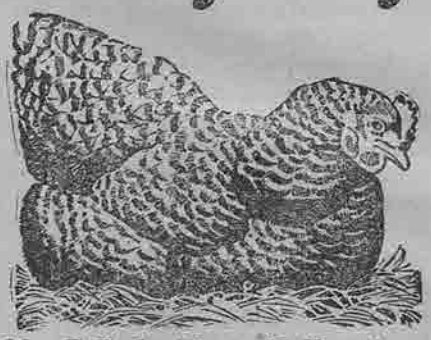
I Will Follow Him.

Jesus Christ, my Lord and Master,
Him I'll follow fast and faster,
Mindful of his word to-day.
In my heart of hearts he liveth,
Light and life and joy he giveth
All along my pilgrim way.
—John Dempster Hammond.

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

Laid Eggs Every Day



Mrs. F. Bock, Albany, N. Y., writes: "Out of six hens I got six eggs daily. I have found your 'More Eggs' Tonic a great success." Of course, no one could reasonably expect Reefer's "More Eggs" to make such a wonderful record with *every* flock, but letters from thousands of users tell how this wonderful egg producer brought them big egg yields all fall and winter—bigger egg profits than ever. Give *your* hens a few cents' worth of "More Eggs", the wonderful egg producer, and you will be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10½ dozen eggs or 126.
MRS. J. O. OAKES, Salina, Okla.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs". I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.
MRS. LENA McBROON, Woodbury, Tenn.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 9259 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

Among the Colored Folks

Report From the Field.

I am glad to report a part of my work for 1920. I have been busy each Lord's day this year. I preached at Tishomingo, Miss., every first Lord's day; at Henderson, Tenn., every second Lord's day; at Corinth, Miss., the third Lord's day; at Tuscumbia, Ala., the fourth Lord's day.

On the fourth Lord's day in August I began a meeting in Alabama, at Christian Home Church, which continued eight nights. At the request of the brethren I preached at the water. Fourteen were baptized. I went from there to Tishomingo, Miss., and preached two or three nights. On account of rain we had to close. I baptized one. I went from there to Spring Hill, Tenn., where I spent one week, and baptized six persons. I went from there to Middleton, Tenn., and held a short meeting. Large crowds. That is a fine mission point, and the gospel is badly needed there. I went from there back to Tuscumbia, Ala., the first Lord's day in October, and was joined by Brother M. Keeble, of Nashville, Tenn. After spending one week there, I left Brother Keeble to carry the meeting on. I went to Newbern, Tenn., and held a five-nights' meeting, closing with good interest. I then went to Obion, Tenn., and preached on Lord's day and at night. I found the disciples there keeping house for the Lord each Lord's day. We have just closed a two-weeks' meeting in Corinth, Miss. The preaching was done by Brother Keeble. Six obeyed the gospel. Brother Keeble is an able preacher, and knows how to handle the word of the Lord. The call is great, but the laborers are few unto this day. Let us pray that the Lord will send more laborers into the vineyard. J. HANNON.

What a blessed thing it would be if this world could one day come into the fellowship of the bonds of Christ! We would little need to worry then about the stress of war.—Selected.

A TONIC

Grove's Tasteless chill Tonic restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

Grove's Tasteless chill Tonic is simply Iron and Quinine suspended in syrup. So pleasant even children like it. The blood needs QUININE to Purify it and IRON to Enrich it. Destroys Malarial germs and Grip germs by its Strengthening, Invigorating Effect. 75c.

Plain and Fancy

BOX STATIONERY

and

Correspondence Cards

also

Engraved and Printed

Wedding Invitations

and

Calling Cards

Samples and Prices of Cards and Invitations on request

McQuiddy Printing Company

NASHVILLE, TENN.

Selections.

In my youth I thought of writing a satire on mankind, but now in my age I think I shall write an apology for them.—Horace Walpole.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.
—Coleridge.

What is true of the individual is also true of the church. "Whenever the church is aroused and the world's wickedness arrested, somebody has been praying." Prayer brings us close to God and leads us to depend upon him for grace and strength for every service.—Selected.

What are we building? A nation? And what are the builders putting into it? Armaments and soldiers, ships and guns? Tariff defenses and walls of retaliation? Are we emphasizing more skill and push and cleverness? Is this all? Then we are rejecting the essential. If we mean the national structure to be sound and strong and permanent, we must build Christ into our national ideals and policies and ambitions.—Selected.

PILES DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 438-D Page Building, Marshall, Mich.

For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers. Piedmont Laboratories, Inc., Clinton, S. C.

Stop That Headache! It's Stopping Your Work

Use **Dr. Miles Anti-Pain Pills**

For Any Ache or Pain.

SOLD BY ALL DRUGGISTS

Dr. Miles Medical Co., Elkhart, Ind.

The Precious Promises of God.

BY E. E. FONNER.

In God's word are very many "exceeding great and precious promises." (2 Pet. 1: 4.) Peter says that these are given to us that we "might be partakers of the divine nature." Then most surely "the divine nature" is imparted to us by means of the divine word; and in this process of transformation the promises of God bear a prominent part. It is absolutely certain that the Holy Spirit does dwell within us by reason of his word, given to us by prophets and apostles. Whether he dwells within as an entity is not included in the scope of this short article, but he does rule within by impressing his words upon the minds of the obedient ones. He addresses himself to the mind, because mind rules the inner, spiritual man; and thus the whole man, body, soul, and spirit, becomes "obedient to the faith" of Christ. He then by means of the word enables the Christian to weed out evil thoughts and evil practices; and in this way he becomes holy in a relative sense, for no man in the flesh is absolutely holy. This must be the renewing of the mind spoken of by the apostle: "And be not conformed to this world; but be ye transformed by the renewing of your mind." (Rom. 12: 2.) Persons renewed in this way are of one mind until they go wrong, and then trouble begins. This passage of scripture should be firmly fixed in the mind, for by this means the Holy Spirit rules. He dwells within if the word dwells there. If the word does not dwell there, then we are destitute of the Spirit.

But the "precious promises" of God hold out inducements to us to cause us to continue in well-doing. Very often in the New Testament "precious promises" are found in connection with important commands; and where this is the case, no one can enjoy the promise without obeying the command. A well-known example is found in Acts 2: 38. Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." "Repent, and be baptized," is the command. "And ye shall receive the gift of the Holy Spirit" is the promise. We cannot reach the promise without obeying the command. Too many persons are claiming the promise who have not obeyed the command; and, in fact, many preachers spend most of their time in trying to explain away this command. Some of these preachers are continually "kicking up a dust" in order to hide the truth. They claim all the promises, and at the same time they set aside many

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Holman New Testament

FOR OLD FOLKS

EXTRA LARGE PRINT

Our famous large type, 16mo Pica, self-pronouncing edition. This type is particularly well suited to such readers as have defective or impaired eyesight, or by reason of age feel the need of a good, clear print.

PICA, 16mo. Size, 5⅛ x 7¾ x ¾ inches.

Specimen of Type.

THE book of Je'sus

No. 290. Morocco Grained Cloth, limp, gold back and side titles, round corners, red burnished edges. Publisher's Price, $1.20. Our Price—postpaid **$1.00**

No. 290P. With Book of Psalms included, cloth binding, etc. Same as No. 290 above. Publisher's Price, $1.40. Our Price—Postpaid **$1.15**

No. 291P. French Morocco, limp, gold back and side titles, round corners, red under gold edges, with the Book of Psalms included. Publisher's Price, $3.95 Our Price—Postpaid **$3.35**

ADDRESS ORDERS TO

McQUIDDY PRINTING CO.
NASHVILLE, TENNESSEE

NOTICE!

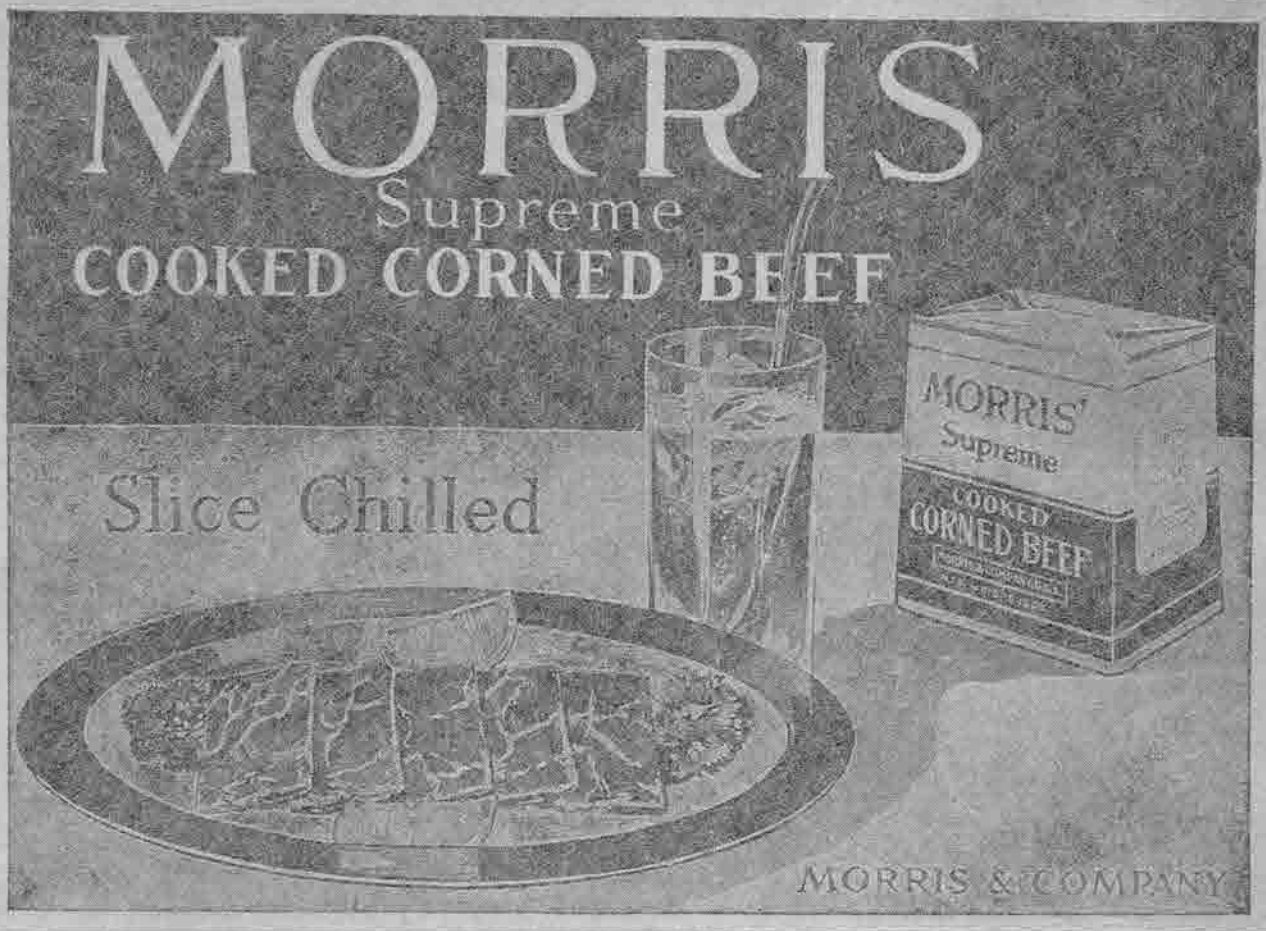
We want to get in touch with all the brethren who are interested in Christian education and who want to locate where there is a good Christian college. For further information, write to

S. L. BRADLEY,

TREMENDOUS VALUE FOR 10c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world eight weeks for ten cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Ten cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.



New Testament commands. Search and look, for there are many such examples in the word. The promises can only be enjoyed by the obedient ones.

"Precious promises" are often given to those who develop and maintain certain qualities of the human soul. This may be seen by reference to the beatitudes. (Matt. 5: 1-11.) In verse 7 Jesus said: "Blessed are the merciful: for they shall obtain mercy." By the help of God a merciful disposition can be cultivated and maintained by any disciple of Christ, and then to such persons mercy will be shown. "For they shall obtain mercy" is one of God's "exceeding great and precious promises." Men should not claim this promise unless they are merciful themselves. In verse 8 the Master said: "Blessed are the pure in heart: for they shall see God." If purity of heart (mind) is cultivated through life, then we will enjoy God forever, for some sweet day his tabernacle will be with men. We will be kings and priests unto him forever and forever. Then our measure of happiness will be full, for God's "precious promises" so indicate.

Every command of God to which a promise is attached should be carefully examined with the idea of satisfying the expressed conditions therein. This should be done by every one at once, because life is so very short and eternity is so long. Dwelling upon the promises is a source of comfort to every true Christian. God will never disappoint us, if we trust and obey. The beloved Polycarp said: "Eighty and six years have I served him; and he hath done me nothing but good. I will not deny him now."

Toleration as a mere sentiment and fad is very feeble. It must study that which is good in what it tolerates.—Phillips Brooks.

Make a rule and pray to God to help you keep it, never, if possible, to lie down at night without being able to say: "I have made one human being at least a little wiser, a little happier, or a little better this day. You will find it easier than you think, and pleasanter.—Selected.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Instantly relieves Itching Piles, and you can get restful sleep after first application. 60c.

RECOMMENDED TO SCHOOL CHILDREN.

This is the season when children are subject to croup, colds, and coughs. Rena C. Marchard, 34 Lawrence Street, Salem, Mass., writes: "I used Foley's Honey and Tar with good results. I had a very bad cold, and it gave me relief at once, so I recommend it to every child that goes to school." This standard, low-priced medicine loosens and clears mucus and phlegm, checks strangling coughing, makes easy breathing, soothes and heals raw, inflamed membranes, and stops tickling in throat.

Use

Escapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

For coughs, colds, influenza, croup and threatened pneumonia, wounds, abrasions, burns, bruises and sunburn. Will not blister delicate membranes.

Escapine Salve reduces inflammation of the skin and mucous membrane and whether applied directly to the inflamed surface, for external injury or its volatile oil inhaled for pulmonary troubles it is dependable and efficacious. 50c per 2 oz. jar. At your druggist's or by mail from the manufacturers.

Piedmont Laboratories, Inc.,
Clinton, S. C.

The Little Missionary.

I cannot go to Africa,
To China or Japan;
To work for Jesus here at home,
I'll do the best I can.

I'll tell of his great love for me,
And show I love him, too;
And better far, I'll show my love
In all that I may do.

The little water drops come down
To make the flowers grow;
The little rivulets flow on
To bless where'er they go.

The little seeds make mighty trees,
To cool us with their shade.
If little things like these do good,
To try, I'm not afraid.

I'll be a missionary now,
And work the best I may,
For if I want to work with God,
There surely is a way.

I'll pray for those who cross the sea;
My offering, too, I'll send;
And do all that is in my power
This great, sad world to mend.
—Selected.

The Lord's Way.

The most critical cannot dispute the fact that Christ personified life's best. There was absolutely no discrepancy between his teaching and his life. Uppermost and always in the Master's mind were effects. He sought to cause men to make more of the future than the mere present. This is where for some time the first disciples failed to catch his great vision. As an illustration of this, you will remember how Simon, when in obedience to his command he let down the nets, was so overcome with the unusual harvest of fish that he saw nothing but fish. Our Lord beheld far more, and so made the promise to make him a fisher of men. The successful fishing in the Lake of Galilee was but a suggestion of a greater and more permanent success. Our Lord's ultimatum for Peter was to win men. Christ lived in finalities and not in beginnings. With him it was not what a man was, but rather what he would be.—William Porkess.

His Purpose.

God has a definite life plan set for every man—one that, being accepted and followed, will conduct him to the best and noblest end possible; and so, as you pass on, stage by stage, in your course of experience, it is made clear to you that whatever you have laid upon you to do or to suffer, whatever to want, whatever to surrender or to conquer, is exactly best for you. Your life is a school, exactly adapted to your lesson, and that to the best, last end of your existence. No room for a discouraged or depressed feeling, therefore, is left you. Enough that you exist for a purpose high enough to give meaning to life and to support a genuine inspiration. If your sphere is outwardly humble, God understands it better than you do, and it is a part of his wisdom to bring out great sentiments in humble conditions, great characters under great adversities and heavy loads of incumbrance.—Horace Bushnell.

The knowledge of God grows in every generation, and with larger knowledge there will be larger laws. God said of old: "Thou shalt do no murder." God says now: "Make common what is best." Give by sharing. —Exchange.

Unimpeachable.—If you were to see the unequaled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

HOW HE ENDED KIDNEY TROUBLE.

"I had a severe attack of kidney trouble, and for three weeks could not get out of doors and scarcely out of bed," writes C. E. Brewer, Village Springs, Ala. "Could not bend over at all without the most excruciating pains. I purchased a bottle of Foley Kidney Pills; was relieved after first few doses, and continued their use until completely cured. I consider Foley Kidney Pills the best kidney remedy in the world. No recurrence of my trouble."

FITS EPILEPSY

Write me to-day, and I will tell you how you can secure Marvelous Results in the treatment of fits and epilepsy by the SWEEDISH TREATMENT use of a simple
Just send me your name and address, and full particulars will be sent you FREE.
Herman F. Carlson, Box 259, Kansas City, Mo.

PELOUBET'S
Select Notes
By WM. G. WELLS, A.M., D.D., LL.D.
Price, $2.00 Net; $2.10 Delivered
W. A. WILDE COMPANY
BOSTON, MASS.

For a Smooth Skin

Nothing is more softening, soothing, and effective than TETTERINE. For years recommended as the skin's very best friend. Puts an end to pimples. Healing, antiseptic. Excellent for babies. 50c at all druggists or from Shuptrine Co., Savannah, Ga.

FOOT COMFORT ASSURED
Brooklyn Man Solves the Problem

It is no longer necessary to suffer agonies that are caused by misfit shoes: for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's ExWear Shoes are built to give every possible foot comfort; they are soft and stylish, and do not need breaking in. They fit like the proverbial pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. J. B. Simon will gladly send a free catalogue of over 100 styles of ExWear Shoes to all who write him, along with his scientific, self-measuring blank. Write for your copy to-day, and give your feet their much-needed happiness. Address all communications to Mr. J. B. Simon, 1653 Broadway, Brooklyn, N. Y., and you will receive personal attention.

In answering advertisements, please mention the Gospel Advocate.

Hyomei
THE BREATH of the FOREST

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment.—Hyomei.

Hyomei is a germ killing vaporized air formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating cold in the head, spasmodic croup, clergyman's sore throat, hay fever and all forms of bronchial catarrh. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.00; extra bottle inhalant 75c. At druggists or by mail, if your druggist cannot supply it.

BOOTH'S HYOMEI CO., 12 W. Green St., Ithaca, N. Y.

Volume LXII, 1920

Gospel Advocate

Editors

E. G. SEWELL
M. C. KURFEES
A. B. LIPSCOMB
E. A. ELAM
T. B. LARIMORE
J. C. McQUIDDY

Index Compiled by
C. E. W. DORRIS

Address: 317-319 Fifth Avenue, North
NASHVILLE, TENN.

INDEX TO VOLUME LXII OF THE

CONTRIBUTORS.

Austin, C. S., preachers' meeting, 172.
Allen, J. G., church letters, 361; hobbies and hobby riders, 1056; Oklahoma letter, 38.
Atkins, G. G., Jerusalem, 381.
Aitken, W. H., God, the Creator, 161.
Anderson, S. T., another viewpoint, 626.
Armstrong, J. N., J. C. McQuiddy's course and F. W. Smith's complaint, 1190.
Armor, M. H., instrumental music, 276.
Atkisson, J. W., evidence of pardon, 848; fishing, 210; life is what we make it, 416.
Allen, J. A., paragraphs, 318, 358, 375, 392, 695; simplicity of the gospel, 588; Sir Walter Scott, 612; the Christian Eskimos, 1251.
Andrews, Sarah, financial report, 494; for your consideration, 1082; graduating exercise in Japan, 1105; Okitsu, Japan, 1191; Tanahata, 1158; work in Okitsu, 1046.

Ball, K. C., appeal abused, 227.
Brooks, Phillips, enriching years, 672.
Blunt, J. H., what is grace? 253.
Brewer, W. W., help Clarendon, Texas, 62.
Blanchard, F. C., neglected field, 312.
Bradnum, H. F., notes from England, 414.
Buffaloe, W. T., life sketch of a pioneer, 726.
Burford, W. A., opportunity at Oakland, Miss., 1125.
Bousteel, R. L., the upper chamber, 889.
Briney, J. B., authorship of Hebrews, 346.
Burton, A. M., Jesus' timely sayings, 49; Southern Practical Institute, 28.
Burrell, D. J., gateway of life, 233; loving, 428.
Brown, C. C., acknowledgment, 392.
Brown, G. W., Acts 20: 21, 281; justification by faith, 634.
Bunner, A. A., gospel trumpet, 124, 291, 516.
Brigance, L. L., Freed-Hardeman College, 728; song service, 483.
Billingsley, O. E., another opportunity, 1175; college, 27.
Bradley, I. B., church news, 872; destitute field, 709; Sarah Andrews' mission, 756.
Borden, E. M., a frank admission, 1072; evangelistic assumption, 1070; man blessed, but not satisfied, 1021.
Brumit, W. M., Bradentown, Fla., 387; B. W. Young advertised, 125.
Burton, T. H., important question, 1129; South Carolina news, 823; what shall we do? 938; what others say, 841.
Barnes, E. R., gambling, 1045.
Barnes, J. O., an earnest appeal, 1248; acknowledgment, 185; at work, 1081; church at Lake City, Fla., 390.
Boles, H. Leo, clerical monopoly, 995; can an unmarried man be an elder? 1188; library in every church, 782; Old Testament characters—Noah, 804, 829, 860, 924, 971, 1067, 1115, 1218.

Carney, T. M., preachers, 118.
Cassius, S. R., an appeal, 1151.
Craig, R. A., report, 195.
Clark, C. C., wisdom, knowledge, understanding, 852.
Croon, A. S., many hands make light work, 675.
Creacy, E. G., Kentucky notes, 187.
Colley, A. O., Corpus Christi and Galveston, 529.
Corder, W. F., an appeal, 1103.
Cox, F. L., school of Christ, 1192.
Claxton, P. P., adequate pay for teachers, 1067.
Chester, H. C., faith the door, 1265.
Cypert, Lillie, language story, 239; missionary report, 799.
Clark, Jennie, Bell Haven Orphans' Home, 665, 940.
Cayce, M. C., mission work in Mississippi, 559; progress in Jackson, Miss., 1160.
Clifford, J., temptation, 47; time of special peril, 361; what makes a man? 303.
Cuff, R. P., excuse of the absentee, 734; tracing the inevitable, 1162; new life, 75; path of toil, 995; picturesque, 926.
Chessor, J. E., rich man and Lazarus, 1138; service of remembrances, 613; salvation from sin, 802; tried by fire, 829.
Carter, W. H., Christ in industry, 564; doing mission work, 943; elders, 851, 874, 898, 923, 946; liberty in Christ, 351; state the facts, 588; to-day, 741.
Carter, Morgan H., church organized in New York City, 709.

Dennis, J. M., Christmas gifts, 15.
Derryberry, W., a recent trip, 679.
Deems, C. F., evils of procrastination, 735.
Dods, Marcus, the Spirit's life in men, 895.
Doughty, W. E., releasing power, 710.
Duncan, L. S., few things, 362.
Dunn, J. E., a message to my friends, 683; better ministry, 346; letter, 1092; preachers and preaching, 567.

Ezell, J. F., work, 506.
Estes, J. C., mission work, 100.
Elknah, J. E. Dunn's war service, 610.
Elmore, A., wheat and chaff, 1266.
Epperson, Clara Cox, source of true happiness, 1163.
Edwards, F. M., Apostolic Review refuses to correct its false statements, 960.
Exum, F. E., an interesting correspondence, 1158; he that built all things is God, 1055; the choice of Moses, 853.
Evans, C. W., Naish Springs, W. Va., 484; old-fashioned meeting, 654, 848.
Evans, John D., commendatory of articles, 782; Denver, Col., 220; last call, 1072; report, 504; spirit of Sommerism, 707, 730.
Elkins, T., double nature of man, 555, 627, 892, 986, 1057, 1130, 1152; man in trouble, 120; nature of man, 91, 166; preacher recommended, 39.

Fry, J. W., a good suggestion, 1198.
Floyd, M. J., sacrifice, 1182.
Fleisham, J. P., golden windows, 703.
Franklin, H., notice to the churches, 656.
Foster, W. F., church at Duncan, Ariz., 462, 631, 721, 915.
Fonner, F. P., getting ready to build, 577; precious promises of God, 1270; what a pity, 253; work at Buffalo, W. Va., 336.
Freeman, W. W., Bishop-Vincent mission, 232, 432; lecture week, 174; quarterly report, 432.
Farmer, G. W., call for a preacher, 998; East Tennessee work, 479, 699, 1267; famine, 368; friendly suggestion, 219; gospel work needed, 279.
Fleming, H. C., contentment, 516; community church, 923; conscious identity, 1046; fragments, 1166; manner of building, 952; narrow and broad way, 1138; offenses, 359; the light of life, 900.
Fuqua, E. C., a mission measure, 1043; Colorado work, 747, 895; Colorado Springs meeting, 1150; Denver (Col.) all-day meeting, 781; financial report, 436; missionaries, 218; statement and correction, 998.

Gaines, J. W., Andrew Jackson, 318.
Gardner, O. W., Pacific Christian Academy, 1058.
Garrett, J. O., Thorp Spring College, 555.

Gibson, Frank L., I stand at the door and knock, 1169.
Gillon, J. W., history of Christendom, 63.
Grubbs, I. B., inspired exegesis, 26.
Grou, J., seek rest in God, 1048.
Glenn, E. N., church house needed, 509.
Grammer, Frank, music in the church, 387.
Graham, J. C., preachers' meeting, 353.
Grace, E. L., blessed prodigals, 884.
Goodpasture, B. C., Gospel Advocate, relation to, 81; studies in the life of Christ, 1045?
George, A. M., a wonderful baptism, 683; A. B. L. and M. C. K. teaching, 218; church and kingdom, 345; great army of God, 733; light wanted, 1044; obey from the heart, 1106.

Hall, Flavil, was Uncle David mistaken? 1019; neglected, 1175; three heroes, 189.
Hankey, D., humility before God, 1105.
Hardison, D. B., harps of God, 564.
Harris, H. C., church and kingdom, 344.
Henton, P. E., ambition, 94.
Hyder, D. M., I can't, 454.
Holton, A. R., Thorp Spring College, 721.
Hines, J. T., religious efficiency, 826.
Hines, J. H., responsibility, 53.
Harding, J. A., church in South Carolina, 1012; gospel in South Carolina, 798.
Howell, F. O., Freed-Hardeman College, 209; observer, 568; scarcity of preachers, 334.
Holt, C. E., dearth of preachers, 171; field notes, 554, 1063; preachers and preaching, 243, 541; preaching the gospel, 347.
Holt, T. H., opportunity for service, 1244.

Isenberg, B., parable of tares, 290, 316.

Jackson, J. L., new building for College Street, 1001.
Jernigan, W. G., God robbed, 67.
Jelley, E. S., the India work, 1022.
Johnson, H. D., the sinfulness of sin, 877.
Jones, H. W., farmer-preacher, 301; odds and ends, 285, 391; preachers, 114; the two evils, 795; turned out, 943.
Johnson, W. J., acknowledgment, 137, 363; Amite (La.) work, 431.
Johnson, Mrs. Lottie, visit to Nashville, 828; work in St. Louis, 487.
Jackson, Lee, congregation and its worship, 234; law of the spirit of life, 1020; Nebuchadnezzar's dream, 780; Srygley on church and kingdom, 267; trip to Alabama, 822.

Kirk, Josie, memories, 1167.
Knight, H. L., gospel through literature, 458.
Klingman, G. A., meeting at Fort Worth, 654; spiritualism, 778.

Lamar, J. W., apposite remarks, 260.
Lewis, John T., a group of questions, 1091.
Lipscomb, Mrs. Granville, Tennessee Orphans' Home, 273.
Little, F. M., a plea for unity, 528.
Liddon, H. P., short sermons, 792.
Lowery, J. P., Oakland, Miss., 663.
Lemmons, W. F., conditions in Colorado, 1213; Oklahoma report, 158.
La Grone, C. W., church work, 286; church at Marshall, Texas, 675.
Love, E. C., another speculator, 1189; impressions of Tennessee churches, 949; Gospel Advocate's course commended, 805; McQuiddy's course in regard to the war, 934; Pacific Christian Academy, 942; second coming of Christ, 997; shall we prepare for death? 1165; Sunny South to the Golden Gate, 918.
Long, W. S., a call to action, 1248; are we able to do it? 942; church, 62; church building, Washington, D. C., 551; deeds commended, 492; work in Washington, D. C., 363.
Larimore, T. B., Cousin Julia, 228; money matters, 249, 619; memorial of McDonough, 324; prosy, but important, 500; seventy-seven, 835; S. H. Hall, 839; what does the Book say? 381.

Magness, C. A., cause at Atoka, Okla., 435.
Marshall, C. A., Sommerism, 1093.
Malphurs, J. G., why don't people go to church? 967.
Mann, H. N., layman can do it, 125.
Mander, W., letter from an evangelist to a brother thinking of entering the field, 686.
Moser, K. C., lukewarm Christians, 1187.
Mills, E. V., Gospel Advocate call, 1204.
Mills, G. F., scarcity of preachers, 306.
Moore, Ira C., church and kingdom, 339.
Miller, J. R., gems of thought, 288.
Morrow, S. F., better ministry, 197.
Murphey, G. N., lying, 198.
Meeks, H. L., conscientious objectors, 11.
Montgomery, Nettie, in memory of my loved ones, 954.
Miller, O. R., traveling carnival curse, 878.
Miller, W. J., blood of Christ, 1080; first or seventh day, 680, 702; were they part of the law? 655.
Monk, J. H., adventism, 733; applying the commission, 950.
Mason, M. E., Baptists vs. Campbellites, 18, 282, 482, 674 896, 914, 1032, 1088.
Moody, R. N., Billy Sunday, 173; church and kingdom, 102; denominational preachers leading, etc., 724; inconsistency, 803; preachers, 423.
MacDonald, G., selected thoughts, 848.
MacLeod, M. J., our work, our play, 504.
McPhee, C. G., evangelistic notes, 652.
McBroom, J. H., dearth of preachers, 330.
McCaleb, T. M., the mote, 466; take heed lest ye be consumed, 317.
McQuigg, J. Y., a brotherly suggestion, 1186; thoughts, 112, 163.

Nichols, C. R., observations, 497.
Nelson, J. B., new clothes on old sermons, 517; speculation condemned, 492.
Neal, R. B., mormonism, 695, 615, 636.
New York Bible Society, Bibles in hotels, 1245.

Oliphant, W. I., Muskogee meeting, 631.
Oliver, W. B., advice, 1107.
Owen, F. G., Pacific Christian Academy, 259.
Observer, preachers and preaching, 396, 419, 442.

Paget, Stephen, fortitude, 455.
Porkess, William, the Lord's way, 1272.
Pruett, J. W., work in St. Louis, 983.
Phelps, T. G., thoughts, 362.
Pittman, S. P., Mississippi field, 138; foreign missions help work at home, 805.
Petty, C., Jewish Sabbath, 412; weak, then strong, 888.
Paisley, J. O., appeal, 159; acknowledgment, 581.
Paisley, F. L., Memphis churches, 234; rejection of literature, 566.
Paisley, J. P., college question, 678; spirit birth, 987; type and antitype, 1088.
Perry, A., sunbeams, 531, 603.
Phillips, T. W., flowers in the path, 1022; help Marshall church, 700; kingdom, 1126; the Marshall meeting, 1080.
Perkins, L. D., a statement, 948; hobbies, 491; Joaquin Valley, 162, 749; notes from California, 1205; the Sabbath, 587; W. P. Ready, 687; where will the end be? 1069.

Ramsey, A. K., Louisiana notes, 111.
Rainey, J. L., appeal from Louisville, 1072.
Ralston, C. F., a good motto, 429.
Record, W. A., opportunity for preachers, 1204.
Riggs, G. W., admission by Brother Boll, 1005.
Ritchie, A. T., interesting trip, 1154.
Rose, W. R., statement and appeal, 1234.
Rogers, H. A., report from Canada, 1016.
Rubel, R. O., Louisville appeal, 194.
Russell, J. E., when is a man old? 876.
Reeves, W. L., kingdom of God, 292; unity or discord, 875.
Raines, W. R., an explanation, 702; light of the world, 553; sin against the Holy Spirit, 673; sift out the bran, 868.

Senex, an open letter, 828.
Scott, W. W., letter from Canada, 851.
Shelton, C. M., constant emphasis, 649.
Shook, H., passing, 77.
Sikes, W. W., Abilene Christian College, 1013.
Shoulders, H. C., Potter Orphan Car, 41, 89, 163, 212, 263.
Sewell, E. E., sermon special, 101.
Sommer, F., the refused Christ, 659.
Sisco, W. A., dearth of preachers, 302.
Shepherd, F. B., work and worker, 373.
Smith, J. T., explanation, 86.
Smith, E. P., Brother Hoskins' sad condition, 881.
Smith, J. L., balm in Gilead, 1059.
Smith, H. W., a cross Christian, 432; to will, 889.
Sears, L. C., Harper College, 630, 677.
Sewell, J. P., Abilene College, 660; bright prospects, 516.
Sowell, F. C., trip to Texas, 962; things that do the most good, 348.
Stubblefield, C. M., evangelism, 74, 99.
Sewell, C. W., building fund, 168, 823; the coming of the Lord, 1115.
Sommer, D. A., comments, 970; McQuiddy's reply, 538, McQuiddy's dust, etc., 374; spirit and principles of the new digressives, 515.
Slater, W. W., church news, 568; infidelity, 173; singing in worship, 186; whom it may concern, 462.
Smith, G. Dallas, church activities, 77; kingdom, 50, 196; Pittman not going, 238.
Smithson, John T., a pleasure-loving age, 685; conforming to the world, 364; present conditions and why, 682; picture shows, 827; regret, 195.

Srygley, F. B., adventism and Bible, 228; church and kingdom, 242, 342; church organization, 659; kingdom, 102; question asked R. H. Boll, 123; reply to Smith, 197; what nailed to the cross? 244.
Scobey, J. E., a reminiscent sketch, 611, 683; Bethlehem church, 830, 974; church and kingdom, 171, 341; God's provision for man, 1092; the power to bear witness, 1250; reply, 51.
Straiton, Nellie, do you know? 841; Japan news, 868; funds forwarded, 167; funds for Lillie Cypert, 219; missionary, 521.
Smith, R. D., church and kingdom, 338.
Smith, F. W., adventism, 174; ancient order of things, 314; as a matter of simple justice, 930; a kindly criticism, 1257; Baptist Flag's objections, 395; Christian unity, 586; church, 635; challenge for discussion, 692; destructive vs. constructive, 350; do we need enlightenment? 739; differences settled, 954; distinguishing between things, 418; gainsayers, 658; is it a dead letter? 716; interchurch world movement, 444, 469; J. N. Armstrong's effort at proof, 1195; letters of commendations, 514; mission work, 98; money madness, 539; meeting at Franklin, Tenn., 1099; paying the bills of a wayward child, 899; questions and answers, 760, 787; spirit and word, 75; sat at wrong table, 610; three kingdoms, 266; two main branches, 293; the test of love, 1229; wise sayings, 52; Winchester, Ky., 571.

Talley, C. L., questions answered, 90.
Taylor, John, Bible things by Bible names, 1090.
Taylor, C. A., King's Hall congregation, 463.
Tenney, A. B., use of our tongues, 1219.
Thomas, W. H. G., secret of wickedness, 1047.
Trice, A. N., Fanning Orphan School, 614.
Treasurer of Dickson, Tenn., one of thirty-four churches, 1221.
Twitchell, J. N., seeking truth, 21.
Thompson, T. B., how many interested, 184.
Trice, W. H., is division always bad? 754; division and separation, 372.
Tant, J. D., work in Cuba, 773; that apology, 1140.

Vaughn, C. J., love, 60.
Vickrey, W. S., a few things, 606; earnest protest, 353.
Vincent, C. G., financial statement of Japan fund, 386; Japan work, 1268; lot fund, 45; meeting at Dayton, Ohio, 630; truth ascertained, 315; report and notes, 550; why not have a share in it? 1134.
Vanhoutin, J. J., a lesson on worlds, 844; antithesis, 530; ancient landmark, 1240; beware of the leaven, 1060; double-tongued, 652; drink or taste, 966; funerals, 1136; padlock argument, 602; revelation, 119, 211, 223, 257; Sabbath day, 794; spirit itself, 407; who is to blame? 698.

Warren, A. S., home missions, 925.
Waters, J. D., dance of death, 300.
Walker, W. P., tithe, 76.
Wallace, F. E., Jr., cooperative work, 261.
Watson, Isaiah, the beauties of nature, 858.
Wallace, Nannie, a great day, 507.
Williams, L. M., church in Tulare, Cal., 845.
Wood, J. H., unpardonable sin, 463.
Weathers, J. R., Christianity, 49.
West, Ben, boosting myself, 220.
Winkler, H. E., destitute field, 822.
Wilson, W. M., smiles, 1167.
Whitaker, E. L., opportunity, 889.
White, I. C., four questions, 44.
White, L. S., good meeting, 710.
White, R. C., "upon this rock," 42; reunion at David Lipscomb College, 428, 452.
Wilkerson, U. G., speculation, 563; harps of God, 420.
Wooldridge, C. E., announcement, 741; protracted meetings, 684.
Wright, J. M., McHenry and Martin, 332, 370, 422, 569, 589, 614.
Whitfield, S., by faith, 284; church, 46, 214; serve the Lord, 411.
Whiteside, R. L., college question, 565; Hugh Miller, 445; war record, 1048.
Williams, John R., West Tennessee notes, 188, 446, 893, 977, 1212.

Yarbrough, Mrs. J. U., a line o' cheer, 592, 663.

EDITORIAL.

BY M. C. KURFEES.

A unique correspondence, 1256.

Breaking bread, 759.
Bible things by Bible names, 811, 862, 908, 958, 1004, 1098.

Different things which God's people are called, 354.
Divine healing, 477.

Harps of God, 426.

Instrumental music, 269.

J. N. Armstrong's challenge, 176.

League of nations, 30.
Let there be light, 1050.

Misrepresentation, 523.
More speculation, 575.

Nothing in them, 321.

Orphans' homes, etc., 129.

Reverence for God, etc., 617.
Religious controversies, 666.

Schools, 79, 225.

Trip to Abilene College, 272.
Wrangling in the papers, 714, 1142.

BY A. B. LIPSCOMB.

An age of deception, 922.
Abolition of war, 313.
Advance in subscription, 561.
A call from Linden, Ala., 553.
Acknowledgment not enough, 873.
A stable and certain quantity, 874.
A troubled sister's question, 898.
A definite training course, 1185.
An ideal translated into life, 1185.

Bolshevism, 194, 217, 241.
Bible and prosperity, 897.
Be truthful, etc., 922.

Church history, 7, 25, 50, 74, 97, 121.
Christ, etc., 145.
Climbing the hill, 290.
Christian evidence, 417, 442.
Change at David Lipscomb College, 497.
Christian's good time, 1018.
Converts at David Lipscomb College, 1250.

David Lipscomb College notes, 741, 757, 792, 860.
Daily tasks, 1017.
Deterrent influence of the Bible, 553.
Ever-needed lesson, 1162.

Founder of the Jesuits, 369, 393.
F. B. Srygley, teacher, etc., 634.
Faith and hope compared, 873.

God's testament of evil, 313.
Give Bible study its rightful place, 897.
Gilbert Hubbard's advice to workers, 945.
Gather up the fragment, 993.

High cost of living, 169.
How do you think of Mexico? 289.
How faith justifies, 586.
How Paul came to Rome, 825.
Having a good time, 1017.

Imitative faculty, 265.
Idols and ourselves, 265.
Is your life dear? 289.
Instrumental music, 237.
"I serve," etc., 850.
Indignation at that is selfish, 1161.

Jesus' patience, etc., 1186.
John Wesley's method, etc., 945.

King's Hall congregation, 205.

Luther's faith, 561.
Lightening the ship, 825.
Love that grows indignant, 1161.

Must not compromise the gospel, 873.
Modern Socialism and the apostolic kind, 921.
Mysteries, 1017.
Mary the mother of Jesus, 1041, 1066.

New administration, 513.
New Testament ideal, 266.
Names with a meaning, 921.
Napoleon's idea of greatness, 945.
New venture in school journalism, 1250.

Opening at David Lipscomb College, 977.
Our duty toward strangers, 1089.

Progress of David Lipscomb College, 1138.
Paul's message to Corinth, 1217.

Science and the Bible, 609, 681.
Settlement of controversy, 317.
Sociology and the Bible, 633.
Suggestive value of the Bible, 730.
Spiritualism, 777.
Saddest waste, 994.
Second term begins January 3, 1164, 1221, 1252.
Songs in the night, 1218.

The man who went, 289.
Trade-unionism, 465, 489.
The lion of Judah, 237.
Trip to Canada, 621.
The social stomach, 658.
Trade's treatment of crime, 175.
Teachers and dancing, 802.
The answer of a good conscience, 825.
The happiest days, 849.
The New Testament deacon, 849.
The blessed pushers, 850.
The living hope, etc., 874.
The lie that kills, 922.
"Thy rich promises in me fulfill," 922.
The blood of Christ, 970.
The highest call, 1113.
The climax, 1185.
The verdict stands, 1186.
The cross is the climax, etc., 1217.
The habit of doing things, 1218.
The rightful glorying, 1217.
The muck raker, 1249.

Unpleasant but necessary, 1161.
Upsetting the world, 1217.

Value of an intimate glimpse, 849.

Where love leads, 265.
Why evil was permitted, 313.
Waster a destroyer, 993.
Wasted power, 993.
Waste is abuse, 994.
Waste Heaven approves, 994.
Worldly happiness, 1018.
When we come to, etc., 1186.

BY E. A. ELAM.

Be not many of you teachers, 271.

Christ coming, etc., 12.
Church model, 31.
Church and kingdom, 355.
Commending others, 1229.

David Lipscomb College, 427.

Enlightenment wanted, 403.

God's peace league, 155.
God's children of equal rank, 547.
Grief and the remedy, 620.
God cares for his own, 1074.

Important things, 106.

League of nations, 179, 204.
Let something good be said, 1025.

Meeting at Henderson, 474.
Military spirit in church, 451.

Our boy, 80.
Observer identified, 497.
Obey God, 499.

Parable of tares, 298, 322.

Rochester (N. Y.) mission, 157, 379, 597.
Rearing children, 226, 250.
Reply to J. E. Dunn, 567.
Reply to F. O. Howell, 568.

Unity of the spirit, 909.
Unity, peace, and love, 1006.

Who is the sinner? 526.

BY J. C. M'QUIDDY.

An explanation, 398.
Appointment for Orphans' Home, 645.
Action of baptism, 958.
An appeal, 1144.

Bible in schools, 378.
Baptism, 932.
Brotherly love, 1170.

Conscientious objectors, 11.
Church, report to, 105.
Churches, know the truth, 202.
Christ the light, 427.
Contributions received by E. C. Fuqua, 227.
Change in price, 549.
Christian's relation to carnal warfare, 691.
Can a Christian be perfect? 838.
Complaint of the Apostolic Review, 933.
Cheering reports, 1144.
Cross denying, take up, 55.

Difference between Samaritans and Jews, 108.
Disciple all nations, 450.
Directors Orphans' Home meet, 594.
Do it now, not to-morrow, 1075.

Earnest missionary, 133.
"Evangelistic authority" responsible for division, 960.

Failure of rural churches, 224.
Faith, 861, 885.

Gospel Advocate's relation to, 33.
God's commands vs. man's doctrine, 618.
God's love, 1143.

Humility, 32.

Interchurch movement, 270.
Is division always bad? 641.
Interest is growing, 1231.

Justification—faith alone, 154.

Kingdom of God, 297.

More light, 127.
McCaleb locates himself, 319.
Mind to work, 402.
Mismanagement work in Japan, 473.
More blessed to give, 574.
Mrs. Catt and suffrage leaders repudiate Bible, 788.
Must an elder be a married man? 1197.

Ninetieth anniversary of E. G. Sewell, 1065.
New dormitory, 836.
New Testament church, 1097.
New subscribers, 1258.

Profit by our mistakes, 10.
Preach the gospel, 498.

Reply to W. H. Trice, 755.
Repentance, 907.

Speculative teaching, 78.
Should have published the article, 177.
Sommer's creed, 524.
Sommer changes issue, 546.
Sommer concedes the issue, 978.
Send forth laborers, 667.
Slackers, 810.
Should women enter politics, etc.? 1073.

Tennessee Orphans' Home, 250.
Teaching prophecy, 493.
The creed again, 758.
Things to think about, 786.
The name Christian, 1003.
The Macedonian call, 1024.
The gospel of love and forgiveness, 1122.
That group of questions, 1194.
The annual meeting, 1255.

Whose testimony received? 205.
W. H. Carter's article, 617.
Woman suffrage, 715, 1049.
Wealth's responsibility, 1228.

BY E. G. SEWELL.

Things pure and honorable, 596.
Who are certain of eternal life? 252.

BY D. LIPSCOMB.

Seeing things as God sees them, 595.

QUERY DEPARTMENT.

BY J. C. M'QUIDDY.

Acts 2: 4—35.
Acts 2: 25-27—382.
Acts 7: 38—975.
Acts 10—503.
Acts 13: 48—999.
Acts 16: 3—400.

1 Cor. 1: 17—382.
1 Cor. 2: 14—400.
1 Cor. 3: 12-15—999.
1 Cor. 3: 15—227.
1 Cor. 5: 4-7—999.
1 Cor. 5: 11—382, 1126.
1 Cor. 6: 9, 10—858.
1 Cor. 7: 5—222.
1 Cor. 7: 13, 14—503.
1 Cor. 7: 39—352.
1 Cor. 9: 20-22—400.
1 Cor. 14: 34—814.
1 Cor. 15: 29—400.
1 Cor. 15: 29-31—671.

2 Cor. 6: 14—352.

Eph. 1: 4, 5—999.
Eph. 2: 8, 9—35.
Eph. 5: 4—671.

Heb. 2: 12—975.
Heb. 6: 17, 18—1126.
Heb. 10: 25—503.
Heb. 12: 6-8—1126.

James 5: 14, 15—975.
James 15: 13, 14—1147.
John 2: 20—720.
John 3: 5—1126.
John 6: 51-57—1259.

1 John 3: 9—639.
1 John 5: 16, 17—858.

Luke 12: 49—54.

Matt. 5: 19—975.
Matt. 5: 23—591.
Matt. 6: 6—22.
Matt. 6: 28-34—882.
Matt. 7: 6—882.
Matt. 8: 21, 22—882.
Matt. 8: 22—882.
Matt. 10: 42—503.
Matt. 12: 31, 32—858.
Matt. 18: 2, 6, 8, 9—522.
Matt. 19: 9—35.
Matt. 24: 15, 19—671.
Matt. 25: 31—5.
Matt. 26: 27—591.

1 Pet. 4: 1, 2—247.
1 Pet. 1: 23—763.

2 Pet. 1: 11—1126.

Rom. 2: 14, 15—1225.
Rom. 9: 15—975.

Rev. 5: 6—430.
Rev. 12: 14, 15—35.
Rev. 20: 4—35.
Rev. 20: 12—82.
Rev. 21: 24-27—58.

1 Tim. 2: 11, 12—814.
1 Tim. 5: 24, 25—906.

Zech. 2: 15—975.

Apostacy, 1147.
Attitude in prayer, 430, 1227.
Are all who are pronounced husband and wife married, etc.? 591.
Authorized to work after worship, 671.
Absence on Lord's day, confess the sin, etc., 975.
Are wise men in Matt. 2 the same as in Luke 2? 1027.

Baptism validity, 82.
"Baptize," accept word, 247.
Born spiritless, 999.

Coöperation of church, 200.
Christ's own sheep, snatch out, 200.
Church should be socialistic, 222.
"Christian" a nickname, 247.
Children of kingdom, 430.
Christadelphian church teaching, 503.
Campbellite Bible, 720.
Communion set over protest of, etc., 743.
Confession by mouth, 522.
Can alien sin against Holy Spirit? 1147.
Could those who went back under the law be restored as Simon? 1147.
Christmas entertainment, 1227.

Deacons, more than seven, 82.
Difference between spirit and gift of spirit, 400.
Death Adam died, 430.
Distinction between Hebrews, Israelites, and Jews, 591.
Duty of elders toward preacher preaching error, 743.
Does the word "psalm" in Col. 3: 16 refer to instruments of music? 814.
Do not ask, sins forgiven, 1027.
Design of John's baptism, 1227.
Did Christ teach any ordinances, etc.? 1227.

Elders resigning, 58.
Elders, do to disqualify, 222.
"Enroll with us," 430.
Elder, unmarried, 999.
Elder, married man, 1078.

Grape juice in worship, 503.

Hard of hearing excused, 35.
Holy Spirit, 200.
How long did Adam live? 430.
How destroy world? 671.
Husband deceived, what course pursue? 906.
How does one know he has truly believed and repented: and if he decides he did not truly believe and repent, must he be baptized again? 1078.

Is private confession of a public wrong scriptural? 720.
Is it the duty of the church to support a preacher preaching error? 747.
Is every person saved who is baptized? 1078.
Individual cups used by what authority? 814.
It makes no difference what church you belong to, you can be a Christian, 1078.
If one thinks he is already saved and is baptized because God commands him, is he saved? 1078.
Is a child of thirteen years too young to be baptized? 1078.
If the government use the sword and kill, would it be the government or the individual Christian killing? 1126.
Is Heb. 10: 26-29 an example of sin against the Holy Spirit? 1147.

Keeping church book, 430.

Lord's supper, charge of, 35.
Lord's table, lay members waiting on, 82.
Literature, 200.
Life insurance policies, 743.

Methodist, charge of class, 522.
Musical instruments in the home, 522.

Nonchristian teaching Bible school, 906.
No positive command that one should be present on each first day of week, 1147.

Ordaining, leaders in, 58.
Ordaining, how and by whom? 82.
Owe no man, and how long does God require confession for stealing? 1259.

Prayer, calling on sectarians, 82.
Policeman teaching in Sunday school, 200.
Praying without uttering words, 400.
Promise of two brethren broken, 720.
Posture in prayer, 743.
Parable of tares, 1259.
Policeman using club, 382.
Partaking of the Lord's supper more than once a day, 639.

Roman time, 58.

Supporting Y. M. C. A. preachers, 58.
Singers on front seat, 522.
Singing with others when the instrument is used, 591.
Should a wayward brother or sister make their own confession? 639.
Should one person confess to another and that one to the church? 639.
Since God draws all men to him, is it possible that a person would obey God in baptism who is an unbeliver and unrepentant? 1078.
Should a Christian nation use the sword, etc.? 1126.

The word "revelation," its meaning and use, 1174.
Tithing, 247.
Take membership, 430.
Taking the loaf to church, 522.
Taking up arms, 814.

Universal question, 591.

Women teaching, 200.
Word "twain," 200.
Worship with organ, 222.
What church Premier of England belong, 247.
Warning through dreams, 400.
Women voting, 1126.
What course to pursue with an elder who charged usury and paid a penalty for this violation of law? 1174.
What law from death of Christ to Pentecost? 720.
Willful sin, 503.
Women leading prayer, etc., 522.
Will men be saved without punishment? 671.
Worship acceptable between death of Christ and Pentecost, 720.
Was the James with Jesus when Jairus' daughter was raised the one that wrote the book of James? 814.
Women preaching publicly, 814.
Who are scripturally baptized? 882.
Women preachers, 1027.
Were any except the apostles baptized with the Holy Spirit? 1078.
Would there be any need of civil government if all were Christians? 1126.

GEORGIA AND FAR SOUTHERN FIELD.

BY S. H. HALL.

13, 59, 109, 133, 152, 181, 206, 246, 274, 295, 304, 324, 375, 406, 446, 471, 495, 519, 543, 572, 598, 622, 645, 662, 696, 767, 791, 815, 831, 859, 883.

BY B. C. GOODPASTURE.

902, 935, 947, 973, 1019, 1071, 1117, 1140, 1164, 1223, 1254.

LOS ANGELES NOTES.

BY S. H. HALL.

900, 947, 972, 998, 1023, 1047, 1070, 1095, 1118, 1141, 1166, 1193, 1222, 1253.

WESTERN DEPARTMENT.

BY E. C. WOOLDRIDGE

Activities at Forth Worth, Texas, 792.
Church purity, 840.
Oklahoma notes, 813, 792, 840.
Texas notes, 792, 813.

JOURNEYINGS OFTEN.

BY B. C. GOODPASTURE.

126, 150, 199, 223, 248, 275, 448.

CURRENT THOUGHT.

BY J. C. M'QUIDDY.

A useful baby, 887.
A false prophecy, 1026.
A propaganda of lies, 1054.
Are churches too hard to please? 1121.
Americanism, 1224.
Adoration, 1264.

Baptism and salvation, 669.
Bishop Candler on interchurch movement, 812.
Blessedness of being in want, 1146.

Can we have more preachers? 669.
Children of light, 790.
Churches as candidates for ministers, 887.
Christ every day, 911.
Commonplace things, 1121.

Digging at duty, 1146.
Dangers of overcooking, 1264.

Every Christian an evangelist, 911.
Employing the minister's wife, 1102.

Fewer pulpit "freaks and fakes," 936.
Firing the minister, 1168.
Fat and lean, 1224.

Good citizenship, 718.
Give heed to making preachers, 1054.
Getting a crowd, 1079.

How to use the Bible, 1168.

Is preaching necessary, 863.
Individual precious, 1026.

Land of golden rule, 718.
Lawlessness, 1264.

More gospel and less sensation, 762.
Mexican people, 1102.
Ministry of music, 1102.

New call to arms, 838.

Origin of hymns, 955.

Premillennialism vs. postmillenialism, 694.
Preaching, 694.
Perilous times, 887.
Parents and preachers, 1102.
Public invited to join, 1168.
Pussyfoot's religion, 981.

Remedy for moral breakdown, 790.
Reasons for optimism, 911.

Summer best time for meeting, 718.
Shadow of a thought, 955.
Salvation Army, 1002.
Sanctuary, 1146.
Symptoms of moral laxity, 738.

The will to serve, 740.
The problem of victory, 911.
The efficient church, 1079.
The religious melting pot, 1121.
The world a workshop, 1121.
The world's need of fools, 1168.
The thanksgiving habit, 1224.

Victory, 740.

Winning souls, etc., 838.
Why is the house of the Lord forsaken? 863.
When an idol steps down, 981.
With Him is no variableness, 1026.
Working girls' creed, 1054.
What kind of preaching? 1079.
What will the President-elect do? 1168.
Walking with God, 1146.

Young people neglect church, 812.

HOME READING.

A brave boy, 742.
Abide in Him, 807.
A little pink rose, 855.
A collie's heroism, 1030.
A good Korean plan, 1030.
Are you a brick? 1096.

Bob's silver dollar, 903.
Beautiful costumes, 1226.

Conditions to avoid, 742.

Disappointment, 927.

Early art training, 807.

For mothers, 742.
For her friend, 1226.

Getting ready for winter, 903.
Grandfather's Indian story, 1076.
"Go cheerfully," 1145.

How a good man was saved, 1145.
Hypocrisy, 1262.

It can talk in any language, 982.

Jesus only, 1262.

Kindness, 1226.

Lee's kindness, 807.

My voice in the morning, 742.
Mabel's new verse, 807.

Outwardness and inwardness of windows, 927.

Planting a tea set, 839.
Prayer, 1030.

Spoiling a child, 742.
Short sermons, 839.
Select thoughts, 927.

Teaching children to love plants and animals, 855.
Three things, 855.
The tardy aster, 903.
The magic word, 982.
The gist of life, 982.
The memory book, 1030.
The quest of youth, 1076.
The lost kite, 1096.
The fairy boat, 1226.
The south side, 1226.
The aftermath, 1262.

Who is my neighbor? 839.
Whitie and her sky chickens, 879.
Would you have answered? 982.
William and Billy run away, 1119.

TRAINING LITTLE CHILDREN.

34, 54, 83, 103, 151, 157, 221, 294, 376, 429, 447, 502, 518, 545, 599, 623, 640, 670, 690, 719.

DEBATES.

Lowrey-Clark, 1131.

Rogers-Sloan, 85.
Record-Neal, 182.

Thompson-Bogard, 142.
Tant-Agee, 1181.

Winkler-Malphurs, 188.

Yandell-Elkins, 1009.

UNKNOWN AUTHORS.

A model of the past, 279.

Best wisdom, 161.

Difference in cost, 161.

Gems of thought, 365.

Jewels, 368.

New Bible for the blind, 383.

Prayer and verses, 221.

The true light, 156.

What we need, 311.

EXCHANGES.

A place for you, 1064.
A safe investment, 1202.
A sick world's need, 1216.

Best of life, 459.

Christianity in industry, 1159.
China's starving millions, 1252.

Hope, 1088.

Introducing Christ, 421.

Men count, 81.

Newspaper habit, 824.

Restoration congress, 1044.

Slaughter of the innocent, 1220.

The lone way, 853.
True riches, 1107.
The power of prayer, 1159.

Unheard prayers, 1237.

Wanted, a lead, 424.

RELIEF FUND.

12, 29, 56, 81, 108, 125, 157, 173, 205, 228, 252, 273, 300, 324, 357, 381, 405, 428, 453, 501, 549, 565, 621, 637, 661, 713, 765, 838, 877, 925, 1189.

COLORED FOLKS.

Campbell, A., 183.

Hannon, J., 1269.

Jones, Alonzo, 262.
Johnson, G. A., 845.

Keeble, M., 235, 532, 678, 845, 920, 1039, 1081, 1185.

McLean, T. G., 389.

Ramsey, J. T., 332, 532.

Womack, S. W., 23, 263, 532, 744.

OBITUARIES.

Allen, J. D., 14.
Allison, W. H., 64.
Adkisson, Samuel, 117.
Austin, Cora, 165.
Allen, Simmie, 310.
Archer, Logan, 534, 604.
Abernathy, Myrtle, 916.
Acuff, H. A., 941.

Baker, Mrs. S. G., 650.
Baird, Virda, 53, 64.
Bowers, George, 87.
Brown, Emily, 117.
Bean, J. M., 254.
Billingsley, Armelia, 558.
Barclay, Decima, 571.
Burford, Lou, 578.
Burns, Alice, 604.
Brown, Ida B., 800.
Bruce, Zelda, 820.
Burns, Elizabeth, 916.
Boyd, E. H., 1035.

Cullum, Louise, 64.
Carter, Annie, 255.
Crowder, W. O., 287.
Carlisle, Cassie, 310.
Carlisle, E. D., 360.
Carter, R. L., 408.
Carter, Emma, 461.
Carr, G. W., 510.
Cutchin, M. V., 511.
Cunningham, Leslie, 534.
Cagle, Thomas, 558.
Caneer, A. L., 579.
Carpenter, S. E., 628.
Cooke, Elizabeth, 1034.
Collins, Lynn and Glenn, 1035.
Cason, Nell, 1061.
Couch, Veatrell, 1110.
Cruickshank, Hugh, 1110.
Cummings, Louise, 1156.
Collins, John, 1156.

Dawson, Oscar, 66.
Daniel, W. T., 650.
Dedmon, Johnnie, 866.
Davis, Lester, 1156.
Davis, J. F., 1236.

Elam, T. L., 1178.
Elam, Sam Webb, 101.
Edwards, C. A., 310.
Ellett, J. E., 820.
Ellett, Henrietta, 1211.

Floyd, J. D., 33.
Foster, Sam, 165.
Felix, L. G., 230.
Floyd, Mary Jane, 409.
Fussell, S. J., 749.
Fuqua, E. N., 775.
Faught, Aubrey, 916.
Farmer, Thomas, 1179.
Fussell, Mary, 310.

Green, Annie, 87.
Gresham, Maggie E., 107.
Grimes, Eunice, 117.
Garrett, D. B., 165.
Grayson, C. A., 254.
Garner, Ella, 226.
Gillentine, R. L., 310, 535.
Grayson, H. C., 385.
Gallaher, Adelyne, 1034.
Gregory, J. H., 1178.
Gwinn, Nancy, 1211.
Gann, Lennie, 1236.
Gentry, Elizabeth, 1178.
Griswold, D. F., 701.

Herndon, Jane, 87.
Hall, E. G., 136.
Hubbard, J. H., 384.
Haley, Telitha, 461.
Humphries, Mabel, 628.
Hoskins, I. C., 1001.
Hilliard, Emily, 1035.
Hardison, Mrs. S. T., 1221, 1254.

Jackson, Elmer, 845.
Jones, Harvey, 820.

Killebrew, Eva, 95.
King, E. M., 1034.

Lane, Phronie, 64.
Leigh, "Grandma," 485.
Lee, Martha, 629.
Lyle, J. O., 774.
Lucas, C. F., 866.
Lair, W. T., 916.
Loftis, William, 1110.
Liggett, Frank, 1210.
Lankford, Pearl, 1210.
Lair, William, 1236.

Moody, W. A., 41.
Miller, Joe, 287.
Minor, Bettie, 310.
Miller, Mary, 327.
Millwee, Ed., 434.
McNees, H. C., 409.
Mulliniks, Josephine, 510.
McClendon, Mary, 558.
McCampbell, Amanda, 604.
Moore, Permelia, 604.
Moody S. C., 650.
Massie, W. L., 651.

McBroom, Clark, 651.
McGlasson, Belle, 676.
Mathis, Mattie, 701.
McClellan, Watt, 701.
Morrison, Mrs. J. A., 746.
March, Emily, 800.
Miller, J. D., 866.
Murphy, Etheleene, 866.
Marshall, Nannie, 941.
McPeek, Mrs. A. T., 941.
McAlister, J. R., 1034.
Moore, Glenn, 1061.
Meeks, M. W., 1236.
Mason, Frances, 1236.
McCord, P. G., 254.

Nix, R. N. and D. W., 385.
Nesbit, "Ted," 558.
Nix, Mary, 774.
Nix, Ann, 1111.
Newton, Margaret, 1179.

Petty, D. A., 916.
Parham, Mary, 139.
Pope, J. D., 139.
Petty, Mary, 230.
Phifer, Mary D., 384.
Phillips, W. A., 485.
Paisley, Jessie, 510, 533.
Perry, Mrs. Alex., 665.
Primm, Narcissus, 676.

Phelps, Sarah, 746.
Pomeroy, Dovie, 774.
Phelps, J. B., 800.
Powell, Florence, 820.
Pyle, Arkly, 800.

Richardson, Myrtle, 360.
Riley, Lias, 535.
Rash, W. A., 536.
Redding, J. T., 629.
Robinson, G. H., 676.
Robbins, J. T., 676.
Robert, Mary, 701.
Riley, John, 775.
Reams, T. B., 1210.
Rhea, L. A., 1236.

Stephens, Maggie, 310.
Summitt, J. F., 327.
Speegle, Oscar, 510.
Swinny, J. W., 628.
Sanders, Willie, 650.
Sisco, J. A., 774.
Smith, Roy, 809.
Shugart, J. T., 916.
Sparks, Albert, 941.
Speight, Ruth, 1111.
Smith, G. Dallas, 1241.

Thweatt, A. P., 1061.
Thomas, J. W., 254.

Thigpen, G. C., 536.
Timmerman, Jessie, 676.
Timmerman, C. E. O., 820.
Tenpenny, Hurrin L., 866.
Thomason, Ella, 1211.
Todd, R. E., 746.

Vandiver, Rosa, 310.
Vickrey, William, 732.

Wilkerson, Alice, 135.
Wainright, Allen J., 230.
Watson, W. S., 360.
Wright, Daniel, 360.
Whitfield, Opal, 384.
Williams, Edd, 408.
Woodlee, Lena, 408.
Walker, J. C., 534.
Warren, Johnnie, 578, 938.
Willis, Marion, 578.
Whitehurst, Hiram, 746.
Warren, A. W., 800.
Winkler, Alice, 800.
Wall, Leona, 1156.
Wallace, M. M., 1212.
Womack, Gertrude, 1236.

York, Frederick, 384.
Young, Nancy, 408.
Yates, Callie, 774.